



PROCEEDINGS

OF THE
TWELFTH PROVINCIAL

Sabbath School Convention,

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

Held in

THE CITY OF HAMILTON, ONTARIO,

ON



12th, 13th, and 14th October, 1875

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SABBATH SCHOOL ASSOCIATION OF CANADA.

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ON THE 12TH, 13TH AND 14TH OCTOBER, 1875.

TORONTO :

Printed for the Association.

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INTRODUCTION.

In the following pages is presented the Report of another year's Sabbath School Association work, and the Proceedings of the Twelfth Provincial Convention.

• The reports, provincial and county, with but partial exceptions, are encouraging. Sunday School work has prospered generally; Schools have multiplied, have improved in management and teaching, and there is an increasing desire for improvement, as evidenced in the discussion on Normal Classes for teachers; indeed, never was there so great a desire on the part of the teacher to be "a workman that needeth not to be ashamed." The past has been the crowning year in conversions, and a greater number than in former years have been added to the Churches. Never was there more general and thorough conviction that the association of the workers in this department of Christian effort is most profitable—a conviction manifested not only by such assemblies as we chronicle, and in the spoken declarations of those who attend the Provincial and County Conventions, by all branches of the Church, but evidenced by the Denominational Sabbath School Unions, which have been the outgrowth of this Association. The Rev. S. G. Stone stated, "We regard this Convention as the parent of our own Conventions, and we look forward to it always as a source of wisdom and instruction in the carrying out of our own Conventions." It has been well said that "no work in the Church is greater or more honored of God than the work of the Sunday school."

To meet in Hamilton where the Sabbath School Association was originated, and in the Central Presbyterian Church, where all who hailed its birth in 1865 received an inspiration never to be forgotten, was itself a privilege. The former hospitality of the citizens was repeated, and no efforts on the part of the local committee were wanting to accommodate all who gave due notice of attendance. We feel it due here to record the labours to this end, of the

courteous and indefatigable local Secretary, Mr. Seneca Jones—to whom the Convention is much indebted.

We had disappointments in the absence of the Rev. Dr. John Hall, and the Revs. Dr. Calkins and Dr. Eddy; and we were certainly losers in not having Mr. W. Howard Doane to conduct the singing. All these brethren promised to be with us and had raised our expectations; doubtless they would have been faithful to their word had it been in their power. God had laid aside two of them by serious illness, as well as our beloved Brother Cavan, who by the loss of voice could not serve us; the rest were hindered by matters of paramount importance. Yet the two days and a half were well occupied. Our Canadian brethren instructed and interested the many who were listeners. The character and tone of the topics discussed were as a whole in advance; will we not individualize these speakers. Our school teachers owe them a debt of gratitude, which (if they were not heard) we expect their reported teachings will inspire.

We had not Brother Pardee with us as in 1865—that “Captain General of Sunday School Teachers” and teacher of teachers, as we all confessed him to be—he rests from his labours and his works do follow him. But we had the consecrated talent and burning zeal of Brother Jacobs of Chicago, whose holy devotion, Bible teachings, and loving exhortations quickened and moved us.

Already we have enquirers after conductors of institutes. Normal Classes for Sunday School Teachers are now desired by many; and Bible study we feel sure will, during our new Association year, become more than ever the pleasant and profitable employment of teachers individually and collectively.

About 500 delegates and ministers were present from a distance; but this is but a small portion of the more than 36,000 teachers alone in the two provinces. For the benefit of this large number we publish this report, and those who could not, or did not attend the Convention may have, so far as such a record can be a substitute for personal attendance, its good things brought to them. The object of the publication of this report is not pecuniary gain; this Association has never yet realized the cost of the published reports. The present low state of our Association funds demand that in

measure the number of copies printed be limited to orders; any therefore, that are wanted should be ordered at once before the type is broken up. No teacher, or at least no Sunday school should be without a copy, which may be had for twenty cents. Will our friends aid us in obtaining the disposal of a large issue.

We have still some copies of the last eight published reports on hand. A set of these will be sent, post paid, for fifty-five cents to applicants. Single copies of former reports, post paid, for ten cents each. Also, there are a few copies of the International Convention Report, to be had at thirty-five cents each, post paid.

Orders for any of the above should be accompanied with the money at once to

WILLIAM MILLARD,
General Secretary,
P. O. Box 1077, Toronto.

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

HAMILTON, Oct. 12th, 1875.

At half-past two o'clock, this afternoon, the Twelfth Annual Provincial Sabbath School Convention for Ontario and Quebec, assembled in the Central Presbyterian Church. His Honor, Judge Jones, President of the Association, in the chair. In front of the platform the motto, "Ebenezer," in large gold letters served to remind the audience that the Association assembled to hold its tenth annual meeting had been prospered by God's help, while another motto, "Your labour is not in vain in the Lord," suspended from the gallery at the bottom of the church, held out Scriptural encouragement to the devoted Christian Workers who were assembled.

Between two and three hundred delegates and visitors had assembled when the proceedings were opened by singing the well-known hymn, "All hail the power of Jesus' Name." The Rev. J. B. Richardson read the 103rd Psalm, and the Rev. W. Herridge led the Convention in prayer, after which the hymn—

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

was sung.

The Rev. Mr. Henderson then offered up prayer.

The president named Messrs. A. J. MacKenzie, P. W. Dayfoot, H. O'Hara, James Hughes, D. McLean, the Rev. Dr. O'Meara, and Mr. Hossie, a nominating committee who retired for the duty assigned them.

"I will sing for Jesus,
With His blood He bought me,
And all along my pilgrim way
His loving hand has brought me."

was then sung.

RETIRING PRESIDENT'S ADDRESS.

His Honor, Judge Jones, then delivered the following address:—

DEAR FELLOW SABBATH SCHOOL WORKERS :—It is with devout thankfulness to God that I congratulate you on our being spared again to see and greet each other in this our twelfth Sabbath School Convention. While many of our fellow-workers have gone to their reward, we are spared to toil on a little longer in the Master's service.

We have again come together to compare notes as to the past, and to take counsel as to the future; and while some may have come here cast down and discouraged in their work, others, more buoyant in spirit, are here to tell us of their victories and triumphs, and their joy and confidence will be an inspiration to the others. As we look to the presence and guidance of the Master, we may boldly say, "in the name of our God we will set up our banners."

I am glad that we are privileged to meet in this beautiful and prosperous city, and with you am thankful for the earnest, hearty, christian welcome that has been tendered to us. To me personally it is a great pleasure to meet dear friends among the Sabbath School workers of Hamilton. Many very pleasant years of my life were spent in this city, and memory recalls happy days and hallowed scenes in the long by-gone years. There is to every follower of Christ a time, and to many a particular spot, to which he can look back and say, "It was then and there that God, for Christ's sake pardoned my sins." Hamilton is endeared to me as the place where, twenty-five years ago, this great mercy found and rescued me.

Our good Secretary has reminded us in his circular calling us together, that ten years ago at the Convention then held in this city, the Sabbath School Association of Canada was organized. That was the day, (not to be despised) of small things, and now we can look back on the labors and triumphs of the past, and say, "What has God wrought?" Not only in this our loved land, but throughout the great christian nation south of us, and in the land of our brethren and fathers over the sea, this great cause has been gathering strength and achieving victories.

These associations and conventions for the promotion of Sabbath School work, and for the salvation of the dear children have not only been a bond of union among the churches of the land, but among the nations of the earth. At the International Sabbath School Convention at Baltimore, of which we shall hear from the brethren deputed to speak to us on that subject, there were assembled delegates from the north and south, from the east and west of this vast continent, and also from the christian nations beyond the sea.

It is sometimes asked "of what good are these conventions?" or if it be admitted that they have been beneficial in the past it is questioned by some "why repeat them when the subjects brought before them have been so often discussed and considered?" We would say in answer, that as knowledge in its discovery and application to practical uses is ever progressive, so this is especially true in that department applicable to Sabbath School labor and instruction. New thoughts and ideas on subjects already considered; new methods of applying old truths. New appliances for facilitating the work in which we are engaged are continually being brought to the foreground, and through these conventions are being communicated to the many Sabbath School workers throughout our land.

Besides, as regards the stores of knowledge that we have already treasured up, how necessary it is that our minds be "stirred up by way of remembrance." And how helpful in our discouragements and trials to have the counsel and sympathy of those who are engaged in the same work, and are contending with the same difficulties as we are.

It will not be necessary for me to refer in detail to the progress that has been made in Sabbath School work in our own dominion during the past year. Our excellent Secretary to whom the Association is so much indebted for the success of the past, will, no doubt tell us that in his report.

I have now only to thank the officers and members of this Association for the assistance they have given me in the discharge of my duties during the past year. I shall always regard the honor of having been called to fill the position of President of this Association, as one of the highest distinctions that could be conferred upon me. Though the service I have given to the Association has been small, the return that I have received has been indeed very large. It has been a great blessing to me to have been brought so fully in contact and sympathy with the christian men and women who form the Sabbath School workers of our country. I have thus learned to realize more fully than before, the great importance of this work, and the great need that there is for the strong faith and the active efforts of every lover of the Lord Jesus.

May His blessing rest richly upon us in our present convention.

HYMN—I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love, &c.

GENERAL SECRETARY'S REPORT.

The Chairman called upon the Rev. Wm. Millard to read the Annual Report—as follows :

TENTH ANNUAL REPORT
OF
THE SABBATH SCHOOL ASSOCIATION
OF CANADA.

HAMILTON, October 12th, 1875.

This Report is presented at the Twelfth Provincial Sabbath School Convention for the Provinces of Ontario and Quebec, and at the Tenth Annual Meeting of the Sabbath School Association of Canada.

It was in this good city of Hamilton, ten years ago, that this Association was organized by the adoption of the following resolution (the Convention rising in a body) :—

“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.’”

And now, after holding annual Conventions twice in Montreal, twice in Toronto, and once in St. Catharines, in Belleville, Galt, London, and Brantford, we, by hearty invitation of the Sabbath Schools of this city, return to Hamilton, the birth-place of this Association.

To many this is specially an “Ebenezer” occasion. We rejoice and give thanks for re-union after this decade.

We are here to unite heart and voice in God's praise who hitherto has helped us, and here again we meet to stimulate and help each other in this important Christian work.

What has been gained in the past ten years by Sabbath School Conventions will be presented at a future stage of this meeting by one who has been officially connected with the Association from its inception. *We* only report for the last twelve months.

In one of the closing addresses of the last Provincial Convention, the Rev. Benjamin Keefer said he had faith that it would be the means of reviving God's work in Brantford, and that he believed

its influence on that town would be mighty for good—that faith was not in vain, nor was it solitary—others anticipated like blessed results of that Convention.

On the following Lord's day, from many of the pulpits in the town, utterances calculated to spread the holy fire were heard—God's servants prayed and worked—signs of revival and awakening were manifest. Then the devoted Henry Varley, who had lately come to Canada, was invited, and hundreds in Brantford professed salvation by Jesus.

The Brantford Convention authorised this Association to appoint delegates to attend the first International Convention in Baltimore; accordingly, every effort was made to obtain the full compliment of representatives allowed, not only for Ontario and Quebec, but for the Maritime Provinces also.

Although we did not succeed to that extent, yet Ontario provided fourteen delegates—there were three from Quebec, and three from Nova Scotia; in all, twenty who represented the Dominion. As that Convention will be fully reported by two of the delegates, it is unnecessary to detail here, suffice it to say that Canada was honoured in the prominence assigned to her representatives in the Masonic Hall, where the Convention sat, and was duly recognised in the several committees that were appointed, and in the executive to provide for the next triennial Convention.

Among the counties that have held Conventions during the year are North York, Lincoln and Welland, Brant, Wentworth, South Ontario, Halton, Oxford, E. and W. York, Peel, Durham, Lennox and Addington, Essex, Haldimand, and Elgin. The counties of the Ottawa valley have postponed meeting until after this Provincial meeting. Some of the township Conventions have, in attendance, talent and inspiration been equal to any held for the counties.

The number of Schools using the International Series of Lessons is largely on the increase—indeed so rapid is the transition from all other schemes, or from the schools having none, to this uniform series, that the day cannot be far distant when it will be generally adopted throughout the land. At the last General Assembly of the Canadian Presbyterian Church, in June, it was stated that nearly all the schools had adopted the International Series.

There has been a large increase of schools. There has also been increasing efficiency and interest in management and teaching. Intelligent, diligent preparation is more general in teachers. Special care is being taken to have such libraries only, as are consistent with the teaching that should ever distinguish the Sabbath School.

Many of the new church edifices erected in the past year have ample school rooms, class rooms, and every equipment for necessary purposes and comfort, and on a level with the place for public worship.

Congregations are increasingly providing all the funds necessary for the maintenance of their Sabbath schools, thus avoiding the system that has been so general of depending on the proceeds of socials, anniversary entertainments, bazaars, or something worse for their support. On every hand we find that not merely is there an interest taken, but enthusiasm evidenced in this great and growing department of the church's work.

But the most gratifying record we have to make is the large number of conversions and additions to the churches from our Sabbath schools. *The Methodist Church of Canada* tells of 3,825 conversions. *The Evangelical Association* reports 300 conversions. *The Primitive Methodists* have had a large number added to the church from their schools. *The Methodist Episcopal Church* has had like blessing following Sabbath school instruction. The schools of the *Congregational* denomination have in many instances been also fruitful. Many have been brought to a saving knowledge of the truth as it is in Jesus, and introduced into the fold of the church. *The Regular Baptists* have had very precious revivals in many of their Sabbath Schools within the past year, and large additions to the churches from them have been made. More than one hundred have been added to the Baptists churches in Toronto alone, from this source. The same result in some measure has followed the teaching of the schools of other denominations, and it is estimated that during the past year the largest proportion of new members have come from Sunday schools. One correspondent writes: "More and more every year the churches are realizing that it is to the Sabbath school we are to look in the main for the principal additions to our churches."

The Sabbath School Assembly at Chatauqua this year was a remarkable gathering both in its character and numbers. Some Canadians attended it, and should there be time, a report of it may be given to this Convention.

During the past year a beloved brother, the *Rev. Joel Briggs*, one of our earliest associates in Conventions, has been called home by death. Our departed brother was one of our most constant and enthusiastic helpers in these conferences. We realize his loss, and sympathise with his bereaved family; but he rests from his labours, and reminds us to "work, for the night is coming."

The Canadian members of the International Union Lesson Committee have borne their part in the selection of the lessons for 1876 and the selection decided upon has been announced.

The committee appointed to report at this meeting upon the expediency of establishing *Normal school classes for Sabbath school teachers*, with the view to test their efficiency for the work, will give you the result of its deliberations accordingly.

The state of the funds will be presented by our worthy Treasurer to-morrow.

All the speakers named in the programme had promised their good help as announced. Since the circular was issued, however, on account of illness and inability otherwise, some cannot be present. We expect their places will be filled by other brethren who will render the convention good service.

With the Divine presence in our midst, may the Holy Spirit of wisdom and power rest on this assembly, and may the Convention be blessed with the unity of the spirit in the bond of peace.

Respectfully submitted,

WILLIAM MILLARD,
General Secretary.

On motion the report was unanimously adopted.

Devotional exercises were conducted for some time, Rev. W. H. Porter and Mr. J. H. Bickle engaging in prayer and the Convention uniting in singing

“Hold the Fort.”

MR. D. McLEAN, Chairman of the Nominating Committee, presented the following report, *officers for the ensuing year* :

PRESIDENT :

MR. WILLIAM EDGAR, HAMILTON.

VICE-PRESIDENTS :

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

TREASURER :

HON. JOHN McMURRICH, TORONTO.

GENERAL SECRETARY.

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Mr. JAMES HUGHES.

Mr. DAVID FOTHERINGHAM.

Mr. HENRY O'HARA.

Mr. THOMAS BALE.

And the General Secretary.

The report was unanimously adopted.

REPORTS FROM COUNTY ASSOCIATIONS.

The chairman called for Reports from counties which were responded to by county secretaries and others.

BRANT COUNTY ASSOCIATION.

REV. THOS. LOWRY, of Brantford.—The work of Sabbath Schools as reported in the General Secretary's report, has been going on very prosperously during the past year. In all of our schools there has been a considerable increase in numbers, and what is more than all, the spirit of God has been at work in our midst. From the last Provincial Convention in our county town, there was a general awakening of the people, and in this many of the teachers and advanced scholars participated. Under God we ascribe this religious impulse to the Revs. Dr. Black of Inverness, and Mr. Reynolds of Peoria. I regret that Mr. Wm. Patterson, who is among the foremost of our Sabbath School workers is not able to be present.

The General Secretary read the following report of the

COUNTY OF LINCOLN.

The Association for the two Counties of Lincoln and Welland held its annual meeting or convention in the village of Grimbsy, during the past year. Although not as largely attended by the teachers from the several townships as would be desirable, the convention was exceedingly interesting, instructive, and encouraging. From the opening to the close, an excellent spirit prevailed throughout the sessions, the presence of the Master was felt, and none, we believe, went away unblest. The presence of the General Secretary and of Mr. S. R. Briggs, of Toronto, and of friend William Wetherald, of Font Hill, contributed to the interest and was gratefully appreciated.

Only one township meeting has been held within this county during the year. This was held in the village of Campden, and was an occasion of much interest. The General Secretary was also present at this by special invitation. There was a good attendance of the neighboring residents, and the meeting has been frequently spoken of to your secretary as one to be remembered with gratitude, and likely to be productive of much good.

The interest in Sabbath Schools seems to be tolerably well maintained throughout this county, though there is much yet to be done in many parts to make our Sabbath Schools what they might be, much to be done by the parents and much by the teachers.

Your obedient servant,

D. W. BEADLE, Co. Sec. for Lincoln Co.

PELHAM.

Mr. KILLMAN, stated that there had been two township conventions held during the year in the township of Pelham, one for the English and one for the German speaking population. The Friends or Quakers had one of the finest Sabbath Schools in the county.

COUNTY OF WELLINGTON.

Mr. Wm. SMELLIE, Secretary County of Wellington, reported that the Sabbath School work in that county had been improving, and he hoped to be able to give a better report next year.

SOUTH ONTARIO.

Mr. John RATLIFF, said that a convention was held in the month of February last in Brooklyn which was a very successful one, for which we are to a great degree indebted to the General Secretary, Dr. Castle, of Toronto, Mr. James Hughes, and other friends of Sabbath School work. Out of fifty Sabbath Schools in the riding I have received reports from forty-seven, but after a great deal of correspondence and trouble. These schools report 3,537 scholars on the rolls, the average attendance being 2,215, shewing nearly one-third of the total number as absentees. The total number of teachers reported is 436, average attendance 326, leaving 110 or nearly one-third absent. I am afraid the absence of the teachers has something to do with the absence of the pupils. There were 33 infant classes with 605 scholars. Two hundred and eight members in full communion with the churches are reported, and 142 conversions during the past year. I attended not long ago a Sabbath School anniversary where it was reported that there had been sixty conversions in one school, and we hope to have a better report still in regard to conversions next year. Among the hindrances to Sabbath School work might be mentioned the carelessness of teachers. This is a most radical defect. The teacher who absents himself frequently from his class will be of little service to his scholars and but little improvement may be expected from his labors. Another hindrance is the want of good teachers, another the want of funds, and another the indifference of parents. Out of forty-seven reports only nine of them reported that they were doing anything for missions. If we wish to do anything in bringing the old to Christ, we must begin early and train the children to do something for His cause. The total number of volumes reported in the libraries is 10,000. At our annual county convention we always appoint a visiting committee whose duty it is to visit each Sabbath school in the riding, and report what is transpiring in each.

HYMN—O dear and blessed Jesus
 We come with songs of praise,
 Our thankful hearts and voices
 To Thee we gladly raise.
 Though Thou art high and holy, &c.

COUNTY OF OXFORD.

Rev. ALFRED ANDREWS said, many of the delegates are aware that the county of Oxford has been for years without any regular organization, still the Sabbath School cause in many of the municipalities is in a very healthy state, so far as individual schools is concerned, and in the township of Blenheim a convention has been annually held, that is more enthusiastic and much more largely attended than many county conventions. All, however, felt that a county meeting would be desirable. Your secretary, shortly after the Brantford convention, corresponded with the Rev. W. Millard, our efficient general secretary, on the matter, and then called a meeting of the ministers of the town in which he resided, and they agreed to call a preliminary meeting at Ingersoll to form a provisional organization and draw up a programme for a convention if considered advisable. Each minister agreed to write to all the ministers of his church in the county and ask them to invite the superintendents of Sabbath schools to attend the meeting. The attendance at that meeting was fair and the spirit excellent. Accordingly a convention was arranged to be held on the 16th and 17th February, in the township of Tilsonburg. The programme embraced the following among other subjects:—"Relation of Temperance to Sabbath Schools;" "Black-board Exercises;" "Early Conversions;" "How may we best interest our elder scholars in Sabbath school and church work;" "The best methods of training teachers for the Sabbath school work;" "Importance and manner of reviewing Sabbath school lessons;" "Advantages and disadvantages of using the International lessons;" "Attendance of scholars on regular services of the church;" "Relation of the church to the Sabbath school."

The committee invited Rev. J. B. Atchinson, of Detroit, to visit us, and he came and rendered valuable help. Rev. Mr. Millard was unable, through affliction, to be present. All the rest of the work was done by persons resident in the county.

The services were all well attended, and the religious influence at many of the sessions was very marked. All the churches as well as our schools throughout the county have been much benefitted by the convention.

We have appointed township secretaries, and expect to hold township conventions and have decided to hold the next county convention in the town of Ingersoll. One pleasant thought in con-

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nection with our work is that the two public collections taken up in the evening sessions gave us just enough money to enable us to say we have no debt.

COUNTY OF PEEL.

MR. BEYNON, County Secretary, reported Peel as the banner county. The sixteenth annual Convention of the county was held in the town of Brampton last year. Each township has its own Convention once a year, and the Sabbath School work is progressing favorably in the county. The Convention of last year was one of the most successful ever held. The General Secretary and a number of leading Sabbath School workers, from Toronto, were in attendance. It was a glorious Convention, not only in its temporary enthusiasm, but it has been glorious in its results. Sabbath School work in the county is heartily engaged in, but I have no statistics to offer.

COUNTY OF LAMBTON.

ALEX. CRAISE said,—I have been sent here as a delegate of the St. Andrew's Sunday School of Sarnia. I cannot say that ours is a "banner county" in respect to Sabbath School Associations. The Association of the county is but young, and its fourth annual Convention is to be held next week in the village of Arkona. We are near the American border, and we hope that as they are always advancing, we may catch some of their enthusiasm. We find that as our new county is being cleared up and families locating, that Sabbath Schools are springing up. We have every reason to thank God and take courage, for though the work is scattered it is progressing, and we have a blessed time each year at our Conventions.

REV. W. MILLARD remarked that it was a pity that the County Sabbath School Conventions were not kept more apart. During the next week there were to be three Conventions, one of which would embrace several counties in the Ottawa valley. We would be glad if county secretaries would advise the General Secretary when they intend holding a Convention, in order that there might not be several held at the same time, so that he might attend them.

COUNTY OF PERTH.

MR. W. L. HUTTON.—We have had several Conventions in our county, all of which have been of very great interest. A great many Sabbath School children have lately been added to the Church, and a greater interest is being taken in the work than ever before.

COUNTY OF WENTWORTH.

MR. A. MCPHERSON, Secretary of the County of Wentworth Association, reported that the Sabbath School work in the county

was progressing favourably, though the last Convention had not been a very successful one. Although one or two small schools had been closed, others increased proportionably.

At the last Convention the question had been discussed—"What is the principal cause of suffering in our Sabbath Schools?" and it had been, in most cases, attributed to indifference on the part of parents.

These reports were interspersed with the singing of some stirring pieces from the Sabbath School organ, and after singing

"Tell me the old old story."

the General Secretary read apologies from several persons who were to have been present to address the Convention, but who were unavoidably absent; also from Mr. W. H. Doane, who was to have conducted the singing.

The Business Committee reported the programme for the Evening Session, and also for the to-morrow forenoon Session.

On motion of Rev. T. Lowry, it was resolved to appoint a committee on resolutions.

The Session was brought to a close at 5.30 p.m., with the Benediction by Rev. Dr. O'Meara.

EVENING SESSION.

The Convention assembled at 7.30 p.m., and opened with singing the hymn,

"Come let us join our cheerful songs,
With angels round the throne, &c."

Mr. A. J. McKenzie read the 4th chapter of Zechariah, after which the Rev. W. Stewart led the Convention in prayer.

ADDRESS OF THE CHAIRMAN ELECT.

His Honor Judge Jones said it was now his pleasing duty to introduce the chairman elect for the ensuing year, Wm. Edgar, Esq., of Hamilton, who he was sure would ably discharge the duties of the office.

The President, W. Edgar, Esq., elect, then said, Beloved Friends and members of the Convention:—Had I not, from my youth, freely mixed with the Sabbath School workers, I certainly

should have hesitated before accepting the honorable position in which you have to-day placed me, but I hope that at the end of these meetings it may be said of us as of the sister in ancient times, "she hath done what she could." I believe that the great Master of assemblies will not only preside over us, but will help us and make this our twelfth Convention greater and better than any that has preceded it. The Sabbath School to-day occupies a much higher position than it did ten years ago, when the teachers of this city, with much trembling and many fears, invited their fellow-workers in this Province to meet themselves in Convention, and I need not say to Mr. Millard that the memories of that gathering are still dearly cherished by those who took part in it. There was one person present who, I might say, was the most practical Sunday School worker that we had then. I refer to the late, and now sainted Pardee—I believe that the inspirations that was given at that Convention has not failed to reap a rich harvest, and I believe there are those now who are being pushed forward as it were, by the stimulus given then. There are those who say what mean you by these Sabbath School Conventions? Have not these Conventions had something to do with bringing about what must be to every loyal heart, to every one who loves the Saviour's name; what we have seen to-day; brethren not only working together, but walking together in unity? Have these Conventions not had something to do with what we prize so highly; the Uniform System of Sabbath School Lessons; and, above all, have they not had something to do with bringing about more general study of the Bible, that standard work of excellence, to which thousands come daily and draw information, as water from a living fountain, and are refreshed. I will say no more in regard to Conventions. There are a great many here and I hope that no time will be lost in speaking, but it would be well to have each speaker limited to twenty minutes, and if any exceed that time, I may have to call their attention to it by the ringing of a little bell I have here. (Applause).

The hymn,

"O God of Bethel."

was then sung.

The chairman of the Business Committee reported, recommending as a Committee on Resolutions, Rev. Dr. O'MEARA, Rev. Thos. Lowry, and Rev. A. H. Munro.

The report was adopted.

ADDRESS OF WELCOME.

The Rev. Hugh Johnston, M.A., gave the following address of welcome:

I exceedingly regret that my dear friend the pastor of this church is, through ill health, unable to extend to you a fraternal greeting, for I am sure that he would feel it, as I do, a special honor and privilege to be permitted in the name of the citizens of Hamilton, to address words of warmest heartiest welcome to these earnest Sunday School workers assembled here in Convention. We welcome you, friends of Jesus, and friends of the Sunday School! we greet you with cordial affection, and bless you in the name of the Lord. The ministers, Sunday School teachers, and Christian people of Hamilton, who suffer me to speak in their behalf, all say welcome, a thousand times welcome to our city, our churches, our homes, and our hearts.

Hamilton is honored by the presence of so many Christian laborers engaged in so grand and glorious a work. There are many who remember with pleasure and with lively feelings of gratitude the Convention of ten years ago. The S. S. Association was organized in this ambitious city. You were born *here but how you have grown*. We have anticipated your coming with joyfulness and hope, and in this hour of greeting we look into your faces and up to the face of the unseen Father for his benediction to rest upon us.

We welcome you because of the importance of the Sunday School enterprise. It demands the attention of the profoundest thinkers. Its most ardent advocates have not yet risen to its true magnitude. The Sunday School is an essential part of the Christian church, and among all the movements of the age it is the only institution which has for its direct and only aim, the conversion of the young, and their instruction in the truths of the Bible, and the duties of the Christian life. You Sunday School teachers are the benefactors of humanity. You are acting upon the young in the *formative* period of their life and character, and your work reaches and effects all classes of the community. You co-operate with godly parents in the delicate and holy work of bringing up their children in the nurture and admonition of the Lord; and you help the little ones who are stranding in sin where homes are schools of vice and sinks of iniquity. Along the banks of the Chicago river in the old days before it was cleared out, some little children were playing when a little fellow fell in and sank over head in the mire. Another boy ran and told the father, and the crowd gathered. Some sailors ran down a spar by the side of the boy, got hold of the body and pulled it out of the river as filthy as it could be, and when that dirty dead body came up near enough the father caught it in his arms and pressed it to his bosom, groan-

ing, and sobbing, exclaiming, "O, my boy, my boy!" and hastened away to tell the story of his breaking heart to his stricken wife. So these little ones all covered with defilement, sinking in mire, dead in sin, are *God's children*, for Christ's sake you take them up, press them to your heart, instruct them, pray over them, until there comes the quickening life, and they arise and put on clean robes even the righteousness of God which is by faith in Christ Jesus. You are working upon material that is imperishable.

The other day I drove from the splendid Boulevards of Paris through the Latin-Quarter to visit the manufactory of the Gobelin tapestry. The work is slow and difficult and the artist toils patiently on day after day, week after week, month after month, with only the knotty side before him, ever and anon looking at the pattern, until at length the work completed he turns it over and there is the same master picture so beautifully inwrought in the tapestry that the costly fabric is fitted only to adorn the palaces of kings. So you teachers toil on the minds which God has put into your hands, having Christ as the pattern and trying to impress his dear image there, implanting, instilling, moulding, fashioning, often weary and discouraged, seeing only the earthly side, but by and by the work will be completed, transfigured, glorified, admired by angels and redeemed spirits, the living soul upon which you have wrought, invested with His glory, shining in His splendors, shall adorn the golden palace of the King of kings. But your work is not confined to childhood. Too long the Sunday School has been belittled as a children's affair, and this is why we have had so anxiously to discuss the question "How can we keep our young people in the School?" The time is coming when we shall see in our schools not only the lambs of the flock, not only the youth of piety and culture, but strong men and women in middle life, venerable mothers, and grey haired servants of God. We must prepare for this and not only welcome and care for childhood, but also make provision to instruct and nourish them up to the highest Christian manhood and life.

We welcome you not only as individual Teachers, but as a Convention. These conventions are one of the signs of the times, one of the evidences of increasing religious activity and a fulfilment of the prophecy "Many shall run to and fro, and knowledge shall be increased." So many earnest wide-awake workers of talent and culture, wise-headed, and warm-hearted, who have left their homes, their families, and their business, to take part in these deliberations, shows the *grip* which the School has on the heart of the age. There is something sublime in a multitude like this coming together animated by one thought, thrilling with one theme, and the stimulus of the audiences, the subjects discussed, the ability of the speakers, the zeal of the delegates, the prevailing spirit of fervent prayer, and holy

love, cannot but make this a mount of communion and blessing a heavenly place in Christ Jesus. "Out of it shall flow many streams to make glad the city of our God," for with added experience and more intelligent zeal, and with hearts all ablaze we shall make throughout the land a grand advance in our Sunday School work. We are here for more light. A minister in debate was observed frequently to write upon the paper before him, and another curiously seeking to read the notes found only these words "More light, Lord, more light Lord," repeated scores of times. Let this be our prayer and we shall have the refreshing of the Holy Ghost.

We welcome the Convention because it is national. It is the meeting of the Association of Canada, and your deliberations are of importance to the country in its highest interests. We are laying the foundation of an empire. Here is a territory larger than that of the neighboring republic, larger even than the continent of Europe, a belt of one-sixth of the whole earth's surface to be won to civilization, won to Christianity and to the triumphant marches of our redeemed humanity. Now, no better guarantee for our future national greatness can be had than in our fidelity to this work. Our only hope of national prosperity and glory is in the moral training of the nation's childhood. Away in the heart of the German Empire, on the fair banks of the Rhine, I witnessed a grand review of the army of Bismarck, an officer said to me, "The French are not satisfied yet, and we are keeping our powder dry." Germany is depending upon the efficiency of her military system. The Sabbath School enterprise is our military school, we are going to train our boys and girls to virtue, we are going to lay the foundations of empire in Christian birth, and then we shall rise a sun in the firmament of nations—a work to withstand the siege of centuries—a palace of brightness and beauty, filling the world with its splendor, and sheltering millions under its arches.

