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by Rev. J. McEWEN, General Secretary, 163 Huron Street, Toronto.

Sabbath School Association of Canada.

PROCEEDINGS

OF THE

EIGHTEENTH PROVINCIAL

Sabbath School Convention

HELD IN THE

TOWN OF COBOURG, ONT.,

ON THE

23RD, 24TH, AND 25TH OCTOBER, 1883.



Toronto:

PRINTED FOR THE ASSOCIATION, BY WILLIAM BRIGGS,
78 & 80 KING STREET EAST.

1884.



LIMITED.

OPINIONS SHOWING THAT CRESCENT LAKE, N. W. T., IS THE SPOT.

Those who noted the lengthy published list of desirable settlers who have taken up homesteads with our Company are anxious to know how they like the place. Let them speak for themselves!

Mr. W. ESKIN, referring to the district between the Canadian Pacific Railway and our location as to timber land and quality of soil, says:—"It is not as good as what I have seen in our townships."

Mr. THOMAS EVANS, in a letter to his wife, says:—"We saw the two farms, and we are quite satisfied with them. As soon as Mr. Outhwaite had finished going round his land, he said: 'Well, it's splendid.'"

Mr. J. LESTOCK REID, D.L.S., in a personal letter, writes:—"I am quite sure that the longer they or any other settlers are in these townships the better they will like the locality; and there is one thing sure—they cannot get better and a district more adapted for farming than these townships. I am confident that before long there will be no land sought after."

Mr. GEORGE ADDISON, writes:—"Mr. Eskin says the Eckardts have a good section, and have sown some. They are pleased with their land."

Mr. GEORGE McBRAIN, writes:—"I am most delighted with the country, and say you have not overrated it."

Mr. CHARLES BARRAS, says:—"I am very well pleased with the country; and it all as represented. The looks splendid; never saw better farms anywhere."

Mrs. JOHN ATKEY, writes:—"My husband wrote to me since his arrival; he is quite pleased."

Mr. GEORGE S. THOMSON (late of Toronto) writes:—"I may say we are both thoroughly well pleased with the country. I have not seen better land. Game is plentiful up here; and the boys say that they have got tired of shooting them now, for they can easily knock them down with sticks."

Mr. EDWARD OUTHWAITE (late of Yorkville) writes:—"We are as happy as the day is long. Arriving over the track between here and Broadview, and it is said to be a splendid trail by them; the journey can easily be made in two days—the forty miles—and we will get our letters after this once a week. I have been in good spirits and in good health, since I came to here, having gained 10 lbs., and I never felt better in my life."

Mr. EDWARD OUTHWAITE (late of Yorkville) writes:—"We are as happy as the day is long. Arriving over the track between here and Broadview, and it is said to be a splendid trail by them; the journey can easily be made in two days—the forty miles—and we will get our letters after this once a week. I have been in good spirits and in good health, since I came to here, having gained 10 lbs., and I never felt better in my life."

Mr. THOMAS EVANS (late of Yorkville), writing to his wife and Mrs. Outhwaite, says:—"Oh, it's glorious place; this your own 'paters' on your own land—and such land! Neither of us ever saw the like before. We have both got beautiful farms, and Outhwaite has chosen a quarter section for Mrs. M. He says they are well worth \$2,000."

SOME FEATURES.

1. Soil is rich Black Loam.
2. Water is Pure and Good.
3. Drainage Excellent, without abruptness.
4. Prairie and Woodland advantageously blended.
5. Plenty of Timber for Fence, Fuel, and Building purposes.
6. Convenient supply of Sand, Gravel, Brick-clay, and Stone for Building purposes.
7. Geographical advantages are manifest, as projected Railways are already laid through these tracts.

The Company have also two other splendid locations—one at the Elbow of the North Saskatchewan River at the crossing of the Red Deer River by the trail from Calgary to Edmonton. The following

AUTHORITATIVE OPINION

is quoted from a letter of the Rev. JOHN McBRIDE, of Morley, N. W. T., on a mission in the North-West.

"Speaking generally of all your locations—in my judgment better selections cannot be made in the country. With my intimate knowledge of the whole territories, I could not have chosen them to better advantage. In short, were I called to make a selection of the choicest agricultural lands in the whole North-West, I would take the very locations you have selected."

**FREE HOMESTEADS TO PIONEERS.
CHEAP FARMS IN SETTLED DISTRICTS**

Write for particulars to

JOHN T. MOORE,

82 KING ST. EAST, TORONTO.

Managing Director

SABBATH SCHOOL ASSOCIATION OF CANADA.

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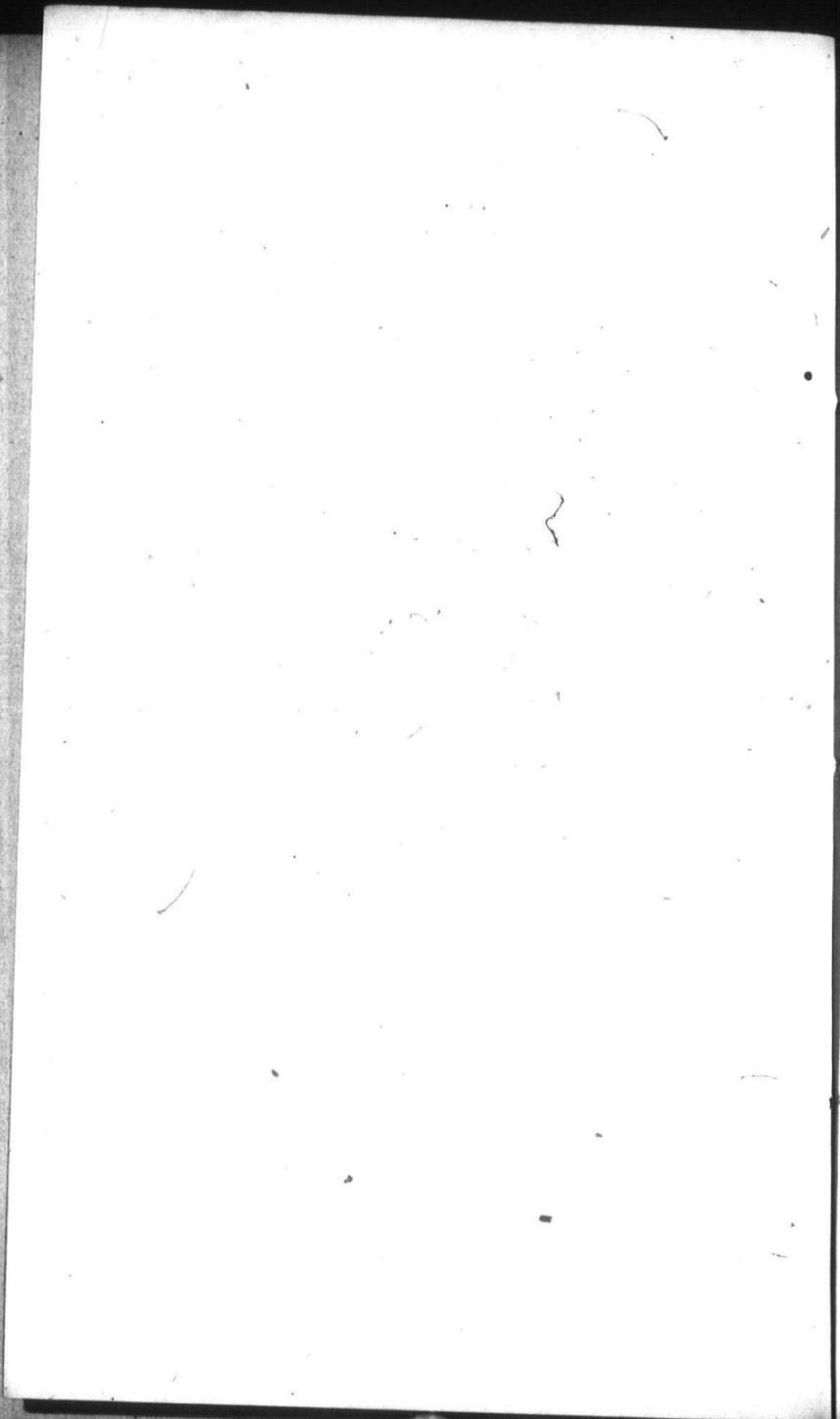
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INTRODUCTION.

IN sending forth this Eighteenth Provincial Report, the Executive Committee take the opportunity of returning thanks* to all the Sabbath-school workers throughout the Province who have cordially co-operated with the General Secretary in enabling him to get into contact with his work.

In all the localities thus far visited, he has met with sympathy in the work and aims of the Association, and recognition by the churches of its past helpfulness in deepening their sense of the importance of Sabbath-school work.

The Educational and Missionary character of the work in the past has been carefully kept in view, the Executive feeling deeply convinced that the more the teachers of existing Schools are helped, the more fully will the Missionary work in the more destitute portions of our Province be carried on.

Without exception, the Institute form of "Hints and Helps," in classified Sabbath-school work, has been warmly welcomed, as leading to a higher estimate of the importance and honor of the Teacher's position, and giving a clearer intelligence in methods of instruction, with a larger grasp of the Book, whose message makes wise unto salvation. There is but one voice from all visited: FORWARD!

The Institute form of work has been largely incorporated into the Annual Meetings of the County and Township Associations, as a source of strength to the Sabbath-school Teacher. Circumstances in general life have so altered, that his work is much more difficult, arduous, and responsible than in the past; and it is to be feared that

unless the teaching becomes more methodical, better organized, and made matter of careful training, the results will not prove as satisfactory as is desired. In this matter we may "make haste slowly," but we must "make haste."

The services of the General Secretary are placed at the disposal of all the churches, through the largely representative Executive, in the Educational and Missionary work of the Association, and all invitations and correspondence will receive prompt attention.

The Eighteenth Convention, held in the university town of Cobourg, was a season of real profit, and demonstrated the fact that our own Provincial S. S. workers are quite equal to the task of carrying out successfully all the details of a first-class Convention. Nevertheless, the Executive Committee feel that the presence and inspiration of an experienced S. S. Convention worker from a distance is desirable from many points of view. Hence the presence of Prof. C. C. Case, of Akron, O., who most efficiently conducted the Service of Song. Of the various speakers, who so cheerfully gave their valuable aid, it might be thought invidious to single out any for individual mention, yet we cannot help calling especial attention to the exceedingly thoughtful addresses of President Nelles, of Victoria University, on the opening evening, and the Hon. S. H. Blake, at the closing meeting.

The Addresses and Proceedings were taken down by an experienced reporter, and have been carefully revised, so that the Report now issued may be regarded as a reliable and valuable record of this very practical Convention.

 Copies of this valuable Report will be sent post-paid to any address, upon receipt of Twenty-five Cents, by the Rev. JOHN McEWEN, General Secretary, S. S. Association of Canada, 163 Huron Street, Toronto.

SUGGESTIONS

For the guidance of Office-Bearers of County Associations in connection with the Sabbath-school Association of Canada.

LANDMARKS IN THE WORK OF THE ASSOCIATION.

1. The first Canadian Meeting on united Sabbath-school effort was held in Kingston, Feb. 11, 12, 13, 1857. The Basis of Co-operation adopted was the same as that of the Evangelical Alliance, setting forth the leading doctrines of the Gospel.

2. The Association was more fully organized in 1865, as set forth in the following Resolution:—"Resolved, That "under a deep conviction of the importance of mutual counsel in this great work of the religious training of the young, we, the delegates in Convention assembled, hereby resolve to "associate ourselves for this purpose "on the doctrinal basis agreed upon at "the first Convention at Kingston, under the designation of The Sabbath School Association of Canada."

3. The Association has held eighteen Provincial Conventions in the larger centres of population.

(1) It has invariably co-operated with the evangelical Churches of the land, and has had their consideration and liberal support, and has no aim but to supplement their efforts in this direction.

(2) It has strengthened in zeal and knowledge both the delegates who have attended its meetings, and also those among whom they mingled on their return home.

(3) It has greatly encouraged systematic Bible study in private.

(4) It has fostered and directed the training of Sabbath-school teachers by Normal classes, and by urging attendance on larger Assemblies, in which study, drill, and examinations receive due prominence.

(5) It has brought into notice and use, modern methods and means of Sabbath-school organization and work.

(6) It has recommended attention to be given to special training for Sabbath-school organization and work, as a branch of instruction in colleges and seminaries, so that graduates may be able to commit the same to faithful men able to teach others.

(7) It has suggested and realized that Conventions be international, and that Canada be represented on the Lesson Committee.

(8) It has planted new schools in newly-settled districts, and is ready to enter in still farther, as the means are supplied.

(9) It has entered upon, and is now prosecuting, a fresh course of effort for the benefit of Sabbath-school teachers, in holding Sabbath-school Institutes throughout the Province of Ontario.

CO-OPERATION SOUGHT.