It is no slight gratification that we are favored with the presence of distinguished advocates of the Sunday School, instruction from the great and kindred nation across the lakes. We wish that Dr. Hall, Mr. Doane, and all such good men were with us here. We welcome them with a royal Canadian welcome, for they are bound to us by every tie of language, literature, and lineage. We give thanks for events that make them great and strong, for it is the freedom, and prosperity, and glory of the Anglo-Saxon race; and, are proud to say that next to our *devotion* to that Great Mother Empire whose feet stand upon all the continents of the earth, and whose hands hold the best islands of the seas, we *respect and love* that great nation whose one hundred years progress in material and mental, political and social, moral and religious development has been without a parallel in the world's historic page.

At every convention we have sought earnestly the help of our American friends, and we greet them not as strangers and foreigners, but as fellow citizens with the saints of the household of God.

We will grasp hands and lift up the cross together. God forbid that we should ever lift up the sword against each other. Let the Union Jack, the glorious *semper eadem*, the banner of our pride, and the Star-spangled Banner, be folded together, but never may they be battered, torn, riddled and slit with shot and shell on the opposing field, where war, that fire brand of hell, that vampire fiend whose beverage is blood, that demon mocker who dabbling his feet in slippery gore, snaps his flaccid fingers and shakes his matted locks in maniac glee as brother sheds his brother's blood. O never may anything but harmony and mutual love prevail, and these two Christian nations summer in perpetual peace.

We welcome you because the Convention is unsectarian; Sabbath School workers from all the churches are here, but we all stand upon the same footing, we meet simply as brethren in Christ. I hope we shall not hear of any glorification of men and of churches that thus meet together, as though it was a prodigy of liberality, as though the parts of that great spiritual Church for which the Lord Jesus shed his blood, could do otherwise than unite hand in hand, heart with heart, as brothers in Christ in promoting a common cause. I hope there will be no ignoring of church relations, this saying we are not Presbyterians, or Methodists, or Baptists, or Congregationalists, or Episcopalians. We are union christians. I believe in the openly oneness, but not in uniformity. I cannot think that the Church of God is to be homologated and fused into one mammoth corporation. I am a church man, the Church of God is very dear to me, but I believe in tribes and families. Divine truth is many-sided. Each denomination seems set for the defence of some particular truth, and if we do as they did at the rebuilding of Jerusalem in the days of Nehemiah, when every man built the wall over against his own house, if each church is faithful to some deposit of truth we shall rebuild up the walls of Zion that the gates of hell shall not prevail against them.

I am what I am from the profoundest convictions of my soul, and each one here has the same convictions in reference to the doctrines and polity of his church. Hold your convictions. Every man with a spinal column in him has them, and the truer you are to your church the truer you will be to Christ. We are but divisions of the great army. Let us hold to our colors. And let us recognize each others ensigns, while over all the camp there floats the banner of the crucified. And to get nearer each other let us get nearer Christ. Here is a circle—Christ the centre, the circumference is occupied by these different churches. Let the Methodist cavalry go over to the Presbyterian infantry, the Baptist guards join the

Church of England artillerymen, and the change of positions in the circumference brings them no nearer to Christ. No! But let them all come nearer to the centre, let the circle lessen and they come nearer to each other while they get nearer Christ. O to be, not less the Presbyterian, or Baptist, or Congregational or Episcopalian, or Methodist, but more the christian. Who asks to what church a Sunday School worker belongs if he is full of Christ? May the everlasting arms be clasped about us and hold us now and forever as one in the Beloved.

Brethren, we desire that this Convention be eminently spiritual, we want it to be heart warming, soul enkindling, full of impulse and fire of the Holy Ghost. We are sure you have come to us in the fullness of the blessing of the gospel of peace. You have come freighted with prayers on our behalf and full of desire to impart unto us some spiritual gift. We sympathize profoundly with the sentiments uttered by the retiring President our dear and honored Judge Jones, and trust that this gathering will be a great help to christian life and a great blessing to our city, as the last Convention was to Brantford. We cannot bear the thought that this occasion should pass without the outpouring of the spirit. In many of the homes in which you have been entertained there are members of the families, members of your congregations, who have not yet given themselves to Jesus. Brethren, for Jesus Christ's sake, for the love of the spirit remember these and seek to draw them to the Saviour. Members of the Convention we heartily greet you all. Above all we welcome every delegate who has come we trust from every Sunday School. Blessed His head that was thorn-crowned for us, and blessed His hands opened over us in benediction, and blessed His feet that were pierced for us. Blessed the home into which he enters. Welcome blessed Jesus, welcome in all our meetings, in every hymn we sing, in every prayer we offer, in every word we speak. Welcome O Teacher Divine, a thousand times welcome. Come into our homes and all our hearts!

INTERNATIONAL SABBATH SCHOOL CONVENTION.

An address on "The First International Sabbath School Convention," by the Rev. A. H. Munro, of Toronto, was given substantially, as follows:—

MR. CHAIRMAN,—I shall have to throw myself upon the kind consideration of this audience in my attempt to perform a very difficult task, that of giving in twenty minutes a report of a Convention that lasted three days, to say as little as possible about speeches, while describing that which consisted almost entirely of speeches.

In pursuance of a resolution passed at the fifth national Sabbath

School Convention of the United States, held at Idianapolis in April, 1872, the First International Sabbath School Convention was held at Baltimore, on the 11th, 12th, and 13th days of May in this year. It was attended by delegates from all the different States, Great Britain, and Canada. Upon our arrival at the beautiful capital of Maryland, we found that the Convention was being held in the Masonic Temple, a spacious hall accommodating 2,000 persons. On entering, we observed banners, bearing the names of the various localities represented by the delegates, erected in different parts of the room, an excellent arrangement enabling the delegates to keep together and to be easily found. As we took our seats around the banner inscribed "Canada," the Rev. Dr. Grammer, of Baltimore, was reading a fervid and eloquent address of welcome. Appropriate responses were made to it by Mr. J. B. Tylee, of Pennsylvania, on behalf of the United States delegates, and by the Rev. W. S. Blackstock, on behalf of those from Canada.

At this point an interesting incident took place. A telegram of greeting was received from the Church of England Sabbath School Teachers' Society, then holding its annual meeting in Exeter Hall, London. The reading of it was received with applause, and followed by the singing of the hymn "America," to the air of the National Anthem, and the appointment of the Executive Committee to respond. Some routine business concluded the morning session.

In the afternoon it was announced at the opening of the session that the Rev. G. A. Peltz, of New Jersey, had been elected president. After a brief address delivered in a most happy manner by this brother, well known to many of us and beloved by all who know him, we listened to reports from the various States. These were wisely restricted to five minutes each. Most of them were of interest and brought before us many particulars worth remembering. Such, for instance, as these; the general though not universal prevalence of organisation and establishment of Institutes and Normal Classes; the great and increasing enthusiasm in the work; the spread of Bible reading among the adult members of churches; improved methods in the collection of statistics; that in Baltimore a larger number of children attended the Sabbath School than the day schools of the city; that in Boston the Sabbath School teachers of all denominations held a united meeting for the study of the lesson, led by the Rev. H. M. Parsons, some coming 10, 20, or 40 miles to attend it; the establishment in Minnesota of many adult classes attended by large numbers of young men and women; a brother from New Jersey told us that all the beautiful things we *talked* about, teachers in his city *did*; another from Illinois said that in White County, in that State, every boy but one went to Sabbath School, and that a committee of three had been appointed to fetch him.

In the evening session the Rev. Dr. Warren Roudolph presented the report of the International Lesson Committee.

It stated clearly and fully the principles by which the committee had been guided in the performance of their important work. These being to alternate selections each year from the Old and New Testament ; to extend the course over seven years ; to begin with Genesis and progress chronologically, spending a part of each year in the study of Christ's character and work in the four evangelists, to be followed by lessons on the Apostles and early Church. It was stated that the meetings held by this committee had afforded its members some of the most delightful experiences of their lives, and that the results had far exceeded their most sanguine expectations, the uniform series of lessons being adopted not only by the evangelical churches throughout the United States, Canada, and Great Britain, but their use was spreading in the Continent of Europe, in Syria, India, Burmah, China, and Japan. A printed copy of the lessons in the language of the latter country was exhibited to the Convention.

The reading of this report was followed by a speech by the Rev. Dr. John Hall, of New York, which it was an epoch in a man's life to hear. Whatever my previous opinion of Dr. Hall's abilities, that speech convinced me that he was as great a man as his most ardent admirers believed him to be. I must not dwell upon thoughts contained in this speech, but will only refer to one. Behind the speaker were placed on either side the flags of Great Britain and the United States, between them the emblem of our Redeemer's sufferings with the words written around it, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Pointing to the flag of Britain, Dr. Hall said "This flag is of interest to me through many memories and associations. And this (turning to the American flag) is of interest to me through admiration, gratitude, and love, but they are both bound together in my thought by that which is in the midst of them (quoting the text) which is the common possession of Great Britain and the United States, and the knowledge of which constitutes the grandest charm and the mightiest element of power to both one and the other."

MR. B. F. JACOBS, of Illinois, followed in a speech full of noble feeling and valuable thought, making the evening one of the most memorable I have ever known, and giving me sympathy with one of the delegates who said he spent some hours walking the streets of Baltimore that night thanking God that he had given to men work so great as to inspire such thoughts and feelings as we had heard expressed.

The session of Wednesday morning was opened by an address from the Rev. Mr. Wylie, of Pennsylvania, on "How to secure pupils from the unevangelised masses." The points he insisted upon were, the necessity of power from on high. The Church realising better the importance of her work. The need of individual exertion. That many churches were killed by too much respectability.

The ignorance of what to do and how to do it keeping many from work. That the Church should seek the conversion and culture of all within its reach. That Christian workers should work by twos and threes. That mission churches and schools should be planted everywhere that an opening could be found. That speeches on the topic and more reports from States concluded the morning session.

In the afternoon session we listened to an able address from the Rev. H. M. Parsons, of Boston, ostensibly on "How to secure more pupils from the Church, which he really made, however, an address on Church Bible Study. He is a perfect enthusiast on this topic, and gave us the benefit of his experience in relation to it, telling us how he had by persevering effort induced his Church to adopt it, and by patient continuance made it a success. In the discussion that followed the conclusion arrived at seemed to be that it was a thing desirable, but not possible in all cases.

At the Wednesday evening session we listened to an address from Dr. Vincent on "How to secure Home Co-operation." I must not enter into the details of that address. It was just like Dr. Vincent, genial, practical, witty, sound, and was followed by great applause.

The discussion of the topic was continued by the Rev. J. T. Whitely, of Virginia, and the Rev. S. Jones, of Toronto, both of whom gave brief, pointed, addresses. Then we listened to a very interesting speech from the Rev. Dr. McGregor, of Manchester, England, who gave us a most lively account of his personal knowledge of the work of Messrs. Moody and Sankey.

The Prayer Meeting before the opening of the session next morning was one of the most truly devotional I ever attended.

The first subject discussed that morning was, "How to secure for children the fullest advantages of the Sanctuary and the social services of the Church." It was opened by the Rev. M. B. De Witt, of Tennessee. His main point was that it is better to adopt the ordinary services to children than to hold special services for them.

The next topic was "How to increase the teaching powers of the Sunday School," on which we listened to a most able address from Dr. Vincent. It was full of good points and capital illustrations.

In the afternoon session we had a report of the work in Europe.

It was followed by an address from Mr. J. W. Weir, of Harrisburg, Pa., the only delegate to the first Convention who was present. It drew tears of sympathy from many eyes.

Ralph Wells, of New York, was then introduced, and addressed on the topic already discussed by Dr. Vincent. He urged upon us the prayer of faith and desire, belief in the conversion of children and the sanctified use of knowledge.

The Rev. H. A. Smeltz then addressed us on the work in Maryland, informing us as to the perfect organization of Sabbath School work in that State, which is certainly most remarkable.

In the evening we had little else than valedictory addresses from delegates among whom your own endeavored to do you justice.

Now I will detain you for a moment or two by speaking of the Convention as a whole and its general character and effect upon our minds.

It has been said by some, that if any person in the present day should commence a public speech by saying that Sabbath School teaching was a great work he ought to be put in a lunatic asylum. Nevertheless, I will venture to say that nothing so deeply impressed the minds of many who were at the Baltimore Convention as this very thought. As we looked at the vast audience in that Masonic Hall, sometimes numbering 3,000 persons, when we noticed there intelligence, earnestness, enthusiasm and the evidences of high culture and superior mental ability, not unfrequently exhibited, when we remembered how many more these thousands represented. Even an army of more than 600,000 Sabbath School workers, I think we felt as never before how great, how stupendous this work had become. Another impression it made upon us was that of, Catholicity of spirit. We thought of this when a Missouri delegate told us that in his State there were those teaching in the same school, meeting in the same class, who had fought on opposite sides in the "late unpleasantness." We thought of it when the invitation was accepted to hold the next Convention in Charlestown, and when many kindly references were made to Canada and Great Britain. A third impression was that a new epoch in Sabbath School work had been reached, that many long agitated questions were now settled with the great body of Sabbath School workers, and that a new departure was about to be taken. What that new departure will be none of us perhaps can predict. My own conviction is that it will consist, in part at least, in the establishment, in various suitable localities, of Sabbath School assemblies like that which has proved so successful at Chatauqua, and in the formation of well-sustained, wisely-conducted parents' institutes, to secure a more efficient and general home co-operation with the work of the Sabbath School.

The Rev. A. ANDREWS, another delegate to the International Convention, said :

It seems fitting that the first grand gathering of Sabbath School workers representing various nationalities should be held in the old monumental city of Baltimore. For here Lord Baltimore, who gave his name to this great commercial city, called by a writer, in the April number of Scribner's Magazine, "the Liverpool of America," laid deep and broad the foundations of civil and religious liberty, and proclaimed equal religious rights, in the commonwealth of which

he was the ruling spirit, before any such thing was known elsewhere in America. And in no city could there have been found a more hearty reception than among those noble Baltimoreans, whose generous hospitality has well nigh become proverbial.

A decided gain has been effected in the change of organization from national to international. At our London Convention it will be remembered that the question was raised, "Why are not the uniform lessons more generally employed in this country?" It was replied they are selected by persons wholly irresponsible to us, and as we think they are not always wisely selected, so it was resolved to ask the executive Committee of the national Association to give us some representation on the lesson committee. This was no sooner mentioned to our brethren than they said by all means. And we were honored by the appointment of Rev. Gibson, of Montreal, in the East, and this Queenly little city of the West, lying so cozily beneath its mountain ridge was requested to send one of its principal educationists, A. Macallum, Esq., as member of the lesson committee. But the National Association went further, and decided to change the character of their organization from national to international, giving to the provinces of Canada equal representation with the States of the Union. This was the first gathering of the new organization. The attendance at all the sessions was large; many of the delegates had come from a great distance and were men of business, whose time was very valuable, therefore it was important to make the best of every session. They were willing to give what time was necessary, for their object was most important. During the year over \$60,000 had been spent in striving to obtain information which would lead to the recovery of one child to his home and friends; but our object was to devise means and strengthen each other in our plans to recover hundreds of thousands of Charlie Ross's from the paths of sin and lead them back to home, to happiness, and God. The three secretaries with the historical secretary, Mr. W. F. Sherwin, and a phonetic reporter, prepared the minutes at once, not to be read before the convention but for the printed report, so that part of the usual routine was dispensed with, and the time saved was devoted to practical labor.

It has fallen to my lot to speak on the principal subjects of discussion. This it shall be my endeavour to do as briefly as I may.

Dr. John Hall, of New York, introduced the subject of the international lesson scheme. The subject of a uniform course of lessons for the nation and that to be extended finally to all Christian countries, was warmly discussed at Indianapolis in 1872. Mr. Jacobs was mainly instrumental in carrying the measure, and as was pleasantly remarked there "we set up our Jacob's ladder." After the first meeting of the lesson committee was held in New York, in 1672, Dr. Vincent visited England and consulted with the London S. S.

Union, some modifications were made in the scheme to suit our brethren across the water and they adopted the lessons. Since that time they have been used very extensively. That organization issued last year no fewer than 2,000,000 of separate papers in various forms on these lessons. These papers have been printed not only in the English language but in French, German, Italian, &c. The Methodist Episcopal church has lesson leaves printed in Italian Choctaw and Chinese, and their Bereau question book is now translated into Chinese for the use of mission churches. Some of these papers were lying on the table and Mr. Jacobs showed them to the convention. He said he did it because Dr. Vincent was too modest to do it himself, yet he would prefer not to read them as he was not very well up in those languages. There are still persons who object to the use of the uniform series on the ground that different classes require different lessons. An answer was once given in this wise form: "Who ever saw a good leg of mutton from which a hungry man might satisfy his want, which might not be boiled down to make broth which even a delicate child might sup?" A young man once said to Mr. Jacobs, "I dare say it is very nice for a school to have uniform lessons, but my bible class of young ladies and gentlemen prefer to follow their own selection." "Very well," I said, "that is a privilege guaranteed to you by the constitution of the United States, but it seems to me that at this hour you can't afford to make such a mistake as that." Even on the supposition that as good selections could be made, every one must see the advantage to any live teacher of being able to obtain the very best and freshest notes and explanations of the lessons from Sabbath to Sabbath, better than any number of commentaries, and at a very small outlay of money too. We have, for example, Dr. John Hall's notes in the *S. S. World*; Dr. Ormiston's in the *Times*, (and who would not be glad to get the *Sunday School Times* if for nothing more than to see what our old Hamilton friend has to say on the lesson); Dr. Vincent in the *S. S. Journal*, and others. Those of us who attended the first provincial convention that was held here remember well the features of its president. His full, open countenance beaming with life and animation set in a perfect hedge of bristly black hair. On the occasion of the mass meeting held in this church it was difficult to get all seated, he spoke out loudly and said, "let some of the gentlemen take one each of these little fellows on their knee, I will take one, yes, two if necessary so that all may come in." And then where there is concerted action in the study of the lesson by the teachers of a school or a town or city, how much better the uniform series is. Without this system how long might we wait before we should see what has been observed for the past five years in Chicago, without any intermission, large gatherings of men and women on Saturday afternoon, some coming as

much as 40 miles to study together the next day's lesson. The attendance of late has been from 800 to 2,200 weekly.

Having agreed on what to teach, Rev. Mr. Wylie opened the subject: "How shall we secure pupils from the unevangelized masses?" This is a question as much for us as for any people, and it is well that this subject is to be discussed by our esteemed friend and brother Lewis, before this convention is over. The first thing is to be impressed with the necessity of labor in this direction. Some figures were given to show how great was the proportion of persons outside the church compared with those who make a profession of religion:—In Alabama, 12 persons outside to 1 in; California 12 to 1; Illinois, 5 to 1; Kentucky 6 to 1; Maryland 4 to 1; Minnesota, 9 to 1; South Carolina, 17 to 1. We must know the want in order to realize the importance of preparing ourselves to supply it. The church must waken up to this work. What is needed is heart preparation. Many of our churches seem to think that if they maintain their regular services that is all that is required of them, forgetting that there may be veritable heathen at their own doors.

We must go out and bring these people in. It was said of a certain church by a person belonging to it, "our church is dying of intense respectability," we might rather say of mistaken respectability. It is a very hopeful sign of the times that many of the most wealthy and influential congregations are turning their attention heartily towards the subject of evangelizing the masses. There must be much individual work done. In the olden time two and two went together and brought others in. It is well still to go forth thus and help each other. It is said that Mr. Moody paid for the rent of three or four pews when he was a young man, and would go out and get young men that otherwise would not attend church to go in and fill them. To secure the children of this class is even more important than the adults, and may be more easily accomplished. There may be instances where flowers or charities bestowed may be the best means, but often all that is wanted is a few kind words and a little kind action. There needs in these efforts to be a very cordial understanding between the ministers and the people, let them work together, and honor each other before the world. They will then take knowledge of us that we have been with Jesus, and they will by our influence be drawn to him themselves. In a work of this kind, of course, it is manifest that the exercises of the school must be made as interesting as possible so that when once inside, these persons may ever after feel desirous of coming again. Nothing is more attractive than good singing, and nothing can be secured with as little labor if only some one can be secured who is competent to take this department in hand and will heartily devote himself to the work.

Rev. H. M. Parsons, of Boston, spoke on a subject kindred to the last: "How shall we secure more pupils from the church?"

His position is that all the congregation ought to assemble at least once a week to engage in the study of the word, where each may present the difficulties which he may have personally met and secure the benefit of the judgment of others thereupon. The seed thought was lodged in his mind very early in life by reading the life of pastor Harms, of Harmansburg. This most remarkable man was in the habit of gathering his people together every Sabbath afternoon for bible study, and his congregation became intensely interested in these exercises. Mr. Parsons thought surely if those Germans became so enthusiastic over the study of the bible, we might be able also to get up an interest in the same direction. He recommended this to his own congregation when he became a minister. His church was 250 years old, and had always been orthodox, yet they were doing little for God in comparison with what they should have done. When he urged the importance of this work his people said "yes, it would be an excellent thing," but when asked to adopt it they said "oh, it would never do here; out on the prairies or in some new country it would do very well, but we have had our regular services and cannot get out of the old ruts." It was many years before he succeeded in getting them to make the trial, but at last he succeeded and the result has been that all the services of the church have become much more interesting and the membership has very largely increased. His plan at present is a sermon in the morning, a church study of the bible in the afternoon conducted by himself so far as the adults are concerned, and by the superintendent, officers, and teachers among the children, and a grand prayer-meeting in the evening. He contended that this course cultivated the entire church and fitted the members for usefulness, so that when the minister died the church would still live and prosper whether they found another minister to fill his place at once or not. Then the minister multiplies himself. He spoke of a young man who worked in a foundry where he had a great number of infidel companions, they would press him with their objections, and any he could not answer he would bring to the Bible study and mention them there, and Mr. Parsons would give him the best answer he could, and he would go back and give them to his fellow workmen. He found also that it was an excellent means of bringing out the best talent in the church. One of the most gifted persons in his class was a poor washerwoman, she seemed to know more of the bible than any one else that attended it. He found also that after these studies sometimes one would come to him saying I would like to teach in the Sunday School. "Well," I say, go out and get yourself a class and you shall teach." Sometimes an infidel neighbor was asked to come in, he found his objections met in a kind and respectful manner and he came again, and then his family came, and so the work extends. He also considered this the very best way of retain-

ing the elder scholars. When the parents go, the children cheerfully follow. One of the speakers said that being relieved of preaching one sabbath morning and feeling wearied he said to his large boy, "I will not go to church this morning; I will stay home and study up a sermon on my Sabbath school lesson." "I think I will stay and study something up too," said the boy. "Perhaps we had better go to church after all," said the father, and they both went. After sermon the father said in a whisper, "I guess I'll leave now." "I'll go too," said the boy. "We had better stay," replied the father, and they staid. Our children very easily fall into our ways. As the boy at the hotel who was asked by the waiter what he would have to drink, "I'll take what my father takes." "I take water," said the father, and the son took water too.

What we want for this work is consecrated brains, consecrated money, and consecrated faith. And then we must create a sentiment in favor of it. When Thos. H. Benton, of Missouri, went about talking Pacific Railroad, 2,000 people sometimes heard him, at other times only a few came to listen. But he persevered, said he "the way to warm any one else is to be red hot yourself. I'm red hot on this subject and the road will be built," and it was built.

Dr. Vincent addressed the convention on the subject, "How can we secure more efficient co-operation of the home?" The statement is sometimes made that our modern Sunday School has had the effect of lessening the attention given by parents to the religious training of their children at home. This Dr. Vincent repudiated *in toto*. That in some cases parents may attempt to satisfy their minds with the idea that what their children are taught in the Sunday School, may be true. But it is likely that the training which such parents would give would be at all efficient. The truth is Sunday Schools are designed to supplement and not supplant parental training and discipline. This truth will appear plainly to any one who will look at any of the published lessons in any of the church papers. It will be seen that selections of readings bearing on the sabbath lessons have been made with much care for every day of the week for home readings. Where these are followed the home readings very much help the school and the family is also benefitted. If there be lack of attention in home culture in comparison with other times, the cause is to be found in the materialistic character of the times in which we live. To secure this co-operation with the home teachers will find it a great advantage to visit occasionally the homes of their scholars. Not with a sanctimonious tone, but in a frank cheerful candid way to secure the confidence and affection of the scholars. What we may reasonably ask of the home is: 1 That the children attend school regularly and on time. 2 That their lessons are prepared. The golden text and selected

verses ought to be committed to memory, and in those schools which teach the catechism the selected answers for the day should be learned at home. 3. We want the parents and guardians to talk with their children about the lessons and as often as they can. 4. We want them to come and see what we are doing in the school. 5. And lastly we want the homes where our scholars live to be an illustration to them continually of the gospel which we teach to them on the Lord's day. Mothers perhaps more frequently than fathers do help us in this good cause. But why not fathers too. As Dr. Vincent said, "boys take to their fathers, girls to their mothers." At first a boy loves his mother better than any other woman in the world, then there comes a time when he thinks he loves some other woman better. Of course we may not censure for this. But by-and-by he comes back to his mother love and never loses it. Lawrence Smith, a fine young man in Baltimore, a native of the island of Nassau, told me that he had wasted three of his best years in card playing. He was so fond of that amusement that he never could keep a situation for any length of time, and had to go from place to place in order to get what was necessary to support him. Yet he seemed to be healthy and had not in any sense a dissipated look. "How then have you preserved your moral character and retained your respectability," I asked. "One thing has saved me, when leaving home my mother said she wanted me to promise her two things, never to play for money and never to drink liquor. I loved my mother and I gave her the promise and have kept it and that has saved me. But there is a period when he wants to be like father; mother and sister are good, and he loves them, but then he is a boy and he does not want to be like a girl and so he wants boots like his father, and a hat like his father's hat, and at such a time the influence of the father is almost incalculable." Dr. Vincent pleaded that in the home, children should be taught to respect christians of every name, and never should hear a word spoken against any denomination. Dr. Vincent is called a Catholic, Presbyterian, Episcopalian, Methodist.

The subject "How to secure the fullest advantages of the sanctuary services and the social meetings of the church for the children," was introduced by Rev. M. B. De Witt, of Tennessee. The subject itself is one which is deserving of great attention, yet we were not specially impressed with the manner of its discussion at Baltimore. It has been long a subject of frequent remark that few children attend the regular means of grace. It may be that there is less ground of complaining than we think. I was asked last fall, "how many children do you think there were at church this morning? The congregation in all numbered about 240." I said "perhaps 20." The superintendent of the Sabbath school who had taken up the collection on one side of the church had counted them

and there were over seventy Sabbath school children present. The children are not much noticed among the adults. But making all possible allowance there are manifestly too few children attending our church services. Perhaps what may be feasible is to direct attention to the subject from the pulpit and in the Sabbath school, and then to make the services as interesting as possible for the children. Singing, as it is conducted in many of our churches, is such as to gain little sympathy especially from the children. Our choirs though singing well, usually maintain at least three parts, and so evenly balanced, that the congregation can with difficulty sing with them. This might be greatly remedied if the treble or leading part were kept up in such full force that it could be all the time distinguished, then children and parents might join in the service of song.

The most important of all questions to a convention was introduced by Dr. Vincent and very fully elucidated, "How can we increase the teaching power of the church?" We must ever remember that our business is to teach christian truth. To do this a man must himself be a christian. This does not touch the case of a vicinity, where no professor of religion can be found to engage in this work. In Maryland a school was organized and no professing christian could be found to take charge of it. One man said, "I am not a christian but I can read the Lord's prayer." He was put in superintendent, and a Methodist missionary was sent there, and a revival commenced when the superintendent was the first man at the altar, and after him came teachers, and then scholar after scholar. Still no man can have that discernment of the meaning of scripture that is desirable unless he be himself a christian—1 Cor. 2, 14-15, "The natural man receiveth not the things of the spirit of God; neither can he know them for they are spiritually discerned, but he that is spiritual judgeth all things." He must know the truth he would teach, and this requires special study. General knowledge of the Bible, its history, geography, its archæology, &c., will be of immense benefit; yet the lesson for the day requires special study. It is important that teachers, where practicable, should have a preparatory training before entering on the work of teaching. But this is not practicable in all cases, then let the training run on parallel with the actual teaching, only let the teacher have some help in his work, as said an old seventh-day Baptist, when a matter was being discussed in the church, "I don't care anything about this thing only so it gits got."

There has been a course of study agreed upon by the American Sunday School Union and the Baptist, Methodist, and Presbyterian Sabbath School Boards in the United States, as follows:—

I.—The Bible. Its origin and design.

II.—Its interpretation, rules, helps, types, and difficulties.

III.—Contents of the Bible—history, chronology, geography, manners, customs, appointments, and doctrines.

IV.—How to teach the Bible embracing twelve particular heads.

V.—And topics for special study in classes.

Such a course of study might be taken up in the teachers meetings; in Normal classes, for say ten evenings consecutively; in preparatory classes in connection with the school; in seminaries, or special classes at conventions and institutes.

The principal objection to all this is, there is no time, yet people find time for what they want to do, and if this study took the place of some work now being done, it might be no serious loss to any one, but a very decided gain to many. It is not a little singular that persons who must be at home by 9 o'clock from a prayer-meeting can remain out until 12 the next evening at a party and never think of complaining. These are some of the principle themes discussed at the International convention, all too imperfectly presented to you. Yet their importance must commend them to your careful thought. But to profit by them we need two things, and these alone are essential—more love for Jesus, and more love for children. Love for Christ and his redeemed children must ever be the moving principle in all successful endeavor to forward this great movement of claiming the children for Christ. With this in the heart, and then the adoption of the best methods we can obtain, we shall succeed in our work, our own hearts will be made glad, and Christ shall be glorified in us and in the work of our hands.

After the taking up of the collection, and the reading of the report of the business committee, announcing the programme of the next session, the meeting was brought to a close with the pronouncing of the benediction by the Rev. J. B. Richardson.

SECOND DAY.

WEDNESDAY, October 13, 1875.

At 9 a.m. the session opened, the President, W. Edgar, Esq., in the chair, by the Hymn :

O God of Bethel, by whose hand,
Thy people still are led, &c.,

The REV. D. H. FLETCHER read the 12th chapter of Romans.

The REV. M. BENSON led the convention in prayer.

After another hymn REV. T. LOWRY offered up prayer.

The REV. MR. WILLIAMSON read the minutes of the previous sessions which were approved.

WHAT HAVE WE ALREADY GAINED BY PAST SABBATH
SCHOOL CONVENTIONS? AND WHAT DO WE
AIM AT IN THE FUTURE.

REV. F. H. MARLING read a paper on the above subject as follows :—

“Assembled as we are now, in this Twelfth Provincial Convention of the Sabbath School Teachers of Ontario and Quebec, it is very fitting that we ‘take stock’ of these meetings, look backwards and forwards, and ask : What have they done for the good cause ? What more can they be made to do ?

“These Conventions are large and important, ranking among the ‘events’ of their respective years. They are widely announced and reported in the press. They invite delegates from every part of the Provinces, and helpers from other lands. They include representatives of all Evangelical Churches. They entail a large amount of labor and expense on the Association by which they are conducted and the communities which so hospitably receive them.

“There were by no means wanting—as some of us well remember, when the first Convention was proposed—those who could see no good purpose to be answered by this expenditure of time, thought, labor and money. In almost every county where these meetings are untried, such doubters appear. We may as well face the fact, too, that in some quarters there is the persuasion that Sunday School

Conventions, having served a good temporary purpose, have done their work, and—in popular phrase—are ‘played out;’ while to others they seem not only to have done invaluable service in the past, but to be capable of yielding far greater benefits in the future. This is the view of the writer of this paper, who has attended nearly all of these meetings, and has been charged with some share of the responsibility of preparation for every one of them.

CANADIAN CONVENTIONS.

A brief record of the successive Conventions seems desirable in this place. The first was held in the central city of Kingston, on the 11th to 13th February, 1857. The honor of initiating the movement belongs to the Committee of the Canada Sunday School Union, at Montreal, a corresponding Committee for “Canada West” (as “Ontario” was then styled) having been organized in Toronto. A hearty invitation was given by the teachers in the place of meeting, and the number of their guests was so unexpectedly great—fully 300—that the Mayor had to come to the rescue and pledge the honour of the city to provide for the overwhelming swarm! It was a great success, that first meeting in Kingston, surpassing all the hopes of the most sanguine, and dissipating the doubts of the timid. It had been anticipated with mingled hope and anxiety by some, and by others with doubt or disapproval. There were some formidable “snags” encountered in its course. But ere it closed, the tide of enthusiasm rose so high, and the advantages of such a meeting were so palpable, that every one went home eager for the next. Our American visitors on the occasion declared, and still declare, that it was one of the best conventions they had ever known! Hon. James Ferrier, still living and laboring in the work, most skilfully and graciously presided over the sessions. Our visitors included Bullard, of Boston; Thompson and Hungtingdon, of Rochester; Miller, of Ogdensburg; Wilder, of Detroit, and Dennison, of Buffalo.