Such a record, in such a work, has a claim on your prayerful sympathy and earnest co-operation as an office-bearer in your County or local Sabbath-school Association. There are thirty-five

organized counties in the Province, embracing four hundred and sixty-seven townships, with two hundred and eight incorporated cities, towns, and villages, and a population of about two millions.

The Executive of the Sabbath-school Association of Canada desire through these helpful hints to put themselves in connection with the above counties, cities, towns, and villages, through their Secretary, whose services are available in all Convention and Institute work, and who is empowered to present all the interests and claims of the Association to the workers assembled.

COUNTY ASSOCIATIONS.

The Provincial Executive makes direct connection with the County Association, whose office-bearers shall be President, Secretary, and Treasurer, who, with a representative from each township in the County, shall constitute the County Executive for the current year.

LOCAL CONVENTIONS.

A County Convention shall be held yearly, in connection with which the General Secretary is prepared to render all possible assistance. The Executive for the County shall aim at holding yearly, at least, a public meeting in one or more centres of each township; or, what is better, an all-day Convention for the discussion of Sabbath-school subjects, and report the same to the Annual County Convention, who will report by delegate, or letter, to the Provincial Convention.

OFFICERS AND THEIR DUTIES.

It shall be the joint duty of the President and Secretary of each County to co-operate with the Provincial Executive, through the General Secretary and Treasurer, in receiving and circu-

lating programmes of the Provincial Convention, in making up and securing statistical returns from their Counties when these are called for, and in securing funds from the same for the general Provincial work.

The duties of the County Secretary shall be, in co-operation with the President, to secure a list of all schools in each township embraced in the County; and it shall be the duty of the member of the Executive in each township to furnish this list of schools to the Secretary at the earliest possible moment, with the name of the Superintendent, Denomination of each school (Union or otherwise), and Post Office address; so that correspondence, circulars, etc., may be conveniently mailed.

Much depends upon the County Secretary. Select the best possible man, and give him a good assistant in each township—one who has proved himself interested and actively engaged in Sabbath-school work; willing to co-operate with the Secretary, and work up meetings in his own township.

Should the President of the County Association leave the County, or die in the current year, the Secretary shall call the Executive together, who will select a Chairman from among themselves for the transaction of business; failing both of these officers, the Treasurer is empowered to act as above described, and thus prevent the Association from lapsing through unavoidable circumstances.

TIME OF EXECUTIVE MEETING.

The County Executive shall be convened not later than two months before the usual time of holding the Annual Convention; this meeting shall, if possible, be held at the place previously agreed upon for holding the Convention, and all the ministers and Sabbath-

school superintendents of the place shall be members of this Executive meeting, and be notified accordingly. The above time is needful to enable the local committee to make proper arrangements; to enable the Secretary to issue the programme, and secure the speakers, and make necessary railway arrangements; and also that schools, after receiving the programme, may appoint their delegates.

FINANCIAL.

Two thousand dollars is the estimated amount required for the current year, and to secure this, it is an instruction of the last Convention that all schools be asked to contribute, the amount to be decided upon at a meeting of the teachers, and that in making the appropriation, the card setting forth "Facts not generally Remembered" be read. Further, that County Conventions make it a special item of consideration, and decide what shall be their contribution to the Provincial work, and instruct their Treasurer, with as little delay as possible, to remit the same to the Treasurer or General Secretary of the Provincial Association, by P. O. Order or register, which will be promptly acknowledged.

S. S. INSTITUTES.

It is earnestly recommended that County Conventions, through their Executive, will arrange as to the places within their territory, in city, town, village, or township centres, in which they propose to hold Institutes for Sabbath-school teachers during the year; and the County Secretary shall communicate this information to the General Secretary, who will make arrangements with these places as to time, and report on the work to the County Executive.

ANNUAL CONVENTION REPORTS.

The Provincial Executive would earnestly commend to the consideration of pastors, Sabbath-school superintendents, and teachers, that the reports hitherto published constitute a cyclopaedia of information and discussion on all important matters in Sabbath-school work, and the most mature thought of those who are foremost in the work of all the Churches in Canada and the United States. They will form three volumes. With the view of making them available on subjects and departments of the work, a carefully prepared index is appended to each volume. The entire set will be supplied, unbound, for Two Dollars, upon application to the General Secretary.

☞ Copies of these Suggestions, done up in a small pamphlet of 12 pages, may be obtained upon application to the General Secretary. They will be found very useful by officers of Local Associations.

OFFICERS FOR 1883-84.

President :

D. C. McHENRY, M.A., Cobourg.

Vice-Presidents :

HON. JAMES, FERRIER, Montreal. PRINCIPAL DAWSON, LL.D., Montreal. D. W. BEADLE, St. Catharines. JAMES YOUNG, M.P.P., Galt ALFRED ROWLAND, London. THE BISHOP of Montreal. DANIEL McLEAN, Toronto.	HIS HONOR, JUDGE JONES, Brantford. WILLIAM EDGAR, Hamilton. WILLIAM JOHNSON, Belleville. DR. EDWARD McGUIRE, Guelph. J. FRITH JEFFERS, M.A., Peterboro'. HON. S. H. BLAKE, Q.C., Toronto. J. W. BEYNON, Brampton.
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And the Presidents of the County Associations.

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W. B. McMURRICH, Toronto.

General Secretary :

REV. JOHN McEVEN, Toronto.

Minute Secretaries :

REV. M. H. FISHBURN, North Williamsburg. | J. R. YOU'MANS, Toronto.

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 The VICE PRESIDENTS.
 The SECRETARY.
 The TREASURER.
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 J. B. Boustead, Toronto.
 J. L. Hughes, Toronto.
 John Kent, Toronto.
 Charles Stark, Toronto.
 J. G. Hodgins, LL.D., Toronto.
 John Gillespie, Toronto.
 John Macdonald, Toronto.
 Rev. J. M. Cameron, Toronto.
 W. H. Howland, Toronto.
 W. H. Pearson, Toronto.
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 Rev. H. Johnston, B.D., Toronto.
 Rev. S. J. Hunter, Toronto.
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 Elias Rogers, Toronto.
 L. C. Peake, Toronto.
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 A. Mutchmore, Toronto.
 Rev. J. Gray, Windsor.
 Rev. J. Battisby, Chatham.
 T. McCormick, London.
 Rev. J. A. Murray, London.
 Wm. Bowman, London.
 Principal Wolverton, Woodstock.
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 C. Raymond, Guelph.
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 Rev. George Burson, St. Catharines.
 Rev. E. Barras, M.A., Kleinburg.
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D. Fotheringham, Aurora.
 A. I. McKenzie, Hamilton.
 E. S. Whipple, Hamilton.
 Geo. Rutherford, Hamilton.
 Seneca Jones, Hamilton.
 Rev. W. W. Carson, Hamilton.
 Rev. W. Reid, Orangeville.
 T. M. Edmonson, Orillia.
 Rev. R. Rogers, Collingwood.
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 Rev. J. F. Stevenson, LL.D., Montreal.
 Geo. Hague, Montreal.
 Rev. A. H. Munro, Montreal.
 C. W. Coates, Montreal.
 D. Morrice, Montreal.
 Rev. J. McKillop, Montreal.
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 Theodore Lyman, Montreal.
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 James Hossack, Quebec.
 Rev. T. G. Williams, Brockville.
 Rev. G. Burnfield, B.D., Brockville.
 Robert Jardine, Brockville.
 R. Shorts, Brockville.

REPORT OF PROCEEDINGS
OF THE
Eighteenth Provincial Sunday-school Convention
FOR
ONTARIO AND QUEBEC.

COBOURG, Oct. 23rd, 1883.

The Eighteenth Convention of the Sunday School Association of Canada assembled in the Presbyterian Church, Cobourg, on Tuesday, October 23rd, 1883, at 2.30 p.m.

The Chair was taken by Mr. J. W. Beynon, President of the Association. The proceedings were opened by singing from "Gospel Hymns Combined," Hymn No. 101,

"All hail the power of Jesus' name,"

after which the Rev. D. L. McRae, Pastor of the Church, read Psalm lxxii., and a portion of John xxi., and offered prayer. The Convention sang again Hymn No. 21,

"I gave my life for thee,"

and the Rev. F. H. Wallace, B.D., led in prayer.

The PRESIDENT—The first item in the order of business is the appointment of a committee to nominate the officers of the Association for the ensuing year. I beg leave to nominate the following as members of that committee: Wm. Johnson, Belleville; Rev. Mr. VanWyck, Hamilton; Rev. M. H. Fishburn, Morrisburg; H. Hough, Cobourg; Rev. D. L. McRae, Cobourg; Rev. Mr. Rice, Cobourg; and Rev. R. N. Burns, Toronto. If it is the pleasure of the meeting, these gentlemen will compose the Nominating Committee. This was agreed to, and the Nominating Committee retired.

PRESIDENT'S ADDRESS.

The PRESIDENT—The next item upon the programme is the retiring President's address. I do not think it is prudent, or of any advantage to us as an Association, that anything I have to say should

be delivered in a formal manner, or made to partake of anything in the nature of a stated address. I may say that it is matter of very great satisfaction to me to be here, occupying the position which I do, more especially as I am about to retire from it and be relieved from its responsibilities. It is a matter of satisfaction to me that I can visit this old town under such circumstances: a town with which I was familiar in my younger days, and in which I received what little education I possess, that fitted me, so far as the time allowed, for the duties and responsibilities of active life. I can well remember many scenes in this old town in connection with my university life; scenes which, as recalled by me now, bring feelings of sadness and regret; and other scenes which are of a very different character. It was here that in the wildness and looseness of college life I was led many a time to do things which I have since regretted; but it was also here that through the influence of Divine grace and through the drawings of the Holy Spirit I was led to give my heart to God, and experience the joys of His salvation. Coming back, then, after a period of nearly twenty-three years, under those circumstances, you will not wonder that I have occupied a little of your time in these personal reflections.

In the good providence of God we are met together as a Convention again in our annual gathering, and while this feeling of retrospect comes naturally to my mind to-day, we may as a Convention perhaps profitably retrace in our own minds the events and the progress of our spiritual life during the year which has elapsed since our last Convention. Let us recall to mind the struggles and the difficulties through which we have been called to pass, more especially if we have been true to our duties as soldiers of the Lord Jesus. Let us recall to mind as well the mighty deliverances which He has wrought out for us. Let us recall the many times in which we have been remiss in our duty—in which our hands have fallen, as it were, listless by our side,—and in which we have been faithless in the performance of duty, and let us remember the instances in which God in His good grace has aroused us from our inactivity, and has given us comfort and joy in our work. Surely we have much in connection with our work—I mean in connection with this department of our Christian work—for which we should enter into strict and minute enquiry with ourselves, and for which we have to be thankful. As teachers and fellow-laborers in this work I know your difficulties. I know the feelings which oppress you from time to time. I know how often you feel discouraged—how apt you are to gauge the result of your work by what you see: and it is one of the best features perhaps of our Conventions that we are led to look away more from ourselves and be willing to be led to think of the result as not belonging to ourselves, but as belonging to God. The more we can divest ourselves of any engrossing and absorbing interest in the result, and work more from the sense of duty which we owe to our Master, and from a sense of joy in His service, leaving the result with Him, the more success we

are likely to have. And it is mainly with this view that we hold our Annual Conventions. We do not propose, or expect to receive any great amount of instruction here—though we receive more or less of that, of course—but we do not expect so much instruction as we expect to be aroused and urged on to higher activity and increased energy in this work. It is the lot of all human things to fail, or to deteriorate and become careless and inactive. Everything will wear out of itself, and we want fresh and constant accessions of strength from on high in order that we may succeed in our work.

Now, as I said before, it is a matter of very great satisfaction to me that the term of my office is about expiring, for this reason, that the responsibilities connected with the position are more than I had any idea of at all. There is more involved in the work of this Canada Sabbath School Association than anyone can possibly know of, until he has a close acquaintance and connection with the work. We may look upon it in a general way, and we may think that we can comprehend all that is meant by the Sabbath School Association of this Dominion, but I tell you, friends, we have not the remotest idea of what it involves until we get familiar with it. This Province is not an organized Province in Sunday-school work. You would be amazed to know how little organization there is in this enlightened, advanced, and civilized Ontario of ours. Our Secretary will give you more information on this point than I can attempt to do now, but I can say this, that my familiarity with the work, so far as it has come under my observation during the year, leads me to think that although this is the Eighteenth Provincial Convention we are only beginning the work which has yet to be done in connection with this association. The County of Peel, from which I come, claims, and I believe rightly, to be the banner county in Ontario in Sunday-school work. I believe it was there that the Provincial Association took its rise, and the County has been for years pretty well organized. There have been Conventions held there from year to year for a number of years, and they are seasons of very great delight, instruction and profit to our Sunday-school workers. But how many other Counties in Ontario are similarly circumstanced to the County of Peel in that regard? You would be surprised to know how very few there are. There are a few—North York is pretty well organized,—and there are a few others in the west,—but the great majority of the Counties of this Province may be said to have no organization for Sunday-school work. Now, our aim is to extend that organization until it shall cover not only the whole Province, but Canada as well. There is a vast field which almost makes one shudder to contemplate, in the Province of Quebec, and one in which I dare say this Association will not be able to accomplish much of apparent result for many years to come, but its energies, wherever there is an opening allowed, should be devoted in that direction, so that anything that can be done may be done. A Secretary was appointed in the month of May last in connection with

our Association, and since that time he has been diligently employed in the proper work of the Secretary.