It was resolved, at Kingston, to “recommend the holding of general and local conventions,” and a committee was appointed “with full power to call a future Provincial Convention,” at a time and place to be by them decided.” Eight years, however, elapsed before the Sunday School teachers of the entire Province were convened again. There was probably some apprehension of the burden of entertaining the multitude that might be expected to meet. Even Toronto shrank from the undertaking. But an “ambitious little city,” not a hundred miles off, was found to assume the task, at very few weeks’ notice, and nobly did Hamilton exercise her hospitality. The chair was filled by Dr. Ormiston. Mr. Pardee, Revds. C. W. Bolton, and B. W. Chidlaw, Mr. A. Woodruff, of New York, and Dr. Healy, of Medina, were among our American helpers.

At this meeting the "Sabbath School Association of Canada," was regularly organized on the doctrinal basis adopted at Kingston, viz., that framed by the first meeting of the Evangelical Alliance, at Liverpool, in 1846. Rev. W. Millard received his appointment as Secretary, and at once commenced that course of indefatigable labor in which he has continued for these ten years past. County Secretaries also were chosen throughout the Province "to promote the establishment of new schools," to organize local associations and conventions, and to gather statistics. Over 500 delegates were present at Hamilton. A prize of \$20 offered for the best essay on "The best method of managing Sabbath Schools, and of conducting the devotional exercises," was awarded to the Rev. J. Wood.

Since 1865 no year has passed without a Provincial Convention. That of 1866 was held in Montreal, on September 4-6, with Principal Dawson in the chair. Messrs. Pardee, Bolton and Chidlaw were again with us. Philip Phillips led the singing, and Mr. J. H. Kellogg, of Troy, New York, and Rev. Dr. Vermilye, were in attendance. This convention recommended to the Executive Committee the appointment of a Sabbath-school missionary in Western Canada, to establish schools in destitute places. A considerable body of statistics had been collected during the year. The prize for an essay on "The Sabbath School Teacher—His Place and Power," was taken by Rev. J. Wood.

The meeting in 1866 was held in Toronto, October 8-10, and the present writer had the honor of presiding over it. It was estimated that over eight hundred delegates were present. Mr. Ralph Wells was our "helper," a host in himself, and several other brethren from the United States—Mr. Seager being musical conductor. Two prize essays—by Rev. G. Bell and Rev. J. Wood—on "Sabbath Schools Conventions," were published with the report. At this meeting it was resolved to discontinue the missionary work of the Association. This meeting was full of enthusiasm, every service being attended by overflowing crowds.

In 1867 the Convention was invited to St. Catharines—October 6-8. Dr. Vincent and Dr. Duryea were our chief visitors from across the lines. Mr. D. W. Beadle was elected to the chair. The local arrangements were admirably complete. There was a large attendance, and the exercises were very instructive.

October 12-14, 1869, found us at Belleville, which gave us a hearty and well-ordered welcome. Hon. Billa Flint was in the chair. William Reynolds, of Illinois, gave us invaluable aid in speaking, and Phillip Phillips once more led our singing. At this meeting the Convention for the first time divided itself, for one session, into "sections" of "Superintendents," "Bible Class Teachers," "Infant Class Teachers," and "Intermediate Class Teachers." A Sabbath School

Exchange," for the exhibition and sale of books and all other requisites, was another new feature advantageously introduced.

In 1870 the Association had a very cordial reception in Galt, October 11-13, Mr. James Young, M.P., serving as President. Our American friends were represented by Revs. H. Clay Trumbull and Alfred Taylor, Father Paxson, Dr. Helmer and others. Mr. John Green and Miss McPherson, from London England, helped us not a little. Fully 500 delegates were present, and the evening meetings were specially full.

London entertained the meeting of 1871, and opened its doors to a "mass meeting," that is, without limit to the number of teachers representing each school. The Chicago fire then raging (October 12), deprived us of the expected aid of W. H. Doane in the music, and of B. F. Jacobs in everything else. We missed them greatly, and the shadow of that great calamity seemed to rest on the assembly. But the Canadian brethren came well up to the mark, and much good work was done. The day sessions were unusually large. It was estimated that 700 delegates were present. Mr. Alfred Rowland was President for this year.

Montreal once more welcomed the Convention in 1872 (Oct. 15-17), with the very Rev. Dean Bond in the chair. Rev. H. M. Parsons and Messrs. A. G. Tyng and W. Sherwin (musical conductor) were among our American fellow-workers. Prominence was given at this session to the International Uniform Lesson scheme, in the preparation of which Canada was most effectually represented by Rev. J. M. Gibson and Mr. A. Macallum.

In 1873 the Convention again visited Toronto (Oct. 21-23), Mr. D. McLean being elected President. For the third time Philip Phillips led the singing. Revs. A. D. Vail and W. F. Crafts and Mr. C. M. Morton from the United States; Mr. John Ashworth, from England, and Rev. Messrs. E. Cook and W. N. Weiss, from France—all having recently attended the Evangelical Alliance meeting in New York, and being full of its spirit, added very much to the interest and profit of the occasion.

Our last meeting was held in Brantford, October 13-15, 1874, under the Presidency of Judge Jones. The influence of the recent revival in Scotland and elsewhere imparted a peculiarly spiritual tone to all the exercises of the meeting, which was largely promoted by the presence of Rev. Dr. Black, of Inverness. The brethren were favored once more with the assistance of Mr. William Reynolds, of Illinois, while Rev. J. B. Atchinson, of Detroit, and Mr. Woollett, of Chicago, rendered valuable aid. Thus our record brings us down to this Twelfth Convention, meeting for the second time in the goodly city of Hamilton.

But in addition to these Provincial Conventions, there have been numerous county meetings of the same kind. Peel has the

honor of leading the way, ante-dating even the Kingston Convention, of 1857, and never missing a year since. Lincoln and Welland were not far behind. And since the appointment of our untiring and enthusiastic General Secretary, most of the counties of Ontario, at least, singly or in groupes, and some in Quebec, have had Conventions held within their borders with greater or less frequency. A considerable number of townships have also had their Sunday School workers assembled for the same purpose.

AMERICAN CONVENTIONS.

As to the neighboring States, it is well known that in most of them there are State Conventions, with subordinate county and township meetings every year, always larger and more earnest in proportion to the degree of local interest in Sunday School work. Once in three years a national—now, in compliment to Canada, international—Convention is held. The Chautauqua Assembly, held in August, 1874 and 1875, is the flower and crown of all these gatherings, for the numbers coming together, the length of time devoted to the purpose (14 days), the brilliant array of teaching talent secured, the enthusiasm excited, the solid work done and the skilful conduct of the whole by Generalissimo Dr. John H. Vincent. As for the number of "institutes" in towns and cities, and of normal classes of every sort, they are utterly beyond all computation.

BRITISH CONVENTIONS.

Nor let us think that Sunday School Conventions are confined to this side of the Atlantic, or are "Yankee notions." Under the name, usually, of Conferences, our British fathers and brethern, to whom both our American friends and ourselves owe so many good things, have long held them in different parts of the United Kingdom, under the leadership (in England) of a delegation from the London Sunday School Union, aided by the best talent of the district. These Conferences are becoming more numerous and important every year. In London, moreover, a system of preparation and training classes has been in vigorous operation for many years. The germ of these meetings is of British origin, though it may have attained a more luxuriant growth in the virgin soil of this new world.

Surely, this wide diffusion and long continuance of the Sabbath School Convention system betokens a value and power therein not to be lightly estimated or carelessly let slip. There must be something found at the kernel besides the shell of "having a good time,"—though providing "a good time" for some hundreds of teachers is a benefit not to be despised, for they deserve such recognition and reward, and doubtless the machinery of many a class and school moves better for being thus well oiled. But the question before us

is, "What good, substantial, lasting work is accomplished by all these gatherings?" How far is the Sabbath School cause to-day in advance of its condition before the first meeting? How much of its progress is owing to these successive conventions? And how can they be made to yield still richer fruit? It is very difficult as every thoughtful man knows, to estimate *quantities* of moral influence,—that mighty, but impalpable, imponderable force. Its existence and its amount are, from its very nature, open to debate and difference of opinion. No attempt will therefore be made to define the "how much" of benefit hence accruing; but the advantages now to be enumerated are, it is believed, sufficiently manifest to be generally recognized by the friends of Sabbath Schools.

1. These Conventions *have magnified the Sunday School work in public estimation.* Many of those who have come together have thought very much before hand of the work, have loved it very dearly, have given very much of time, labor, money, and prayer, very much of "their own selves," in short, to it. But it is safe to say that very few, even of these enthusiastic votaries of the Sunday School have gone away from a Convention without deeper convictions, warmer enthusiasm, and stronger aspiration after the wisdom that winneth souls, than they brought to it. Who has not heard such testimonies scores of times? Every family in which the delegates have been entertained has caught the enthusiasm. The whole community has been moved, thronging the meetings to overflowing, and eagerly drinking in the facts, thoughts and appeals presented to them. Respect for this work, a realization of its magnitude and dignity, and appreciation of those engaged in it, have been awakened in those previously ignorant and indifferent. The columns of the daily papers have been filled with reports of the proceedings, carrying them far and wide into very unwonted quarters. Public men, not personally identified with the cause, have done homage to its claims. And thus the word SABBATH SCHOOL has been printed, so to speak, in bigger letters than before, and everybody has spelled it out and carried it away in his memory. "The children of this world are wiser in their generation than the children of light," if we do not recognize the value of this gigantic advertisement. Instead of the limited impressions, produced by acquaintance, more or less intimate, with the school, a local affair with much of human imperfection about it, every one is made to feel that the Sabbath School is a vast institution covering the length and breadth of the land, co-extensive with the church, closely related to the family, numbering its scholars by the hundred, and its teachers by the ten thousands, filling a large place among the influences that make the nation—the Canada that is to be in twenty years to come! All this would be true of the Sabbath School without Conventions, but it would not be seen and felt, as it is, unless these workers were massed together year by year in these training camps.

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2. These Conventions have "*provoked unto love and good works,*" in the Sabbath School cause, the several Churches of the land. They have always cared for the Sabbath School, but they have undoubtedly cared *more* in consequence of these meetings. Several of them whether taking part or not in the general Conventions, have held similar meetings within their own brotherhoods, of greater or less extent, where the value and needs of this department of Church work could be discussed in harmony with the distinctive principles of the body, and in relation to its special interests, with a fulness and freedom impossible here. In the annual meetings of the Protestant Ecclesiastical Bodies, the Sabbath School interest occupies a prominent place. Special Committees or Societies are organized to promote and supervise it. Whole sessions are devoted to conference on its wants. The questions of organization, Church relation, providing and training teachers, lessons, literature and finance are carefully discussed. The aim everywhere is, to have the school nearer to the Church, nay, within the Church, in every sense. And thus, instead of this work being left to the voluntary exertions and support of a few sporadic individuals, little recognized or sympathized with, it is placed, where it ought to stand, among the chief departments of Church activity, and the main sources of Church growth.

3. These Conventions have *greatly improved the style of teaching in the Sabbath Schools.* There was great room for improvement, every one admits—none more readily than the teachers themselves. For they were thrust into the work, for the most part, in early years, with sincere motives, earnestly desiring to "do good," but having very hazy ideas "how to do it;" often with slight knowledge of the Bible, utterly unacquainted with the science of teaching, inexperienced in government; with rarely a training class or teachers' meeting; left to grope their way into an art in which the wisest feel themselves to be but learners still. Such have come to these Conventions. They have felt the inspiration of the numbers assembled together, and have broken out into the song, "I'm glad I'm in this army;" they have been spiritually quickened by prayer, praise and brotherly fellowship; they have been cheered by the recitals of successes, and hardly less by those of failures, of fellow-workers from every quarter; they have heard the model lessons of "the Great Masters"—Vincent, Wells, Pardee, Reynolds, Peltz and the like—and though they may not expect to rank among these "first mighty men," they have caught glimpses of their methods; have learned how to prepare their lessons, how to question, how to illustrate, how to apply, how to deal with the unruly, how to follow up the scholar out of school, how, above all, to lead him to the Saviour!

4. These Conventions have *aided in perfecting the organization and government of our Sabbath Schools.* The officers who were charged with the management of schools were frequently as unversed

in their special duties as the teachers in theirs. Some had seen no other schools, but had to follow in the rut of some erring tradition, or to experiment blunderingly for themselves. Superintendents scarcely knew their place towards teachers or scholars, some asserting themselves too little, and others a great deal too much! The conduct of the public exercises of the school, its devotional services (including psalmody), addresses and reviews, all its order and discipline, the innumerable particulars comprised in its "general management," its entertainments, &c., were to many new, open, debated questions. If they had enjoyed the advantage of witnessing admirable examples, or reading the best authorities, they were not beyond further improvement. If they had not, what a help and privilege to come here and learn from the most accomplished instructors how to conduct every detail of their duties. By teaching and example, through the question drawer, and in every other way, the best experience is made the common property of all. The same statement holds good of every other department of school administration—its rules and by-laws, its benevolent contributions, its library, and all else.

5. These Conventions *have promoted the proper equipment of our Sabbath Schools.* The influences already enumerated as having tended to uplift this cause in universal estimation, have been felt in this department also. Money has flowed more freely into the Sunday school treasury, to provide every requisite on a liberal scale, that the school might be well nourished as "a proper child," and not starved as "naebody's bairn." Church Building Committees have regarded provisions for its wants as one of their primary cares, have brought up the school out of the grave where it was buried underground, into the abundant light and air of heaven, and have furnished the rooms with every contrivance and attraction that could facilitate and adorn the service. Witness—to quote the examples with which I am most familiar, as nearest home, the rooms connected with St. James' Cathedral, the Metropolitan Methodist, St. Andrew's and Knox's Presbyterian, the Carleton Street Primitive Methodist, and the Jarvis Street Baptist Churches in Toronto. Great ingenuity is exercised in inventing Sabbath School furniture, desks, seats, chairs, library fittings, and so on. Maps and models bring Eastern countries and cities near to us of the western hemisphere. Blackboards appeal to the eye to aid the ear in receiving divine truth. The printing press is used in a hundred ways to aid in the orderly administration of all details of the machinery of the school. Sabbath School hymns and music employ many busy brains and pens, and enjoy the benefit—alas! too much needed—of a riddling, merciless criticism. Of the library the same things may be said. In all these ways, and others still, there is great activity now-a-days in anticipating every want of the schools, and an unprecedented liberality in providing the means of supply.

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And who doubts that the descriptions and discussions in conventions, and the exhibition of the best plans and specimens of every kind of equipment, have contributed very much to bringing all these modern improvements into practical effect?

6. These Conventions *have contributed powerfully to the establishment of new schools.* Some, it may be remembered, were planted during a brief direct employment of a Sunday School missionary, soon discontinued. Others, it is believed, have owed their birth to local efforts, in counties and townships. But, as it has been judged by many that this work fell rather within the scope of denominational enterprise, and to that, and voluntary organizations, distinct from this association, it is now left. In many of the American States the planting of new schools is one of the special functions of the County and Township Associations. But, though here the influence of the Conventions is indirect, there can be little doubt that the enkindling of general Sabbath School zeal and activity through these meetings has resulted in the formation of many schools that would otherwise have never seen the light. Through the County Conventions especially the impulse generated at the centre has been diffused through the land, and kept in operation through the year.

7. These Conventions *have paved the way for the adoption of the international uniform lessons.* Some time, perhaps, during this session, our brother, B. F. Jacobs, the acknowledged human author of this wonderful scheme of simultaneous study of one course of Bible selections throughout the majority of the Sabbath Schools of the world, may tell us the story of the battles he had to fight before this great idea was adopted by the leading Sunday school workers of the United States. But what if no Conventions had first been held? if the old hap-hazard plan had prevailed of each teacher choosing his own lesson? or the better one, of one course of lessons throughout one school, quite another in the next, and so on; or even, one lesson scheme in one denomination, utterly irrespective of what was being taught in any other? How would the various religious bodies, with their strongly-marked lines of demarcation in doctrine, polity and worship, and their separate publishing interests, have ever been brought to agree, had not the sentiment of fraternity been developed, and the habit of co-operation been formed, in repeatedly meeting and working together here? All the manifold advantages of the uniform system; its thorough and continuous study of the whole of Gods' word; its concentrating upon each successive lesson the help of such a variety of learned students and skilful teachers, and its facilitating the practical working of schools in so many ways familiar to experts, have grown out of these meetings. It was by discussion and re-discussion in non-denominational Conventions that difficulties had their sharp angles rubbed off, and that an overwhelming enthusiasm, sweeping away all objections, developed itself. Never would

the divergent views and interests of the different Churches have been harmonized had each stood apart ; and never " in this Canada of ours " would there have been so general an adoption of this course, had not the whole subject been considered, and our representation on the Lesson Committee secured, through the Sabbath School Association of Canada.

8. These Conventions have *cultivated Christian unity*. It were vain to draw fancy pictures under this heading, and say, as we have heard some excited brethren declare, that they scarcely knew to what denomination either they or others belonged ! for it must be admitted, in cold blood, that a somewhat vigilant and pronounced denominationalism has been developed here, at times. Nor is this to be altogether condemned, when it is intelligent and conscientious. We ought not to stand apart from each other, in separate Churches, unless convinced that there is sound reason for doing so, in obedience to Divine authority. If that authority, as we understand it, forbids our uniting with this body or that, we have no choice in the matter. This Association, however, is not a Church, and the questions that divide Evangelical Protestants into different churches need not arise here ; or if they occasionally emerge, we may have grace to hear the expression of good men's opinions that differ from our own, on points not fundamental. And within these limits there is a broad field of truth and duty, where we can meet on common ground, and often, perhaps, be surprised to find how much we hold in common with members of other communions. There are few of us who have attended these gatherings, and others of a similar kind, who have not formed pleasant and helpful friendships with Christians of other churches, which have continued to this day, and have enlarged and enriched their own souls. There has henceforth flowed one of those many mingling streams of influence, which have together produced the state of things so happily characteristic of our day, namely, the lessening violence of religious controversy, the recognition of unity amidst diversity, respect for the consciences of our brethren, willing fraternization on common ground, and a large degree of co-operation in matters of general concern—all these together with unrelaxing grasp of those views of Divine Truth which distinguish us from one another.

Let it not be understood that it is claimed that to our Conventions, and these alone, we ascribe the whole of the good results achieved in the development of the Sabbath School work. Many other influences and agencies have contributed to the same end. But it cannot be denied that these assemblages have, directly and indirectly, accomplished a great deal in the directions above indicated. These grand movements are in the line of God's Providence and of the workings of His Spirit. Enough for us if we are employed among the many laborers in the field, and fill our "small corner" faithfully.

FUTURE NEEDS.

Ere we close this paper, it is our duty, in the default of another expected writer, to look forward and ask, what can be done to improve the Conventions of the future? And a very necessary question this is. There is no "pattern shown in the mount," according to which these meetings have been ordered in former years, and which must continue to be their standard for all time to come. They are human expedients, and open to amendment, in the light of experience, from time to time. Their general outline and frame-work has served a good purpose in the past, but has been frequently criticized, and may need revision now. Some suggestions of this kind are now offered in that spirit of brotherly freedom which marks our discussions from year to year.

The salient features of our convocation are these: A large number of Sunday School workers of various ranks, meeting together for a short time, two and a half days or eight sessions, and wanting to learn as much as possible about their work in the time.

MACHINERY BUSINESS.

Do we not want as little machinery as possible? and that machinery working out of sight as much as possible? Some machinery there must be; some "business" done; but the less the better, we are doubtless all agreed. At that model Sabbath School Assembly at Chautauqua there was no "business" done in public. The whole thing was a magnificent example of what is said to be the best possible form of government—"A Benevolent Despotism." So far as all the public exercises were concerned, one man—not even a committee—managed the whole thing, and yet everybody was happy! Everybody felt he had his own way, while Dr. Vincent unquestionably had his. O for the multiplication of that "iron hand in the velvet glove!" The present writer has nothing so alarming and revolutionary to propose as the establishment of a "one-man power" in this Association; but he does deferentially, yet urgently, suggest that, instead of our present huge and unwieldy staff of office-bearers—for the most part mere figure-heads, never attending a meeting of committee, or doing any other kind of work—a small committee be appointed of real workers, representatives of the various churches, able to meet together, having large powers, and *holding office throughout the session* for which they have made preliminary arrangements. Choose the *best men* and *trust them!* If they make a mistake sometimes, that will be a less evil than correcting it (or, perhaps, making worse mistakes) in public discussion by such a body, meeting not as a deliberate parliament, but as a normal school. If some good brethren who love to "rise to a point of order," and "move an amendment," have their privileges hereby abridged, perhaps the majority of the Convention will not join in their lamentations.

PROGRAMME.

Next, as to the *exercises* that make up the *programme*. It is very true that a large proportion of those who come to each of these meetings are comparative novices in Sunday School work, and need instructions in the very elements. But another large and important proportion consists of "men, who have need of strong meat," and are prepared to "leave the first principles," and "go on unto perfection." After twelve Provincials and scores of County Conventions, and all the light poured on the whole Sunday School question by the religious press, we may surely understand the public mind to be pretty well indoctrinated on some points, and that certain principles are now established as "axioms" in our creed.

Moreover, it is probable that better work would be done, were there somewhat more of *system* and *unity* in our annual programmes; if each one were something of a unit in itself, and formed part of a course with those before and after. In a word, we need to engraft more of the "Normal School" idea upon our Conventions. For this purpose we need *skilled instructors* into whose charge the Convention would be handed during their respective hours of service, as a class is under the hands of a professor. Such instructors we have, and can get, among ourselves, with some imported aid. Nor does this proposal silence all the brethren or reduce them to a state of pupillage; for it contemplates free Conferences on Sabbath School topics, and lectures on special themes better treated in that form.

Suppose then, that we take a leaf out of the Chautauqua book (let it not be supposed that the writer has "Chautauqua on the brain," but he was there, and counts it a signal success), and on this Wednesday morning, after an early prayer meeting, or the time from 8.30 or 8.45 given to devotional purposes—we begin at sharp nine o'clock with a meeting, in sections or together, for a conversational discussion on some point in our work (duly arranged in consecutive order), say "The teacher's work out of school." The exercise is in charge of a competent conductor, not the same person, necessarily every day, who propounds the questions, draws out the brethren, keeps them to the point and within time, guides and connects the suggestions thrown out, has the results briefly minuted for permanent record, and closes all in an hour. At ten, the Convention goes into a class drill on the books of the Bible, Biblical geography, chronology, history, or manners and customs, under the charge of another instructor for another hour. At eleven o'clock we have a Bible reading from Mr. Jacobs or a lecture on the fourth Gospel, by Principal Caven; and the morning session is over, having been filled with real study on our work and the storing up of material, interesting, varied, and helpful. The evening meetings, with popular audiences, need not interfere with such a programme. There could be general addresses, as now,

on Sunday school topics. But such a congregation as gathers on these evenings will be delighted to participate, say, in a class drill. There will be present many resident teachers, busily engaged all day, and senior scholars—fine Normal material.

If our despotic committee, imagined above, would lay out such a programme for session after session, would you not all forgive them for arranging and announcing *what was to be done*, without calling for any vote on the subject? Unless a very mistaken impression has been received, this is what the mass of our teachers want in a Convention—more teaching how to teach, more continuous and systematic training, more filling up of every moment with what will help them in their own schools.

To guard against any possible misapprehension, let it be repeated here, that these suggestions are not made in any spirit of fault finding as to the past. We have done well, nobly well; but now we want to move forward, and do better. In a word, we want to secure the best teaching and personal study, both systematically arranged and occupying the whole of these brief, sessions to the best advantage. The same suggestions apply to the county meetings, which could easily be made to assume more of the "Institute" character.

Just one word more, and it is about the money. For money we shall want, as much or more on this plan as on the present one. When and how during the meeting is it to be got? We are embarrassed now for want of it. There has generally been some friction or failure in the various devices adopted from time to time. Will not some wise financier assist us out of this discreditable difficulty?

Hymn—"All hail the power of Jesus' name."

DISCUSSION.

REV. A. ANDREWS—We are all ready to say, what more can be said upon the subject which Mr. Marling has treated than has been said? I feel very thankful to have heard this exhaustive paper. The writer in all of his recommendations has shown an exceedingly practical turn of mind, all of his suggestions are eminently practical, and no visionary schemes. I think we might give Mr. Marling at once the privilege of wearing the "velvet glove." I think we ought, therefore, not to occupy much of the valuable time of this convention in useless discussion, but let each one who has anything to say, say it at once and make his remarks to the point. Now, in regard to this matter of what we want, I have thought that we need a better preparation before coming up to our Sabbath school conventions. Don't let us get up here and say, "I am sorry that I had not time to prepare." Who cares! Let us have fewer figure heads in our county conventions and more practical workers. Let some one man in each county be appointed to visit the Sabbath schools in that county, and then report to the convention when it is held.

JUDGE JONES—I have been much pleased with the remarks of Mr. Andrews and would like to speak a word. We are too apt to be discouraged because we don't see how we are getting along. We should look back at the past and praise God for what he has done for us. Let that not be a subject for boasting but let us go forward to do still greater things.

Mr. W. L. HUTTON—I am not one of those to find fault with the past. I think past conventions have done a vast amount of good; incalculable, I am certain. As I look around for the past twenty years that I have been engaged in Sabbath school work, I feel thankful for the progress made. I am thankful for the International series of lessons, but sorry that they are not universally adopted. The county conventions have grown out of the great work done at the provincial conventions, and, therefore, no uncertain sound should go out from these conventions. I believe with the writer of that paper that a change should be made. A large number of teachers still remain ignorant of the work that they should do notwithstanding the weekly meetings and Bible classes; and when we come together in convention we feel the want of efficient teachers. Something ought to be done to prepare them for their work, for that they do not prepare we are well aware, and we have very often to go to the Bible classes for persons to take the place of absent teachers. The infant classes should be separated from the bible classes. Let there be large rooms and fifty scholars in one class if you please, but let the teachers be efficient and they can manage large classes as well as smaller ones.

REV. F. H. MARLING—I was informed that the speaker on the future part of the question was not to be here, but since coming on the platform I learn that he (the Rev. Mr. Harris) is here and prepared to discuss the future part of the question, and I have therefore, to apologize to him for speaking upon his part of the question.

Mr. J. McKEOWN—I would suggest that we come together at these conventions with grateful hearts on one platform as brethren and sisters.

Dr. HILMER, (Lockport),—I attended a convention some time ago at St. Catharines, and then I noticed that there was considerable friction and discord and desire to be denominational, each one trying to take the lead, but I find it very different here, and that it would be very difficult to tell to what class you belong. (Hear.)

Rev. THOS. LOWRY—We should bring before the convention the very great value of souls. There was a prominence given to that subject last year, which told very materially upon the town of Brantford. This has become so marked that I believe we are doing Sabbath School work when we are pressing upon scholars the importance of dedicating themselves to the Lord Jesus Christ.

WHAT WE AIM AT IN THE FUTURE.

Rev. JAS. HARRIS addressed the convention on "what we aim at in the future."

He who has no definite aim in life will succeed in nothing. An army drilled and equipped for war will achieve neither conquest nor renown, that starts out to accomplish nothing in particular. This association from the time of its first inception has steadily aimed at certain definite results. In part it has succeeded. Its past history is its incentive to further effort. Which has already been done— which very much remains to be done. To others has been assigned a review of what has been already accomplished. To ourselves it is assigned to state what we aim at in the future. It may be necessary in the first place to state what we do *not* aim at. I.—We do not aim at supplanting parents in the work of instructing children at home. The Sunday School is not designed to lessen the responsibility of parents or guardians, nor to render less necessary home instruction. Our aim is the very opposite. We aim at stimulating and helping the parents, and of making the necessity and advantage of home instruction the more apparent. There should be a school in every household of which every child, from the oldest to the youngest, who is capable of understanding, should be the members, and the father or mother the teacher, and the Bible the centre. A mother has a peculiar fitness for this work. She may not have all the education desirable for it. She may understand but very little of the geography of Bible lands, or of the history of surrounding nations, or of the manners and customs of ancient Israel. But the nearest way to the heart of her child she does understand better than any one else. Her yearning towards each; her instructive sympathy with each, united with the peculiar fervency of her prayers, will do more towards the training of her youthful class than the most skilful Sunday school teacher can accomplish. The memory of the hours thus spent with an open Bible around the home circle will linger around the entire future of each child when other memories of home life have faded away. It will hold back in the hours of temptation from the paths of vice and folly. It will direct into ways of peace. It will bring fruit in old age. It will be as a sacred fragrance around each individual. Such training has in the past and will in the future give to the church her most distinguished evangelists, and from such homes will come our best scholars and teachers in the Sunday School and our ablest ministers for the pulpit.

We do not aim at making the Sunday school a rival of the church. We do not regard it as the church for the young, nor do we at all esteem its officers and teachers as taking the place of the regular ministry. Rather would we aim at making the school the efficient handmaid of the church, and its teachers the ever zealous

co-laborers with the ministry in bringing souls to Christ, and especially the souls of children. Gladly would we seek at all times to have minister and teacher united in promoting one grand aim. Let them work together as co-laborers with Christ, and let the teacher himself become a scholar in a weekly Bible class and his pastor its teacher, and let the church welcome to its fold the young as well as the adult, the children as well as the parents, that they may be the one fold and one Shepherd.

We do not aim at making the Sunday school a place for imparting secular education. To the State we leave the important department of instruction, while the Sunday school confines itself to purely religious and biblical knowledge.

II. What our aim in the future is. We have seen what it is not. Consider now what it is. 1. Our aim is first universality. As an association we will adopt a motto which embraces the fullest and most comprehensive statement of our aim; and it shall be the watchword of our order; the ensign under whose folds our hosts shall muster and march to victory. The talismanic sentence from our Captain's own lips whose utterance shall ever incite us to holiest daring, and bravest deeds of christian heroism. And what shall it be? Say ye Sabbath school workers of Canada. Shall it be "Hamilton for Jesus," this fair city which has again welcomed us to its homes. Who of you but respond amen, Hamilton for Jesus, but many of us have homes beyond, and all of us have friends away, and we want a broader motto than that. Wentworth county for Jesus? And a beautiful gift it would be, famed for the luxuriance of its fruit, and the fertility of its soil, but Jesus wants more than one of the fair counties of our land. The Province of Ontario for Jesus? Home of a tree Bible and unfettered christianity. Would to God that her every family were brought to his feet. But that would not bound our aim.

"The Dominion of Canada for Jesus." And we think we have read not incorrectly God's design for Canada, written not on parchment or vellum, but in the waters of her St. Lawrence, by the keel of the ship which brought her discoverers to her shores, at the very moment Europe was waking from the sleep of centuries, and written on the rocky heights of the plains of Abraham near Quebec, with the heart's blood of him who rescued her from the domination of the Jesuit and the rule of France. But though Canada was won, our aim was not achieved.

"America for Jesus." And has He not the right to it? From its north to its south, from its eastern to its western coasts. A new world upon whose soil was to be planted whatever was noble, whatever was enterprising from the old world, richest of continents, a new world for a new King, whose sceptre is righteousness and whose dominion is peace. But while an old world remains old in superstition and sin, even that motto is not comprehensive enough.

"The World for Jesus!" Aye. Nothing *less* suits the genius of our association. We would win the world, the whole world, by gathering its whole childhood into the Sunday School. Spiritual descendants, as many of us are, of that Apostle of the revival of the past century, who, spurning the narrow limits of Exworth, cried, "the world is my parish." Our hearts throbbing with the spirit of Him who, by the grace of God, having tasted death for *every man*, has asked the heathen for his inheritance, and the *utmost parts of the earth* for his possession. Animated by that Divine spirit, whose office it is to reprove the *world* of sin, of righteousness, and of judgment. And adopted children of that Father who so loved the *world* that He gave His only begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life, we aim at nothing less than to bring *the world* to Jesus. That from the womb of the morning He may have the dew of thy youth.

The childhood of the whole world has a right to the instruction the Sunday School can give. Enlightened statesmen and Governments recognize the right of every child to be taught the elements of secular knowledge, but we claim that secular education unaccompanied with the knowledge that the Bible imparts, is imperfect and morally dangerous. From the home of the neglected and even vice and gross immorality, already has the Sunday School brought forth multitudes, and clothed them with humility and placed them with the Gadarene at the feet of Jesus. Many a name glitters to day in the churches records which was given to it by the Sunday School. Mention need only be made of the immortal Morrison, whose life work was to give the Bible to the four hundred millions of China. What multitudes yet remain uncared for and untaught everywhere. There they are, huddled into garrets and cellars, crowding us in the streets, wandering in our fields, dwelling in wretched shanties by the roadside, and delapidated homes in our villages, hailing from our gin shops, and thronging around our theatres and canvass shows. Children, neglected, miserable, untaught, uncared for, suffering, and dying for the want of sympathy and christian knowledge. Yet each possesses that which is capable of enriching the Church and blessing the world—a gem more costly than riches, more beautiful than the pearl. A mine, more rich than Golconda's, more productive than California's. "The redemption of their soul is precious, and it ceaseth for ever." To the churches of our land we cry, "Gather them in." To the ministers of Christ we appeal, "Gather them in." To Missionaries we send "Gather them in." To school Superintendents we write, "Gather them in." To teachers we entreat, "Gather them in." To scholars themselves we say "Gather them in," till all are folded for whom the Saviour shed his blood, or over whom the angel of mercy has ever spread his wings and wept in pity.

Our conventions are the embodiment of this motto. To our counsels, and to our platforms we invite the ministry of all evangelical churches; the missionary from all foreign lands, the school teacher from every Province, and the scholar from every Sunday school, to co-operate with us in our work, and to aid us in our aim—"The world for Jesus."

2. Our aim is secondly efficiency. We are ashamed of the time when it was supposed that any person who is only willing, no matter how unqualified by natural tact or acquired ability, could be employed to teach a class in a Sunday school. In no employment that we can at present think of is thorough efficiency and peculiar aptness more essential to success. The time placed at the command of the Sunday school teacher for his work is so very brief. The material upon which he has to work is so wonderful and so varied. The truths he has to impart are so sublime and spiritual. The lessons he has to teach are so vital, yet so opposed to the natural inclinations of his scholars. The responsibilities resting upon him are so mighty and eternal, that e'er entering upon his duties, he who comes with all preparation from his study may well pause for a while in his closet and enquire "and who is sufficient for these things?" Princes don't entrust the gems that are to shine in their coronets to unskilled hands to fit them for their place, lest they are ruined in the process, but to the well-instructed lapidary. And shall we trust the priceless gems of youthful souls committed to the care of the Sunday school to untaught teachers? No. Be it our chief aim to teach teachers to teach, and let them learn their first lesson by sitting themselves Mary like, long and meekly at the feet of the Great Teacher himself. Then let them learn the priceless value of each passing minute of that one single hour of each week, which alone is theirs. Had our day school teachers only *one* hour a week in which to teach, what anxious preparation they would make for it; what diligence to improve each more than golden moment. What system they would observe so as to crowd the most possible into the brief time. But they have thirty hours, while the Sunday school teacher has but one. Then let them study something of the nature of the human mind upon which they have to write their lessons, and above all, let them be thoroughly conversant with the lesson itself, and know the best way of imparting that knowledge to the child. We would have the teacher skilled in the Geography of Bible lands, and in the history of Bible times. Let him be able to do as the Leeds cloth manufacturer did when asked by a sceptic why he believed the Bible. "Because," said he, "I have sketched it upon the tenter hooks." "What," said the sceptic, "What do you mean?" "Some time ago," said the other, "I lost a piece of cloth, and after much enquiry it was found in a receptacle of stolen goods in a distant city. I recognized the piece, but could not prove it mine until I brought it home, where we stretched it upon the tenter hooks,

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and every hole in the piece fitted to the hook upon which it had been stretched, and the jury gave me the cloth. So I take the Bible and I stretch it upon the cities and villages, upon the lakes, and seas, and rivers, and streams, upon the hills, and mountains and woods, and valleys, upon the fields, and vineyards, and olive-yards, upon the kingdoms, and nations, and countries, upon the seasons, the times, the customs, of its native home, and of the age which gave it birth; and, as hole answered to hook in my piece of cloth, so does my Bible to the times and places which professed to give it birth. And that is the reason why I believe it is God's Book.

To this end, efficiency in teaching, we would direct in the future our most earnest efforts. Our conventions we would make as far as possible Normal Schools, and to them we would invite the most successful of teachers, as well as the ablest of expositors of the Bible. And beholding their methods, and listening to their expositions, we would have our teachers to return from these annual gatherings with high models before their mind and with high resolves to attain to the same excellency. To this end, we look forward to the time when the Sunday School shall have its own Normal and Model Schools, to which the teachers can come and acquire a thorough equipment for their noble and self-sacrificing work.

Our aim is thirdly, encouragement and Inspiration. To the Sunday school many a superintendent and many a teacher often wends his way under a cloud of discouragement. He has seen but little fruit. He has received but slight acknowledgment. He could spend the hours more comfortably at his own home. He feels alone in his toil, and is almost persuaded to desist. Just here our aim is to come in, and to say, Go on, don't give up; you are not alone. Many eyes are watching you, many hearts are beating in sympathy with you, many hands are uplifted to help you, many voices are mighty in prayer for you. Go on, you shall reap if you faint not. We would throw around him the ægis being of a mighty host. We would lighten his burdens and aid him in his work. We would inspire him with accounts of how the battle gains in other parts of the great field. We would thrill him with the inspiration of the grandeur of the work in which he is engaged, and the nobility and certainty of its recompense of reward. We would invite him to our gathering and send him back to his humble and it may be rustic school with such an enthusiasm for his work that he shall set his neighborhood on fire with the fervor of his own zeal. We would nerve him for holier enterprize and encourage him to a higher Christ-like benevolence and liberality. And then when from his benumbed fingers the battle flag is falling, and the eye is glazing in death, we would gather around him with the assurance that his life work shall not cease, his school or his class shall not be given up.

The standard he has so long lifted shall be borne down the ages till, like the battered and torn flags seen in Britain's great abbey at

Westminster, it too is suspended in God's own Great Temple among the proud trophies and mementoes of how the universal victory of truth was won.

Much more might be said upon this subject of "What we aim at in the future." Do we not aim not only at instructing, but at winning the souls of children for Christ? Do we not aim at extending the Redeemer's Kingdom, at advancing the glory of God in the world, and at hastening on the millenium of peace and righteousness? Do we not aim at producing increased harmony among churches, more intimate mutual acquaintance between ministers and workers, and deepened sympathy and love between members of the different churches? Do we not aim at making our Annual Conventions, evangelical alliance meetings without the name? Do we not aim at uniting all ages, all ranks, both sexes, and all races into one brotherhood of love? and, in conclusion, we may claim that our aim is patriotic. The Sabbath School worker is the unpaid, but most efficient, upholder of our national welfare. When the day school teacher's work ceases, our's begins. He cultivates the memory and the understanding; we, the will and the conscience. He trains his pupils in the knowledge of this world; we, in the knowledge of the world to come. He teaches history and science; we, morals and righteousness: and both are necessary to build up a great nationality. Without the day school, our work would be too onerous for us to accomplish. Without the Sunday school, the education of the day school is defective of its most essential requisites. A learned but an irreligious and immoral population would be the result; a nation, mighty to commit iniquity and quick to invent crime.

Our aim is philanthropic. To rescue childhood from the wretchedness of spiritual ignorance and the sinks of moral pollution, is a work worthy of an archangel. The sufferings of children in consequence of the criminality, ignorance or gross neglect of parents, is an unwritten chapter in the history of our world. None suffer more terribly, and none are less able to assist and vindicate their rights before their fellowmen. Howard found no more philanthropic work for his noble heart to do in visiting the prisons of Europe, than Robert Raikes opened before the Christian church, when he pointed it to the children in our streets and incited it to educate them for the skies.

Our aim is truly Christian. The most beautiful incident in the life of Christ was the one when He rebuked His apostles, and embraced the children whom mothers brought to Him to bless, and said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Would we emulate the example, let us do likewise. "Suffer them to come to Jesus." "For whosoever shall call upon the name of the Lord shall be saved." But how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have

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not heard? And how shall they hear without a preacher (or teacher)? And how shall they preach, except they be sent? As it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Hymn—"I love to tell the story."

Rev. E. MORROW thought that the Sabbath school was not a place only for boys and girls, but that an effort should be made to bring in the adults as well.

Mr. SPENCER—We would do well to know what are our failures; while we tell what we have done, we ought to tell what we have not done. I am acquainted with Sabbath schools from Niagara to Huron, and the great cry is, "Give us more teachers!" We have not educated our Sabbath school scholars into teachers, but we should educate so as to make teachers of scholars.

Mr. R. J. ROBB—Very few of those who claim to be Christians take any part in Sabbath school work; and before any great work can be done for those who are grown up, all those who are professing Christians will have to take part in the work. It will be then, "Let us all go up unto the house of the Lord." This should be our object, to get our brothers and sisters into the work.

Mr. W. N. HOSSIE—What have we gained from the conventions of the past, and what can we do to improve them? Half has not been told in that excellent paper as to what we have gained in the past; and if some of us would express a little of Methodist experience, we would hear a good deal of what has been done. Some may come here out of curiosity and for a trip, but in 1867 we did catch a little spark of fire, which we took home with us. I think it would be well to have a regular time-table made out before the meeting of each Convention, which should be strictly adhered to; and instead of changing the officers at the commencement of the Convention, that the retiring officers be allowed to carry the Convention through, without handing it over to the new executive at the opening of the Convention. I should like the instalment of officers to take place at the last session of each Convention.

Rev. J. B. STEVENSON—In regard to our prospects or hopes for the future, the main thing appears to be, that our Conference shall become less and less in relation to the Sabbath schools of the churches, and turning our attention more and more to the question of "How to teach." (Hear, hear.) I have been pretty nearly twenty years now a minister of the gospel, and yet I find myself in all departments open to learn, and I hope to be able to know better how to conduct a Bible class; and I am very certain that there are many others here lingering and thirsting after more light on this matter. I think it to be the drift and design of Mr. Marling's paper. I hope that we shall organize our meetings more and more with this object in view. (Applause.)

Rev. Mr. CHRISTOPHERSON—A glance at the subject of the

last paper has impressed me that it is a very practical one, and seems to have started the mind of this Convention in a direction which, I think, we ought to notice practically before we close this session. There are in a convention of this kind some subjects that, being brought up in the shape of resolutions, had better come up from the Convention itself, in order to popularize the matters to which they refer, and I therefore rise to move a resolution and rather press the adoption of this matter in this Convention. The subject mentioned by the last speaker has, I think, been felt by the Convention for years. That is, we are not only finding out what is practical, but also carrying it out. I therefore move:—

“That the General Committee for the ensuing year be fully authorized to make arrangements for the Convention of 1876, on the day normal school system, as pursued at Chatuaqua, and recommended in the paper of Rev. Mr. Marling.”

REV. MR. MILLARD. I think this matter had better be referred to the Committee on resolutions. The matter was therefore referred to that Committee.

REV. W. H. PORTER. The Divine power resting upon us awakening of the spirit of God, is the greatest and crowning blessing of such assemblies as this, I simply wish to call your attention to this fact, not because ye know it not, but because ye know it, and that our minds may be called back and that we may call down the Divine blessing on all our efforts.

REV. MR. ROSS said he had attended the last Convention at Brantford, and he had been struck with the thought that the Lord himself was present at the meetings, and gave power and life to that Convention. He believed the true source of all fulness was in going to Christ for supplies of his fulness.

MR. D. McLEAN. It is a marvellous word, the word of God. “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” We go to Christ to pour out when we have never drunk in, and when I am tired doing everything that can be done for the cultivation of the mind, I feel the need of going back to be filled with the fulness of God. Jesus says, “if any man lack, let him ask of God who giveth to all men liberally,” (not in little pieces), but “liberally.” If we come up in the spirit of mighty faith, trusting and believing, and looking for a spirit of power, we are sure to get it. The Lord is with us and the power is ours.

REV. MR. WAITES—I think the best thanks of this Convention are due to the Rev. Mr. Marling for his excellent paper, and we would suggest that it be published in pamphlet form.

The matter was referred to the Committee on Resolutions. At this juncture Mr. B. F. Jacobs, of Chicago, entered the church, and was received with applause.

MR. ALEX. HUTTON—I feel satisfied that we are accomplishing

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the work of getting better teachers. When we get warmed up at these Conventions, we go home and think that we can do better than we have ever done before, and we resolve to try and prepare ourselves better for the work, and then go to the Master for direction, and without that we can do nothing, but with it we can accomplish wonders, and we are accomplishing wonders.

Mr. JACOBS then made a few congratulatory remarks. He said that it had been his purpose to meet the Canadians at their Conventions long ago. He had started about five years ago, and had just arrived. (Laughter.) He had been privileged to meet some Sabbath school workers from Canada at Baltimore and Indianapolis and in his own State, and had been greatly delighted to hear from the Canadian Association, not only from word of mouth, but also from their reports. He trusted that the presence of the Master was there, as there was the assurance in the Bible that "where two or three were gathered together in His name there He was himself." He had never in his life felt more of that dependence upon the anointing spirit of Christ than he had lately. He rejoiced to look into the faces of the brethren and sisters whom he had not known in the flesh, and to share the pleasures of the Convention. As he was tired and hungry, after a long journey on the train, he should reserve any remarks he had to make until later. (Applause.)

Rev. J. SMITH, of Toronto (colored), said that he would feel that he would be doing an injustice to the Sabbath school he was sent to represent if he did not report the progress among the people over whom he presided. Some thirty or forty of the Sabbath school children had been savingly converted to God during the past winter.

The Chairman of the Business Committee reported a programme for the afternoon and evening sessions.

Hymn—"Work, for the night is coming."

The session closed with the benediction by the Rev. H. Christopherson.

AFTERNOON SESSION.

The Convention met at 2:30 p.m., the President in the chair.

After the singing of a hymn,

Mr. DAVID FOTHERINGHAM read the 58th chapter of Isaiah.

Rev. Mr. SHEPHERD led the Convention in prayer.

Hymn—

"O, happy day that fixed my choice
On Thee my Saviour and my God."

Rev. Mr. BRUCE led in prayer.

TEACHERS' MEETING FOR BIBLE STUDY.

Mr. Jacobs then constituted the assembly into a class and took the place of conductor, taking for the lesson the 14th chap. of John, 1-7 v.

Question—What is this service to be, dear friends? What are we here for?

Answer—To learn.

Q.—How many of you have your Bibles with you? Show your hands?

About one-third of the Convention held up their hands.

Mr. JACOBS—Very good. I am glad you have your Bibles with you. In our State they have just had a great time getting the Bible out of the day schools, but we have had a greater time getting Bibles into the Sunday schools. I hope matters are different here; perhaps they are?

Voices—Yes, it is different.

Mr. JACOBS—Well, in Chicago we procured a lot of Bibles from the Bible Society, and then we just cut the price in two, so that every body could afford to have one. We had great difficulty in my school to get the children to bring their Bibles to Sunday school, so I said to the children, "How many of you are wearing your own boots? how many have borrowed? Show your hands." (Laughter.) Of course, they all had their own boots. Well, then, I said, "How many of you have your own Bibles?" So I counted the hands and put down the number on a blackboard. Then I counted the number of borrowers, and put down the number of them also. I then suggested that I should have some one stand at the door and ask each one as they came in whether they had their own or a borrowed Bible; that I would divide the school into two classes—owners and borrowers. I tell you it was not long until the borrowed Bibles soon began to come in put up in parcels, and tied up with all sorts of strings. (Laughter.) So we are now getting the children to use their own Bibles. Now, if you will get out your Bibles we will look at this precious lesson. I understand this to be a study meeting. It is in no sense a model, nor is it an experiment. We want nothing that partakes of a model, and nothing for an experiment. Brethren, let us have a word of prayer before we start.

Prayer by Mr. Jacobs.

Mr. JACOBS—Turn to the 14th chapter of St. John's gospel, and we will read the first seven verses together. I will read the first verse and you the second, and so on.

After reading the verses—

Mr. JACOBS—Of course, you are all familiar with the preceding scriptures, and many of you are familiar with this chapter itself. I will therefore only make a few suggestions in reference to the chapter and the book that we are to study. This gospel properly divides

at the 12th chapter into two parts: from the 1st to the 12th chapter, and from the 12th to the 21st. The 14th chapter of John is also a very precious one to the people of God, and it seems to me that the reason is because the Comforter is here introduced. There are many peculiarities in this chapter that are well worth looking at. We learn also from this chapter that the things that are to come are unfolded to us. Here the Good Shepherd is leading his flock into pastures that are exceedingly rich and precious. I would ask you, first of all, to analyse these verses. Let us take the lesson apart and then we shall know better how to put it together again.

Q.—What is the Golden Text?

A.—“For we desire a better country, that is an heavenly.”

Mr. JACOBS—“Let not your heart be troubled.” What is the first thought?

A.—Comfort for the heart.

Mr. JACOBS—If any of you know of anything else to comfort hearts, stand up. You need not be afraid of any one standing up either on this continent or any other.

Q.—What is the next thing he asks them to do?

A.—“Ye believe in God, believe also in me.”

Q.—What is the rest for troubled hearts?

A.—Believing in God and Christ.

Q.—What is the second statement made or the first statement in the second verse?

A.—That there are many mansions.

Q.—Where are they?

A.—Many mansions in one house.

Q.—How is that illustrated?

A.—Many rooms in one house.

Q.—Whose house is it?

A.—My father's house.

Q.—What thought is he trying to communicate?

A.—That there is one division for the Methodists, one for the Presbyterians, one of the Baptists, &c. (Laughter.)

Q.—What else is he doing?

A.—Directing them to the house of God.

Q.—Is he throwing the door open?

A.—He is receiving.

Q.—What other thought?

A.—It is their home.

Mr. JACOBS—Yes. It is one thing to get a great house. It is another thing to have that house for your home. The second thought is that this Father's house is their home.

Q.—Where is He going?

A.—He is going home.

Mr. JACOBS—Yes. This Jesus Christ is showing them. He says: “Let not your hearts be troubled. I am going to prepare a place for you.”

Q.—What did He say about mansions?

A.—“Many mansions.”

Q.—What else?

A.—“If it were not so I would have told you.”

Q.—What is the thought then?

A.—That He would not deceive them.

Mr. JACOBS—Yes; that is the thought.

Q.—What is the next thought?

A.—A faithful teacher.

Mr. JACOBS—Yes, and the only one I ever heard of; and “I go to prepare a place for you.”

Q.—Who is this place for?

A.—The disciples.

Q.—What else do we get out of this?

A.—A promise of possession.

Q.—What else?

A.—The Gospel meets every want, an abiding place, a destination.

Mr. JACOBS—Yes. It literally means, if this text be taken down, we have a lasting place. Another thought is the thought of individuality. I remember when I lived at home I had a room; I called it “my room.” It was a small room, and in one corner had my little bedstead. It was not much of a one; just a little cherry one, and very plain, but it was a precious room to me. It was “my place,” and I am glad that there is a place prepared for you and me, and that He has provided that place for me; and as He has prepared it there will never be any chance of conflict. Oh! how sweet it will be! What do you think of His having already put apart a place for you?

A member of the Convention—There is a difficulty here that I would like to call your attention to, Mr. Jacobs.

Mr. JACOBS—What is it?

Delegate—“Believe in Me,” says He to the disciples, and it is shown that they had already believed; but He directs them to believe in Him again?

Mr. JACOBS—Well, I don't see any difficulty about that, when I remember that I had my dinner yesterday and ate another to-day. (Laughter.)

Q.—What is the next thought?

A.—“I will come again.”

Q.—Did He come, and will He come again?

A.—Yes.

Mr. JACOBS—Well, stick to it. Never mind when He will come, and how, but I believe that He will come, and I look for it.

Q.—What other thought?

A.—He will be there to receive us.

Q.—What is He going to do for this Church?

A.—To receive it.

Q.—Do you mean to say that He has charge of the Church now?

A.—Yes.

Mr. JACOBS—That's right. Stick to that, my brother. The Comforter has charge of the Church now. He says that He shall dwell in you and take care of the Church until Jesus Christ comes, and He will hand it over to the Lord. He has got the care of it. How sweet the thought that we are under His care. He says, "I will receive you unto myself."

Q.—What else does He say?

A.—"That where I am there ye may be also."

Q.—What thought do you receive?

A.—There is union; same family; seeing Him we shall be like Him; know as they are known; joint heirs with Him.

Mr. JACOBS—Thank you. That's it. Joint heirs with Him.

A member—Do you think that the coming of Christ here means His first coming?

Mr. JACOBS—I believe it means the coming for His saints. He says, "I will come to receive you unto myself."

A Member—Have we not scriptural authority for believing that a believer may desire death?

Mr. JACOBS—Now, you weigh that very carefully. I have said a little more than I intended to say on this subject, but it has been one of the greatest joys of my life. However, I will meet any of you outside of this Convention at any time you may choose, and discuss this question with any of you. I think I could get up a little early in the morning for that purpose. The Lord's house our hope.

Q.—What is said in the fourth verse?

A.—The way to God.

Q.—What is the first thought about the way to God?

A.—They know the way.

Q.—How did they differ from the world?

A.—They believed the words of God.

Q.—What relationship was Christ trying to show them?

A.—That of Sonship.

Mr. JACOBS—Yes. He says, "For now are ye the sons of God." Some one has beautifully said that He calls us children, because we are children.

Q.—What other thought should we get out of this?

A.—That they knew the way.

Q.—How was it that they knew the way?

A.—Because it was the way He went.

Q.—What was the difficulty with Thomas?

A.—He did not believe.

Mr. JACOBS—His difficulty was the want of faith; and the reason that he lacked faith was because of his preconceived ideas.

That is the reason now why many people cannot believe. A gentleman said to me this morning, on the train, "How do you get time to give so much attention to religious matters?" "Why," said I, "I take it." "But," said he, "how can you spare it out of your business?" "Why, I take it out," said I. (Laughter.)

Q.—What reply did Jesus make to Thomas?

A.—I am the Way, the Truth and the Life.

Q.—How was He the Way?

A.—"No man cometh unto Christ but by me."

Q.—How else was He the Way?

A.—He opened it by his death.

Q.—How else?

A.—Because He taught sinners how to live.

Mr. JACOBS—Yes, there is just one Way, one Truth, one Life.

Q.—What else have you got to say about the seventh verse at the close of this lesson?

A.—He came to reveal the Father.

Q.—What else? A.—To know Jesus is to know the Father.

Q.—Have you got anything to recapitulate? What is the Golden Text?

A.—Now we desire a better country, that is, an heavenly.

Q.—What is the first topic?

A.—An absent Lord.

Q.—What other topic?

A.—Rest for troubled hearts.

Q.—What other topic?

A.—The mansion in the Father's house: the way to get there.

Mr. JACOBS—Will some one only lead us in a word of prayer?

Rev. W. H. Porter led in prayer.

Hymn—"Hold the Fort."

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TREASURER'S REPORT.

Hon. JOHN McMURRICH, Treasurer of the Association, read the following statement of the finances of the Association:—

ABSTRACT OF THE TREASURER'S ACCOUNTS FOR THE PAST YEAR, ENDING THIS 11TH DAY OF OCTOBER, 1875.

Cr.

Received of Rev. Thos. Lowry, Local Treasurer	\$ 196 76
Collected at Convention	108 00
Collected in Toronto by Mr. Forbes.....	358 31
Contributed by Sunday Schools and Individuals.....	799 35
Received for Reports sold	36 20
	<hr/>
	\$1,498 62

Dr.

Balance due Treasurer from last year	\$ 31 27
Paid travelling expenses of invited Speakers.....	103 00
Part of travelling expenses to County Conventions.....	26 46
Paid travelling expenses of Delegate to meeting of Lesson Committee	146 00
Paid travelling expenses of four Delegates to the International Convention (\$30 each)	120 00
Subscription toward the expenses of said Convention.....	20 00
Advertising.....	17 55
Stationary and Printing	251 47
Postage and Telegrams.....	45 04
Reporter (Proceedings of Convention)	74 00
General Secretary, arrears of salary	200 00
Do. paid him on account	500 00
	<hr/>
	\$1,535 06
Balance due the Treasurer.....	\$36 44

Audited and found correct.

S. R. BRIGGS, }
JAMES HUGHES, } Auditors.

The preceding account shows that the amount received from all sources was \$1,498 62, which amount falls considerably short of the estimate submitted to last Convention, viz., \$1,700, and but for an extra effort among the friends of Sabbath Schools in Toronto by which the sum of \$358 was collected, the deficiency would have been something serious. As it is there is still upwards of three hundred and forty dollars to pay.

The disbursements and existing liability being in excess of the estimate, I beg to call attention to two items, which accounts for it.

The first is the travelling expenses of four Delegates to the International Convention, which was held in the city of Baltimore, with a contribution of \$20 towards the general expense of said Convention, amounting together to \$140. This was considered highly desirable and proper; and the amount allowed I fear did not cover the actual expenditure of the reverend gentlemen who kindly represented us on that occasion.

The other is the travelling expense of our Delegate to the meetings of the Lesson Committee, of which there were four held during the year, at a cost to us of \$146. I was under the impression that only two would have been necessary.

At our last Convention, which was a very happy and profitable one, I expressed a wish that the amounts pledged should be paid not later than the month of January, but instead of this they have come in very slowly indeed, and there is still about one hundred dollars outstanding.

The amount that will be required to carry on the Association efficiently during the ensuing year, having regard to our present indebtedness, will be at least \$1,800. Not a large sum, when the importance of the work is taken into account.

All of which is respectfully submitted.

J. McMURRICH, Treasurer.

Rev. HUGH JOHNSTON, and Mr. P. W. Dayfoot presented the claims of the Association upon the City of Hamilton and the Convention for support.

Mr. W. ADAMSON moved and Rev. Alfred Andrews seconded the motion for the adoption of the report.

The motion was carried.

Cards were distributed throughout the Convention for the purpose of receiving pledges for the financial support of the Association.

THE PASTOR'S RELATION TO THE SABBATH SCHOOL.

Rev. J. M. KING, M.A., then addressed the convention as follows:—

The subject upon which I have been asked to read a paper is, "The Pastor's work in connection with the Sabbath School." Now Sir, I am exceedingly glad to find that this subject in the very form in which it is stated, gives to the pastor a recognized work in connection with his congregation. It takes for granted that the pastor enters the Sabbath school of the congregation not by sufferance or as a friendly visitor, and it takes for granted that he cannot ignore the existence of a Sabbath school. The right of the pastor to enter the Sabbath School is recognized to attend to the interests of the school, and to give to that school the full weight of his ministerial authority. I hope that we are thoroughly at one in regard to the obligation, and it is not a matter of very great importance by what

route we reach our common road. I would not wish to wound the feelings of any brother when I say that the place for the child is in the christian church. By whatever road we reach this common ground we come to the same ground at least, that the christian pastor has a right and there lies upon him an obligation to give to the Sabbath school his best care. What might a christian pastor be expected to do for his congregation? I shall begin with what perhaps would be the lowest form of assistance. Let me say that I think the pastor is bound to exercise his full influence in securing for his Sabbath school the means for its full equipment and maintenance. The minister has the ear of the people more than any one else has, and if the minister is to his people what he ought to be then he can wield an influence partly from his position, and partly from his character which no other man in the congregation can generally wield in this respect. Any statement to the pastor in regard to the claims of the Sabbath school, its claims for pecuniary assistance should receive full attention from the people. It would generally receive a response in some measure adequately. There is hardly a subject upon which we as ministers would feel more free to speak than on this very point. I can well understand that from the congregation to which we preach we would shrink from speaking of the money that we should receive ourselves as a salary, and if our congregation is poor we should not have much heart to urge very strongly the subject of foreign missions. I cannot understand, however, why he should not feel himself perfectly free to use all the force that he could to make his Sabbath school work attractive and efficient. In this way I think the pastor should work in connection with the Sabbath School. I pass now from means or money to numbers, and I would state here that I think it is the duty and privilege of the pastor to co-operate in this matter of maintaining the numbers in attendance upon the school. If there are children of the families of the congregation, the christian pastor can do much to aid the teachers in keeping up the attendance at the school by presenting the claims of the Sabbath school from the pulpit, by shewing the importance which he attaches, at least in his pastoral visitation, to the punctual attendance of the children of the families of his congregation. I pass from this to the subject of teaching. I may on this point be a little heretical. Beginning at the top of the institution first, I cherish this conviction, that the minister should be the superintendent of the Sabbath school and I believe many around me are of the same opinion, and I might say that I have with me the eminent Dr. Tyng, of New York. I do not hesitate to say that when the minister is so placed that he can do so, he ought to be the superintendent of the Sabbath School. I do not make this statement on the ground that there will not be found in nearly all of our congregations men who are fitted for the position, but he is generally as well able as any or as the best of his flock, and he would per-

haps have more influence. Now I am sorry to say I am not able myself to act up to my theory. (Laughter.) I once was able to do this but cannot now. I should feel it an exceeding pleasure if I could name every child in the Sabbath school. It would compel the minister to have a more intelligent acquaintance with the children. It would thus enable him to be a better teacher of the old. I am speaking here of course from a ministers point of view. Another point where I think the minister's influence comes in, is that he will have a great deal to do in selecting good teachers, and in this work his services will be very valuable, as he must naturally know better than any one else can who is fit for this important work. I suppose we all feel that the question of Sabbath school workers is the most important object with regard to this work. There is no style of room, no kind of outward appliance, no kind of text book, can ever make an unsympathetic teacher efficient. The pastor should meet once a week with the teachers of his school and help them to prepare the lesson, and do other work as best he can. I would conclude by calling attention to what I believe is the greatest service that the christian minister can do for Sabbath schools of his congregation, that is, by the blessing of God vitalizing the work, by saving the work from becoming mechanical and infusing freshness and enthusiasm into it. The love of the school after all is the great thing. There is something that we all feel and I call that the "love" of the school, and I feel sometimes that in this there is so much more routine that there is as much harm as good done by neglecting the work of the school. I would not speak as if this was general but I fear there is *some* of it. There is sometimes, however, an atmosphere which to enter is to get better. If the minister is able to speak the words of God with power and to awaken something of his own solicitude for the welfare of souls, then I believe we who are ministers can do far more than by what may sometimes be regarded as vexatious interference in the details of the school. That at least is my conviction. The truth, whether it is addressed to young or old, is one truth and generally the great agent by which the change is to be wrought by the Holy Spirit of God. The aim, whether we are ministers or Sabbath school teachers, is one and the same, saving the souls of the children and make them heavenly here and by and by take them to heaven. This is the very grandest thought that can inspire men to effort. Let us assist one another in this matter, and fighting any little difficulty that might arise in this sphere of effort, be guided by the glory of God in the souls of young and old as our great aim. (Applause.)

Hymn (Mr. D. McLEAN)—

"I love to tell the story
Of unseen things above."

The Business Committee reported the programme for the evening, and the session was closed by the pronouncing of the benediction by the Rev. Wm. Yokom.

EVENING SESSION

Opened at 7:30 P. M., the President in the chair.

Hymn—

“Stand up, stand up for Jesus,
Ye soldiers of the Cross,”

Rev. Jno. Potts, of Toronto, read a portion of the 15th chapter of St. John, after which he led the Convention in prayer.

RECEPTION OF DELEGATES.

The Chairman announced that there were present two delegates from the Bay of Quinte Episcopal Methodist Sabbath School Union, the Rev. Mr. Stone and Mr. Seymour Bell.