He will detail to you at length, and minutely, what experiences he has had in connection with his work, and he will be able to explain to you better than I can, what are its needs, and to show you how far short we have yet attained of fulfilling the true position and vocation of the Sunday School Association of Canada.

The Convention then sang Hymn 91—

“There is a fountain filled with blood.”

REPORTS FROM COUNTIES.

The PRESIDENT—One of the items of business in connection with this Convention is receiving reports from counties. Any delegate from this or any other county has an opportunity of speaking on the work, successful or otherwise, of the district from which he comes. Usually these reports are given by the Secretaries of the County Associations; but they are not confined to these, nor are they confined to residents in the particular county which is reported from. The Superintendent, or any person holding office in a school, is at liberty, when this matter comes up for discussion, to give any report concerning the school which he thinks will be of profit to the Association; and while we are waiting for the Nominating Committee to report, we will be glad if any who are present—representing in any character the county from which they come, or who are in a position to give any information regarding the work in their locality—will occupy some little time in that way. So far as the County of Peel is concerned, I may say that we regard it as a matter of course to have an Annual Convention, and we usually have it to extend over a period of two days. We hold our Conventions in different parts of the county. We do not think it advisable to seek the large centres, or the larger villages even, but we take them into different parts of the county. Where the interest in Sunday-school work seems to be languishing, we think it is well to have a Convention in that locality; and I have no doubt at all but that this course has proved beneficial to our work. In a small county as ours is, the results are more apparent perhaps than they would be in a larger one; but the interest in our County Conventions is so general that the delegates attend from every part, no matter where the meetings may be held. We hold our Conventions in the winter season—generally in the month of January. We endeavor to secure local talent as much as possible, though not confining ourselves to it entirely, because it is one of the purposes and objects of the Convention to bring out into the fore-front local men who have shown an interest in the work and a capacity for it. Our last Convention was held in the village of Bolton, an out-of-the-way place in some respects, but still the attendance was large, and the interest manifested was very gratifying. If any of you represent

counties in which a Convention has not been held, it would be a good thing, I think, on your part, to discuss the matter with your people, and endeavor to bring about the holding of one. I have no doubt that Mr. McEwen, our Secretary, will endeavor to reach every part of the country; but co-operation on your part will facilitate his work very much. Now we will be glad to hear any other representatives.

Mr. MCGILICUDDY, Goderich—I come from the county of Huron, where we have held County Conventions for the past eight or ten years. Our last Convention extended over two days, and was largely attended and successful in every respect, so far as we can judge. In the work of organizing Local Conventions our Methodist friends seem to take the lead. Some ministers, for instance, will have a Convention of Sunday-school workers on their circuit, and sometimes in a village, for the village and the surrounding townships. I cannot speak too highly of Conventions in general. A short time after my conversion I entered upon Sunday-school work, and I attended a Convention, and I never knew how little I understood about teaching until I went to that Convention. I learned there something about the use of the blackboard, which was new to me so far as Sunday-school work was concerned, and I went home from that Convention determined that I would go again on the next opportunity, if possible. That led me also to start a Local Convention, and we had a profitable time there. I think if the friends would not wait too long for big things, but would try and be content to improve such opportunities as may be within their reach, and be ready to organize Local Conventions in their particular sections where they cannot easily reach the County Convention, they would thus, by doing the best they can, produce much good. If the friends in two or three townships or towns can be brought together in a Local Convention, it will have the effect of stirring them up, and the Local will feed the County Convention, and the latter will feed the Provincial. I will only say, further, that I have come a little over two hundred miles to attend this Convention, and I expect to be amply repaid for the sacrifice, by the instruction and quickening which I shall receive from the interchange of thought and experience here.

The PRESIDENT—That is the true principle: “according to your faith it shall be done unto you.” The brother is looking for good, and he is going to get it. Just as our aspirations are—just as we aim—just so we are likely to receive. I am glad we have heard from Huron—one of our most western counties. We will be glad to hear from any other delegate.

Rev. E. BARRASS—I will venture to say a few words on the general position of the question. I know Sunday-school workers are very apt to become discouraged, and to suppose that the Provincial Sabbath-school Association does not effect much good. I have had the pleasure of attending most of the Provincial Conventions that have been held—all of them, I think, with the exception of the first and the

last—and I will call attention to one or two things which, I think, they have accomplished. In the first place, they have secured uniform lessons for all schools, and this, certainly, is no small achievement. Then they have given a great impetus to denominational schools. The last brother has intimated how Local Conventions are held, principally by different denominations. I can speak also from experience in this respect. As a minister I have frequently got two or three circuits to combine together and hold a Convention of all the Sunday-schools in those circuits for one day—just the afternoon and evening—and I have found that these Conventions, though on a small scale, are of a very great interest. I have also sometimes adopted another plan in my work, and being a Methodist I will stick to personal experience. Occasionally, instead of having a regular preaching service in the evening, I have held an open meeting of the Sunday-school, in which the children, previously drilled pretty well in the lesson of the day, would be reviewed by the Superintendent. Of course I would have a collection taken up as usual, for a Methodist preacher may forget a great many things, but he will seldom forget the collection. This plan brings the work and methods of the Sunday-school to the notice of a great many parents and others who cannot or do not attend the school; and in this way their interest and support are enlisted.

Mr. JOHNSON, on behalf of the Nominating Committee, reported the following recommendations for the various offices of the Association for the ensuing year :

PRESIDENT :

D. C. MCHENRY, M.A., COBOURG.

VICE-PRESIDENTS :

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

TREASURER :

W. B. McMURRICH, Toronto.

GENERAL SECRETARY :

REV. JOHN McEWEN, Toronto.

MINUTE SECRETARIES :

REV. M. H. FISHBURN, Morrisburg. | MR. J. R. YOUMANS, Toronto.

BUSINESS COMMITTEE :

WM. JOHNSON, Belleville.
 REV. J. H. GEORGE, B.A., Ottawa.
 T. MCGILLICUDDY, Goderich.
 REV. A. ANDREWS, Kincardine.
 L. C. PEAKE, Toronto.
 REV. D. L. McRAE, Cobourg.

REV. G. H. COPELAND, Port Hope.
 REV. J. J. RICE, Cobourg.
 D. McRAE, M.A., Guelph.
 REV. J. VANWYCK, B.A., Hamilton.
 REV. R. N. BURNS, B.A., Toronto.
 THOS. YELLOWLEES, Bowmanville.

The report of the Committee was considered as a whole by the Convention, and on motion of Mr. Johnson it was adopted.

REPORTS FROM COUNTIES—RESUMED.

The PRESIDENT—For the information of those who have lately arrived, I may say that we were hearing reports from counties, so far as delegates were able to give information, regarding the work in the localities from which they come. We will now resume that order of business. Perhaps Mr. Johnson can tell us what Belleville is doing?

Mr. JOHNSON—I am asked to report from Belleville. I am afraid we are backsliding there, though perhaps it is not fair to say in a Presbyterian Church that anybody is falling from grace.

Rev. Mr. McEWEN—You can backslide and not fall from grace.

Mr. JOHNSON—Mr. McEwen is an authority upon Presbyterian doctrine, and I may therefore take his statement as correct. Well, if we are not fallen from grace, we are backsliding, especially in the matter of county organization and county Convention work. I need not tell you of the support we have given to the Provincial Association in the past, for two of the best and largest Conventions in every way, which this Association has ever held, were held in the City of Belleville, in 1869 and 1876, and a wonderful impetus was given to Sunday-school work from those meetings. But while I have this to report with regard to our Association work—I mean our work so far as the organization of Local Associations is concerned—I am glad to be able to say with respect to our schools in the city that we are not falling from grace there. I am very glad to have it to say that there never has been more interest shown in making school-rooms and buildings comfortable, and in having the most improved materials with which to carry on the schools, than there is now. During the past year several of the Belleville schools have made very great improvements in that respect. And with regard to the object of all Sunday-school work—the conversion of the scholars—the Belleville schools are gathering in the boys and girls and the young men and women, and they are becoming pillars in the Church of our God, to go out no more for ever. Thus, while we are glad that we are doing something towards providing model Sunday-school rooms, and adding to the musical and other features which go to make the Sunday-school pleasant and attractive, yet we are doubly glad that the real object of the school is kept prominently in view, and that frequent conversions take place. In the school with which I am specially connected, we have almost, if not every Sunday, one or more conversions, and during the last month we have had conversions every Sunday, and we rejoice that the work of the Holy Spirit is being manifested in the awakening and conversion of scholars. All through, we have given a great deal of attention to the study of the Catechism. We aim, too, at securing the attendance not only of the boys and girls, but of those of all ages: and while we have not reached our ideal in this work we are making encouraging progress, and we do not intend to stop till the Sunday-school becomes the place for the father and mother, and the brother

and sister, and one and all will assemble on the Sunday afternoon for the study of God's word. I trust our coming together in this Convention will be the means of leading us in the direction of realizing, more and more, that it is not the simple matter of bringing boys and girls into the Sunday-school, but of securing the attendance of the whole community. With regard to the work in the country, I think it is attracting more interest than ever before. I know the Sunday-schools in the country are progressing. This is simply what I have been asked to report. I trust this Convention will be a lively one. I am very anxious that we should have here as little formality as possible, and that every person should feel at home. I realize in no ordinary degree as I look into the faces of those around me, that they are all co-workers with me—that Sunday after Sunday we study and review the same lessons and receive and impart the same truths, and that therefore we are one in the work of leading the youth of our land to the Lord Jesus Christ. I therefore feel that we ought to have in this Convention as little formality as possible, and that all should realize the blending and unifying influences of the Holy Spirit.

Rev. Mr. McEWEN—I hold in my hand a statement from the Secretary of the County of Victoria setting forth that a Convention has been advertised to be held up there in the town of Lindsay, for the town and the surrounding country, but also announcing that no Convention for the past year, at all events, has been held in that county. He also sets forth the reason, which is one given by a great many counties, viz., that this Association has done its work so thoroughly in the past that the Churches have seen it necessary to organize their own denominational Associations or Conventions. That is to say, the work that was begun outside by this Association in 1856, has been pushed up so thoroughly to the gate, that it is now thought necessary to incorporate it as part and parcel of the essential life of the Church. I think it is not a small record for an Association like this to be able to take that as one of its results. Hence, on that ground there has been a difficulty felt in carrying on the union organization alongside of the denominational organizations. This brother from Victoria indicates that he called his Committee together on two different occasions last winter, but failed to secure action in that direction, but he hopes that in the winter to come they will be able to do something. Now, sir, I take it just in this way: that as this Association has brought the Churches as Churches to see and feel the value of Conventions, and to adopt them in their method of operation, this Association has got to take a step forward and upward, and drop the word "Convention," if you will, and take the word "Institute;" and that having outlived and outgrown the age of sentiment we will now settle down, with acquired strength and muscle to educational effort. The difference between the Convention and the Institute, to my mind, lies in this: less talk for inspiration and more educational work; getting face to face with our difficulties, and, as our

brother has said, throwing aside formality and just talking out our difficulties, and seeing how we can meet them. While I make this statement on behalf of the County of Victoria, I may report on behalf of the County of Oxford, of which Association I am President. The County of Oxford held its Convention last year, and for the time at which it was held it was as large, enthusiastic, and helpful as any they have ever had. When I refer to the time, the special point I have reference to is this; that it was held on the days of the great storm, and the storm as realized, and the fears which were greater than the storm, affected the attendance from a distance. Nevertheless the work was gone on with, and the local interest was deep and thorough. That county last year promised a certain sum to the work of the Association, and on account of the schools not being largely represented at the Convention they have not implemented that engagement, but I hope to be able to say that we have done so before my term as President of the Association expires. The Normal Class work last year was carried on in different parts of the county with very great interest and spirit. I make this statement simply as a matter of report.

The PRESIDENT—Any report from Cobourg?

MR. JOHNSON—I presume Cobourg is going to represent itself in deeds and not in words. There is a gentleman here from Kingston, I understand. I do not know his name, but perhaps he has some report to present.

The PRESIDENT—We would be glad to hear from the Limestone City.

Rev. MR. McEWEN—I would like to hear from the City of Ottawa. There is a delegate present.

The PRESIDENT—We were calling out for Kingston; I think Mr. Elliott is from Kingston. We would like just to know how the work is going on there. If you cannot speak encouragingly, speak truthfully; that is what we want. However, if we cannot hear from Kingston, then come from Ottawa.