Rev. S. G. STONE, upon being asked to address the Convention, said: It affords me much pleasure to appear before you this evening as an unworthy and ill-qualified representative of the Bay of Quinte Episcopal Methodist Sabbath School Union. Every Sabbath School Association should send delegates to this Convention, so as to promote the growth and increase the interest of Sabbath Schools in this land. We regard this Convention as the parent of our own Conventions, and look forward to it always as a source of wisdom and instruction in the carrying out of our own Conventions. With us the interest in Sabbath Schools is growing and spreading until it is coming to be conceived that no work in the Church is greater or more honored of God than the work of the Sabbath Schools. Our Union represents some four hundred Sabbath Schools, which are in active and energetic operation, and in which the number of conversions last year was such as to gladden all of our hearts. We are laboring with others of our brethren in this great work, because we conceive it to be one of the greatest works for the future of this country. There can be no mistake about it, but that the best time to sow the seed of religion in the heart is when it is young and tender, so as to lay a substantial foundation. When God made the world he made a solid foundation. If we expect men to rear a strong, well-developed, rounded manhood or womanhood, we must lay beneath their future such a foundation that no device of the enemy shall be able to overthrow. I have thought it an evil day when the Bible was put out of our public schools. In the cares of this life in the present age, when men write by machinery, when they are whirled through space at the rate of one thousand miles in sixteen hours, as from New York to Chicago, men do not have time to stop and sift thoroughly the theories as propounded in their hearing; and unless a good basis be formed, the likelihood is that men will drift away into eternal ruin by and by. I am glad that in this land of ours this spirit of diligence is laying a good foundation, is pre-

vailing everywhere, until the little boys and girls seem to be the most important persons that we meet. The importance of our literary institutions and works is not to be overlooked either; for this is certainly a very important matter in the education of the young. We must decide the great question of truth and error, and we must learn to worship God according to the dictates of our own conscience. The very character of our life and institutions is such in this country that the opportunity for a fair fight between truth and error is better than in almost any other country. In this country we have such systems of social life and such systems of religious education as give liberty to act independently of any controlling influence excepting our obligations to our Heavenly Father—our obligations to truth. We are, however, now in a crisis when it becomes men to stand up like men with a good, firm backbone for the truth; and I believe there is no doubt as to what the result will be. I believe that religion will triumph, and that in the experience of many before me to-night the truth shall have its right of way.

[The speaker was here reminded that his time had expired.]

Rev. Mr. LOWRY, of Brantford, protested that he could not sanction the reception of deputations appearing before the Convention from churches as churches.

The CHAIRMAN—I think this deputation is from an association more than from a church.

The GENERAL SECRETARY considered the proceedings in order. Kindred associations had been invited to send deputations. Yet as the time allotted for their reception was now expired, that would put an end to the controversy.

Hymn—"Work for the night is coming."

THE SABBATH SCHOOLS' NEED FOR THE BEST TALENT IN THE CHURCH.

Rev. W. H. PORTER then addressed the Convention on the Sabbath School's need of the best talent of the Church, as follows:

As intimated by the Rev. Mr. Johnson, in his classically chaste and eloquent address of welcome to the Convention last evening, the main object of Sabbath Schools is to bring children to Christ, and to instruct them in the doctrines and duties of Christianity. And first let us notice briefly the importance of this work. In this I presume we are all agreed, that as soon as a child is morally accountable, or as soon as it is capable of sinning and repentance toward God, and faith in the Lord Jesus Christ, it is under the necessity of conversion in order to its salvation. Brethren, think of this. Now, when we reflect how many children die in early childhood, *after this period*, how important that Christians should awaken and bestir themselves in seeking the salvation of the little children.

It matters not how indifferent the Church may be to this matter, it will not avail to alter the future condition of those children, any more than it will to alter that of the heathen. How old must the Church of Christ be to return to its second childhood, when it heeded the words of the Saviour, "Suffer little children, and forbid them not to come unto me."

But another reason for the importance of child conversion is that it saves from sin and its deformities. The Church of Christ will never, I believe, become the object of symmetry and beauty that she is designed to be—"polished after the similitude of a palace," "like a bride adorned for her husband," till child conversion becomes the rule instead of the exception. The habits of thought and life that are formed by many individuals before their conversion become the bane and deformity of their whole Christian character. As John B. Gough once said, in speaking in Exeter Hall to the young men of London: "I would give my right hand to-night if I could blot out of my mind the obscene pictures of memory." David said: "My sin is ever before me." An aged friend once asked me to endeavour to persuade his son to give up the habit of swearing; for, said he, "I have been a Christian now for over thirty years, and yet whenever anything suddenly happens to vex me, before I am aware of it, I am *at least tempted* to utter profane language. In grafting fruit trees it is of the greatest possible importance to the symmetry and beauty of the orchard; and, indeed (unless the greatest care and attention is constantly given), to the character of the fruit itself, that the trees be grafted in the stems when they are saplings. But another important object in child conversion is to secure the greatest development of Christian character and usefulness. God's plan of development in the kingdom of grace is similar to that in the kingdom of nature, gradual. "First the blade, then the ear," &c. The river must have length to volume, whether as the St. Lawrence, tapping rivers for its supplies, the great lakes of the continent, or like the Rhine, receiving its hundreds of tributaries; the Christian must have the time and resources for development. "After ye have suffered for a while, the Lord strengthen, establish, settle you." "Sanctify them through thy truth." "Grow in grace and in the further knowledge of the Lord Jesus Christ." See the description of the godly man in the first Psalm. And so we will find, as a rule, that the strong men of the Church, who do wield the mightiest influence for good, and for truth are those who were converted when young. "It is good for a man that he bear the yoke in his youth." But perhaps one of the most important results of child conversion is the exemplifying to the world and to the Church the power and blessedness of a child faith. This is of all lessons the most important.

But as the lessons of Christianity are really learned more from seeing them embodied or employed in the life, than from the written word, so the importance of a practical, living child-faith becomes

apparent. See how it has awakened and started up the Christian church, as exemplified in the life work of Mr. Muller, and in the recent labors of Messrs. Moody and Sankey. This, men exclaim, "is the finger of God." And the lesson forces itself, slowly it may be, yet irresistably, that "this is the victory that overcometh the world, even our faith." Thus, as the Saviour at Capernaum, in the days of His flesh, taught his disciples who was greatest in the kingdom of heaven, by setting a little child in their midst, so now is He teaching the Christian church the greatness and power of a child faith, by one of the noblest babes in all christendom, the most humble and trusting, Brother Moody. Now, friends, there is not a child conversion in all the church but, by its simplicity, teaches the power and blessedness of a child faith. Among the hundred or more converted and added to my church from the Sabbath school during the past year, I have learned more of the true essence of the gospel than I could from all the learned commentators in the world. But if the children are to be the instructors of the world and of the church, how important that the best talent of the church shall be their instructors. And, my friends, we may regard it, I think, as one of the hopeful signs of the times, that such men as Vice-Chancellor Blake and Professor Wilson, of Toronto; ex-Governor Wilmot, of New Brunswick; and Judge Jones, of Brantford, are to be found actively engaged in Sabbath school work. It speaks for the far-sighted intelligence of these men, as well as for their Christian spirit, that they are thus laboring, as evincing the importance they attach to early Christian instruction, as guiding the streams, and laying the foundation of the future nation and church. But a few words should be said as to what constitutes the best talent of the church. Not mere intelligence and education alone. There cannot be too much of this in simplifying and illustrating Divine truth. But it is "not to the wise and prudent," as such, that the Spirit of God reveals His truth. It is to the child spirit, "even to babes." It is the *heaven-born* spirits of the church, in an especial sense, that are qualified for this important work. "The anointing which ye have received of Him, and which teacheth you of all things." But another element of talent requisite is a fulness, a welling up of Divine truth. As Jesus, on the Mount with his disciples, "opened his mouth, and taught them, so the good teacher will be full, welling up, and brimming over with the word of God—the blessed truths of the gospel. But these must be surcharged with Divine unction, hot truths from burning hearts, a supreme idea, a single passion, imparting its own inspiration to the scholars. From such a teacher, whether in the day schools or the Sabbath schools, children will catch a thirst for knowledge that will stir them on to ceaseless study, and to unlimited attainments. But finally, the best talent is the lowest, the most humble. Moses was the meekest man, and Paul says "the least of all saints," "not worthy to be called an apostle." Nothing more strikes one, in the

picture of Wellington meeting Bruce after the battle of Waterloo, than the sad expression of his countenance, shadowed, as it were, with the spirit of sublime self-forgetfulness and humility. As the Rev. Mr. Somerville, of Glasgow, said at the farewell meeting of Messrs. Moody and Sankey, at Liverpool, "the reason that so many rivers can empty themselves into the ocean through the Rhine, is that it keeps the lowest level." Brethren, God will empty his blessings through us, if we are low enough.

THE SABBATH SCHOOL THE BULWARK AGAINST MODERN SCEPTICISM.

After singing, Rev. J. S. STEVENSON, of Montreal, addressed the Convention upon the subject of the Sabbath School as the bulwark against modern scepticism. The subject of my address implies that there is such a thing as modern scepticism. By scepticism I suppose that we ought to mean the uncertainty or hesitating state of men that neither say yes nor no; that does not know what to say, but we sometimes use the word to designate that state of mind called unbelief, and I suppose that I shall have to use it to-night to denote both those states of feeling. Scepticism assumes a special form in these times, and it in fact assumes so many forms that you cannot tell for the life of you what form it will assume. On the other hand, truth is unchangeable and unalterable by price or time, from age to age, and is the same always. Error is multiform and cannot be met by any prescribed form of watchfulness. Truth has for its motto "*semper eadem*," (always the same.) Truth is materialistic in the form in which I propose to use it. Modern science is a very good thing I wish to say most emphatically, but it cannot establish or otherwise affect the truth of the Bible. There is no end of difficulties about those early parts of Genesis, about the creation, about the flood, and many other of the early parts of the Bible history, from which men start off with the most erroneous conclusions. The thing, when you get fairly face to face with it, is no slight thing, no joke at all. This scepticism goes right down to the very foundations of Christian faith. It says that there is no God, or that there is no foundation for a God. It says that there is no immortality—nay, more! It says that man has no soul, unless you choose to call a handful of dust and ashes a soul. Then am I told to be afraid of this modern scepticism? No! not for an hour will it overcome Christianity; no, indeed. These modern sceptics will have to come to something like an agreement among themselves before they can expect to accomplish anything. Do I suppose it necessary that we should mantle the theories of Mr. Darwin and fine scientific writings of Mr. Tyndall? I think on the

whole it would do them rather good than harm if our children were to study these things, always with the love of Christ in their hearts; but I do think for all that it is in the hands of Sabbath School teachers to deal with the minds committed to their care and fortify them against the assaults of the enemy. We who are teaching in the Sabbath Schools can lay down and can inculcate on the minds of our children what is the right place for scientific knowledge, and what is the right place of religion. We can make them understand what to come to the Bible for, and what not to come to the Bible for. We may tell them plainly that it is not a scientific book; and if we tell them this intelligently, we shall have done much to fortify them against scepticism. Science deals with the methods of the world; religion deals with the question of the origin of the world. Do not let any suppose that I have any objection to science, for let me say here that I love its teachings; in fact that it is a temptation to me. It has formed out the stars; it has taken to pieces the objects among which we live, and let us see what mines of wonder God has placed beneath our feet. It has a fairy tale to unfold to those who look into its storied pages; but science has its limitations if it has its glories, and it cannot deal with the question of origin. Let science take you back to Lamock's fire mist, and scientists could not explain the origin of the fire mist. Whence came the fire mist? Shout that question into the ears of science and it quietly answers, I don't know. (Applause). Science cannot deal with the question of life, and Mr. Huxley's argument is that life is produced from previous life; but where did the previous life come from? Dr. Bastien's theory was that living organisms proceeded from inorganic matter under certain conditions. Lay it down in the teaching of your children, whenever you do teach your children in relation to these things, that whatever scientific men or books may say they can afford no solution of the origin of life, of the origin or destiny of the human soul, or their relations to the unseen, and eternal. It seems to me also that we might do something to fortify the minds of our children by bringing them into clear contact with the word of God. We may make them know thoroughly, if not critically, the text of the blessed Bible. But to do that, we must know it ourselves; and I would recommend to our teachers a prayerful study of the Holy Scriptures. I heard a good man in Montreal say not long ago that he had not opened any other book but the Bible for twenty years; now that may be very good, and if I thought that was the only way to get a thorough knowledge of it, I would recommend that course, but I must say candidly I do not. The Bible is going forward ploughing deeper and deeper into the hearts of mankind. What a marvellous power this book has over the minds of the civilized world to-day! The earliest words uttered over us when we were baptized as children were from it. If we are married, it blessed our marriage; it is with us almost all the day long. We should fortify our children

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against this scepticism by bringing them into personal contact with the Lord Jesus Christ. The Bible has a certain self-evidence to the soul. If the Bible is the centre of the world of books, it has a living centre itself, which is the Lord Jesus Christ. Now I am going to utter a personal confession and let it go for what it is worth. It is this: I question whether any man who has known the Lord Jesus Christ, as known in the four gospels, can be sceptical. I question whether any scepticism can be found in any man who has studied the birth, life, death, and resurrection of Christ. I have read a great many sceptical books (and perhaps I might have been better employed), but they have not changed my mind in regard to religion, for to whom should we go but unto God, for He only has the words of eternal life. The Sunday school is a bulwark of the Christian Church against modern scepticism inasmuch as it tends to rear a class of trained Christian men, who have been trained in Christianity from the very first. God forbid that I should say one word against sudden conversions, for these are very good, but instead of growing up in wickedness until we are forty or fifty years of age there is a better thing, and that is growing up like Timothy grew up, I mean by training them up in the Sunday school. Some of these sceptics say sneeringly that we sing our hymns with a little excitement, and also that the standard of the Church is not as much above the outside world as it ought to be, and I am afraid there is too much truth in it. We should teach our young people the habit of love, of truth, and of prayer, and these will shield their young hearts from the onslaughts of the enemy, and nothing can turn them aside, for He shall reign until he hath put all enemies under his feet, for he has the sword on his thigh. (Applause.)

Hymn—"Rock of Ages."

Rev. HUGH JOHNSTON then urged the necessity of a liberal contribution to the funds of the association.

Rev. Dr. CHICKERING, of Boston, offered a donation and in a humorous manner explained that in the cities of the United States no difficulty would be experienced in collecting the amount now asked for in a few minutes.

A collection was then taken on behalf of the association.

Mr. B. F. JACOBS said—I bring you a greeting from the good State of Illinois, which I am here to represent, and also a personal greeting from the Rev. J. M. Gibson, formerly of Canada. I assure you that we prize very highly some of the talent we receive from Canada. I also bring you a greeting in the name of our Lord Jesus Christ for whose work and for whose services we are assembled. The finance minister, if I may borrow the term, has very earnestly presented the financial question before you, and he has asked me to say something to you on the same subject, and about the way we do in the State of Illinois. We try to have an international organization, and also a state organization. Our state secretary has asked me to bring

you a map of our state, showing the various Sabbath school organizations. Dividing the state into six districts, we have reduced the state to district organizations, and from that to county organizations, each of which has its convention, and each one of these is marked by a star on the map, which you can see with the aid of a microscope or your spectacles, which are about the same thing. (Laughter.) These counties are divided into township organizations, each of which is also supposed to have a convention each year; and by a still closer inspection of the map referred to, with your microscope, you will see a star showing each of these townships which have a yearly convention, and then we star all those township associations, which visit each family in the township during the year. We find it necessary to employ not only one, but three secretaries. Why, brethren, we would never think of passing around the plates or baskets for an amount such as you are asking for. We would raise an amount of \$5000 in less than fifteen minutes. (Laughter.) When our State Convention meets *we expect each representative of a county convention to subscribe and pledge himself for an amount for the Sabbath Schools in his own county*, and we make a draft upon him for the amount; and if he dishonours it, we double the amount next year. (Laughter.) If there is an association unrepresented, we find out the name of a good man in the county and we draw upon him, and hold him good for the amount. (Laughter.) It seems to me, brethren, that we ought not to call this the Sunday school work, and, above all, that we should not call it our work; but we ought to remember that it is His work that we are engaged in, and that it is the work of Christ's church. When the brother this afternoon plead the relationship of the pastor to the church, I was about to ask him what relationship exists between the pastor and the prayer meeting? Let us have no divorce in this matter. It is one work and there should be no division, and there should be no controversy as to who should conduct the Sabbath school; but let the best man in the place be found to take charge of the Sabbath school; and let me say here that I have frequently found the best man to be a woman. (Laughter.) A few years ago I was tenting up in Minnesota, and on Sunday morning I strolled out to see if I could find a Sunday school. Pretty soon I saw a small hut, and upon going up to the door I found four or five children, and I asked them where the superintendent was. They said she's coming, and I looked, and sure enough there she was, driving an old white horse hitched to a waggon, and driving in the regular woman's style. [Mr. Jacobs illustrates.] (Laughter.) There were three little fellows sitting in the waggon behind her, and two in front. She welcomed me as I spoke to her, and I stayed at the school; but as soon as she was through, she bade me good afternoon, as she said she had to conduct another school six miles away, and had only an hour and a half to spare, so she drove off. (Laughter.)

Let us suggest for our consideration the 14th chapter of Corinthians, and also the 22nd verse of the 18th of Luke. One word in the verse, "yet lackest thou one thing." What was it? *Conversion!* Let me urge that in your ears to-night. First of all it is useless for an unconverted teacher to try to teach the word of God. The Lord has not asked us for great things, but says that, these things are spiritually discerned. One thing lacking, *Conversion*. It is a simple thing, very plain. Life first, as our brother says, science afterwards. I believe the thought that God would impress upon us to-night, is that we must be born again, and that first of all. Not to despise the training of the cultured, not at all. Life first, and other things after that. I suggest for a second word the 9th chapter of John 25th verse, "One thing I know," *Salvation*. The gospel of Jesus Christ picks a blind beggar out of the street, and leaves him gazing into the face of God. It is a very short testimony, but his creed was there, and there was only one article in his creed, and one word in the article. It was the simple testimony of a living witness as to what Christ had done for him. Christ does not ask us to believe what we do not understand. What do you think would be the influence in the city of Hamilton to-night, if every person in this congregation would confess Christ everywhere? Why my friends it would produce a revolution in this Dominion. All Christ asks of us is for us to tell what we know. There are young men in this city who will not be reached unless they are reached by other young men, and Jesus Christ asks you to give your testimony to what you know, without fear or favor. Turn to the 10th chapter and 42nd verse of Luke. He says, "One thing is needful," *Instruction*. God has not asked us to remain where we were born, he has not given us bibles to lock up in our rooms, or lay carelessly away. God has given to us all one heart, but he has given to some men a great many brains, which shews that the heart is of more value than the head. He has given us eyes, and ears, and hands, and feet, and he expects us to go about in his work and do it. First of all Jesus Christ has called you into his service, and brought you into his church, and he has also brought those who are competent to teach you. Here are a great many christians who seem to have wide arms, but they don't seem to have much charity. We are all expected to be fruitful, and it is positive thirty, comparative sixty, superlative one hundred fold. I had some very fine roses in my garden. One day the gardener came around and began cutting the bushes with a large pruning knife, and I asked him what he was doing that for, and he said why all this shade means little fruit. I asked him if he had not cut away enough. The gardener said, "do you want flowers or bushes?" I said "flowers, of course." "Well then," said he, "I must prune it more." So it is with the christian worker. We must be pruned so that we will bear fruit in our Master's vineyard. In our Sunday School in Chicago, we have flowers every Sunday in the year, we

have a number of bouquets for any who have any one sick in the family, and where there are any funerals we try to send some to the houses. Do not let me forget here to suggest to you the importance of having training classes, that they may give some attention to institute work, and adopt some plan of training the teachers and those whom you love.

Another word: the 4th verse of the 27th Psalm—"One thing have I desired." Well, David! only one thing you have desired? Well, what is it? *Communion*—"that I might dwell in the house of the Lord." That I may have communion with the source of all power. There was a time in our city not very long ago when water sold at a dollar a barrel; men were hauling it about the city and crying, "Fresh water, only a dollar a barrel." The cause of this was because the direct communication with the source of supply was cut off. You know that Jesus Christ wrote an epitaph once on Lot's wife. She died between Sodom and Gomorow. Her feet were out of Sodom but her heart was in it. You must remember that it is not creed that we must live upon. It is Christ. Another word: Philipians 3rd and 4th—"One thing I do." *Work*. I dare not leave this platform without saying one word to those who are without Christ and have no personal hope in His precious blood, I want to say a word to you, young man and woman, that Jesus Christ came down to die for your sins, that believing in his name you might have life. I offer you the pardon and the peace and joy of the Gospel, if you accept Christ as your Saviour.

After the Chairman of the Business Committee read the programme for the sixth and seventh sessions, the session closed with the benediction by Rev. H. Saunders.

THIRD DAY.

—
OCTOBER 14th, 1875.

The Convention assembled at nine o'clock a.m. The President in the chair announced the hymn—

"Nearer, my God, to Thee."

Rev. Mr. Lowry read the 19th Psalm, after which Rev. F. H. Marling led the Convention in prayer.

Hymn—"Lord, I hear of showers of blessing."

Rev. Mr. Herridge and Mr. Robert M'Clure prayed. Devotional exercises were continued until 10 a.m.

Mr. B. F. Jacobs conducted a Bible reading in the basement of the church at 7 a.m., which was attended by about 500 persons.

GREETING.

Rev. F. H. MARLING read the following telegram from New York:—

“NEW YORK, Oct. 14th, 1875.

“To the President of Sunday School Convention :

“New York sends greeting. Isaiah—fortieth chapter, first eleven verses. Job—twenty-second chapter, twenty-first verse. Isaiah—fifty-fifth chapter, last five verses. Colossians—third chapter, fifteenth and sixteenth verses.

“E. C. WILDER.”

Rev. F. H. Marling was appointed to send a reply to this telegram.

Rev. Henry Sanders and Rev. Hugh Johnston led in prayer.

Rev. Mr. Williamson read the minutes of the previous day's proceedings.

Hymn—

“Mary, to the Saviour's tomb,
Hasted at the early dawn.”

THE PREPARATION ESSENTIAL TO SUCCESS IN SABBATH SCHOOL TEACHING.

Rev. S. J. HUNTER said—I shall not be able to read a paper, as we Methodist ministers very seldom read, you know. The remarks that I have to make will be of a very plain, simple and practical nature. I presume that is just the kind of thing you want here, at your day meetings especially. I have to speak for a very few minutes upon the preparation necessary to success in Sabbath school teaching. We are all agreed upon this, that the Sabbath school teacher who does not thoroughly prepare his lesson before going to his class is utterly unworthy the name of a Sabbath school teacher. I will only refer to three points. First, an intimate acquaintance with the word to be taught; second, a deep personal piety; third, a constant recognition of the Supernatural. I was forcibly struck when in England some time ago, with the wonderful prominence given to the Word of God by Mr. Moody. If there is one thing which characterizes these great leaders of revival meetings more than another, it is their complete and thorough knowledge of the Word of God, and application of the Word as recorded in this sacred Book. One great weakness of our Sabbath school is an inadequate knowledge of the Word of God, and the loose, slipshod manner of teaching. We are all—ministers, teachers and people—guilty sometimes of the most gross misquotations of the Word of God, giving to it a meaning never intended. One old lady remarked that she had been wonderfully comforted by that wonderful passage, “God tempers the wind to the shorn lamb.” (Laughter.) It is, therefore, necessary to

give the Scriptures a thorough study and reading. Let me be a little more particular in indicating the kind of study that we must have. We must study critically.* We are not all of us Greek and Hebrew scholars; but we have all of us good common sense, and God wants us to use it in the study of His Word. There are a great many passages used in a conventional sense, which are not so intended. We must understand what the Bible says, and what the meaning of the word really is. If you use commentaries as you ought to do, use a good one. Half of the commentaries of the day are simply dry repetitions of what has been suggested to our own minds by the reading of the Word. One of the best things I know is Alford's English Commentary. The Bible should be read carefully and consecutively. It is not a corpse upon which dissectors, old and young, may use their knives, holding up bits and scraps now and then for recognition. Its histories, its biographies, and its truths are one great truth which pierces the soul and reveals to us the soul of God. We should read it straight through as we would a letter from a familiar friend. But while insisting on this consecutive study of the Word, I would not let that interfere with the occasional study of the work. Just as the traveller when travelling gets an occasional draught from a cooling spring, so we need to read the word of God to obtain fresh supplies of His wisdom to direct us on our way.

I would also insist on the particular study of the word of God. If you want to study justification by faith, take the epistles of Paul, then St. James, and then turn to the epistle of St. John. I very much like Mr. Moody's plan of studying the Bible, "the topical plan," as he calls it. Taking the word "love," for instance, and go through the whole book in that way.

I would insist on the "experimental study" of the Word of God. We must study with a view to carrying out what we each study, with a view to edification too. We must study, building up stone after stone until we have begotten all the holiness of heart and life. Experimental or personal piety. After all, my beloved friends, success depends more upon what we are, than upon what we know. How is it that one man who does not know nearly as much as another produces more good results than the other? It is his manner; and what is his manner? It is simply the record you bear about yourself concerning all that you have ever done to yourself, and all that others have done for you. It is only by what a man is, that you can tell what pains he has taken with himself. It is not so much what you are outside, it is what you are inside. The spirit that dwells within must and does tell upon the body which it inhabits. If success is to come to you in this work it is to come to you because of what you are by God's grace. To make Christians you must be a Christian yourself. To tell others what prayer is you must be in the habit of praying yourself. To make the gospel good news to others, it must be good news to yourself. To teach others what confession is you

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must have gone to God and confessed your own sins, and received pardon. If you want to teach absolution you must have received spiritual absolution yourself. Oh that the refining Spirit may come down upon this Convention to-day, and that we may go to our homes with praise in our hearts. Our sufficiency is of God. The Spirit which gave the word, is the alone power which can apply the word to the hearts of men. Let us fix these three things in our hearts, an intimate acquaintance with the Word of God, deep experimental piety, and our constant dependence upon the power and influence of the Holy Spirit. Recognizing these, we shall have revivals all through the Dominion of Canada, and our Sabbath school scholars shall be converted by hundreds, and when the next Convention comes around we shall have a grander report than ever before. (Applause.)

GREETING RETURNED.

Rev. F. H. Marling read the following telegram he proposed sending in reply to the one from New York:—"Canada returns greeting to New York. Ephesians second chapter nineteenth to twenty-second verse, and sixth chapter and twenty-third and twenty-fourth verses.—WILLIAM EDGAR, President,"—which was approved by the Convention.

APOLOGY.

A letter of apology was read from the Rev. Professor Cavan, of Knox College, Toronto, regretting that owing to loss of voice he was unable to attend and address the Convention. Also a letter from Dr. Hall excusing himself on account of inability to attend.

Mr. B. F. JACOBS, who was obliged to leave by the 11.30 a.m. train, then addressed the Convention. He said he always liked a subject to speak upon and so would select the 20th chapter of Acts, by a Sunday school teacher by the name of Paul. This was his farewell address, and he thought all present could see how it had reference to the subject. He would not go through the whole chapter, but would begin at the 17th verse. "When he came to them he said, 'Ye know.'" [Mr. Jacobs then proceeded to give a most earnest exhortation to teachers and Sabbath school workers generally to be diligent in their Sabbath school work, and related several incidents of his own experience.] Mr. Jacobs then offered prayer, after which he left for the East, the Convention uniting in singing

"Shall we gather at the river."

This was followed by the hymn—

"The old, old story."

REV. W. H. PORTER said that a few weeks ago the Rev. Mr. SOMERVILLE, of Glasgow, gave expression to a thought which should go out over the whole christian world. It had been upon his heart ever since he had heard it. In speaking of the elements of success in

christian work, Mr. Somerville had said that one of the most essential things was to be lowly, and he had said that he had never seen it more strikingly illustrated than in Mr. Moody, who, upon opening a service had said, "now we have not met to extol men, and whoever does that, I will call them to order," and said Mr. Somerville, "I never felt more weak and helpless in my life." Let us keep low.

Mr. WALLACE,—I was first thinking what a pity that more of our Sunday school teachers were not present. I have been engaged in Sunday school work for thirty years, and the progress in the work is really wonderful. I would suggest that we try to get as many of our Sunday school teachers as possible to attend these conventions.

Mr. ROBERT McCLURE urged upon his fellow teachers to go home from the convention fired with more zeal, to go in the strength of the Master, and remember what they had just heard from Mr. Jacobs.

Rev. Mr. SHEPHERD,—It is a good plan to hold teachers meetings and invite all teachers to be present. I have continued this work up to the present, and believe it has been followed by good results. I have taken about one hundred persons, chiefly Sabbath school scholars, into the church recently. He believed his church would receive a great impetus from the convention.

Capt. H. GIBSON,—It is now nearly thirty years since I organized a Sunday school in the middle of the Bay of Biscay. I told my mate to tell the boys I wanted to see them, and I told them I was going to start a Sabbath school, and that I wanted each one to learn so many verses every week, and I did all I could and told them about Jesus, so we had a very comfortable time until we got to Alexandria in Egypt. About ten years afterwards I hailed a vessel on the north sea, and the mate looked up at me and he said, "Why, Captain Gibson, I'm glad to see you." I did not know him at all, but he then told me he was George Palton, and he was a young man doing well. This was the seed sowing. After the Crimean war I moved out here, and went to Samia and looked for work to do, and I have now got a blessed work to do for the Young Men's Christian Association. (Applause.)

Rev. S. SMITH related the story of a shipwreck he had passed through about twelve years ago, in which the captain of the vessel thanked God for Sabbath school instruction and religious training.

Rev. A. ANDREWS,—It is necessary for teachers to know something of their scholars outside of the Sabbath school room. They should visit from house to house like the Apostle Paul. Let them know something of the family the children belong to, whether they have fathers and mothers. Teachers should know something of the reading of their children, how they spend their time, and have they something to do in the family. By this means there will spring up a sympathy between the teacher and the scholar, which will give the former a wonderful advantage in teaching.

The business committee reported, and Rev. Mr. McAllister pronounced the benediction.

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AFTERNOON SESSION.

The Convention assembled at 2.30 p.m. The President in the chair. The hymn

“O for a thousand tongues to sing
My Great Redeemer’s praise,”

was then sung.

Dr. Maguire read the 12th chapter of Romans and led the Convention in prayer, followed by Rev. Edward Morrow.

CHRIST, THE MODEL TEACHER.

Rev. J. B. RICHARDSON read the following paper on “Christ, the Model Teacher” :—

Of the many profitable and interesting subjects on the programme for this Convention, several of which have already engaged our attention, and I trust benefited our hearts, none contains such noble principles, none is so pregnant with precious truth, none so fragrant with the aroma of sweet thoughts of things Divine, as the one which I am privileged to introduce to you this afternoon.

St. Paul speaks of the “*unsearchable riches of Christ*,”—a most emphatic expression is not to be found in the New Testament. It indicates how full of admiration was the heart of the inspired apostle of the sufficiency and glory that was to be found in the Saviour—that he wanted words to express it—a sufficiency which cannot be traced out or explored, which is inscrutable or incomprehensible, and that he considered it the highest honour to be permitted to tell the world that there were *such riches* in the Lord Jesus. Yes, Christian friends, it is our blessedness to know that not only is there a fulness in Christ’s doctrine to mould our religious thought, not only is there revealed in His teaching all that our renewed hearts can wish to guide us into the way of peace, not only is there in His death a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, but we have moreover in His most holy life a perfect exemplification of Christian character and conduct—a model for all sorts and conditions of his people.

We are apt to undervalue Christ as a model. In our high appreciation of the Saviour’s work we are too often inclined to overlook or disparage the Saviour’s example. In one of the beautiful collects of the Church of England we have the Scriptural balance that as God has given by his atoning blood Christ to make our reconciliation, He has also given him as an example of a holy life. On the one hand we must “most thankfully receive His inestimable benefits,” and on the other hand we ought to “daily *endeavour* ourselves to follow the blessed steps of His most holy life.” To do the latter is the best evidence that we have done the former. Except we do the former we shall never

effectually do the latter. So far from their being in contrast they are in beautiful combination, and the reception of Christ's sacrifice for our salvation is connected with following his will and becoming like the perfect model.

Throughout the New Testament, Christ is represented very prominently as the Christian's true model. "I have given you an example," said He to His disciples "that ye should do as I have done to you." "Be ye followers of me," writes the Apostle Paul, "even as I am of Christ;" and again, "Let this mind be in you which was also in Christ Jesus." St. Peter writes, "Christ, leaving us an example that we should follow His steps;" and St. John, "He that saith He abideth in Him ought also so to walk even as He walked." Christ became in Him ought also so to walk even as He walked." Christ became man, and he was so truly man that he did as man what he would and could not have done simply as God. Simply as God he could not have been our example, for the finite can have no resemblance to the infinite. It was only therefore when the "perfect God" became "perfect man of a reasonable soul and human flesh subsisting" that He became a pattern for man. As a heathen once said, "The essence of worship is to resemble the object that we worship." So it is essential for the Christian to resemble the Christ we worship. That is the essence of sincere worship. "Ye shall be holy: for I the Lord your God am holy."

It is as a Teacher, perhaps, that the example of Jesus possesses most attraction for us. It was as a teacher that He most deeply impressed the men of His generation. Nicodemus, convinced by the simple testimony of his mighty works, exclaimed, "Rabbi, we know that Thou art a teacher come from God." The sceptical and unbelieving Jews were compelled to have regard to His words and His doctrine, for he "taught them as one having authority and not as the scribes." The multitude declared "never man spake like this man." At one time they "wondered at the gracious words which proceeded out of his mouth." At another "they marvelled saying, How knoweth this man letters having never learned." His whole life on earth was eminently a teaching life. He was a teacher in the retired lowly home at Nazareth, and there His own mother was His faithful scholar, for she kept all His sayings and pondered them in her heart. At the age of twelve years he proved Himself to be the Teacher of teachers, commanding the audience of the learned temple doctors and astonishing them with His understanding and answers. And throughout the period of his public ministry His "meat and drink was to do the will of Him that sent him, and to finish His work." By parable and precept, by exposition and appeal, by private personal exhortation, and public preaching in the synagogue, by the seaside, in the wilderness, and in the streets and lanes of the city He proclaimed the mysteries of the kingdom, and urged upon the souls of men an acceptance of the blessed saving truths of His Word.

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gracious features of that model teaching life. Well may we throw open our minds and hearts to receive its treasures of wisdom and knowledge, and well may we hold it up before us during our term of stewardship as the sole standard of our theory and practice in Christian effort.

That distinctive feature of Christ our model teacher which I would notice first is—

His love for the souls of men. His own account of that is, "As my Father hath loved me even so have I loved you." Who can express the depths of love which dwelt in the bosom of the Father from all eternity toward His Son? And yet here is the Saviour's own exponent of His love toward His people. Oh, how fervently did that love burn in his sacred heart! How brightly did it glow in every word He uttered and every act He performed. Amongst His first instructive announcements was that which at once revealed the gracious design and end of His mission, "God so loved the world that" &c. A more wondrous declaration is not to be found in the whole record of His ministry! That God should love such a world as this and not hate it—that He should love it so as to provide salvation for it—that in order to provide salvation He should give not an angel or any created being, but such a priceless gift as His only-begotten Son—that this great salvation should be freely offered to every one that believeth. What a doctrine of love is this, "Verily the law was given by Moses, but grace and truth came by the Lord Jesus Christ." He was not the minister of wrath, nor was the voice of terror heard when He preached in the land of Judea. He was the bearer of glad tidings; the law of kindness was upon his lips; pure, disinterested benevolence was the source from which His words as well as His actions flowed. To proclaim to the guilty world the love of God, to offer blessings more precious than silver and gold to the poor; to invite the weary and heavy laden to come to Him, that they might find rest for their souls; to administer consolation and hope to the desponding, as He gave health and strength to the sick and infirm; to afford protection to those miserable outcasts whom the unfeeling virtue of sanctimonious hypocrites had driven from their presence; these were the offices of goodness in which the Great Prophet was engaged while He sojourned here below. The language of His doctrines and promises was peace, peace with our offended Creator, and peace with our own consciences. How beautiful the tenderness and love of Christ. How unostentatious; how quiet, and yet how calm and deep. How He showed it to the carnal-minded, unbelieving multitude, "Labour not for the meat that perisheth, but for that meat," &c. How He showed to those who persistently despised Him and resisted His word, "Ye will not come unto me that ye might have life." How touchingly was that pure love evinced when, as He stood upon Olivet on the very threshold of His agony and death, with Jerusalem—obstinate and rebellious Jerusalem, which up to the very eventide of His gracious mission had

resolutely refused Him and set Him at nought—in full view before Him, the tears of unutterable affection fell from His eyes, and He gave expression to that lamentable cry, “If thou hadst known even,” &c.

Fellow labourers! Ministers of Christ and Sabbath school teachers, have we in this matter learned of Him? O if we are to bring any real benefit to the souls of others the love which had its fervent source in the Redeemer's heart must be reflected in ours, and from us must be beam forth towards those precious ones for whom He died. He must be the pulse of each thought; holiness must be our atmosphere; God our home; His glory our object; His love our motive. If the love of Jesus be enshrined in our souls we shall imitate Him in His love for men, and like Him never cease our labour, care and diligence until we have done all that lieth in us to bring all committed to our care to the saving knowledge of God, and a ripeness and perfectness of age in Christ. Let us arm ourselves with the Divine mind. Let it be written in letters of light that the conversion of apostate man to God is the ultimate design of our work. A preacher or teacher is not merely the instructor of a sacred science, not merely the leader of religious worship, not merely the director of a Sunday school class, not merely the administrator of religious means and ordinances, not merely the ruler of a Christian Church. He is all this and more. He is instrumentally the converter of men's and children's souls. This is the one central object toward which our thoughts and energies must turn and to be successful we must love those souls with a Christ-like love.

III. I would mention Christ's special regard for the little ones. What precious examples we have of this in the history of His life. The mothers of Jerusalem prompted by a respect at least for him as a great Prophet, bring their offspring and ask for a share of his love. The disciples naturally resist the intrusion and order the children to be removed as creatures too insignificant for the notice of the Lord of Glory, as incapable of receiving any benefit from Him. We are told that when Jesus saw it, He was “much displeased” and rebuked the disciples in words of a very remarkable tenor. And finally, we are told that “He took them up in His arms, put His hands upon them and blessed them.” Again, the question is asked of Him, “Who is the greatest in the kingdom?” He replies in one of the most significant acts of His ministry. He calls a little child and places him in the midst saying, “Except ye be converted,” &c., Matt. xvii. ; 3. As he entered the Holy City, surrounded by the joyous multitude and greeted by loud shouts of praise, none delighted His heart as those which proceeded from their youthful lips. In His last thoughts for His loved ones on earth He was mindful of the little ones. “Feed my lambs.” How grand the thought. The great Head of the Church found time whilst among men to take special notice of children. Although his time on earth was precious and grown up men and women were perishing on every side for lack of knowledge, He did

not deem little boys and girls of small importance. He had room in his mighty heart even for them. He declared by His outward gesture and deed His good will towards them. And not least, He has left on record words concerning them which his Church should never forget, "Of such is the kingdom of heaven."

Now if we, Sunday school teachers and pastors, are to follow Christ in this matter we must feel a special interest in the young, a special regard for their instruction and final salvation. We must never allow ourselves to suppose that little children's souls may be safely left alone. Their characters for life depend exceedingly on what they see and during their early years. They are never too young to learn evil and hear sin. They are never too young to receive religious impressions. They think in their childish way about God and their souls and a world to come far sooner and far more deeply than most people are aware. They have each a conscience. They have each a soul which will live for ever in heaven or hell. We cannot begin to soon to bring them to Christ. If we have the mind of Christ we shall experience the very deepest solicitude for the welfare of the children about us. We shall encourage them by our kind and affectionate disposition towards them. We shall call forth their confidence in our desire to do them good. We shall seek for them that we may bring them within the range of Christian influences. We shall watch over them, pray over them, plead with them. We shall labour night and day to win them for heaven.

III. I would notice Christ's activity in teaching.

By night and by day his heart was set upon doing good to the sinful and rebellious children of men. Though "he came to his own," "his own received him not;" though "he was in the world," the world new him not, but treated him with scorn and misconstruction, and contumely and "contradiction of sinners;" still His burning zeal many waters could not quench, many unkindnesses could not mar, but He toiled on, He spent His days not in idle state, but in real work. "My father worketh *hitherto*," He said, "and I work." And though now His Godhead was to be hidden within a mantle of flesh, and He was to add it to a human soul with its want and weakness there was to be no change in the old activity. It is written "He went throughout every city and village preaching, and showing the glad tidings of the Kingdom of God."

His teaching was confined to no special *periods* or *times*, not the set hour of morning or evening sacrifice, but at all hours of day and night; nor was it confined to *places*, not the temple merely, or the closet, but a well side, a publican's office, the highway, the hill-side, the sea-beach, the synagogue, the house, the ship, were scenes of his labour. Verily "He went about doing good." At one time He is the midnight instructor of an inquiring Jewish ruler. At another the teacher in parables to vast multitudes by the Galilean lake, or the preacher of a practical sermon to the twelve on the Mount of Olives.

Now He might be seen thronged by a crowd, treading one upon another, in the court-yard of a Jewish dwelling, listening to the gracious words which proceeded out of His mouth; now comforting the bereaved sisters of Bethany; now conversing on spiritual verities with a profligate bigoted woman at a well side in Samaria.

O how beautiful His unweariness in doing good. What a pattern for us. What is the Lord's will concerning us? It is that we "look not every man on his own things, but every man also on the things of others." Ah, we want more of the Saviour's spirit of zeal and activity. We are all far, far below our Divine Standard in this respect. I am persuaded that the passion for ease in these times, and disgust at the cross, is our chief cause of our small success. We are so ready to ground our arms at the first summons, or to lie down and sleep when we should be marching and contending, that at length we come to be satisfied with a duty so nerveless and effeminate that it is not worthy to be called by Christ's name. There is a great demand upon us for the active zeal of Jesus. Our work is to educate the children of Canada. It is to do as much as in us lies to make them true christians. It is to christianize our land in the bud, to get the start of error, infidelity, and antichrist. It is to testify the gospel by blessed anticipation, to infancy, and youth, and God, helping us to secure for the next generation, in city and country, true christian knowledge and holy principle. To labor in this even to weariness, even to pain, even to old age, even to death, is just what one might expect of christianity in earnest.

IV. I come now to speak of His simplicity in teaching. It is said "the common people heard Him gladly." The Saviour's success in His preaching was chiefly among the common or poorer classes of the people. And why was this? because he adapted the great profound heaven-born truths to their understandings, and thus won their attention and their favour, there was a sympathy between the teacher and the taught. His favorite mode of instruction was by *parable*. "Without a parable spake he not unto them." And we may be quite sure that as "He knew what was in man," He adopted this mode as being that best suited to our wants. "Why speakest thou unto them in parables?" asked the disciples. Why employest thou this familiar easy unlearned style." Said the Great Prophet "it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given, therefore speak I unto them in parables, because they seeing see not, neither do they understand." Those parables were uttered in the simplest form of speech, and being in the shape of a story interested his audience more, and made a livelier impression on their memories than if the same instruction was given in another shape. By parables, too, Jesus shows us that we should turn to good account the things which are constantly meeting our eye, and also that we may thus get help in understanding the highest and holiest truths. The fishermen's net, the corn, the reapers, the fowls of the

air, the hen with her brood, the shepherd and his flock, are all pressed into the service of the gospel and beautifully illustrate its truths.

O the best of our ministers and Sunday School teachers need to be very forcibly reminded of this character of the model life. Many holy, faithful men whilst they profess to feed their people, only starve them by giving them food which they cannot digest. And yet such is the folly of which those ministers are guilty, who put their heavenly message into such a dress of words as to make it unintelligible to the mass of their hearers. Paul declared himself "a debtor to the learned and unlearned," and truly both have a claim upon us. Now it certainly is a great art to be able so to speak to the latter as to interest and instruct the former. And yet this is what we should aim at. Plain intelligible language is what we should aim at. We should never use a difficult word when an easy one will express our meaning. It is the very triumph of our powers to make God's truth simple and acceptable to ignorance. It has been well said that "simplicity is the truest mark of a well-trained mind," and that "it takes all our learning to make things plain." But especially in the Sunday school what need there is for "great plainness of speech," however orthodox and scriptural our teaching be, however fully and earnestly we may impart it, however solemn and affectionate our demeanor, all will be in vain without the purest simplicity. Indeed the chief art in successful Sunday school teaching lies in inculcating great truths in simple language. "It is not difficult," says one, "to make *easy* things appear *hard*, but to render *hard* things *easy* it is the hardest part of a good instructor." Still the difficulty may be mastered, and a facility may be acquired by practice. Following the Lord's example, illustrations and comparisons commend themselves, especially to the young and less educated. O be simple—be simple in your teaching. How often have we listened to the teacher who was out of patience as he said "can you not understand this, it is very plain?"

Now it may be very plain to you, but what is so easy for you to comprehend, may be very difficult to the child to understand. We forget how and when we have obtained our knowledge, and are in danger of speaking to children as a Professor in College would address his class. We employ words frequently to which the children affix either no meaning or a false one, and so the object at which we aim is defeated by the very means used. Let us study it, in simplicity. I might go on to enlarge at length on the stupendous subject before me, but time would utterly fail to portray even cursorily the numerous bright and instructive features which belong to our Model teacher. How much might be said of His earnestness, how it riveted the attention of all who heard Him. How it inspired men with faith in His words and works. How it confounded His enemies. How much might be said of His prayerfulness. Though God, though Incarnate wisdom, though infinite in power, He prayed. All His public acts were consecrated by prayer. He breathed away His spirit in prayer.

How much might be said of His patience, His submission to the Word of Truth, His desire for the advancement of the Father's Glory, his humility.

In all these particulars He is the model teacher. Oh that we followed more closely in His steps. Oh that His mind were more fully formed in us. Let us study Him more. Remember Christ was human though divine. Follow Him as human, not as divine. Let Him be the beginning of all, He the end of all—the beginning from whom all flows, the end to whom we are gathered, the aim of all we do, He, the fountain of all goodness, from whom all graces flow, the ocean to whom all should flow back, receiving the streams of our thanksgiving not to be filled with them, but to supply them again to us. Let us have Him before us as the pattern whom we are to copy. Let us fix our hopes on Him as our help, our aim, the centre of our being, that He who has looked on us, that we may see Him, may rivet us unto Himself, steady our unsteadfastness, set His eye on us to guide us—until at last we become like Him and see Him as He is.

Hymn—"Jesus of Nazareth passed by."

REPORT OF COMMITTEE ON NORMAL CLASSES FOR SUNDAY SCHOOL TEACHERS.

Mr. JAMES HUGHES read the following report:—

To the President and Members of the Annual Convention of the Sabbath School Association of Canada.

DEAR SIR AND SISTERS AND BROTHERN,

Your Committee, as instructed, have duly considered "the expediency of establishing Normal Classes for Sabbath School Teachers, and of instituting a system of voluntary examinations in connection with them." They have watched with much pleasure the intense and rapidly increasing interest which has been developed in connection with Sabbath School Normal Classes in great Britain, the United States, and at least one sister colony, viz., New South Wales, and the demand for their establishment here. They are also deeply impressed with the conviction that, if the influence of Sabbath school is to be maintained and extended, Sabbath school teachers must have in addition to spiritual fitness for their work, a thorough acquaintance with the Bible, and a clear understanding of the correct principles of communicating knowledge, and of managing classes. They, therefore beg leave to report in favour of the establishment of Normal Classes for the training of Sabbath school teachers, and in doing so would make the following recommendations with reference to their organization and the mode of conducting them:—

I. *Objects.*—That Sabbath School Normal Classes should aim first at the training of those likely to become Sabbath school teachers, and secondly at the improvement of those who are already in the service.

II. *Kinds*.—That two kinds of Normal Classes be formed: one in connection with each school, (or in cities and towns, if deemed advisable, in connection with each denomination), and one Central or General Class in each city, town and township, or county as circumstances may decide.

III. *Courses of Study*.—That in the school or denominational classes special attention be given to the matter to be taught in Sabbath Schools, and the cultivation of the true spirit of the Sabbath school teacher; and that in the central classes prominence be given to the general principles of education, the methods of teaching, and dealing with scholars, and the most approved plan of conducting the various departments of Sabbath school work.

IV. *Times of Meeting*.—That the School Normal Classes be held throughout the year on Sunday, at the same time as the general Sunday school, and the Central Class on one evening of each week for a period of about ten or twelve weeks in each year.

V. *Membership*.—That the School Normal Classes be composed of those advanced scholars in the Sunday school, and other approved persons who may be willing to become Sunday school teachers; and that the Central Classes be formed of the various School Normal Classes, and Sunday school teachers who may choose to avail themselves of the benefits derivable from them.

VI. *Registration of Members' Names*.—That the names of those attending the Central Normal Class be entered on a class roll, and regularly called at each session; and that the practice of admitting occasional members be discouraged as far as possible.

VII. *Teachers*.—That where practicable the School Normal Class be conducted by the pastor, and that the whole course of lessons in the Central Class be taught by one, or at most two persons. The following may be mentioned as the classes of men from amongst whom suitable teachers may be obtained for the Central Normal Classes: Professors in universities and colleges, Masters in normal schools, Ministers skilled in teaching, public school Inspectors, and Masters of high and public schools, Superintendents of Sunday schools.

VIII. *Expenses*.—That a tuition fee be charged in Central Normal Classes of say one dollar per course for each member, to be paid by the individual members or the Sabbath schools to which they belong, and that any deficiency be met by general or individual subscription.

IX. *Managing Board*.—That a Board of Managers be appointed for the Central Class by each local Association, or where no local association exists, by representatives from the various schools taking part in the Normal Class.

X. *Examinations*.—That in the School Normal Classes a written examination or review be held once a quarter, at a time appointed (not on Sunday); and that an examination of the members of the

Central Class be held at the close of its annual term; and that diplomas be awarded, not for relative merit as shown in a competitive examination, but for positive attainments in the subjects taught.

The Committee would direct special attention to the Normal Class Manuals published, on a concerted plan, by several of the denominational Societies in the United States; to similar works published by the London S. S. Union, and to the "Normal Class Lesson Papers" prepared by Dr. J. H. Vincent, for preparatory, minor and senior classes.

Rev. THOMAS LOWRY said—The Convention has not time to consider the different suggestions in the report. Let the report be approved and then remain in the hands of the Christian public and the members of the Association for another year's Convention. I would move that the report be received and published.

Rev. F. H. MARLING—We had better let the report be accepted and have it printed in the year's report, which would answer every purpose. I would second the motion by Mr. Lowry.

The report was received accordingly, and a unanimous vote of thanks accorded to the Committee that had prepared the same.

REPORTS FROM COUNTY ASSOCIATIONS.

The hearing of these reports was resumed.

Mr. COOK, County of Elgin—We are trying to do what we can in the name of our Master, in holding Sabbath School Conventions. We had a County Convention recently. I think I may state that it was one of the most successful we have ever held since 1856. There seems to be a spirit of growth among the officers and members of the Association, and we parted at the close of our Convention with the full determination, by the help of God, to still have the work growing. I don't think we have any township conventions in our county. Formerly we had one convention for each of the two ridings, but now we have only one convention for the whole county.

Mr. GEORGE ANDREWS, Kingston—I came here to represent some of the schools of the city of Kingston, but as we have no convention, and as we have no organization that has an affinity to this organization, I have not much to say. While I have been here I have regretted that there has been no report from any city convention. I was looking for a report from the cities. We have recently had an anniversary connected with the Church that I belong to that embraces four Sunday schools in the city of Kingston, and we can report a large increase in our Sunday schools. Last year we had a gracious revival in our Sunday schools in Kingston and nearly one hundred children were converted to God. Many of these are still members of our Churches. I have thought that we have a claim to the birthplace of this Convention.

The GENERAL SECRETARY said that the Sabbath School Associa-

tion of Canada was born in Hamilton. He did not however forget the Kingston Convention of 1857, and perhaps if it had not been for that one, the present Association would not have been organized. He asked Mr. Andrews if he would be the Secretary of the Sabbath School Association of Kingston and prepare a report for next year.

Mr. Andrews accepted the position.

Rev. J. BLACK (Haldimand)—There is an evidence that the Sunday schools in the county are increasing both in number and efficiency. Almost all the township secretaries report satisfactory progress in townships. There is some suffering, however, for the want of teachers, and also from the indifference of parents. The Uniform lessons are being introduced into many of the schools of the county. More attention is being given to proper teaching. We think that our county conventions have something to do with these results, and we also think that the influence of your Provincial Conventions upon those who have attended them has been very good, and we wish a larger number of teachers would attend. We have about seventy-five schools with about five hundred teachers and somewhere between four and five thousand scholars, and about twelve thousand volumes in our Sabbath school libraries. Our last annual convention, being the tenth, was held about three weeks ago, and we thought it the best we have ever had.

J. HARRISON (County Halton)—We change the place of holding our county convention each year. We have them at each of the four corners of the county, and in the centre. Our secretary is proposing to write to all the superintendents, and by that means get into communication with all Sabbath schools in the county, and then he will be able to get information from the schools, and also urge attendance at the annual convention from every school. We also decide to hold our next convention about the last week in January.

A. J. MCKENZIE (Hamilton City)—There was a county convention held in our county last year, and I think that a deeper interest is being taken in Sabbath school instruction. Every teacher is beginning to feel more and more the importance of trying to bring children to the Saviour. I feel that it is not so much the learning or the zeal, as to feel that the Spirit of God is present with us when we are teaching. The attendance in our county is increasing, and a good work is being done in gathering in children who are not regularly in attendance at any Sabbath school. Several missions in the city are being rapidly filled, and the Sabbath school work generally is being very efficiently carried on in our midst.

Mr. BECKETT (Hastings)—I do not think there is any county organization in existence at the present time. The township of Sidney has kept up a township association ever since the provincial association met in Belleville. Many schools in the township adjoining where I live used to be closed in the winter months, but at the last convention the superintendents got such a cutting up that they began to

see the necessity of keeping them open all winter and they have done so ever since.

The General Secretary remarked that there was a county association in Hastings, but it had gone to sleep.

NEXT PLACE OF MEETING.

The Chairman of the Business Committee reported that three places had requested the holding of the next Annual Convention. The first place to ask was Belleville, the second Guelph, and the third St. Catharines.

The General Secretary read the application from Belleville.

Rev. Mr. Shepherd moved, seconded by the Rev. Mr. Lowry "that as the Association had never held a Convention at Guelph, that the Convention be held there."

Rev. Mr. Keefer moved in amendment that it be held in Belleville.

It was also moved and seconded that it be held in St. Catharines.

Several delegates took a warm part in the discussion on the merits of several places desirous of having the Convention. A vote was finally taken; there was close competition between Guelph and Belleville. The President decided that there were 85 votes in favour of Guelph, and for Belleville 90. It was therefore decided that the Provincial Convention of 1876 should be held in that town.

EXECUTIVE COMMITTEE.

MR. JAMES HUGHES presented the recommendation of the Business Committee that the following persons be the Executive Committee of the Association for 1875-6:—

G. Webster, London,	Rev. S. J. Hunter, Toronto.
W. S. Bowman, London,	Rev. A. H. Munro, Toronto,
W. N. Hossie, Brantford,	Rev. S. J. Boddy, M.A., Toronto,
W. Patterson, M.P., Brantford,	S. R. Briggs, Toronto,
W. J. McCalla, St. Catharines,	A. McMurchy, M.A., Toronto,
Warren Martin, Chatham,	James Patterson, Toronto,
J. R. Miller, Goderich,	W. H. Pearson, Toronto,
Dr. McGuire, Guelph,	J. J. Woodhouse, Toronto,
Chas. Raymond, Guelph,	T. D. Craig, B.A., Toronto,
Rev. Mr. Hindley, M.A., Owen Sound,	J. Phillips, Toronto,
Rev. Mr. Somerville, Owen Sound,	C. Crassweller, Muskoka,
David Fotheringham, Aurora,	Rev. Septimus Jones, M.A., Yorkville,
Rev. J. B. Edmondson, Columbus,	Rev. J. F. Stephenson, LL.B., Montreal,
A. J. McKenzie, Hamilton,	S. J. Lyman, Montreal,
D. B. Chisholm, Hamilton,	J. A. Matthewson, Montreal,
E. S. Whipple, Hamilton,	

EXECUTIVE COMMITTEE—(Continued.)

P. W. Dayfoot, Hamilton,	Rev. D. Marsh, Quebec,
Dr. J. G. Hodgins, Toronto,	W. Johnson, Belleville,
W. Adamson, Toronto,	H. O'Hara, Bowmanville,
C. A. Morse, Toronto,	Rev. Dr. O'Meara, Port Hope,
Rev. J. Wood, Toronto,	Rev. James Douglass, Cobourg,
John Gillespie, Toronto,	G. D. Platt, Picton,
James Hughes, Toronto,	A. Chown, Kingston,
Rev. J. M. Cameron, Toronto,	G. W. Andrews, Kingston,
Rev. J. G. Robb, B.A., Toronto,	Rev. W. McKenzie, Almonte.

The programme for the evening session was also reported by the Business Committee.

The report was adopted.

THE WOMEN'S CHRISTIAN ASSOCIATION OF HAMILTON.

Rev. HUGH JOHNSTON read a report by the Secretary of the Women's Christian Association of Hamilton.

VERBAL REPORTS FROM COUNTIES—(CONTINUED)

Mr. T. S. KEAYS (Middlesex)—A few years ago we held a convention in the county of Middlesex and have had several since. The conventions are increased in interest, and the last one held in London was more like a provincial convention than a county one. Since then, however, we had one in Strathroy and there it seemed to get a paralytic stroke, for we have never had one since. I asked the Secretary why he could not get up another one, to which he replied that he could not get the people to attend. I was appointed secretary for the west half of London township when the last convention was held in London. We have sixteen schools in the west half of the township, but there are not so many in the east half. Most of our schools are in a flourishing condition and are using the International series of lessons.

The GENERAL SECRETARY said he had tried to get a county convention held in Middlesex, but could not do so. He understood the county Secretary was in ill health, and if it was considered desirable and the present secretary wished to resign, the matter of appointing another Secretary would be considered.

Mr. JOHN JAMIESON reported favourably for North Victoria.

Rev. F. F. MEYER (Waterloo)—I rose to tell you that we Germans are at work, and when we Germans work, we do work. (Applause.) We have had conventions in the County of Waterloo, three in number. Our first was held in Woolwich, the second in the village of Heidelberg, and the third in the town of Berlin. We are trying to

lead our children to Christ. We come to these conventions from year to year and get a fresh impulse and fresh fire kindled in our hearts, and we take that fire home with us.

The GENERAL SECRETARY read a report from Mr. William Harrison, secretary for the east riding of York County :

WM. HARRISON, President of the S. S. Teachers' Association of the East and West Ridings of York, in the absence of the Secretary, reports that that association has held several annual conventions—the last in the village of Thornhill, the next is to be held in the village of Weston ; that in these ridings there are several local associations holding annual conventions, increasing in interest and importance ; also another association, the Yonge Street, which has sessions quarterly ; that almost all the schools have introduced the International Lesson, and acknowledge that the more they are studied the more the teachers wonder how they got along before their introduction. He also reported weekly teachers' meeting for the study of the same.

The General Secretary also read the Report of the Muskoka and Parry Sound Districts, forwarded to him.

DISTRICTS OF MUSKOKA AND PARRY SOUND.

In submitting to the Twelfth Provincial Convention of the Canada Sabbath School Association the report of the Sabbath School work in these districts, I am thankful to be in a position to present a favourable one.

I have personally visited a large portion of the district and was very much gratified to find that the work of Sabbath School received a great deal of attention at the hands of settlers, even in the most remote parts of the district. The Lord raises up His workers to take charge of this most important field of Christian labor, and where man expects to find sterility and bareness, he is agreeably surprised to find a fruitful field. One school I had the pleasure of visiting deserves special mention—the Parry Sound Methodist Sunday School, under the able superintendence of Wm. Beatty, Esq. On the occasion of my visit I was sorry to find that he was laid aside from work owing to a severe illness. The school was under the charge of his able assistant, Thomas McMurray, Esq. The school is noted for its order and good management, and is the best in the district. Since my visit I believe the Lord has been pouring out His Spirit on many of the scholars, and they have been constrained under the Divine influence to give their hearts to the Saviour and accept him as theirs. I am not aware of any new schools being started, but those already in existence are worked earnestly, and, I trust, with gracious results.

We felt the loss of the convention last year, but owing to circumstances the Executive Committee did not see their way clear to hold one. We trust, however, that during the coming winter the friends in Parry Sound will make arrangements to hold one there.

I am sorry I have no means of getting at the numerical standing of the various schools, but feel justified in reporting same as very good.

ARTHUR DINSMORE.

Sec. Muskoka and Parry Sound S. S. Association.

Mr. J. J. WOODHOUSE (Toronto)—There is no statistical report prepared for this year, but we have an Association of the schools in Toronto, of which Mr. James Hughes is the Secretary. We have had a Sabbath School Institute in operation for some time, and we hold fortnightly meetings, which are very interesting indeed, and some of the reports have been published in extenso. The number of Sabbath schools appears to be increasing, and a stronger interest is being taken in the work. The Rev. Henry Varley held a series of meetings in Toronto last year, and God blessed them very much indeed, not only to adults, but also to the children of our Sabbath schools. There are some schools in Toronto with about 500 and 600 on their rolls, but the majority have about 200.

PRINCE EDWARD COUNTY.

Prince Edward County was reported by Mr. C. Crassweller, but no manuscript of his address has been supplied to the compiler by the reporter.

Rev. Mr. MEYER pronounced the benediction, and the Convention adjourned at 5.30.

EVENING SESSION.

The President took the chair at 7.30 p.m. The hymn "Hold the Fort" was sung, and

Rev. A. Andrews read the 4th chapter of Timothy, and led in prayer.

NEW TESTAMENT REVISION.

Rev. Dr. O'MEARA read the following paper on the "Revision of the New Testament":—

What does that mean? Methinks I hear some of the present audience exclaim: can then the New Testament be improved? can the work of the Father of Lights, with whom is no variableness nor shadow of turning, and in none of whose works can there be *imperfection*, be improved by the research or learning of men? and can His words indicated by His Spirit as we have it in the precious volume which contains the collection known as the *New Testament* be made *more fit* to produce the blessed effect for which it was

intended by being made to pass through the alembic of human learning and research? and does not the very book which it is proposed to *revise, i.e., to improve*, pronounce the most awful anathemas on those who shall *add to it or take away* even a *jot* or a *tittle* from its sacred vocables? Such, doubtless, are some of the thoughts which not only pass through the minds of a large number on hearing *New Testament revision* spoken of, but which often remain long enough to make a considerable impression on the minds of some of the most thoughtful among us; and not a few, doubtless, of our most diligent and devoted Sunday School workers have been of late considerably scandalized by reading in the papers that there are at the present time and have been for the past three years sitting both in this country and in England, committees of the most learned and pious men of all the churches who have already made considerable progress in the *revision* both of the *Old* and *New Testament*, and the result of whose labors we may ere long expect to have in the hands of all students of the word of life, such as I trust every one present to-day at this convention is.

Having the most complete sympathy with this feeling as far as it arises from devoted loyalty to the Divine word, I felt that I could with perfect safety undertake the task imposed on me by the committee who prepared the programme of this convention, which was, to put this work in its true light before you, and to show that if *loyalty to the word* that has led to the important undertaking to which I have referred, and that the same feeling should make every Bible reader in this assembly and throughout the world wish those eminent men who are now engaged in that laborious and all-important work God-speed and hold up their hands by fervent prayer, both *individual* and *united*, as well *in the closet* as *in the assembly* of the saints for a blessing on their deliberations.