Rev. MR. GEORGE, Ottawa—Mr. President, I have no special report from Ottawa: I have simply come here representing my own school. I may say, however, that for years we have not had any County Convention in the Ottawa valley that I know of, though at one time there was an active Association in connection with that district, which owing to certain circumstances has ceased to exist. In the City of Ottawa itself, we have no united Convention of the different denominations, but there is special denominational work among the Sunday-schools of several of the denominations. For instance, the Presbyterians have four churches almost in the centre of the city and they have their united teachers' meeting, in which all the teachers combine to study the lesson—that is, the teachers from these four churches—and one of the ministers, or some other person appointed for the purpose, presides at the meeting. The Methodist Churches are

also united to some extent, for instance in their missionary work, so that they present a united front in urging upon the children to contribute to the missionary cause. Our Society has only one church in the City of Ottawa, but we are adopting the most improved plans for organization, etc., as best we can. I suppose that as we have now almost completed Methodist Union our Sunday-school will join with the other Methodist schools of the city. In our own Church we have had a Sunday-school Parliament, and it has been quite a success. I have no other special report to give from Ottawa. I wish I had been deputized to give you something special: and I think you would help us very much if you could hold a Convention at Ottawa, and give us some inspiration down there in Sunday-school work.

The PRESIDENT—Will the brother tell us how that united teachers' meeting of the four Churches is held? Is it a thing by itself?

Rev. Mr. GEORGE—Yes, there is no other service.

Rev. Mr. McEWEN—I want to supplement this brother's statement about the Ottawa valley. I happen to know every foot of that valley, both in its length and breadth. I was one of the parties who had to do with the organizing of the Ottawa Valley Association, fourteen years ago, and I was sorry to find when I visited that country this summer that that Association had lapsed—I think that is a better word than "fallen from grace." It had lapsed for two years, and they were not sure whether or not there was any breath remaining in it. However, I have this to report in connection with the people of the valley, that the counties around the city feel that the city did not give them the countenance and co-operation that the subject deserved, and furthermore that they have come to a decision, at least in the Counties of Lanark and Renfrew, in their separate capacity, to organize as counties, instead of as the Ottawa Valley Association, and are prepared to identify themselves with the Provincial Sunday-school Association directly and wholly. If our brother will just stir up the Ottawa people—and they can be stirred up though they may need a good deal of stirring—the result will be productive of much good to the cause down there. As Secretary of this Association I would just like to have two weeks at them, and if you can make arrangements for me to go down I will go. I have been working around the city—I do not want to go into the city first, because I know Ottawa too well for that—but I think if we could get the fire pretty well lighted all around, it would alarm them. The County of Lanark is alive to the work and will move this winter. The County of Dundas is also alive and will move. So that the fire is working in that direction, and you had better look out. Perhaps I ought to report also on behalf of the County of Brant. I had a letter from the Secretary of that county, and I may state that Brant is still alive. They held their annual Convention there last May, and arrangements have been made for Institute work all over the County of Brant,

beginning with the City of Brantford. That county is doing good work, and has still some good men and true. I was authorized to make that statement on behalf of the County of Brant.

The PRESIDENT—Anything from Kingston? Dundas?

Rev. M. H. FISHBURN, Morrisburg—Mr. President, it affords me much pleasure to report for the old County of Dundas—I mean old, so far as the settlement of the country is concerned, not in Sunday-school work, for it is only in its infancy in that respect. For some six years we have been organized, and every year we have had our Annual County Convention and at least one or more township Conventions. I am glad to report that the work is looking up, and as we have heard Mr. McEwen say, he has been in Dundas, and when he goes into a district I think it will take two or three generations to entirely destroy the effects of his visit.

Rev. Mr. McEWEN—Don't make it too strong.

Rev. Mr. FISHBURN—I have a little delicacy in speaking of this matter because Mr. McEwen is here, but we had the pleasure of his presence at our last Annual Convention, which met on the 19th and 20th of September, and all who were present agree with me in saying that it was the best Convention we ever had. I think it is not too much to say that the success of that Convention was largely due to Mr. McEwen's presence. He also spent some eight or ten days in the county, holding Institutes, which were attended with good results. This work is something entirely new to the people there, but it has taken a good hold on the minds of our Sunday-school workers, and the enthusiasm which has been stirred up there will not die. I expect the worthy Secretary will be able to visit us again and spend a week or so more in the county. We need his presence occasionally, that we may get more inspiration in our work. I have to report from fifty-six schools in the county, representing 3,812 pupils. Compare that with the number of children between the ages of five and twenty-one in the county and you will see how we stand. There are 5,550 children between five and twenty-one attending our public schools, and in the Sunday-schools there are 3,812 names enrolled. I think that this is not a bad showing, and yet when I look at it, it does not satisfy me. There are too many children whose names do not appear on the Sunday-school rolls to give full satisfaction in the matter. The highest average attendance is 120, and the lowest average is fifteen. The smallest number on any school roll is thirty-two, with four teachers. There are nine schools in the county which number over 100 pupils and teachers together. Whether this will compare favorably with other counties or not I do not know; but this I do say, that we are behind in Sunday-school work there, and the reason is that we have not had the advantages of the Provincial Convention as the western counties have had, nor the advantages of such help as we have been getting in Dundas during the last month. Such help as our worthy Secretary affords is just what is

wanted to bring Sunday-school workers to a proper estimate of their work, and to get them to have a proper idea of how they should appear before their classes. There are many who are willing to teach, but they are actually ignorant of the way, and we all know how beneficial Institute exercises are in remedying this state of things. As an evidence that we are working up I may tell you that four years ago we only contributed \$5 to the Central Association, and this year our Association gave \$25, and the collections will probably make the amount about \$40. I consider this is pretty good, coming from a county which is, comparatively speaking, in its infancy.

The PRESIDENT—That point—a comparison between the attendance upon the Sunday-school and that of the public schools—is one that brings out very clearly what this Association is aiming at. Instead of the attendance at the Sunday-school being below the attendance at the public schools it should be above, for the simple reason that the attendance at the latter is limited, while that of the Sunday-school is not. The aim of our Association should be, as the aim of the banner counties in the United States has been—though I am not sure that it has been realized in any of them yet—to have such perfect organization that the attendance at the Sunday-school shall largely exceed that at the day schools.

Rev. Mr. McRAE—I presume lady delegates will have a right to report. I think perhaps there are some ladies present who represent counties, and although we are in a Presbyterian Church I do not think you will object to ladies speaking. I assure you I do not.

Mr. MCGILLICUDDY—I would like to supplement what I said about our schools in Huron, by stating that the ladies form about 75 per cent. of our Christian workers. I think if the ladies do so much work we should give them a chance to do some talking too.

The PRESIDENT—We would be very glad to hear from any lady who has anything to report.

The Convention then sang Hymn No. 25,

“Revive us again.”

Rev. Mr. McEWEN—I have received a post-card from the Rev. S. Card, stating that he will be unable to be present here. He had charge of an important Sunday-school Parliament at the St. Lawrence encampment last month, and we expected to have had an interesting account from him of those exercises. I would suggest that Rev. Mr. VanWyck, who was present, will give us some account of that gathering.

Rev. Mr. VANWYCK—Mr. President, I feel that your Secretary, who was there longer than I was, can give you a much better report of the proceedings than I can. However, I may say that that meeting was under the direction of the Methodist Episcopal Church. The work, of course, was done by the best talent we could secure, for

imparting, instructing, and stirring up the enthusiasm necessary in Sunday school work. We organized with a view of assisting in educating the public mind so far as we could respecting the necessities of this work. The Association was convened for this purpose and it feels encouraged in the work that it has been able to do. We did undertake to carry on Normal class work, but I must say it is in a rather imperfect state of organization yet. There is a little of that work being done, but it has not succeeded in that respect in meeting the expectations that we entertained for it in the past. However, the work is encouraging, and those who have it specially in hand purpose to carry it forward. We met in August this year, and devoted one week specially to this work. While I am here, and coming from the City of Hamilton, and being within the County of Wentworth, it may not be amiss for me just to state what little I know in connection with Sunday-school work in that county. I am quite sure that there is no county organization. I have lived in the county for one year and I have not been able to learn of any such, and if there had been I would have found it out. I think the work done there is as good as is generally done where there is no special organization. The different denominations in the city, I think, are looking after their school work very generally with a great deal of care and enthusiasm: and, I think, there is a general movement to build up Sunday-school work in the City of Hamilton. I can only speak for my own school, and there are circumstances which prevent me from being present oftener than every other alternate Sabbath: but if the other Churches are not doing more than mine we are not in any sense doing the work in the Sunday-school department that ought to be done. The reasons for this will perhaps develop more fully during this Convention than I can state now, but I have felt the want of some such organization as the county Association. The last county in which I lived before I came to Wentworth was Middlesex. The Association there was allowed to die, and I think at one time that county was very thoroughly organized and held very interesting Conventions. But in some way or other when there is a city in the centre of a county it seems that a feeling of strife gets up between Sunday-school workers in the metropolis and those in the surrounding country, and instead of the city with its superior talent being an advantage, it is just the other way. It was said that in the City of London they were selfish. I am not speaking personally, but I think perhaps in our organization we should have that thought in view; that the workers or the prominent persons in the Conventions should not always be from one locality, but should be scattered pretty well through the county. Of course they will say, get the best talent you can, and that is true, and possibly we will get more talent by confining ourselves to the centres than by drawing from all over the county, but care must be taken to avoid raising such a feeling as I have described, and which I believe caused the Middlesex Association to lapse. I do not think I have

anything more to report. I wish I had a better story to tell than this about Sunday-school work in the county of Wentworth.

Rev. Mr. McEWEN—I wish to supplement what our brother has said about Middlesex. I want to indicate that that county has not fallen from grace. I have received a programme, that would be a credit to any county, of a Convention that is to be held in the town of Strathroy on the 20th of October. I make this statement in connection with Middlesex to show that the work the brother referred to is still alive. It just wants some good earnest man to re-ignite the fire there, and to start it from the bottom, and I think there will be a big blaze.

Rev. Mr. GEORGE—There are some ladies here from Perth, and they wish me to state that their Association is active, and that they intend to keep it alive in their county. While I am making this statement I may say on behalf of the ladies in the city of Ottawa, that while they do not talk much they do a great deal of work. It has been impressed upon me that ladies talk a great deal, but I want to brand that as a libel from this time out.

Mr. JOHNSON—There is a brother here representing the Society of Disciples; Elder Sherman is his name.

The PRESIDENT—We would be very glad to hear from Elder Sherman.

Elder SHERMAN—I have no report to make in connection with Sunday-school work that would be in the regular line of the work of this Association. We simply want it understood that we are in favor of Sunday-school work, and of organized work at that; and that we want the benefit of anything that is good in a Convention of this kind. We have, perhaps, sixty Sunday-schools in connection with our Church, with an aggregate membership in those schools of 3,000 scholars. I have worked in Associations of this character in the States, and I know that there is great benefit to be derived from Conventions of this kind. What I want to say just at this point is, that your worthy Secretary's suggestion that Convention work be laid down for the time being and Institute work taken up in its place, is a question that ought to be considered by this meeting, if this can be made profitable. General Convention work, as a rule, is not of much avail in the Sunday-school, but work of the Institute character can be brought right down into the Sunday-school class, because the benefit of Institute work can be realized by all the teachers, and it goes out to the pupils in the class. While I am speaking I desire to say that I am present here not as an educator, but as a pupil, to learn. I am here for the purpose of being stuffed—if you will allow me to use that expression—with Sunday-school ideas, that I may carry these good ideas out to the people among whom I travel; and I believe that anything that can be done or said in this Sunday-school Convention that will advance the work among our people, or any other people, will be of great benefit. I am a Sunday-school man myself. Before

I came down to preach I used to stand up in the exalted position of a Sunday-school Superintendent. I was a success then. Since that time I have doubted my ability to fill the position to which they have brought me down. I think this is the grandest work in the world, and that the Sunday-school army furnishes the grandest field in which to sow ideas of true morality, and that when we assemble in a Convention of this character, to devise ways and means by which we can impart the truths of God's Word to the children, we should understand that we are convened for the purpose of furthering the grandest work of the Church. This is where impressions are given that last forever. I feel confident that this Convention will be a grand success.

Hymn No. 56,

"The Great Physician now is near,"

was sung, and the session closed with the benediction by Rev. Mr. McEwen.

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EVENING SESSION.

The Convention re-assembled at 7.30 p.m.

The hymn—

"I need Thee every hour,"

was sung, and the Rev. J. VANWYCK offered prayer.

Professor C. C. CASE, of Akron, Ohio, led the Convention in a praise service.

The retiring PRESIDENT, in opening the proceedings as set out on the programme, said—Ladies and Gentlemen, I have much pleasure in introducing to you the President elect of this Association. The honor, and it is an honor, will I am sure be highly appreciated by its recipient, Mr. D. C. McHenry, M.A., of Cobourg.