But what is that in which they are engaged? Were it indeed to *alter or suppress, add to or change*, even in the most minute particular, one iota of what hath been handed down to us from on high, then *condemnation* rather than *commendation*, the most *determined opposition* rather than the *very least assistance* would be what such sacrilegious tamperers with Divine things would merit at our hands. But such is, as I trust I shall be able to shew, "the farthest possible from being their intention"; indeed so far from it that no expense or labor has been spared, no name has been omitted which it was thought could contribute to the revised edition when completed, being as near as possible to a faithful and correct representation, in our English language, of what was written more than eighteen centuries ago by the apostles and evangelists whom the Holy Spirit moved to be the honored vehicles of God's message of love and mercy to fallen man. In the first place then it is absolutely necessary for the due appreciation of the subject of this address to understand that the work that we have to consider and to some extent

pass judgment on, at least in an abstract sense, is not, properly speaking, New Testament revision at all, but a revision of the English authorized version of 1611, so as to make it a more perfect representative in our language of what was written more than eighteen centuries ago by holy men of God filled with His Spirit for that very purpose; to take away as much as may be the few flaws that still mar the polished surface of the mirror in which have been reflected for us for two centuries and a half, the narratives and epistles handed down to us by apostles and apostolic men; to cleanse away the few motes that still dance in the bright beam which has been for so long filling our chamber with light and joy. In our unbounded admiration for and devotion to our English Bible, we are apt to forget that it is *but a translation*, and as such being the work of human translators is subject to the imperfections which necessarily cling to all things human; and even had it been a perfect and faultless representative of the original two hundred and fifty years ago when it was first published, inasmuch as English is a *living* and not *dead* language and like all living things the subject of growth and change, in the very nature of things it cannot possibly be to us in this year of grace 1875, as perfect a representative of the original as it was to our forefathers in 1611. It will readily and gladly be conceded that our English authorized version stands peerless among translations both ancient and modern with regard to *fidelity* to the *originals*, *general felicity* and *force of expression*, as well as furnishing above all other works in our highly composite language what has been happily termed "the pure well of English undefiled." Of this gratifying fact did we need any other proof than that furnished by our daily reading of it, we have it in the number of eulogiums which writers of the highest order both *secular*, *religious*, *lay* and *clerical*, have pronounced on it; for instance, *Geddes*, a *R. C.* writer of the last century, himself a translator of the sacred books into English, says of our English version, "In point of perspicacity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it;" the historian *Froude* expresses his judgment on the same subject in the following words, "The peculiar genius, if such a word may be permitted, which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur *unequalled*, *unapproached* in the attempted improvements of modern scholars, *all are here*." But all this may be conceded to the very fullest possible extent without in the very slightest degree affecting the proposition which I have undertaken to prove, namely, that the time has arrived for giving to this best of all modern versions a careful, judicious, and reverent examination so as to discover in what places it may be so amended as to represent still more perfectly the meaning and spirit of the original, and to bring its language more into accord with the usage of words at the present day, and so to make the meaning more immediately appreci-

able by the merely English reader or hearer, even the most illiterate. Were the task assigned to the committees that meet respectively in Jerusalem Chamber, Westminster, and Bible House, New York, to bring out a *New Translation*, then much of what has been urged against the work would be perfectly true and valid. It is very unlikely, indeed next to impossible, that the result would be a version at all to be compared with our present authorized one at the same time in grandeur and simplicity of language though it might be its equal or even its superior in fidelity to the letter and spirit of the original. But nothing of this kind is by any means expected from them or would be at all accepted at their hands. It is understood that the same direction has been given to them as that given two centuries and a half ago with regard to the Bishop's Bible to those who produced the present authorized version, namely, "that they should only alter its language in passages where perspicuity or fidelity to the originals required it, and then as little as may be consistent with the carrying into effect the main object of their labors." For let it ever be kept in mind that our authorized version is itself the *child of revision* having been the result of a revision of the Bishop's in Cranmer's Bible, which anyone who will take the trouble to compare the two in Baxter's Hexapla in a few selected passages will see, *closely* sometimes rather *servilely* follows Tyndal's which last, though a noble work for the *day in which* and the *circumstances under which* it was made, bears in many places unmistakable marks of the enormous difficulties and discouragements under which it was brought to completion. The work of Wycliffe stands by itself; whatever power it exercised in preparing the way for the Reformation, and that power was indeed *great*, it had *no perceptible* influence on later translations. By the reign of Henry VIII. its English, if English it may be called, was already out of date, and it was known to be but the *translation* of a *translation*, namely, the Latin vulgate. With Tyndal, on the other hand, we enter on a continuous succession of revisions. *It is*, so to speak, the patriarch of our authorized revision, and we find in the latter the most unmistakable marks of that descent, so that to any one who is able to make the slightest comparison of it with its predecessors it will at once be evident that it was the offspring of many consecutive revisions and to this some of its many and varied *excellencies* are due, and, perhaps, as many of its somewhat important *defects*.

But it may be anxiously inquired if the necessity for, or rather I should say, the desirableness of a revision of our authorized version be admitted, will such admission be anything approaching to an acknowledgment that those, who for now two centuries and a half, have treasured portions of the version in their memories and in their hearts, as so many utterances of the living God, have been mistaken in so regarding it? Or, in other words, can a translation more or less imperfect of the Divine oracles stand in the same relation to the

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unlearned that the original does to the learned? Is it to them the word of the living God? I emphatically reply in the affirmative, and I think I have the very highest authority for doing so, no less an authority, indeed, than that of our Lord himself and His inspired evangelists and apostles. We all know how large a use there is made of the scriptures of the O. T. both in the narratives and epistles of the New Testament, *i.e.*, by our Lord himself in the course of his personal ministry and by his apostolic followers, in the epistles that they wrote to the churches after his departure. Now it does not require a very elaborate or extensive comparison of the quotations in the New Testament with the Old Testament originals, to show that very few indeed of these quotations are made from the Hebrew Bible, but any one at all familiar with the oldest of all extant translations, the Septuagint, will at once perceive that it was largely made use of by both our Lord and his disciples, who did not hesitate to speak of that from which they quoted as the word of God, though we know that it is a much more imperfect translation of the original Hebrew Scriptures than is our authorized English version. This argument, which seems to me to be under any circumstances conclusive, tells with ten-fold force against the persistent endeavours of Romish theologians to maintain that no translation unless it be a perfect one, to make which would require little if anything less than the same preter-natural inspiration from which the word itself emanated can be the word of God, inasmuch as *they* are bound by the anathemas of a papal bull to hold the septuagint to be a very imperfect translation for the Latin vulgate which *they* are bound under the most terrible penalties to hold to be a *perfect one* differs from it in very many passages.

But supposing the abstract question of the desirableness of successive revisions of our version of the Holy Scriptures till the point nearest possible to perfection has been obtained, to have been answered in the affirmative, the next question that stands up before us is, has not that point been attained by our authorized version? or if not, what are the instances of imperfect representations of the letter and spirit of the original Scriptures which are relied on by those who have moved the authorities of Church and State to combine in improving our translation as constituting a sufficient reason for the confessedly grave step of interfering with that venerable and deservedly beloved book which has for so many successive generations been to the whole English speaking world the very treasury of the riches of wisdom and knowledge? And this brings me at once to the gist of the whole matter, to the pith and marrow of the subject assigned to me by your managing committee; and I trust you will bear with me while I give you two or three instances under each head, of the kind of improvement which I conceive it desirable should be made in our present version of the New Testament, and which *can be made* if judiciously and reverently approached,

as we know from the bare mention of the names of the men eminent for ripe scholarship and sterling piety who have been selected from the different sections of the Church of Christ both in England and America, will be the case without at all interfering with the noble simplicity and Saxon purity which have compelled the admiration of even enemies of and perverts from our Protestant faith. And before entering upon this part of my subject I would caution my hearers against imagining that the passages mentioned are by any means *all* or even the *most important* that might be adduced did time or a retentive memory enable me to draw more largely on the results of my own somewhat recent experience in the revision of a version of the New Testament into another language; all I can hope to do within the limits of such a paper as the present is to give a few judiciously chosen specimens under each head, of the improvements that I conceive to be desirable, and to show how immensely they would increase the self-interpreting character of our version.

First then, a few passages have found their way into our version which by the almost universal consent of Biblical scholars of all sections of the Church of Christ both in England and America will have to be omitted in a revised edition. The insertion of these passages is entirely to be ascribed to the small number of ancient manuscripts and other critical documents within reach of the editors of the then universally received text of the Greek Testament, from which our version was made, and not at all to the fault of the translators. Two instances of this sort will suffice. One is the doxology at the end of the Lord's prayer, Matt. vi., 13, which, as it is wanting in all the most ancient and reliable manuscripts and evidently unknown as a portion of Scripture to the Fathers, both Greek and Latin, who had occasion to quote or comment on that prayer, has been very properly omitted in all recent critical editions of the Greek Testament. 'Tis true it is in the most ancient of all versions of the New Testament the Peschto-Sep; but it appears very uncertain whether it was always there, and more than probable that it was added by a later hand to bring the passage into accord with the liturgies by which it was at a very early date added to the prayer as given by our Lord, a very lawful and appropriate addition to it when used as a prayer in either public or private worship, but which has no business in the pages of the inspired record of what Jesus delivered to his disciples as a form and model of prayer. The other passage to which I would refer under this head is the well-known one of the three heavenly witnesses in John v. 7, which has been long ago given up by all biblical scholars of any eminence and weight as undoubtedly spurious. It is found in no Greek manuscripts more ancient than the 16th century, and then under circumstances of grave suspicion of foul play which will just now be referred to, in none of the Greek fathers even when their writings have reference to the Zinitarian controversy, when they would have been sure to have

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quoted it if found in the copies that they used, in none of the ancient versions including the most ancient of all (the Syriac) nor even in the vulgate as it came from the hands of Jerome, and even many *Latin* fathers, among the rest our own venerable Bede, seem to have known nothing whatever of it as a portion of the New Testament. The history of its being first found in a Greek manuscript is strongly suggestive of the source from which it came. It was not inserted by Erasmus in his first edition of the Greek Testament. He was immediately attacked by the monks for its omission and in the strength of his confidence that it could not be found in any extant manuscript of the Greek Testament, he in an unguarded moment pledged himself if the monks would produce a single Greek manuscript that contained it, to insert it in his next edition and consequently a cursive manuscript, the Codex Britannicus, was found that contained the passage, and it was inserted in Erasmus's third edition and so found its way into our received text, but he adds a very significant note (ed. 1535 p. 770) to the following effect: I have inserted these words to take away cause of complaint, though I suspect that the codeh from which I take them has been corrected so as to agree with ours *i.e.*, the Latin translation." A few passages will appear in a somewhat altered form affecting indeed the sense of the passages in which the alterations will have to be made by the New Testament revision committee, but not in the slightest degree diminishing the evidence for any doctrine which has been deduced from the Divine word, but even in some cases very materially increasing and intensifying that evidence. The first example of this kind of revision that I would adduce is the well-known passage 1 Tim. iii. 16, which in our English Bibles reads thus, "Great is the mystery of Godliness, *God* manifest in the flesh," but which doubtless has already been corrected by the committee to read, "Great is the mystery of Godliness *who* manifest in the flesh." The immense weight of ancient manuscripts as well as other documentary evidence is in favor of this latter reading of the passage. For a long time one of the principal ancient manuscripts, the Alexandrian, was claimed for the old reading, but this was owing to mistaking the Greek relative $\delta\varsigma$ *who* for the abbreviated form $\theta\varsigma$ which invariably represents the word $\Theta\epsilon\acute{o}\varsigma$ *God* in that manuscript the syllable only differing from the abbreviation by having a small dash in the centre of the round letter, but when the manuscript, which is kept in the British Museum, was examined by the aid of a powerful microscope it was found that the dash belonged to a letter on the opposite side of the page the ink of which had eaten through, and in this way it was finally settled beyond the possibility of doubt or controversy that the reading of that valuable manuscript is *who* and not *God* ($\theta\varsigma$ not $\delta\varsigma$) the mark of abbreviation being by the same appliance discovered to have been added by a different and more modern hand and in different colored ink; and when to this was added more

recently the evidence of the latest discovered and most ancient manuscripts, the Sinaitic, it was thenceforth a point conceded by all biblical scholars that Paul wrote *who* and not *God* in the passage; but instead of the testimony of the passage to the Divinity of Christ being thus weakened it is in reality considerably strengthened, as I think I could easily show if there were time, or if this were the occasion to enter on the interpretation of the passage in its corrected form. Another example of this kind of correction I would take from the very closing part of that wonderful portion of God's word, the book of Revelation; we have in our English version the following as the 14th verse of the last chapter of the New Testament, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city," which certainly seems to favor a doctrine which is very strongly denounced in various other parts of the charter of our salvation, I mean the doctrine of salvation by works of righteousness which we have done, and the passage as it stands is a sufficiently correct rendering of Greek of the received text which, as I have already remarked, was constructed on very insufficient manuscript and other ancient authority. But the immense progress of biblical literature within this 19th century has quite cleared up the seeming contradiction to the spirit which pervades the whole of the New Testament, and it is now satisfactorily ascertained that the reading of the Latin vulgate is the correct one, "Blessed are they that wash their robes, that they may have a right, &c., &c.," and it only required a very few Greek letters, to be miswritten in the more modern manuscripts, in order to obliterate the evident allusion contained in this verse to the seer's vision of the 7th chapter and change the passage into an assertor of salvation by works; and so important do I regard the restoration of the true reading of that much mistaken passage that were there no other result of the labors of the New Testament revisors they would deserve well of English-speaking christians and especially of Sunday School teachers throughout the world if they restore, as I have not the least doubt they will, the true reading of this passage. Some expressions which have long been used in religious parlance as *scriptural* will probably be shown by the labors of the revision committee *not to be so*; a few examples will suffice under this head. The expression very much used among us "almost a christian," though embodying a very important truth is really not a scriptural one by which I mean that it does not occur in the original of our New Testament, the phrase in the 26th chapter of Acts on which it is grounded being one of the mistranslations of our authorized version, which will probably be corrected in the course of the revision now going on. The Greek words translated "almost" never, either in classical or Alexandrian Greek, (*i.e.* Gr. of '70 & N. T.") signify "almost," but always "in or by a little thing," "lightly," or "by small exertion," the passage according to the best attested reading

and most correct translation records rather a *synical sneer* on the part of Agrippa at the *earnestness* than a *generous testimony* to the *force* of the *reasoning* of the apostle of the gentiles. Another oft-quoted passage will not be found in the revised version, I mean the 22nd of the 5th of 1 Thess., "Abstain from all appearance of evil," the word translated in the authorized version "appearance" never has the meaning of appearance as distinguished from reality but always that of *kind, sort, form*, so that the passage should read "abstain from every sort of evil;" indeed, as Archbishop Trench well observes on this passage, "There are times when so far from abstaining from all appearance of evil it will be the part of christian courage not to abstain from such. It was an appearance of evil in the eyes of the Pharisees when our Lord healed on the Sabbath or shewed himself a friend of publicans and sinners, but Christ did not abstain from this or from that. How many appearances of evil which he *might have* abstained from, yet *did not*, must St. Paul's own conversation have presented in the eyes of zealots for the ceremonial law. One more example of a text in much use which will wear a different aspect in the revised New Testament is to be found in 2 Cor. v. 10, which instead of being "We must all *appear* before the judgment seat of Christ," will in it appeal with much more power to each individual conscience, "We must all be *made manifest* before the judgment seat of Christ," *i.e.* exhibited as what we really are, displayed in our true colors, our sins stripped of every cloke with which we may have before contrived to cover them from the view of ourselves and our neighbours, other than the cloke of Jesu's atonement and righteousness.

Several passages the meanings of which *are* as they appear in our authorized version either obscure or somewhat distorted will be made to shine out with new lustre in their full and true meanings; the first example I would give of this kind of improvement will be from the narrative of an incident in the Acts of the Apostles, which I daresay has often struck many of my hearers, as it has done myself, as something very strange indeed, I refer to that related in the beginning of the 19th chapter of the Acts of the Apostles. Does it not appear strange and unaccountable that in a day when faithfulness even unto death and most untiring energy marked the teachers of the christian faith that there could be found anywhere any number of persons who had been for a considerable time under instruction in a christian church, who all the time of that instruction had never even heard of the existence of the third person in the adorable Trinity. But when we have the narrative exactly as "it was given by Luke the incident will wear quite a different aspect. Our translators have here erred as they have done in not a few other passages by confounding two Greek tenses quite distinct in meaning, giving the sense of the perfect to what is in the original the aorist. The apostle on his arrival at Ephesus had a case brought before him

in which he had to decide as to the validity or sufficiency of baptism received by certain persons whom he found in that city. In order to test this he inquired whether they had received the Holy Ghost when they believed, *i.e.*, after their baptism; they replied that they did not on that memorable occasion even hear the name of the Holy Ghost mentioned, proving thereby that they had not received christian baptism but only that of *John*, whereupon the apostle commanded them to be baptized in the name of the Father and of the Son and of the Holy Ghost, and the then usual outpouring of the Holy Ghost in his miraculous gifts at once followed. Another very remarkable instance of the assistance we may expect from a carefully revised edition of our authorized version is to be found in a grand but much obscured passage of one of St. Paul's epistles 2 Cor. ii. 16, which reads in our Bibles "Now thanks be to God who always causeth us to triumph in Christ;" the verb here used by the inspired writer signifies not "causeth us to triumph" but "leadeth us in triumph," it is the same that occurs in Col. ii. 14, where Christ is represented as *triumphing over*, leading bound to the wheels of his triumphal car principalities and powers. But it may be asked what is the meaning of Christ leading us in triumph? The grandeur of the whole passage is much *enhanced* by giving to the verb its true, its invariable meaning, as it is, of course, proportionably *decreased* by giving it for the sake of an imaginary perspicuity, a meaning which it will not bear. St. Paul did not feel it inconsistent with the greatest humility to regard *himself* as a signal trophy of the all-subduing power of God's grace in Christ, and he here represents himself as being led by Christ through the cities of Greece and Asia as a trophy of that mighty all-subduing grace which had in a moment transformed the *persecutor* into the *apostle*, the *Nazarene-hating Pharisee* into the *Christ-loving preacher*, Saul into Paul.

I have space and time but for one more particular in which we may confidently expect an immense improvement in the revised edition of our version, I mean the removal of expressions which, though quite correct and fairly representing the sense of the original at the time (two and a half centuries ago) when our translation was made, have by the changes which have taken place in our language have either ceased altogether to be intelligible to the ordinary reader or convey a meaning which it was not the intention of the inspired writers to do; a striking example of the latter is the well-known and often quoted command "take no thought for the morrow," which as the expression "take no thought" is in our day understood seems strangely antagonistic to the exhortation of an inspired apostle "If any provide not for his own and especially for those of his own house he hath denied the faith and is worse than an infidel," but as it was understood when our translation was made there was no contradiction, and then it sufficiently expressed the meaning of the word written by the evangelist signifying "be not distracted or disturbed

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in mind. This change of meaning has been most disingenuously used by infidel writers to represent our Lord as giving a command which it would be utterly impossible to keep; our Lord does not forbid a proper care and forethought with regard to our own wants and the wants of those depending on us; but he *does* forbid a distress and anxiety for the future which argue distrust of our heavenly Father's care. The same will hold good of 1 Cor. xvi. 32, "I would have you without *carefulness* and Phil. iv. 6, "Be *careful* for nothing," where the word rendered "carefulness," and "be careful," is the same used by our Lord in the passage already remarked on. How few in our several congregations know when they hear that Paul on a certain occasion voyaging by sea "fetched a compass," that it simply means that he took a somewhat circuitous route, or when they read or hear read that he and his companions "took up their carriages," that it only means they packed up their baggage, or as the Geneva Bible has it *correctly* but *somewhat quaintly* "trussed up their fardels." In 2 Thess. ii. 7, how few get the idea conveyed by the original in the "he that now *letteth* will let," how much better that our modern Bible should say in modern English "he that now hindereth will hinder." But I feel that I have already trespassed too much on the time and patience of this convention, and I shall conclude my observations on this interesting and important subject in the words of the scholarly and truly catholic-minded bishop Ellicott, "Let us pray then for our revisors and their work, let us pray that their work may bring a blessing to this Church and nation, and make wiser unto salvation not only us at home, but all those who speak our common tongue, whose countless thousands, whose inner and spiritual life the decisions of those revisors may affect and whose knowledge of God's message to mankind their deliberations may be permitted to further. But these results are *not yet*; that *future* is still distant. Even with the most prosperous issues, a *generation* must pass away ere the labors of the *present time* will be so far recognized as to take the place of the *labors of the past*. The youngest scholar that may be called upon to bear his part in the great undertaking will have fallen on sleep before the labors in which he shall have shared will be regarded as fully bearing their hoped-for fruit. The latest survivor of the gathered company will be resting in the calm of Paradise ere the work at which he toiled will meet with the reception which, by the blessing of God the Holy Ghost, it may ultimately be found to deserve. The bread will be cast on the waters but it will not be found till after many days.

All flesh is grass and all the glory of man is as the flower of grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth for ever.

Hymn—"All hail the power of Jesu's name."

HOW ARE WE TO GATHER THE UNEVANGELIZED MASSES IN CITIES AND TOWNS?

Rev. J. B. LEWIS said—I assure you that I feel my responsibility in attempting to speak to you to-night. As a Sabbath school laborer if I am able, by the blessing of God, to say anything that will be valuable, I am sure you will carry it to your homes, and as I am loyal to Jesus, and anxious for the praise and prosperity of our land; and as I am anxious that the dear children who are without parents, that these should have full consideration, I, therefore, pray God for his Spirit to help me; and that we may go away from this Convention with a determination to work for Christ as we have never done before.

I have two lines of thought. One is to tell you "how to go from house to house and gather in the children, and how to teach them; the other is rather to show you the magnitude of the work, and I have chosen the latter course for this reason: I believe that a man to realize the magnitude and the importance of his work, must have the grace of God in his heart, and he will apply the principles which he possesses and will be successful, but if he does not realize this fact he will grow feeble, and accomplish very little. Mr. President, if we as Sabbath school laborers were not to love little children, and be doubly anxious for their spiritual and temporal welfare, we would not be the true followers of the Lord Jesus Christ. I love my Saviour all the more because he loved little children so well. If our blessed Lord had never done anything else in this world, but to take the stand which He took for little children, that alone is enough to crown Him with infinite glory. Sometimes I have wondered why Christ was so anxious for the well-being of little children. I have no doubt He remembered the perils of His own infant life; how His parents were compelled to snatch Him from the manger, and that how He was compelled to live in exile in Egypt. I have no doubt but that He remembered so many had died because He had been born. There was in His heart a chivalrous desire to save the children of the world. At the time that He was born the life of a little child was absolutely worthless. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." This seems to be the first noble grand stand ever taken for the children of the poor, for previously to this time the children of the poor were sold for a few pence, mangled and disfigured, and sometimes the bones broken, making them curious to gaze upon. I note in the Lord Jesus this strong desire to stand up, though all alone as He was, for the little ones. So Mr. Chairman, when I think that Christ took that noble stand for the little ones in the days in which He lived, because he loved the children so well, we, in our Dominion to-day, have a great work to do. The best interests of our land requires that we should accomplish

the whole land for Christ, and we must girdle every town and every village, we must explore every valley way, and we must go into the houses of the lowly, not worthy of being called homes, until we have the entire children of our land under our training, and training them to cultivate the spirit of brotherhood. Anything short of this will not meet the deep interests of the land in which we live, and does not give to the children those blessings God designs they should enjoy. When France entered upon her late war, she had thirty-six millions of people, eighteen millions of whom were unable to read and write, and only five per cent belonged to the educated class. What do we learn from this? We learn that ignorance and crime go hand in hand together. Wherever you find ignorance you have a vast increase of crime. Will a good education keep men from committing crime? No, it will not my friends. A good education may, to a certain extent, restrain men so far as it goes. All that the scholared education can do towards restraining men, is of a very limited extent. Then how do you account for the fact that where you have little education you have the most crime? These parents and guardians who neglect the scholared education of their children neglect the religious education of the system. It was therefore the imperfection of the moral and religious training of the French children that led to the wickedness and crime. There is nothing in the mere scholared education that will make man feel his personal responsibility to his fellow-man. You get this fact when the truth of God comes home to the heart, then you have a good citizen, who is restrained from the highest motives to abstain from wickedness and crime. If this be true let me say to you that it is of paramount importance that we have a good religious training. We have a large amount of crime in our land to-day, we have a free school system, and we have a compulsory law, and just as soon as you send your children to these schools and neglect their religious education, you will not have men who will rob the hen roosts, (laughter) but you will have men who will rob the government, and who will form Tammany rings.

I speak very emphatically on this point. If you take the accounts from the newspapers during the past year, you will be shocked by the crimes that have been committed, not only by ignoramuses, but by educated men. We are educating men faster in the scholared things than in religious things, and unless the whole land is brought under religious restraint, you will have a whole country full of educated criminals. These men are cropping up every day. Already in the United States they have reduced picking-pockets to a science, and they think it a very high profession, and the same may be said of burglars. If we are to check the whole thing then, we must be up and doing, and know that the whole work is being successfully accomplished. We have one of the finest lands on the earth; I believe, we have the choicest portion of this Continent, (Applause,) and that in the future

of this Continent the very portion where we live will be the strongest portion. I believe the day will come when what is called the Dominion of Canada will be populated by two hundred millions of people, and that by comparing the hemispheres they will be nearly copies one of the other. (Applause.)

HOW SHALL WE GATHER IN THE UNEVANGELIZED MASSES IN THE RURAL DISTRICTS.

Mr. CRASSWELLER,—It is very easy to put plans on paper which appear easy of adoption, but it often happens that the theoretical and the practical do not dovetail or work harmoniously together. It is often necessary in curing a disease that you not only know the nature of that disease, but that you also know what the origin is. And it seems to me that in the case we have now, we should know some of the reasons why we cannot accomplish what we aim at. The disease is this: that throughout the rural districts there are unevangelized masses of children, and the fact is patent to everyone who has travelled up and down throughout Ontario, as I have had the privilege of doing, where children do not attend Sabbath school it is not because, as a rule, they do not like to go to school. You may travel throughout the length and breadth of the land, and you will not find one per cent. of the children who will say that they do not like Sunday schools as such. Where you find the children absent you must seek it out from other causes. They may have sceptical parents, but you will never find that these parents deny their children the right of going to the Sabbath school.

The first cause why these children are not gathered in, is parental indifference. I do not say that parents prohibit their children from going, but they set a bad example, and I think I may say with truth that nine-tenths of our country schools which are shut up, die because of the indifference of parents, not only of the sceptical but of the Christian parents too.

Another cause of the disease is the want of godly superintendence. This perhaps you could hardly grapple in the cities, but it is so in the country.

Another reason is that agricultural life is not designed to Sabbath school teaching.

There are many neighbourhoods where there is no Sabbath school, simply because there are no christian people, but I thank God there are many bright spots on this land, where there are christian people doing a noble work.

I ask from those schools already at work, increasing activity. Let the children go around and bring in those who are not accustomed to attend Sabbath school. I should also have absentee papers to see

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who was regular in attendance, and who was not. I ask that the mission work should be carried on by healthy schools. There are healthy schools where one or two could be spared to go into the outlying sections to bring in scholars. I ask you that this work of reaching and gathering in the unevangelized masses shall be effected by denominational work.

Hymn—"I love to tell the story."

REPORT OF THE EXECUTIVE COMMITTEE.

Rev. Mr. Lowry read the report of the Resolution Committee as follows:—

I. This Convention records with gratitude and pleasure the sense of the privilege enjoyed during the past year, in being allowed, in the persons of its representatives, to take part in the International Sabbath School Convention, held in the city of Baltimore, in the United States, in the month of May last; and, reasoning from the benefit already realized in the prosecution of Sabbath School work by "the International series of Sabbath School Lessons," would fondly hope that in the future similar conventions would confer still greater benefits on the Sabbath Schools of America; and, therefore, would authorize the Executive of this Association to take steps, as far as practicable, to have the Sabbath School cause in Canada properly represented at any similar convention that may be held during the ensuing year.

II. Believing that, in the past, Sabbath Schools have, under God, been instruments of exciting an interest in religious matters in very many cases, and of cherishing and extending the cause of true and vital religion, as well as of scriptural knowledge, this convention would regard the success already obtained as an earnest of the blessed result that the people of our Dominion shall, at no distant day, enjoy in their families and different civil associations, as well as in the churches of Christ throughout the land. And entertaining as they do, the conviction that the experience of the past should go far in directing the operations of the future, the convention would suggest to the Managers and other friends of our Sabbath Schools, the importance of securing the services of the best qualified persons to act as teachers; and also would recommend the Executive of the Association to arrange that, in the convention of 1876, more prominence be given to subjects of a decidedly practical nature in connection with the work.

III. This Convention would acknowledge, with much gratification, the co-operation of the ministers of the several evangelical churches with the other Sabbath School workers, and would confidently hope that they will continue by their counsels, their advocacy

and their labors, to assist in educating the young of our land in scriptural knowledge, and in having them brought into the fold of the Great Shepherd.

IV. As the inspired truth of God's word is the subject-matter of Sabbath School instruction, this Convention has no fear as to the result of the contest now being waged between the friends of the Bible and the champions of Scepticism and Infidelity; and as in the classes of our Sabbath Schools contact is had with the immortal mind, at a period of life when impressions are readily and deeply made, this Convention is thoroughly convinced that the very best talent in the christian church should be devoted to the education of the young in God's truth; and would recommend to the proper authorities in the churches and the managers of Sabbath Schools the great importance of securing such talent as an appropriate and much needed offering to be laid on God's own altar.

V. The Convention would remind all who sympathise with its operations and object, that funds are indispensable to the prosecution of our honorable and all important work, and with all the earnestness that they can command, would ask them to contribute liberally to the cause of Sabbath Schools—a cause upon which the God of all mercies has unquestionably stamped his approval as absolutely essential to the well-being of society and the welfare of individual souls.

VI. As God's word is so full, not only of great mysteries, but also of most precious truths, this Convention would most earnestly and affectionately request all Sabbath School teachers and superintendents to give prayerful, habitual, and close attention to preparation for the work of the Sabbath School, keeping ever before their minds the example of our Lord, not only in regard to the subjects brought before their scholars, but also to the manner in which they shall be presented; and would most heartily recommend the establishment of classes for the fullest and most extensive instruction of Sabbath School teachers in the contents of God's word.

VII. That the cordial thanks of this Convention are due and are hereby presented (1) to the christian public of Hamilton, for their hearty and generous hospitality to the members of the Convention; (2) to the several railway companies for the reduction of their travelling fares in favor of delegates and visitors to the Convention; (3) to the Pastor and Trustees of this church for the use of it during the sessions of the Convention; (4) to the several committees on whom has devoted the labor of preparing for the meeting, and providing for the entertainment of the members of the Convention; (5) to our worthy Treasurer, whose time, influence, and purse have always been at the service of the Association; (6) to the General Secretary, for his cordial, faithful, and devoted services; (7) to the Minute Secretaries of the Convention for their marked attention to duties; (8) to the organist and choir, for the very efficient help

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rendered by them; and (9) further, and especially to their beloved brother, B. F. Jacobs, Esq., of Chicago, and to the Canadian brethren who have taken such an important part in the business of the Convention, for their presence and most valuable aid.

All of which is respectfully submitted.

FRED. A. O'MEABA.

Convenor.

Hamilton, Oct. 14th, 1875.

The report was received and adopted.

FAREWELL ADDRESSES.

Rev. J. S. WILLIAMSON—In regard to these Sabbath School Associations, I fairly love them,—and I have a reason for loving them. The first real warming up I received on the subject was at Belleville, when the Convention was held there, and I have been receiving additions from that time to the present, and I have received a grand addition at this Convention in Hamilton. During all of the sessions I have said "blessed," "blessed;" and as the Convention has gone on I have said "profited," "profited," and all along I have been resolving, resolving, and now by God's grace I am going home to work, work. I hope everyone present will go home determined to do this. If we do this a grand and glorious work will have been accomplished. Hamilton has the honor of being the birthplace of the Sabbath School Association of Canada, and now it has the honor of strengthening it. I knew that Hamilton would do a great deal to strengthen the Association, and in Mr. Johnston's words we have it that the citizens received the delegates to their homes and hearts. We have been seeing by faith and now for three days we have been seeing by sight. We shall all carry away with us cheerful memories of the noble city of Hamilton. We shall look forward to another decade when we shall be permitted to attend another convention in this place. I now come to the point of farewell. We bid farewell to the Hamilton friends. We go forth to work for the Master.

Mr. W. BOWMAN (London) addressed the Convention. He called to mind many pleasant memories of Hamilton, and reviewed some of the topics that had been discussed during the progress of the Convention. He hoped all present would endeavour to carry away some of the ideas propounded and put them to practical use, and ask the Holy Spirit to help them.

Rev. EDWARD MORROW—If it be true that these Conventions have increased Christianity and made teachers feel more and more the importance of their work, if they increase the number of Sabbath school teachers, and the appliances for Sabbath school work, then they should be encouraged in every possible way. We have a great

work to do, and if we work our labor shall not be in vain. We have shown an unselfishness in giving Belleville the Convention next year, and I hope as many friends as possibly can, will attend next year.

Rev. JOHN WOOD—I have tried to be a good listener during this Convention, and have enjoyed it very much. A few weeks ago I had the privilege of attending a Sabbath School Convention for the maratime provinces, at St. John's, New Brunswick. I could not convey to that Convention the greetings of this Convention, but I was asked by the Germans of that Convention to convey their greetings to this Convention. (Applause.) I do not say that they are as far advanced in the maratime provinces as they are in this province, but nevertheless they are doing a good work; and last year in the town of Yarmouth they had a most successful meeting, but I don't know so much as to the Convention of St. John's. However, they are doing their work earnestly and I have no doubt but that in the course of a few more years their results will be much more fruitful than in the past.

Two things have occurred to my mind since I have been here. One is this, very likely there are some teachers here who feel that the work has so grown upon them, and that the methods shown to them here are above what they could reach. Let me give them a few words—"I can do all things through Christ, which strengtheneth me." Now if you try to bring your piety and interest and prayer and faith and leave Christ out, depend upon it your labour will be in vain. If you do Jay hold of the almighty arm, you may depend upon it your labour shall not be in vain. Another thought. We have heard how to gather in the unevangelized masses in the towns and cities and in the rural districts. I don't see how we are to do this unless we "go forth." You cannot get them in by mere invitations, and what you have to do is to organize yourselves into visiting committees, and go into every ward and every street and see if the children are attending Sabbath schools or not. Another thing in regard to our Sabbath school teachers' work. I believe that there are Sabbath school teachers here who have been attending these conventions whose hearts have been going up to God for His blessing. Teachers should go home and talk to every scholar in their classes about his or her soul's salvation; and if you meet in another Convention you will have great things to tell of what the Lord has done for you.

Rev. HENRY SAUNDERS (Hamilton)—A certain member of the House of Commons (I think it was Sheridan) was expected to make a speech on a certain subject, and when it was called he was not there. Coming in late some time afterwards, he apologized by saying he was stopped on the road by seeing a body of volunteers dragging one of their number to duty. I am something like that volunteer to-night. You know there are some things which we ought to do, but which are not very pleasing to do. I heard that my name was put down for an address to-night, and I had another engagement,

but I have come here. Well, I may just say one or two things which have occurred to my mind while I have been sitting in this Church to-night. This is the first Sabbath School Convention I have ever attended in my life. We have no such thing in England at all and this one has made me quite in love with them. The papers have been full of suggestiveness, and full of capital thought together. I have found it to be exceedingly pleasant and instructive to attend here. The only fear that I have is, that these organizations in the United States and Canada may become unwieldy. We must not rest in simple organization. We have these Conventions for cities, for counties, and for provinces, and for two provinces, I don't know how many there are, but I think if they are all like this one they are very good. I have been delighted to receive the gentlemen who have been made my guests. We are very thankful to think that you have enjoyed yourselves. We have tried to do our best, and hope we have given you satisfaction. The modern idea of "gratification" is a lively expectation of favours to come. I have therefore a gratification for having another Convention in Hamilton. We shall be glad to have you back again. Adieu! We commend you to God, to His protection on your journey home; we commend you to His blessing when you arrive at home; to His Divine care in your own souls, and in the presence of your families, and in your whole life unto its end. Good bye! God be with you in all your future life, and in all your future work, and in all your future Conventions. Now farewell! Another prayer. Fare-thee-well! May it be fair and well in your journey home, in your schools, in your business, in your life, in your death, and at last may you fare well when you stand before the throne of God, and when you hear His welcome, "Well done, good and faithful servant," &c.

FINANCIAL.

The TREASURER reported that he had received in cash \$229, and in promises on cards \$536, making a total of \$765. He did not know how he could maintain the credit of the Association unless he could obtain more assistance.

The Convention then closed its sittings with the benediction by the Rev. F. H. Marling.

DELEGATES AND VISITORS

PRESENT AT THE

Twelfth Provincial Sabbath School Convention,

HAMILTON, ONT.; OCTOBER, 1875.

NAME.	DENOMINATION.	P. O. ADDRESS.
Abbot, William.....	Canada Methodist...	Garnet.
Abbott, Rev. W. H.....	Methodist Episcopal,	Hamilton.
Adams, W. E.....	Canada Methodist...	Paris.
Adamson, William.....	Presbyterian.....	Toronto.
Aikins, J., A.M.....	Canada Methodist...	Toronto.
Allan, W. B.....	Presbyterian.....	St. Catharines.
Allan, Mrs. W. B.....	Presbyterian.....	St. Catharines.
Allen, E. D.....		Cayuga.
Alqworth, Ally.....	Congregational.....	Paris.
Andrews, Rev. A.....	Canada Methodist...	Tilsonburg.
Andrews, Mrs. A.....	Canada Methodist...	Tilsonburg.
Andrews, G. W.....	Canada Methodist...	Kingston.
Annbrust, Henry.....	Evang'l. Association	Ridgeville.
Anderson, Mrs. W.....	Canada Methodist...	Milton.
Arms, E. H.....	Congregational.....	Guelph.
Argo, James.....	Presbyterian.....	Fergus.
Ashdown, Miss E.....	Congregational.....	Toronto.
Atkins, Miss E.....	Society of Friends...	Fonthill.
Austin, Joshua.....	Canada Methodist...	Simcoe.
Bailey, H.....	Congregational.....	Toronto.
Balfour, Robert.....	Prebyterian.....	Port Colborne.
Banks, G.....	Presbyterian.....	Toronto.
Bean, Abraham.....	Canada Methodist...	Walmer.
Beardwell, James.....	Canada Methodist...	Hamilton.
Beardsall, J.....	Baptist.....	Ratho.
Bee, Rev. W.....	Primitive Methodist.	Toronto.
Beckett, N. J.....	Canada Methodist...	Halloway.
Benson, Rev. W.....	Methodist Episcopal,	Hamilton.
Bell, J. Seymour.....	Methodist Episcopal,	Woodstock.
Bethune, Miss Maggie...	Presbyterian.....	Jarvis.
Bigham, S. W.....	Baptist.....	Islington.

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 Blain,
 Brock,
 Brodie
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NAME.	DENOMINATION.	P. O. ADDRESS.
Bird, Ralph R.....	Methodist Episcopal	Foxboro'.
Beynor, John W.....	Canada Methodist...	Brampton.
Bowman, W. S.....	Canada Methodist...	London, O.
Black, Rev. James.....	Presbyterian	Seneca.
Blain, Rev. W.....	Presbyterian	Clifford.
Brock, Rev. F.....	Canada Methodist...	Clinton.
Brodie, John.....	Presbyterian	Paris.
Braun, Rev. C. F.	Evang'l. Association,	Alsfeldt.
Braun, Rev. G.....	Evang'l. Association,	Zurich, O.
Braun, Ezra	Evang'l. Association,	Zurich, O.
Bristol, Rev. B.....	Methodist Episcopal,	Jerseyville.
Brown, J. S.....	Canada Methodist...	Preston.
Buck, A. C.....	Presbyterian	Seneca.
Burns, John	Presbyterian	Brooklin.
Burns, Rev. R. N.....	Canada Methodist...	Woodbridge.
Burson, Rev. G.....	Presbyterian	St. Catharines.
Cadow, Miss M. C.....	Presbyterian	Toronto.
Campbell, Joseph.....	Methodist Episcopal,	Campbell's Cross.
Campbell, Rev. P.....	Canada Methodist...	Campbell's Cross.
Campbell, W.....	Unitarian	Toronto.
Carson, Rev. W. W.....	Canada Methodist...	Hamilton.
Carroll, Rev. C.....	Baptist	Peterboro'.
Chickering, Rev. Mr.....		Boston, Mass.
Chisholm, D. B.....	Canada Methodist...	Hamilton.
Charlton, John.....	Presbyterian	Lynedock.
Chisholm, James.....	Canada Methodist...	Paris.
Cherry, Robert.....	Canada Methodist...	Bowmanville.
Christie, Thomas.....	Presbyterian	W. Winchester.
Christie, Miss J.....	Canada Methodist...	Garnet.
Christie, Miss M. A.....	Canada Methodist...	Garnet.
Christopherson, Rev. H..	Canada Methodist...	Kincardine.
Chrystal, Rev. George....	Presbyterian	Lynedock.
Clappison, Rev. D. C....	Canada Methodist...	Kilbride.
Clark, H. J.....	Congregational	Toronto.
Clark, A. B.....	Presbyterian	Aurora.
Clark, James	Canada Methodist...	Seaton.
Clement, Rev. B.....	Canada Methodist...	Burford.
Clarry Harvy E.....	Canada Methodist...	Markham.
Cook, J. R.....	Baptist	St. Catharines.
Colthart, Miss J.....	Presbyterian	Paris.
Copeland, George.....	Canada Methodist...	Hespeler.
Coulter, Miss Agnes.....	Canada Methodist...	Islington.

NAME.	DENOMINATION.	P. O. ADDRESS.
Corbett, Miss Jane.....	Presbyterian.....	Toronto.
Crassweller, C.	Baptist.....	Ashdown.
Crawford, A.....	Presbyterian.....	Dundas.
Crawford, J. S.....	Canada Methodist...	St. George.
Cranston, Alexander.....	Presbyterian.....	Galt.
Cranm, Ezra.....	Evang'l. Association,	Zurich.
Craise, Alexander.....	Presbyterian.....	Sarnia.
Craise, Miss E. M.....	Presbyterian.....	Sarnia.
Cross, Rev. W.....	Canada Methodist...	W. Magdala.
Crozier, John.....	Presbyterian.....	Toronto.
Cummer, W. W.....	Canada Methodist..	Newton Brook.
Dayfoot, P. W.....	Baptist.....	Hamilton.
Davey, W.....	Baptist.....	
Dawson, Rev. A.....	Presbyterian.....	Beamsville.
Dobbs, Rev. F. W.....	Church of England.	Portsmouth.
Dougan, Miss.....	Presbyterian.....	St. Catharines.
Douglass, S.....	Canada Methodist...	Burlington Plains.
Durham, James.....	Canada Methodist...	Queenston.
Eakins, W. H.....	Church of England.	Ingersall.
Edgar, William.....	Congregational.....	Hamilton.
Evans, Mrs. J. S.....	Canada Methodist...	Uxbridge.
Faircloth, J. M.....	Canada Methodist...	Toronto.
Finch, W. S.....	Canada Methodist...	Toronto.
Finch, Mrs.....	Canada Methodist...	Toronto.
Finch, Miss J. E.....	Baptist.....	Paris.
Fletcher, Rev. D. H.....	Presbyterian.....	Hamilton.
Forbes, D. C.....	Congregational.....	Toronto.
Forbes, William.....	Presbyterian.....	Grimsby.
Foster, Miss Ellen.....	Baptist.....	Weston.
Foster, W. D.....	Canada Methodist...	Simcoe.
Fotheringham, D.....	Presbyterian.....	Aurora.
Fry, Isaac.....	Evang'l. Association,	South Cayuga.
Galley, E.....	Canada Methodist...	Toronto.
Galley, M. J.....	Canada Methodist...	Toronto.
Gee, Rev. A. L.....	Methodist Episcopal,	Tapleystown.
Gibson, H.....		
Girvin, B. H. J. R.....	Baptist.....	St. Catharines.
Givin, William.....	Presbyterian.....	Hamilton.
Gilbard, Thomas.....	Bible Christian.....	Coburg.
Goble, J. G.....	Baptist.....	Gubb's Corner.
Gordon, James.....	Presbyterian.....	Crumlin.
Goulding, George.....	Congregational.....	Toronto.

NAME.	DENOMINATION.	P. O. ADDRESS.
Gray, Miss.....	Baptist.....	St. Catharines.
Graham, D.....	Canada Methodist...	Montreal.
Graham, John.....		Aurora.
Graham, Mrs. D.....	Methodist Episcopal,	Claude.
Grant, Rev. A.....	Presbyterian.....	Dufferin.
Griffin, James K.....	Canada Methodist...	Waterdown.
Griffith, Rev. T.....	Primitive Methodist,	Toronto.
Griffith, Mrs.....	Primitive Methodist,	Toronto.
Guthrie, Robert.....	Presbyterian.....	Ayr.
Hardbottle, G. J.....	Canada Methodist...	Kilbride.
Hague, D.....	Congregational.....	Toronto.
Hall, James C.....	Canada Methodist...	Lynedock.
Hamilton, Rev. R.....	Presbyterian.....	Mothewell.
Harris, Rev. James.....	Canada Methodist...	Fingal.
Harris, Mrs.....	Canada Methodist...	Fingal.
Harris, John.....	Baptist.....	Brantford.
Harrison, William.....	Canada Methodist...	Richmond Hill.
Harison, Mrs. C.....	Canada Methodist...	Richmond Hill.
Helmer, Dr.....	Presbyterian.....	Lockport, N.Y.
Henderson, Walter.....	Canada Methodist...	Henderson.
Herridge, Rev. W.....	Primitive Methodist,	Hamilton.
Hewson, E. T.....	Primitive Methodist,	Garnet.
Hewitt, J. R.....	Baptist.....	Toronto.
Higgins, Mrs. D.....	Congregational.....	Toronto.
Hincks, Miss Annie.....	Canada Methodist...	Hamilton.
Hislop, John.....	Baptist.....	London.
Hossie, W. N.....	Presbyterian.....	Brantford.
Hunter, Rev. S. J.....	Canada Methodist...	Toronto.
Hughes, James.....	Canada Methodist...	Toronto.
Hume, Rev. R.....	Presbyterian.....	St. George.
Hutton, W. L.....	Canada Methodist...	St. Marys.
Hutton, Alexander.....	Methodist Episcopal,	Brampton.
Irwin, S. P.....	Canada Methodist...	Aurora.
Jacobs, B. F.....	Baptist.....	Chicago, Ills.
Jamieson, John.....	Presbyterian.....	Woodville.
Johnston, Eleanor.....	Canada Methodist...	Hamilton.
Johnston, D. L.....	Canada Methodist...	Seaforth.
Johnston, Rev. Hugh M. A.	Canada Methodist...	Hamilton.
Johnston, George.....	Presbyterian.....	Mildmay.
Johnston, H.....	Methodist Episcopal,	Hamilton.
Jones, Seneca.....	Canada Methodist...	Hamilton.
Jones, His Honor Judge,	Canada Methodist...	Brantford.

NAME.	DENOMINATION.	P. O. ADDRESS.
Keene, Frederick.....	Baptist.....	London.
Keand, J.....	Presbyterian.....	Hamilton.
Keays, Thomas S.....	Methodist Episcopal.....	Hyde Park.
Keefe, Rev. B. B.....	Canada Methodist.....	Brantford.
Kelager, Christian.....	Evang'l. Association.....	Fonthill.
Keppel, Rev. J. H.....	Canada Methodist.....	Princeton.
King, Rev. J. M., M.A.....	Presbyterian.....	Toronto.
Killman, Robert G.....	Presbyterian.....	North Pelham.
Killman, Miss A.....	Presbyterian.....	North Pelham.
Kipp, Miss A.....	Baptist.....	Goble's Corners.
Laidlaw, J. C.....	Presbyterian.....	Seaforth.
Lanton, Rev. H.....	Canada Methodist.....	Hamilton.
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Lewis, Rev. P.....	Canada Methodist.....	Hamilton.
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Macartney, Charles.....	Canada Methodist.....	Hayesland.
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Mabee, Mrs.....	Baptist.....	Victoria.
Magee, Ignatius, W.....	Canada Methodist.....	Downsview.
Mair, Thomas.....	Presbyterian.....	Goderich.
Mann, John.....	Canada Methodist.....	Brantford.
Marling, Rev. F. H.....	Congregational.....	Toronto.
Meacham, Rev. G. M.....	Canada Methodist.....	Dundas.
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Merrill, Miss Eva.....	Baptist.....	Hartford.
Merrill, Miss Ella.....	Baptist.....	Hartford.
Meyer, Rev. F. F.....	Evang'l. Association.....	Crediton.
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Milner, James.....	Church of England.....	Lynedock.
Millard, Rev. William.....	Baptist.....	Toronto.
Moore, J. E. S.....	Baptist.....	St. Catharine's.
Morton, Rev. William.....	Canada Methodist.....	Jarvis.
Moyer, Rev. Samuel.....	Evang'l. Association.....	Campden.

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Moyer, J. N.....	Canada Methodist...	Campden.
Moyer, E. N.....	Evang'l. Association,	Campden.
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Murray, Mrs. J. G.....	Presbyterian.....	Grimsbv.
Murray, C. J.....	Presbyterian.....	Sarhia.
Murray, James.....	Presbyterian.....	Glenmorris.
Murray, Angus G.....	Presbyterian.....	Ingersoll.
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McAlister, Michael.....	Canada Methodist...	Grimsbv.
McBride, William.....	Canada Methodist...	Claude.
McBride, M. A.....	Canada Methodist...	Claude.
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McCalla, John.....	Presbyterian.....	St. Catharine's.
McCalla, Mrs. J.....	Presbyterian.....	St. Catharine's.
McClelland, Miss A. M.,	Baptist.....	St. Catharine's.
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McClung, James.....	Canada Methodist...	Bowmanville.
McClure, Robert.....	Presbyterian.....	Brampton.
McDonagh, Rev. W.....	Canada Methodist...	Aylmer.
McGillvray, Alexander...	Presbyterian.....	Aurora.
McGregor, John.....	Canada Methodist...	Toronto.
McGuire, Dr. E. W.....	Presbyterian.....	Guelph.
McGuire, Mrs.....	Presbyterian.....	Guelph.
McGuire, Rev. Thomas..	Presbyterian.....	Jarvis.
McKinnon, D. J.....	Presbyterian.....	Brampton.
McKay, Miss.....	Presbyterian.....	Goderich.
McKenzie, A. J.....	Presbyterain.....	Hamilton.
McKenzie, D. M.....	Canada Methodist...	Lynden.
McLean, Daniel.....	Primitive Methodist,	Toronto.
McLean, M. E.....	Presbyterian.....	Seaforth.
McLeod, A. D.....	Presbyterian.....	Cayuga.
McMurrich, Hon. J.....	Presbyterian.....	Toronto.
McMullen, John.....	Presbyterian.....	Malton.
McNab, James.....	Presbyterian.....	Toronto.
McPherson, A.....	Presbyterian.....	Dundas.
McQuarrie, Rev. H.....	Presbyterian.....	Princeton.
Nash, A. A.....	Evang'l. Association,	Fonthill.

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Nixon, Miss.....	Canada Methodist...	St. George.
Nixon, Miss Julia.....	Canada Methodist...	St. George.
Nottage, J. M.....	Congregational.....	St. Catharine's.
O'Hara, H.....	Congregational.....	Bowmanville.
Orchard, John.....	Congregational.....	St. Catharine's.
Ozanne, George.....	Canada Methodist...	Hamilton.
Parsons, Rev. R. C.....	Methodist Episcopal,	Hamilton.
Parker, J. C.....	Presbyterian.....	
Pattison, Rev. R.....	Primitive Methodist,	Manchester.
Peake, Lewis C.....	Canada Methodist...	Toronto.
Peregrine, David.....	Canada Methodist...	Branchton.
Pickering, R.....	Congregational.....	London.
Pickering, Mrs.....	Congregational.....	London.
Porter, Rev. W. H., M.A.,	Baptist.....	Brantford.
Potter, Rev. R.....		Markdale.
Polden, A. Earnest.....	Canada Methodist...	Norwich.
Pope, James.....	Primitive Methodist,	London.
Potts, Rev. John.....	Canada Methodist...	Toronto.
Pratt, Charles.....	Baptist.....	London.
Prosser, D. H.....	Canada Methodist...	Welland.
Pullar, Rev. James.....	Presbyterian.....	Rickwood.
Purves, A.....	Baptist.....	Brantford.
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Reach, George.....	Presbyterian.....	Dundas.
Reese, Thomas.....	Baptist.....	Chicago, Ills.
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Richardson, John.....	Presbyterian.....	Buxton.
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Robbins, Mrs. J.....	Canada Methodist...	Barton-Hamilton.
Ross, David.....	Presbyterian.....	
Ross, Miss Isabella.....	Baptist.....	Islington.
Robson, Michael.....	Presbyterian.....	Ayr.
Russell, A. A.....	Methodist Episcopal,	Toronto.
Russell, William.....	Presbyterian.....	Guelph.
Ryckman, J. W.....	Canada Methodist...	Waterdown.
Sanders, Rev. H.....	Congregational.....	Hamilton.
Schmidt, Rev. J. A.....	Evang'l. Association,	Sebringville.
Shaw, Thomas.....	Canada Methodist...	Cainsville.

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Shaw, Miss E.	Baptist	St. Catharine's.
Shepherd, Rev. W. W.	Canada Methodist	Cainsville.
Shunk, John	Lutheran	Edgeley.
Simmons, Rev. Wm.	Evang'l. Association	Zurich.
Simpson, Robert	Presbyterian	Guelph.
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Snider, Mrs.	Canada Methodist	Brantford.
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Spencer, Rev. J. W.	U. Brethren in Christ	Stevensville.
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Standen, W. J.	Baptist	Minesing.
Stevenson, Rev. J. F., LL.B.	Congregational	Montreal.
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Stewart, Rev. W. B. A.	Baptist	Hamilton.
Stuart, Rev. W.	Presbyterian	Frederickton, N.B.
Stewart, Miss E.	Presbyterian	Paris.
Stranbel, Mrs.	Presbyterian	Goderich.
Stone, Rev. S. G.	Methodist Episcopal	Hamilton.
Sutherland, Rev. D. G.	Canada Methodist	Galt.
Smith, Rev. Seth	B. Metho. Episcopal	Toronto.
Smith, Robert, M.P.	Presbyterian	Brampton.
Smith, George	Presbyterian	Hamilton.
Smith, Rev. J. C., M.A.	Presbyterian	Hamilton.
Smith, E. S.	Methodist Episcopal	Arkona.
Smith, Wm. B.	Canada Methodist	Drayton.
Smith, William	Presbyterian	Hamilton.
Smith, Rachel	Presbyterian	Brantford.
Thom, David	Presbyterian	Paris.
Thompson, Rev. John	Presbyterian	Ayr
Thompson, Miss Jessie	Presbyterian	Seaforth.
Thornton, Andrews	Presbyterian	London.
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Wait, Rev. J.	Canada Methodist	Meadowvale.
Wallace, Dr.	Canada Methodist	Ponsonby.

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Walker, Mrs.....	Baptist.....	St. Catharine's.
Walker, James.....	Presbyterian.....	Hamilton.
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Whipple, E. S.....	Methodist Episcopal,	Hamilton.
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Whitcombe, Fred.....	Congregational.....	Toronto.
Wideman, J. L.....	Evang'l. Association,	St. Jacobs.
Williams, Rev. W. M.....	Canada Methodist...	Simcoe.
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Yoder, Miss Clara.....	Methodist Episcopal,	Springfield.
Yokom, Rev. Wm.....	Methodist Episcopal,	Ancaster.
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Young, Miss.....	Presbyterian.....	Hamilton.
Young, Hugh.....	Presbyterian.....	Hamilton.
Young, John.....	Presbyterian.....	Toronto.
Zimmerman, Johnson....	Canada Methodist...	Zimmerman.

The foregoing list is taken principally from the Registry at the Convention. A few others known to have been present have been added.

APPENDIX.

SCHEDULE OF INTERNATIONAL LESSONS FOR 1876.
WITH THE GOLDEN TEXTS.Approved and Recommended by the SABBATH SCHOOL ASSOCIATION OF
CANADA.

FIRST QUARTER.

1. *January 2.* **Saul Rejected.**—1 Samuel 15 ; 10-23. *Golden Text :* "When he would have inherited the blessing, he was rejected.—Heb. 12 ; 17.
2. *January 9.* **David Anointed King.**—1 Samuel 16 ; 1-13. *Golden Text :* "And the Spirit of the Lord came upon David from that day forward."—1 Samuel 16 ; 13.
3. *January 16.* **David and Goliath.**—1 Samuel 17 : 38-51. *Golden Text :* "I can do all things through Christ which strengtheneth me."—Phil. 4 ; 13.
4. *January 23.* **David in the Palace.**—1 Samuel 18 ; 1-16. *Golden Text :* "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."—Prov. 16 ; 7.
5. *January 30.* **David and Jonathan.**—1 Samuel 20 ; 35-42. *Golden Text :* "There is a friend that sticketh closer than a brother."—Prov. 18 ; 24.
6. *February 6.* **David Sparing Saul.**—1 Samuel 24 ; 1-16. *Golden Text :* "Recompense no man evil for evil."—Rom. 12 ; 17.
7. *February 13.* **Saul and his Sons Slain.**—1 Samuel 31 ; 1-6. *Golden Text :* "The wicked is driven away in his wickedness."—Prov. 14 ; 32.
8. *February 20.* **David Established King.**—2 Samuel 5 ; 17-25. *Golden Text :* "Believe in the Lord your God so shall ye be established."—2 Chron. 20 ; 20.
9. *February 27.* **The Ark Brought to Zion.**—2 Samuel 6 ; 1-15. *Golden Text :* "The Lord hath chosen Zion ; He hath desired it for his habitation.—Psalm 132 ; 13.
10. *March 6.* **God's Covenant with David.**—2 Samuel 7 ; 18-29. *Golden Text :* "Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus."—Acts 13 ; 23.
11. *March 13.* **Absalom's Rebellion.**—2 Samuel 15 ; 1-14. *Golden Text :* "The eye that mocketh at his father and despiseth to obey his mother, the ravens shall pluck it out, and the young eagles shall eat it."—Pro. 30 ; 17.
12. *March 20.* **Absalom's Death.**—2 Samuel 18 ; 24-33. *Golden Text :* "He that pursueth evil, pursueth it to his own death."—Prov. 11 ; 19.
13. *March 27.* **Review ; or, a Lesson Selected by the School.** *Golden Text :* "Wait on the Lord and keep his way, and He shall exalt thee to inherit the land ; when the wicked are cut off thou shalt see it."—Psalm 37, 34.

SECOND QUARTER.

1. *April 3.* **The Ascending Lord.**—Acts 1; 1-12. *Golden Text* "And it came to pass that while he blessed them, He was parted from them, and carried up into heaven."—Luke 14; 51.
2. *April 10.* **The Day of Pentecost.**—Acts 2; 1-11. *Golden Text*: "He shall baptize you with the Holy Ghost and with fire."—Matt. 3; 11.
3. *April 17.* **Peter's Defence.**—Acts 2; 12-28. *Golden Text*: "Of which salvation the prophets have enquired, and searched diligently who prophesied of the grace that should come unto you."—1 Peter 1; 10.
4. *April 24.* **The Early Christian Church.**—Acts 2; 37-47. *Golden Text*: "Whosoever shall call on the name of the Lord shall be saved."—Rom. 10; 13.
5. *May 1.* **The Lame Man Healed.**—Acts 3; 1-11. *Golden Text*: "And His name, through faith in His name, hath made this man strong."—Acts 3; 16.
6. *May 8.* **The Power of Jesus' Name.**—Acts 3; 12-26. *Golden Text*: "There is none other name given among men, whereby we must be saved."—Acts 4; 12.
7. *May 15.* **Christian Courage.**—Acts 4; 8-32. *Golden Text*: "The righteous are bold as a lion."—Prov. 28; 1.
8. *May 22.* **Christian Fellowship.**—Acts 4; 23-37. *Golden Text*: "We being many are one body in Christ, and every one members one of another."—Romans 12; 5.
9. *May 29.* **Lying unto God.**—Acts 5; 1-11. *Golden Text*: "Thou hast not lied unto man, but unto God."—Acts 5; 4.
10. *June 5.* **The Apostles in Prison.**—Acts 5; 12-26. *Golden Text*: "If any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf."—1 Peter 4; 16.
11. *June 12.* **The Apostles before the Council.**—Acts 5; 27-42. *Golden Text*: "If God be for us, who can be against us."—Romans 8; 31.
12. *June 19.* **The Seven Chosen.**—Acts 6; 1-15. *Golden Text*: "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ."—1 Timothy 3; 13.
13. *June 26.* **Review; or, A Lesson Selected by the School.** *Golden Text*: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."—Isaiah 60; 1.

THIRD QUARTER.

1. *July 3.* **David's Charge to Solomon.**—1 Chronicles 28; 1-10. *Golden Text:* "Know then the God of thy father, and serve Him with a perfect heart and willing mind, for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off for ever."—1 Chron. 28; 9.
2. *July 10.* **Solomon's Choice.**—2 Chronicles 1; 1-17. *Golden Text:* "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."—James 1; 5.
3. *July 17.* **Solomon's Temple.**—2 Chronicles 3; 1-17. *Golden Text:* "Will God indeed dwell on earth; behold the heaven, and heaven of heavens cannot contain Thee, how much less this house"—1 Kings 8; 27.
4. *July 24.* **The Temple Dedicated.**—1 Kings 8; 5-21. *Golden Text:* "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."—Romans 12; 1.
5. *July 31.* **Solomon's Prayer.**—1 Kings 8; 22-30. *Golden Text:* "Arise, O Lord, into thy rest, Thou and the ark of Thy strength."—Psalm 132; 8.
6. *August 7.* **Solomon's Posterity;**—1 Kings 10; 1-10. *Golden Text:* "The Queen of Sheba shall rise up in the judgment with this generation and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon in here."—Matt. 12; 42.
7. *August 14.* **The Call of Wisdom.**—Proverbs 1; 20-33. *Golden Text:* "Behold I stand at the door and knock; if any man hear my voice, and open the door I will come in to him, and will sup with him, and he with Me."—Revelations 3; 20.
8. *August 21.* **The Value of Wisdom.**—Proverbs 3; 1-19. *Golden Text:* "It cannot be gotten for gold, neither shall silver be weighed for the price thereof."—Job 28; 15.
9. *August 28.* **Honest Industry.**—Proverbs 6; 6-22. *Golden Text:* "Not slothful in business, fervent in spirit, serving the Lord."—Romans 12; 11.
10. *September 4.* **Intemperance.**—Proverbs 23; 29-35. *Golden Text:* "Be not drunk with wine wherein is excess; but be filled with the Spirit."—Ephesians 5; 18.
11. *September 11.* **The Excellent Woman.**—Proverbs 31; 10-31. *Golden Text:* "This woman was full of good works and alms deeds which she did."—Acts 9; 36.
12. *September 18.* **A Godly Life.**—Ecclesiastes 12; 1-14. *Golden Text:* "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—1 Timothy 4; 8.
13. *September 26.* **Review; or, A Lesson Selected by the School.** *Golden Text:* "Keep thy heart with all diligence, for out of it are the issues of life."—Proverbs 4; 23.

FOURTH QUARTER.

1. *October 2. Stephen's Defence.*—Acts 7; 1-19. *Golden Text:* "Whose are the fathers, and of whom as concerning the fleshy Christ came, who's over all, God blessed for ever."—Romans 9; 5.
2. *October 9. Stephen's Defence.*—Acts 7; 35-50. *Golden Text:* "Then said He, Lo I come to do Thy will, O God. He taketh away the first that He may establish the second."—Hebrews 10; 9.
3. *October 16. Stephen's Martyrdom.*—Acts 7; 51-60. *Golden Text:* "With all boldness as always, so now also Christ shall be magnified in my body, whether it be by life or by death."—Phillipians 1; 20.
4. *October 23. Simon the Sorcerer.*—Acts 8; 9-25. *Golden Text:* "Thou hast neither part nor lot in the matter, for thy heart is not right in the sight of God."—Acts 8; 21.
5. *October 30. Philip and the Ethiopian.*—Acts 8; 26-40. *Golden Text:* "He that believeth, and is baptized shall be saved."—Mark 16; 16.
6. *November 6. Saul's Conversion.*—Acts 9; 1-18. *Golden Text:* "A new heart will I give you, and a new spirit will I put within you."—Ezekel 36; 26.
7. *November 13. Saul's Early Ministry.*—Acts 9; 19-30. *Golden Text:* "He which persecuted us in times past, now preacheth the faith which once he destroyed."—Galatians 1; 23.
8. *November 20. Dorcas Restored to Life.*—Acts 9; 31-43. *Golden Text:* "The righteous shall be in everlasting remembrance."—Psalm 112; 6.
9. *November 27. Peter's Vision.*—Acts 10; 1-20. *Golden Text:* "Of a truth I perceive that God is no respecter of persons."—Acts 10; 34.
10. *December 4. The Gentiles Received.*—Acts 10; 34-48. *Golden Text:* "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Isaiah 60; 3.
11. *December 11. Spread of the Gospel.*—Acts 11; 19-30. *Golden Text:* "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16; 20.
12. *December 18. Peter's Release.*—Acts 12; 1-17. *Golden Text:* "The angel of the Lord encampeth round about them that fear Him and delivereth them."—Psalm 34; 7.
13. *December 25. Review; or, A Lesson Selected by the School.* *Golden Text:* "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."—Isaiah 60; 22.
14. *Annual Review, or Selection.*

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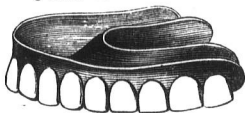
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SPRING " "	Feb. 8th, 1876.
SUMMER " "	April 18th, 1876.
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Child's World (American S. S. Union), <i>monthly</i>	1 50.....	1 75
“ “ “ <i>fortnightly</i>	3 00.....	3 50
Children's Friend.....	3 20.....	3 60
Children's Messenger.....	1 75.....	2 00
Children's Paper (Edinburgh).....	1 50.....	1 75
Children's Prize.....	3 20.....	3 60
Cottage and Artizan (London Tract Society).....	3 20.....	3 60
Family Friend.....	3 20.....	3 60
Friendly Visitor.....	1 75.....	2 00
Good News (Stirling).....	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
Tract Magazine (London Tract Society).....	3 00.....	3 50
Words of Life (Chicago).....	3 00.....	3 50

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 December, 1875.

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