The President-elect advanced to the platform amid applause.

The retiring PRESIDENT, addressing him, said: I am glad to relieve myself of the responsibility of occupying the presidential position, and I am glad the choice has fallen upon yourself, one so well known in this work. While it is a post of responsibility and anxiety which will prove burdensome to your heart and soul, there is connected with it an inspiration which will make you strong in the work of the Lord.

THE PRESIDENT'S ADDRESS.

The PRESIDENT then addressed the Convention as follows:—Christian Friends,—I would not truthfully express my feelings this evening, on accepting the position to which you have elected me, if I

did not say that I most highly appreciate the very great honor you have thus conferred on me.

Two years ago, in Toronto, I heard the Hon. Mr. Blake say, when called to preside over that memorable Sunday-school Convention, that he regarded it as the highest honor he had ever enjoyed, or expected to receive at the hands of man. If one so eminent as the ex-Vice-Chancellor could say *that*, surely I may be pardoned if I say that I esteem *this* honor very highly indeed—an honor comparable only to the importance of the work which has brought us together.

And yet with this feeling comes that other one—the accompanying sense of responsibility. I am greatly encouraged, however, when I bear in mind that I have not been called upon to keep in order—hold in check—elements of discord and antagonism. We come together as a *brotherhood*, united, before our meeting, in a common loving work; and judging from former Conventions, likely to be more strongly united ere we separate. While I shall receive valuable aid from the officers of the Association, I especially desire the kindly forbearance and prayerful assistance of you all, as we together try to bring our Convention to a successful issue.

If you had come for a special purpose, it might be necessary for some one—the President, I suppose,—to explain the object of this Convention. But you all know why you left your homes for Cobourg. The advantages of these Conventions are now recognized and admitted by all who really know what they are.

Possibly there may be some present as delegates for the first time, and who have yet to learn what is to be gained here. But judging from this programme, you will have an opportunity of gaining and taking home with you an amount of practical information which will remove any doubts you may have felt, or any prejudice you may have noticed in your locality. In educational matters generally, every progressive movement has to contend with many prejudices, for the most part the outgrowth of ignorance; and the best way to remove these prejudices is to remove the ignorance by supplying information.

This union meeting is quite in harmony both with the prevalent spirit of the times and the nature of our blessed work. The world of Christian believers will yet be one—not in empty sentiment merely, but one in willing work for a common cause—one *for* Christ in the toil, as we hope to be one *with* Christ in the triumph.

One cannot look at the Sunday-school work of to-day without seeing that *it* is contributing in no small degree, to this result. There is no other common platform on which so many Christian workers are uniting. Why, at Chautauqua alone, to say nothing of many other gatherings, there were this year no fewer than 75,000 persons, representing nearly all denominations of Christians. Then consider the uniting effect of the International Series of Lessons. In Great Britain and the United States alone there are to-day over 8,000,000 of Sunday-school teachers and scholars, a large proportion of whom

every Sunday sit down to study the same lesson. And with this vast number of persons there is but one purpose: they are united on that. Could we bring them altogether into one assembly, as we are one to-night in this beautiful church, these 8,000,000 could and would rise together and sing heartily and lovingly—

“Blest be the tie that binds
Our hearts in Christian love.”

To me this is an inspiring thought, and one that should fill every heart with hope for the future.

Some one has said—Ralph Wells, I think,—that the most effective eloquence consists in turning one's heart inside out—speaking from the heart to the heart—giving one's own actual heart-felt experience. And in a council of Sunday-school workers this is especially appropriate—just what we want, in order that there may be practical results such as delegates can carry home and put in practice.

As stated in the introduction of our programme, while a large attendance and enthusiasm are desirable, what we particularly desire is that our convention be one of *practical utility to every delegate*. “What have I learned that I can turn to good account?” is the test question on our returning to our schools, and it will be poor satisfaction to ourselves or those who sent us, to know merely that we had a good time, fine addresses, great enthusiasm, unless we can also show practical results.

Here, for instance, is a delegate whose school is represented for the first time. His people have been working in the dark as to school organization and management; and having heard that they are many years behind the times, they have sent a delegate this year. Shall this brother go home with enlarged and corrected views? The nature of our proceedings must determine that.

Here is another delegate whose school is in a dark, damp basement, and the worst feature of the case is, that his church is willing to leave it there, while parents are comfortably seated in the body of the church above. Shall *he* receive the help he needs—a desire for something better, and the means of convincing his people of the injustice they are doing their children?

A third delegate belongs to a congregation where the idea prevails that the Sunday-school is not for the children of church members, but for those children that would otherwise receive no religious instruction. Shall *this* brother, and through him his people, be set right on this question?

Then we have delegates from schools which receive no financial aid, no direct and systematic support from the Church, and they would soon die out if they did not earn their own support. Shall our Convention be of any assistance to such benighted localities?

Delegates we have, no doubt, whose one object in coming is to learn how to prepare a lesson, and how to teach it; what good order

is, and how to maintain it; what good music is, and how to teach it; what good books are, and how to procure them; and so on with the manifold wants of Sabbath-school workers.

Our programme is arranged, I see, so as to give to every delegate grand, ennobling ideas as to Sunday-school work; enthusiasm to rouse our dormant energies, and practical ideas as to the details of our work. Now, what more can we need that our Convention may prove a grand success? I would suggest—1st, regular attendance and studious attention from every delegate; 2nd, hearty co-operation in all practical work; 3rd, faithful attendance at all our devotional exercises, and fervent prayer for the aid of the Holy Spirit, without which all else will be fruitless and vain.

If we are all thus faithful, I believe that when Brother Andrews, on Thursday night, sums up the lessons of the Convention, he will have reason to say, and we shall have reason to feel, that it has been one of the best Conventions we ever held.

ADDRESS OF WELCOME.

Mr. JOSEPH HENDERSON, of Cobourg, delivered the address of welcome to the delegates. He said: Mr. President, Ladies and Gentlemen, Delegates to this Convention,—I would have wished that to some one else had been assigned the duty of welcoming you here; but I hope you will be pleased to think that what I lack in expressing our desire to convey a welcome will be made up by the welcome given you by the people, who have taken you into their hearts and wish to make you feel at home in Cobourg. I am specially pleased to speak thus not as the representative of any Church or congregation or denomination, but on behalf of all those who profess evangelical faith; who hold by one Lord, one faith, and one baptism; and to bid you in the name of all those who reside here and in this vicinity a most hearty and cordial welcome, as you have come here to engage in a work which you and we have so much at heart. And especially may I add a word of welcome on behalf of the congregation in whose church you are met. I can only say to you, speaking as one of the congregation, that we are exceedingly thankful to have our church put to the use of a Sunday-school Convention for the discussion of the topics placed on the programme; and we trust we especially may receive through your Convention a very great measure of blessing. I know, especially in connection with Sabbath-school work, you have come to a place that needs you very much. The President made reference to those teachers who were laboring in schools placed in "regions below." We unfortunately are in the darkness and dampness still. We have to congratulate our friends that they have got out of the region of darkness into the light; and we hope, as a result of this Convention, that we will be able to dispense with downstairs school-rooms, and be able to bring the schools into the light of day. I would like to say a few words on

behalf of the three classes which I think especially should join in the welcome to you. In the first place, on behalf of those who are Sabbath-school teachers. If any one should welcome you, they should; and I think I may speak on behalf of the teachers of Cobourg in saying how much we are pleased to have you here. We can only take the words which Cornelius used to Peter: "Now, therefore, thou hast well done that thou art come; now, therefore, are we all here present before God, to hear all things that are commanded thee of God." And we trust and earnestly pray that the result of your coming may, through your sympathy and help, result in blessing and inspiration which will fit us to go forward with the work, to take up what we sometimes felt to be burthensome; and by your sympathy, prayers, and instruction we may be able to do our work better than in the past, and have the blessedness which comes from doing our work easily and thoroughly. Sabbath-school teachers certainly feel you are no strangers to them, because you are engaged in the same work, serving under the same King, children of the same King, working in the same work on which His heart was set when on earth; so that we can say, "Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." And if I may extend a welcome to you, delegates, on behalf of Sabbath-school teachers, so may I extend a welcome on behalf of the parents of the children. Those who take an interest in our little ones have an inmost corner in our hearts; and so you who are engaged in the work of caring for the little ones, and who have come here to teach the Sabbath-school teachers how they may help the little ones to a knowledge of the truth concerning Christ, are gladly welcomed by us, and we hope every parent may receive blessing and help through your coming here. We welcome you also as citizens. We have been somewhat famous for giving a great deal of attention to those whom we thought would further the material interests of our town. We have forgotten what side of politics we were on, so long as we thought the person could do anything to further our advancement. If we have been able to thus lay aside our politics because we thought we were going to reap some material advantage, how much more should we lay aside every thought and feeling except this, that you have come here to work for Christ, and we are to be in a measure the recipients of your bounty? The work in which you are engaged is one which is not to last for a few years, but one which will last for ever—a work which will be blessed after we and those who may follow us have passed away. So that in welcoming you here, we feel we are helping to build up our town in a direction in which it needs much strengthening and building. Dear friends, I would I could make you feel how glad we are that you were able to come to the conclusion that Cobourg was the best place for you to meet together this year. I just want to say one word in conclusion, and many of those present will bear out what I say. Our thoughts have been running on an

event which has taken place in our midst, and which those especially who have assembled together in this little Sabbath-school feel very much. We have to-day sustained a very great loss by the removal from us of the oldest teacher in our school, one who for over thirty years has been carrying on the work, who was always at his post, and showed his love for those who came to the school by loving words and faithful ministrations. He will be sadly missed; but as I thought of him I could not do so with a feeling of sadness and gloom. It is not to bring a shadow of sorrow here that I refer to our loss, but rather to enable you to feel that with him you will receive a welcome, not from human lips, but from the Master whom you have served and loved so long. If my welcome should touch your hearts and show you how we esteem you, may we not all look forward to the time when we shall receive a glad welcome from our Father in heaven. It is not by doing great things for Him; but He says, especially to those who are teachers, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." With the prospect of that welcome awaiting us, let us take up the work lying before us, and let us so seek to labor that we may enter into His rest and enjoy the blessedness of being His. "Well done: enter thou into the joy of thy Lord."

Mr. WM. JOHNSON, of Belleville, acknowledged the address of welcome. He said: Mr. President, Ladies and Gentlemen, boys and girls,—You don't often hear speakers address boys and girls, and I should be sorry that they should think they were not being addressed. Of all people welcomed at a Sunday-school Convention the boys and girls are especially so. I am glad to see you, sir, here as President. I am glad for your own sake, for I have had the pleasure of knowing you for eighteen or nineteen years. I know something of the work done by you in connection with the Sabbath-school; and I am glad that this Association when it wants to honor men does not go to those who take no part, but bestows its highest honors on those who are known as men earnest in the work. It is a good feature of this Association, that nearly all the men who have occupied the presidential chair have been those taken from the ranks of the Sabbath-school workers, and if you read the list of vice-presidents, which is composed of ex-presidents, you will find that nearly all have devoted their lives to the work which brings us together this evening, and who are known in the localities in which they live as leading Sabbath-school workers. I am therefore glad indeed, sir, that the high honor has been placed upon you, and I am satisfied the common sense, wisdom and zeal which have characterized you through life will characterize you during the year of your presidency, and that at the close of the year we shall realize not only that the Association has honored itself, but that you as President have been a blessing to it. It is not

so much what we say, as how we say it. So to-night, in replying to the welcome which you have so warmly given us, it is not so much what I shall say, as how I shall say it. If I can say it in words of appropriateness and kindness, I shall convey the feelings of the delegates and of every member of the Sunday-school Association spread over this wide Dominion. I wish especially to thank the people of Cobourg for having opened their homes to the members of the Association. A considerable risk is involved in opening homes to 150 or 200 delegates who are strangers; but we little know what a blessing may follow. When the Association visited Belleville, we felt that the delegates in coming into our homes might speak some words which might lead some young men or women to devote themselves to Christ's cause and especially to Sabbath-school work. This has been the history of other Conventions. I remember that after such have been held, men, women, boys and girls have risen in meeting and told us that when such a person was speaking they decided to give their heart to the Lord. I pray that upon us may come such a blessing, that there may be in the homes of the people of Cobourg and in the Churches an outpouring of the Holy Spirit by which boys and girls, men and women may be brought to God. What has this Association done in the past? I remember that seventeen years ago I had the privilege of attending the first Provincial Sabbath-school Convention. I had been converted some months before, and shortly after my conversion I had been given a Sabbath-school to superintend. With very crude ideas, but with an earnest heart, I attended that Convention. I never can tell the benefit which it has been to me personally, for whatever I know, and whatever success I may have had, I owe almost entirely to the influence of these Conventions in inspiring me to renewed effort and furnishing me with information respecting the work which has been the choicest blessing that life has afforded me. People say the days of Conventions are over. I have heard a good many people say that, and I was astonished to hear the General Secretary say that he did not know whether Conventions should continue or not. The political parties in the country do not believe the days for Conventions are over. Not long ago the *Mail* could scarcely find words adequate to describe a Conservative Convention in Toronto, and to ridicule a Reform Convention. When the political parties want to carry an election, they gather in convention and pass resolutions indicating the line on which they will conduct the battle. The days for Conventions are not over, but the days for meeting together simply for speech-making are over. This is too practical an age for merely having a good time. The delegates coming to these Conventions must realize that they have learned something, that they know better how to conduct a school and carry on the work to which God has called us, just as much as Dr. Nelles has been called to do the good work he has done for the Church in the world. We have the best proof that we have

been called of God to this work, and this we realize in our Conventions. Instead of having the Sunday-schools held in the basements, down among the coal and wood, they are being brought up to the light, and the question to-day is just as much how can we make the Sunday-school comfortable as how can we make the church congregation comfortable. Very largely this is being brought about by the Sunday-school Association of Canada. There is an ideality to which we have not yet attained. We shall not rest satisfied until every church in the Dominion possesses a Sunday-school which is just as comfortable and well ventilated as the church itself. That day is going to come by the instrumentality of such Conventions as this, and delegates inspired by zeal and determination can awaken the community in which they live to the necessity of having the Sunday-school just as commodious a place as is this church. Another advance made has been in teaching. There is teaching and teaching nowadays from the pulpit—you never hear it in the Sabbath-school room; you sometimes hear efforts made to bring everything supernatural in God's word down to the natural. If it is the story of Jonah, instead of accepting it just as it is, preachers will try and give natural laws as an explanation, and say it was not a whale. Two boys have a fly and are dissecting it. One of them says, "I know how the fly was made. The body was first made, the legs were stuck on, then the wings; they then put in the buz and the fly was made." That illustrates one kind of teaching. The other boy said, "That was not the way; but God said, 'Let there be flies,' and there were flies." That illustrates the other method of teaching. The one accepts God's works, the other rejects them. It was an old Scotchwoman who, when asked whether she believed the story of Jonah and the whale, said, "Yes; but if the Bible said Jonah swallowed the whale I would believe it." A word as to the future. I want to say to any discouraged teacher or worker that when I am discouraged I think of a scene I once witnessed. It was the return of the regiments from the Crimean war. What a reception that was! Every street was filled, every window was crowded; across each street there were banners, and as each regiment marched proudly past they were greeted with such cheers as only Britons can give. Everything that the people could do was done to show the love and esteem for those who had fought the country's battles. It was a proud day for the men. It was still a prouder day when at a review of the regiments, veterans were called out before their Sovereign, who pinned on their breasts a medal and in some cases the Victoria Cross. And so I have often thought when discouraged with difficulties, of that coming day when, though we are so unworthy of it, many of you who are laboring in this part of the Lord's vineyard will receive the welcome, "Well done, good and faithful servant," and when there will be placed upon your brow the laurel wreath of immortal victory. I trust that, by God's grace, we shall go home from this Convention resolved to work as we have

never worked before, and that the result of the Convention will be that we shall have a higher ideal and purpose in life, and that this Sabbath-school work will go on as in the past with Christ's smile and blessing, each one resolving that he or she will do his or her work in furthering the cause.

The Hymn—

“Blest be the tie that binds,”

was sung, and a collection taken up in aid of the funds of the Association.

THE SABBATH SCHOOL, AN AUTHORIZED AND FRUITFUL FIELD FOR THE WORKING POWER OF THE CHURCH.

Rev. Principal NELLES, D.D., LL.D., President of Victoria University, delivered an address on “The Sabbath School, an Authorized and Fruitful Field for the Working Power of the Church.” He said—I have sometimes been painfully troubled—I do not know whether I am peculiar in that or not—but there are times and places when I can almost distinctly hear the voices of the dead, and see visions of those who walk in white on the other side of the river. I have felt it in this church on several occasions, because this church has frequently been bereft of good, faithful, influential office-bearers and members of the Church. I had intended to make a reference to an event of that description which has occurred in connection with this congregation to-day; and I was very glad to hear my friend Mr. Henderson make a very touching and appropriate reference to the late Alexander Fraser, Esq., a very prominent life-long, and efficient worker in the Sabbath-school, who up to the time of his illness had conducted his Bible Class in the school here. This morning he was taken to the rest which God has prepared for the faithful. I make no apology, and Mr. Henderson need have made none, for the passing reference, personal though it be, to that good man, and faithful, consistent member of the Church of God—a man esteemed by us all for his gracious and kindly disposition: a man in public life well and favorably known. This church has again lost one of its most valuable members and office-bearers; and on this occasion, at a Sabbath-school Convention in this church, I am sure it will not be inappropriate to give this expression of tribute to the memory of that good man who has been taken from us; and this expression of sympathy, I am very glad, as a member of another section of the Church, to offer to the people of this congregation and to the kind friends who are bereaved. I am pleased to see you, Sir, occupying the position of President of this Association. I am often very much pleased in meeting, as I pass around the country, with distinguished graduates of our University, holding prominent professional and social positions, and sometimes occupying influential

pulpits; and I am glad to see you, Sir, elevated to that position which you have been chosen to fill as President of this Convention. I want to bear this public testimony to your labors in connection with the Sabbath-school of the Methodist Church of this town. Nothing could be better deserved or more appropriate than this compliment which has been paid to you. I have often wondered how you could add to your other anxious and taxing labors as Principal of the large Cobourg Collegiate Institute, the work which you have done as Superintendent of a large Sabbath-school in our own church for many years past. I hope God will spare your life for many years to come, to be useful in the spheres of labor which heretofore you have filled. I am asked to say something to-night on the theme, "The Sabbath-school as an Authorized and Fruitful Field for the Working Power of the Church." Need I say much as to the authority, to an assembly like this? We have ample authority in this good book, both by precept and example, for religious training. If any one feels disposed to affirm that there is nothing mentioned there about the Sabbath-school as a distinct organization, then I can only say there is nothing said there about a good many things we all believe in. There is nothing said there about a Missionary Society, Tract Society, about a Bible Society,—and you might expect to find the last mentioned in the Bible if anywhere. The Bible gives us principles and precepts, and inspiration. It leaves it to the pious, good sense, and to what I will call the Christian ingenuity of the Church in different ages to set on foot whatever instrumentalities may be required for applying and carrying out the great principles of moral and religious truth which are contained in the Holy Scriptures. That is enough on the authority, and I shall say nothing more about it. Next, as to the fruitfulness of the field. An old philosopher says that where you can get the consenting testimonies of the wise, you will not find anything better. Now, I suppose if we were to go about Christendom, and take the testimony of the Protestant Churches as to the value of the Sabbath-school as an institution in existence for a little more than one hundred years, you would get a very hearty, if not a quite unanimous, testimony from all the Churches as to its immeasurable value. That is enough as to the fruitfulness. The fact is, the Sabbath-school is our chief reliance just now for imparting religious instruction in any systematic and thorough manner. We know that religious training is neglected in many homes: it is not well attended to in some that are considered to be fair specimens of the Christian home. Sometimes there is a valid excuse, and sometimes there is not a very valid excuse. Some parents are not very well prepared themselves to teach the children; and it is a simple matter of fact that religious training is largely neglected in many homes throughout Christendom. It is not the fault of the Sabbath-school that home training is neglected as some people argue. I apprehend that if we examine the statistics we would find that religious training in the home circle

was not better attended to before the Sabbath-school was established than it is attended to now. Religious training was neglected before Sabbath-schools were established on this continent, to a large extent. I am not going to exaggerate—my argument does not require it—the case is strong enough without adding coloring. I say here with emphasis, that religious training is largely neglected all over the American continent, in the system of popular education on which we rely for the training of the great mass of the people. All who go to college do not always go to a good college. We all know how this is in yonder American Republic. I am not going to say anything against the Americans; bear in mind I am three-fourths American myself, and if I were not a British subject, I would say the United States is the greatest nation in the world. We have, however, the testimony that there is a serious evil in the want of thorough systematic religious instruction all over the American Republic in its district and public schools. There may be difficulties and explanations: I am not speaking of them, but of the fact, and that is all I am dealing with now, for my point is, that there is a great want somewhere, and that the Sunday-school is almost the only means of supplying that want, and whether the cause may be justifiable or not, it does not concern the line of argument I am following out. Our American friends feel it, and some foreigners remind them of it. It was Herbert Spencer, that great man and very powerful writer, notwithstanding his erroneous views, which we do not accept, and which certainly are not based on evangelical Christianity, who made as his most emphatic utterance during his short stay on this Continent, this: that the great want of the Americans was not wider intellectual training or secular knowledge—that they had enough of that knowledge, the effect of which was seen in prevailing corruption and political intrigue—but that what they needed now is moral principle and character more than anything else. If any one believes you can have in a nation a large and good foundation of moral principle and character apart from religious training, let him read the unbiased testimony of a man who is not in any way biased in favor of any particular ecclesiastical organization, but is an independent, bold thinker, if there ever was one, as well as a charming writer. If any one doubts the serious loss which will come upon a nation from lack of having religious training as the foundation for moral character, let him read an article contributed by Mr. Goldwin Smith to the *Princeton Review*, about eighteen months ago. In our own country in a considerable proportion—it is not easy to ascertain how many—in 75 or 80 per cent. of the schools in the province, we are told by the reports, there is some kind of religious instruction given in the form of reading the scriptures and opening and closing the school exercises with prayer; but in the remainder of them no religious instruction whatever is given, and in those where it is given, it is of the briefest and most meagre kind, and the excuse rendered for that is that owing

to sectarian jealousies and antagonism it is not possible to go further. I will not say whether the cause is a justifiable one or not. I urge the fact that owing to these differences the Sabbath-school becomes doubly important, as being almost the only place where we can get anything like thorough systematic religious training for the youth of the land. I wish to say with emphasis that my sympathies are with those in this country who are urging that more should be done in the public schools than is done for the religious training of the young. If more can be done, I say more should be done, and I trust the time will come when more will be done. I think all we ask can be accomplished without doing violence to the conscientious convictions of any class of the community. If any-one wants to follow up this subject he should read the very able and exhaustive letters recently contributed to one of the Toronto journals by Dr. Laing, who is known to you, and which can be had in pamphlet form from the booksellers of this town and elsewhere. Do not think it strange that I should talk with earnestness and emphasis on this matter of religious training. It is vital. It does not touch the Methodist or Presbyterian Church merely: it is a national matter. The present state of things allows a considerable portion of the youth of the land to grow up without the fear of God in their hearts, so as to lay the foundation of immorality, crime, and ultimately national ruin. We are beginning to make history in this country, and if we follow the old plans we will reach the same old results. Therefore let us believe in the value of the Sunday-school, or rather having proved its value by experience in all the churches—especially the Protestant churches—let us feel that we cannot lay too much stress on its value, or utilise it too largely. I am in favor of Conventions or any kind of gathering that will diffuse information, that will proclaim the supreme importance of religious influences in the work of education, and that will tend to make our entire system of public instruction a moral as well as an intellectual power. I have now advanced all that need be said as to *past* fruitfulness, and you are doubtless prepared to vote yea or nay. But I want to follow up, as being in a line closely connected with the topic assigned me, the question, Can we make the Sabbath-school *more* fruitful? Can we increase the productiveness of the Sabbath-school as a great instrumentality of the Church; can we widen its scope, can we increase its power, can we make it a greater blessing to the Church and the world? Here we are inclined to advert a little to the history of the subject. About one hundred years ago there were no Sabbath-schools. They began in a very small way, just like the rill which you can at first span with your hand, but which on reaching the valley becomes a rushing river. So the institution established by Robert Raikes some one hundred years ago, how it has grown, and what a power it has become! At first it was the idea that it should be a school for neglected children and children of the poor. But how we have

enlarged the idea and function until we have reached the point where the Sabbath-school is viewed as an instrumentality of the Church, and is taken to be, and rightly so too, a school for the training of all the children of the congregation. That is the present understanding of it, and it is a great improvement on the original idea. That is the understanding and application on this continent; in some countries of Europe they have not got so far; we are more rapid in our progress on the American continent. The question I have in my mind—and I throw it out by way of a suggestion—is whether we should still further enlarge its scope, and still further increase its benefits. The suggestion is whether we should make it a place for the instruction, not merely of the children, but of all the congregation in the Holy Scriptures. Some people do not like ideals: I believe in ideals. You cannot get much progress unless you have a high conception to aim at. God gave us imagination so that we may have ideals, so that we may always have before us a better state of the Church of Christ. I have my ideal of the Sabbath-school, and it is that the Sabbath-school is a school of instruction in the Holy Scriptures for all the young people, and that they should not go away when they reach fifteen or eighteen years, but should stay until they are twenty-one years of age. If once you could reach that point, then we might gather in the parents, and all except the aged and infirm, and those who might be detained at home by necessary circumstances. This experiment is being made in some churches on the other side of the line, among our inventive and progressive American cousins. I said something about their schools. There is a great deal to be said on the other side: many of our best things were first suggested by them. I understand the experiment is being made in New England and elsewhere, and I am told a minister in Toronto has been making the experiment with his congregation for several years, and with a good deal of success. We cannot obtain this result by having an additional service. Two services are enough for any congregation. The encroachment thus made on domestic life is all it should be. You cannot get the bulk of the congregation to attend three services. It must come by some modification in one of the present services. The morning congregations might be divided into sections, one meeting at ten and the other at eleven o'clock. Let the religious and devotional exercises be accompanied by Bible study, a portion of Scripture assigned having been previously prepared—by the pastor, or sometimes by an intelligent layman. We would then have a more intelligent piety, a more consistent and stable form of religious life, and a wider diffusion of religious knowledge among the people. Let us not forget that it is a great thing to grow in grace, but that the same Scripture passage which says "grow in grace" says "grow in knowledge" also. When the Apostle prays for the Philippians, that their love may abound, he says, "I pray that your love may abound yet more and more *in knowledge and in all judgment.*" There is one

marked drawback to the ordinary public service of preaching. Not one word shall escape my lips in any way disparaging to the preaching of the gospel. That we put foremost always; that is God's appointed way of converting the world. No man should undertake to preach the gospel who is not in harmony with the spirit of the gospel. What is the drawback? Great as was the power of the pulpit, it was said in the old times that the Word preached did not profit them, and the same thing prevails now. The great drawback now is—I was going to say a masterly inactivity, but that would not express it—I would rather say an immovable passiveness on the part of the hearer. As matters now go, with, of course, many beautiful exceptions, the preacher has simply to do the preaching. And to hear some people criticize sermons, one would think they could do the work better. Let them try; they will find it difficult; every day I think it is more difficult to preach. The preacher does the preaching and praying. A man's prayers are not very sincere when they fail to make a change in his life. When a man goes to church Sabbath after Sabbath for years, and yet no change is observable in his life, and he manifests no interest in the soul's salvation, prayers have been, so far as he is concerned, unavailing. The choir does the singing. I wish we could have the old-fashioned general singing which the Presbyterians used to have. But we must have some music, and so we have the choir. The choir does the work; sometimes one performs a solo. So the preaching and praying and Scripture reading are often gone through in a hurried, perfunctory way, and the old-fashioned expositions are no longer given. This describes a state of things which too often prevails. As the door on its hinges, so we come and go, and there is no vital activity on the part of those who hear, and no satisfactory increase of religious knowledge, particularly in deepening, widening, and perfecting the life and character. This comes from the people not responding in any way. They have no part to take in the matter, and therefore it does not get hold of them as it otherwise would do. The scheme I have outlined turns one of the services into something approaching the character of a Sabbath-school, in which the people will be expected to study, respond, and take part, with the understanding and the heart. And this would, to some extent, remove the disadvantage and drawback which is felt in all the churches more or less, and is one of the evils against which we have to contend. I throw this out merely as a suggestion: I do not know whether anything can be accomplished in this way or not. The Rev. Mr. Parsons is here, and will be called upon to explain the method he follows in his own church, for I understand he is making the experiment, and you can get from him the benefits of the explanation which he is in a position to give you. I here anticipate an objection which some will raise, viz: that in a short time we will exhaust the Book and get so familiar with it that this service will become wearisome and common-place. There are two classes of

people who never feel that they have exhausted the Scriptures. The first class consists of devout, pious people, the simple-minded, holy souls: you find them in the cottages—the kind of people described in Burns' "Cottar's Saturday Night." They never tire of the Scriptures: they never feel they have exhausted the Scriptures: the themes are always new, as are the precepts, doctrines and grand old prophecies that speak of the golden age, not in the past but in the future—the good time that is coming, when the whole world shall be filled with the glory of the Lord. They never tire of the promises, prophecies, and intimations of the better land, where God shall wipe away all tears from their eyes, and when there shall be no more death, nor sorrow, nor pain, the former things having passed away. Again and again, through the days of the years of their pilgrimage these persons with their earnest longing, ponder the grand old passages of Scripture, and they never talk to you about the Book becoming common-place and tiresome. There is another class—the Christian scholars. They never feel they have exhausted the Book, they are always finding something new. Go and enquire of the scholar, the layman, or the minister, and ask him if he feels he has exhausted the Book, and if it has become an old story to him. Why, we are just now, and have been during the past few years, in the very midst of such a revival of interest in the study of the Scriptures as the Church never saw before. There never was a time in the history of the Church when the Scriptures were studied so closely and intently, and with such good advantage to the intellect, the conscience, and the heart, as in the day in which we live. We are in a new era in regard to Bible criticism and exegesis, and every variety of Bible research. These very men who have assailed the faith of the gospel and the authenticity and inspiration of the Book have, in the good providence of God, been overruled in their labors, to some extent, for good, so as to compel the Church to put forth new exertions and revive the interest in the good old volume, and place it in a still more prominent position with all the fresh light which modern learning has thrown upon it. So we have all the old principles again up for discussion. Every one of the grand old doctrines is made to pass under criticism and a strong assault is made on the citadel of faith. And so you have men asking about the authorship, origin, and inspiration, integrity and authenticity of the Bible as they never enquired before. We have got a little beyond the old methods, and must take the Book as a whole. We cannot draw lessons from Job, or Hebrews, or Romans, by taking an isolated or detached text and building up a high mountain of systematic theology on such a narrow basis. We have come to understand that we must take the Bible in its widest scope, and compare book with book, and trace the working of the providence of God through all the ages. One of the wonderful facts about Christianity is its recuperative power. Sometimes the Church will become unfaithful, its doctrines will become erroneous, its piety will decline, but there

will afterwards return the times of refreshing and the baptism of the Holy Ghost, and Christianity will renew its youth as it did at the time of the Reformation and of the Wesleyan revival, giving to the world—

“A resurrection from the dead,
A springtime of immortal green.”

That is the character of the gospel and the grand old Book. Astronomers came, at the time of Copernicus and Galileo, with their wonderful discoveries, and then it was found necessary to make a new investigation of the Scriptures in the light of those astronomical discoveries. Then geology came, and again there was a necessity laid on the Church to re-investigate the volume in the light of the discoveries of geology. And again came along those strange fellows who are turning the world upside down—the evolutionists—who are not only evolutionary, but, above all things, revolutionary. They have made discoveries, or what are alleged to be discoveries: they have thrown out conjectures and built up hypotheses, and so we have now to consider the bearing of these new speculations of Darwin & Co. upon the sacred volume, or at all events upon the interpretation of the sacred volume. I do not hesitate to say with the learned Dr. Hodge, or our own Dr. Pope—and it is a good thing to have a Pope of our own—that there have been times when the Church had to learn something from speculations which at first did not seem to run in harmony with the true interpretation of the Book. As Dr. Hodge says, science has sometimes improved our theology. And Dr. Diman tells us that evolutionary theories properly explained and studied—not every form of them but some types—may eventually tend even to strengthen the foundation of our faith, and give us new evidence of the truth of the gospel. There is always, with the progress of general learning, a corresponding progress in Biblical research and learning, for it is not intended that we shall stand still. Another objection is, that we would thereby start difficulties and perplex our people, whereas if we taught them in a systematic and regular way, we would not raise problems and perplexities which our people would rather not have, as tending to unsettle their faith in the gospel and the Bible. But we have now no choice. There is such a thing as the press: and whatever preachers may do in the pulpit they do not control everything outside of the pulpit. The preacher cannot be contradicted in the pulpit, but there is a place where he can be contradicted and criticized, and where he is being contradicted and criticized all over Christendom to-day, and that is through the press. Secular papers, the so-called religious papers, or papers devoted to the discussion of religious subjects, and magazines, and reviews, and those popular publications which are becoming so numerous and cheap, and which are sent broadcast over the land—all these contain every kind of imaginable doctrine, and if you go into a house you

will find that whatever you may say on Sunday, somebody else is always preaching the other six days of the week, and that not always in harmony with the pulpit. So you have no remedy except to go on, investigate, explain and illustrate the Scriptures according to the better light and training you have, and in harmony with the great essential principles of the gospel. We cannot throw people into prison now as we could a few years ago, or thrust their feet into the stocks. It was a bad thing that such was ever done. If a man writes a book that is in opposition to the faith, you cannot put it in the *Index Expurgatorius* and burn it: you cannot prohibit it from ingress and egress all over the world. There is no tariff which can keep out books on religious discussion. You cannot serve them as the ecclesiastics served the great work of Copernicus on the "Revolution of the Heavenly Bodies." A traveller going to Italy had his trunk searched, and this work was found there. The traveller explained that it was an astronomical work. The officer said, "No matter, our instructions are to prohibit writings of a revolutionary tendency." We cannot do that. There is no remedy except to guide our people in a thorough and exhaustive study of the Scriptures. We Protestants are to blame if any blame has to be attached to any quarter. We opened the flood-gates of enquiry and unchained the Bible. Luther found the Bible under lock and key. It was not merely physically chained up, but kept from the people in the other sense as well, and he unchained it and translated it into his vernacular speech, and sent it broadcast over the land, and revived our religious faith. Up to this time it seemed as if the human intellect was in a kind of prison-house. There were scattered about men who were allowed within certain limits to write and speak, but as regards the great mass of the people the intellect seemed to be like an engaged eagle beating his bleeding pinions against the iron bars of his prison-house, when that great, stalwart German monk—the more I read about him and think about him the more I revere and honor the grand old man—unchained the Bible, and in doing that he threw open the doors of the prison-house. Luther's strong arm flung open the prison-doors and let the bird of enquiry free. You will never bring the bird back into the cage again by any kind of charming, charm you never so wisely. We do not care. We have a Book which can bear investigation. If anybody has a religion of shams, mummeries, tricks, and darkness, that shrinks away from the light of heaven, let *him* be afraid, but we are not afraid. We have a religion in regard to which we can give an answer to every man that asketh of us a reason for the hope that is in us. We have a religion that will bear the scorching fires of the fiercest criticism. Throw the grand old Book into the furnace and heat it seven times hotter than it was wont to be heated, and, like pure gold, it will come out undimmed in beauty and splendor, having lost nothing but the dross of our false interpretations, from which may God deliver us all sooner or later. The times in which we live make

me think of a deep, broad, rushing river of intellectual and spiritual activity and life, and we are borne upon the stream, and we make part of the stream, as it were, and we cannot and do not wish to retard its progress. Along that broad and rushing river, like the mighty St. Lawrence or the Nile, there are currents and counter-currents, and there is more or less danger of shipwreck to the unskilful and unwary navigator; but give me, a thousand times over, the broad rushing river of intellectual, spiritual, and social life, with all its currents, eddies, and ripples, in preference to the dead sea of intellectual and spiritual stagnation, such as has prevailed in some ages, and still prevails in some lands; like that Syrian Dead Sea, in which it is said no fish can live, over the surface of which even the birds are afraid to fly, and on whose shores grow only the apples of Sodom. I close with a reference to the other kind of working power mentioned in the text assigned to me—the working power of the Church. I think, speaking extemporaneously and discursively, I have made it tolerably plain from Scripture that there is an authority for the field, and from the experience of the Church, that there is fruitfulness in the field; and I have thrown out some suggestions and queries as to the mode by which the field can be enlarged and made more productive by taking in the whole mass of the congregation, and by which the working power of the Church can be augmented. We should get more Sabbath-school teachers, and better ones; more evangelical laborers of every kind, and better ones; more spiritual life and power to be associated with the intellectual life and power of the age, more intelligence, devotion and study, and a more stable form of religious life in the Church. And what I wish to say in conclusion is that we should develop, as we have not heretofore done, the working power of the Church. The Church has an immense dormant capacity—a slumbering power, a slumbering power of faith, enquiry, and evangelistic action. Like the coal beds that have lain so long buried and hidden away—great masses of buried life, light, and undeveloped heat and motive power,—but now the coal is being brought to the surface, and we obtain the light to illumine our streets, the heat to warm our houses, and motive power which will drive the machinery of the world. Like that lies, to some extent, still slumbering and dormant, the power of faith, love, and holy activity in the great heart of the Church; and it will be brought to bear, and it must be brought to bear. Is it not possible to do that? Cannot we bring those immense resources into play? I heard some one say the other day that the great wholesale merchants kept a certain margin of reserve capital; that it does not pay to put it all into the business, lest there should come a period of crisis, and when they would collapse and lose hundreds of thousands of dollars. Some of them have occasion just now to bring up their reserves. The Church may have reserve power too, which she is keeping for times of crisis. If so, she might as well understand that the crisis has come. We are living in

an age when there are many signs to intimate to us that the crisis has come; that there is such a battle being waged for the faith, as Christians never saw waged before; that this intellectual life, this diffusion of reading and literary research which engages all classes, is going to put us on our mettle, and compel us to fight for the religion of the cross as never before. It is desirable, therefore, to bring up all our reserve power, and hasten the time when there will be no need for a man to say to his neighbor, "Know thou the Lord?" but when all shall know Him from the least unto the greatest.

The session closed with a hymn, and the benediction by the Rev. Dr. Nelles.

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WEDNESDAY MORNING.

The Convention assembled at 9 o'clock on Wednesday morning, the President in the chair.

The opening Hymn—

"Pass me not, O gentle Saviour,"

was sung, after which prayer was offered by the Rev. E. Barrass. The Convention then engaged in a praise service, led by Prof. Case, after which the Rev. Mr. Burnfield offered prayer.

INSTITUTE EXERCISE.

The PRESIDENT—The day's proceedings will open with an Institute Exercise, led by the Rev. John McEwen, our General Secretary.

Rev. Mr. McEWEN—You will observe by the programme that, a certain portion of the time in each morning is to be devoted to this kind of work. The object the Executive had in view was to give an illustration of the kind of work that they think the teachers and the Sabbath-schools of the land peculiarly need at this stage of our history. And in conducting this short exercise we can stop anywhere, so that when our time expires the President will just indicate it to us and we will take up to-morrow morning where we leave off to-day, thus making it a continuous exercise. Now, in starting this mode of work, we do not require to be switched off from last night's line of work at all. We have to keep on the same track. Let us call to mind one of the questions which was propounded last night, whether or not the Sabbath-school as an enterprise can be made more fruitful than it has been. Now we make this point—and we want to adopt it in its full benefit—we contend and believe that there is but one line of procedure by which the Sabbath-school enterprise can be made more fruitful in

the future than it has been in the past, and that is, by putting the teacher, who is either now in the work or who is to be called to the work, in possession of a larger grasp of the Book than he has ever had before, and bringing it, as was presented last night, out of the textual tendency, the dislocated tendency, into the Book as a whole. Now that is our aim. The next point, and we lay it down as one of the settled and indisputable axioms of Sabbath-school work, is, that the school is effective just in proportion as its teachers are effective. The size of the school does not indicate its value: it simply indicates the amount of material you have to work upon; and the importance of a school depends upon the amount of work the teachers are doing—simply that, nothing more, nothing less. I do not need to make a proviso here as to the importance of personal religion; that is not the point we are discussing now. There are two passages of Scripture in the Epistle to the Colossians, third chapter, where the whole question of the teacher's qualifications on that point will be settled. In the 15th and 16th verses the Apostle is addressing the Church at large—not a particular class or the office bearers merely, but the membership of the Church. Now, observe what he says: "Let the peace of God rule," not in a little corner or for the attainment of some position of advantage, but "Let the peace of God rule in your hearts." That is the first point. The next is: "Let the word of God dwell;" not come in on the Sabbath morning and go out before Sabbath night, but "Let it dwell in your hearts richly;" and then what follows, "in all wisdom; teaching." Now the whole question is there, and I need not amplify it to those that are here. There is the personal experience, the personal qualification, and there is the work—teaching; and the more we get that fact rubbed into our minds and hearts as Sabbath-school workers, the better work we will do, the more we will be honored, and the more we will secure the co-operation of the Holy Spirit in us. I verily believe—and I do not want to make any exaggerated statements—that we would have more power if we had the Word of God more thoroughly, other things being equal, in our minds; and if our instruction was more in the direction of getting it into the mind of the pupil, the Holy Spirit would have more to work upon. Having made this preliminary statement to this exercise, as indicating how we do it, we will begin. The object of this exercise is to show how we can have a larger grasp of the work. As was said last night, we have such a masterly and unmasterly passivity that it takes a good deal to evoke us out of our state. There is one Book, but it is made up of a great many books. The question arises at the outset, how many parts or parcels the Book is made up of? The old mediæval term for the Book was "Bibliotheca"—a chest of books. How many books are there in it?

SEVERAL VOICES—Sixty-six.

Rev. Mr. McEWEN—Now, this Book has certain great divisions. The advantage of this exercise is, that it shows a process; and one of

the reasons why in our classes we are so powerless is, we do not know how to put a process before the boy's mind and see it grow with him and stimulate him. The Book has two great divisions; what are they?

ANSWER—The Old and New Testaments?

Rev. Mr. McEWEN—Well, if there are these two great divisions, how many of these sixty-six parts belong to the Old?

ANSWER—Thirty-nine.

Rev. Mr. McEWEN—How many to the New?

ANSWER—Twenty-seven.

Rev. Mr. McEWEN—Here is a Book of sixty-six parts, and it has a great variety of authors. Now you will be helped, I think, very much by knowing how many had the writing of this Book in hand. How many writers were there?

A VOICE—That is uncertain.

Rev. Mr. McEWEN—Chautauqua says how many?

Prof. CASE—I forget; I think it is forty.

Rev. Mr. McEWEN—But Chautauqua said some years ago thirty-six. However, for our purpose we will take Chautauqua in the past in preference to the present. The writing of the Book covers some time: how many hundred years were employed in the writing of this marvellous, varied, comprehensive, durable, satisfying, and provoking work called the Bible?

SEVERAL DELEGATES—"Twenty-five hundred," "Fifteen hundred," "Say sixteen hundred."

Rev. Mr. McEWEN—Very well, say sixteen hundred. Now, these thirty-six writers, covering a period of sixteen hundred years in their work, and giving us the sixty-six different parts, lived somewhere, didn't they? The question is, what lands are represented by these thirty-six writers? Now there is scope; and there is, to radiate from, the land of Uz of the Book of Job. Some people like to have that the first. There is the peninsula where Moses wrote his part. There is Chaldea, where the early part of the Book of Genesis must, at all events, have been realized, and acted, and lived. There is Syria, Assyria, Palestine, Asia Minor, Europe, and Patmos scattered over the whole. Now, you take a class of the average Sabbath-school teacher that never gets to a Convention, and perhaps doesn't care to go to a Convention; you bring him face to face with his work, and bring to his mind that he is handling a Book so wonderful in its construction, and if the man is worth anything to the Church, if the woman has anything in her that can be awakened to a sense of appreciation of the work, he will say, "I never had any idea that that Book was such a curious Book," and he will put it under his arm with a tighter grasp than he ever did before. And if you get these simple facts into the conviction and judgment of the teacher, it will take a great deal of infidelity to meet that kind of argument. We cannot teach our teachers evidences, but we can gather up these simple facts,

and they are unanswerable; and you may hide it and despise it, but somehow or other it always falls right side up, and it always comes out stronger than ever before. Now for the next subject in this line of illustration. You have said that the writing covered a period of sixteen hundred years, with thirty six writers, and a division into sixty-six parts. Now, the next thing is to get a walk through the book. Most people walk over the book, and walk around the book, and get little chips off the book; but the idea of having a straight walk through it, and of mastering its grand outstanding characters, is something to a teacher in helping him to appreciate his Bible, and therefore to be the better equipped for his work. What period of time is covered by the Book altogether?

A VOICE—We said one thousand six hundred years.

Another VOICE—Five thousand years.

Mr. BEYNON—It covers all time.

Rev. Mr. McEWEN—The ex-President says all time. It covers all time as to its application and scope, but not as to its construction.

Another DELEGATE—Four thousand one hundred years.

Rev. Mr. McEWEN—Well, here is a line (pointing to a map) representing four thousand years. Another feature of the Book that was referred to last night is this, that of all the books that have ever been written, or that will ever be written, there is no book so intensely human, so intensely natural, and so thoroughly historical and biographical as the Bible. And that is what makes it the Book of the future. And I am not sure, but that is one of the reasons why some of us that have got a certain kind of mental training in what we may call a modern intellectual gymnasium cannot get down and out of that mental training to the simple statements in the Book. For myself, I think that is the fact. And so to deal with the average Sunday-school teacher, who has none of this kind of mental training and cannot come up to our position, is very difficult sometimes, and it is as difficult for him to be up to the level of any kind of mental thought and systematic consideration of the book he is to teach. In illustration of that we will begin at once with this period of four thousand years. It begins and ends with two prominent characters—the first Adam and the second Adam. Don't you see that by a systematic application of the Book, by mastering its construction as well as its contents, and by getting these two starting and closing points thoroughly fixed in the mind, you are getting, as the Frenchman says, *oriented*; your consciousness and your mind get possession of two great controlling lines. I want to divide that four thousand years into two; what character divides it?

A DELEGATE—Abraham.

Rev. Mr. McEWEN—Now, in taking Abraham there, let us look at this point. You give Abraham as cutting that period in two, but bear in mind you have only got to the twelfth chapter of Genesis. In other words two thousand years, with their great controlling interests, are

wrapped up in those chapters, showing how God can pack principles, and life, and power into His Book where it is necessary to pack them. You want to divide the first half of this period again by some prominent character; who shall it be?

A VOICE—Enoch.

Rev. Mr. McEWEN—To divide the period from Abraham to Jesus; by what character?

A VOICE—Solomon.

Rev. Mr. McEWEN—Why do you select Solomon? Is Solomon the most worthy character of that period, and the man around whom your heart and mind and affection would gather?

A VOICE—No, but he built the temple.

Rev. Mr. McEWEN—But the temple is not a person at all; we want persons.

A DELEGATE—David.

Rev. Mr. McEWEN—Why David?

ANSWER—Because he was a man after God's own heart.

Rev. Mr. McEWEN—In the lessons we have been studying in our Sunday-school during the past few Sabbaths we have entered into a new epoch—the kingly epoch—in Bible history. The people clamored for a king; God did not bring up the question, but since man brought it up God said, "You can have your own way about it," and Saul was selected. But when afterward Saul fell, God came in and said, "I will give you a king," and He put in David. Don't you see how the thing grew, and don't you think you could teach that better if you had an hour to work it out instead of five minutes? Put down David, and the more you read of his history and reign, and the more you ponder over his beautiful Psalms the richer you will become. We want to divide the thousand years between Abraham and David into two; by what character?

A VOICE—Moses.

Rev. Mr. McEWEN—By what character will we divide the period between David and Jesus into two?

ANSWER—Ezra.

Rev. Mr. McEWEN—Why?

ANSWER—Because he was the most noted person of that time.

Rev. Mr. McEWEN—Well, that is a matter of dispute, and a class of Sunday-school teachers could get up a very warm discussion upon that point. What is the most important fact?

ANSWER—The return of the Jews to Judea.

Rev. Mr. McEWEN—What part did Ezra play at this time?

ANSWER—He assisted in rebuilding the temple.

Rev. Mr. McEWEN—Ezra is the most conspicuous man in the revival of the temple, but who figured prominently in the return of the Jews?

ANSWER—Zerubbabel.

Rev. Mr. McEWEN—By this use of the blackboard I have shown

you how, without any very fine executive or artistic work, it becomes an immense educational power in any kind of a class, for the simple reason that very few men—untrained men—have got the power of thinking clearly without something to lean upon. A little child will lean upon the color of a letter, or the help of the eye, and we have all made sufficiently small progress to feel that we need something of that kind to lean upon, and the blackboard helps the eye, and the ear, and the hand, in retaining truth. It also makes us think, unless we are like the lady I met last September at one of these exercises in a certain town, and I asked her how she liked it. She answered, "I did not like it at all." "What was the matter?" said I. "Why did you not like it?" "Oh," said she, "you seemed so determined to make us think, and I was determined I would not think; I hate thinking." Now I trust there are not many of that class, either ladies or gentlemen, here. I mention that to show how much we need in this work. I am no blackboardist whatever, in the popular sense of the term, but a dot, or a mark, a scrawl, or a scratch, that is said to represent something, helps the mind, and the more of a scrawl there is in it the more it helps. (Laughter.) Well there is an educational principle in that, and a correct one too. Coming back to the point, we want to divide the period between Adam and Abraham into two; by what character?

ANSWER—Enoch.

Rev. Mr. McEWEN—Divide the period between Enoch and Abraham into two; by what character?

ANSWER—Noah.

Rev. Mr. McEWEN—Between Adam and Enoch? By what character generally received?

ANSWER—Jared.

Rev. Mr. McEWEN—Now, there you have in a line Adam, Jared, Enoch, Noah, Abraham, Moses, David, Zerubbabel, and Jesus. Now, you will see how helpful any simple scheme like this is to the memory of the average Sunday-school teacher. Now we come back. Here is this wonderful Book, with all its divisions and sub-divisions, and we are told that God spake in times past unto the fathers by the prophets. He opened His mouth, and hence the word "opening the mouth of God" is the oracle, and the oracle gets embodied into the word—the Word of God—and the word gets embodied into writing, which is the writing of God, and the writing gets embodied and realized as the in-breathed mind of God, and hence "all Scripture is given by inspiration," etc., and so you have it growing before you. Along this chart you see a line of time and a line of purpose running all through without a break, and in that line of purpose there is a line of redemption, and along that line of redeeming purpose there is a line of specially revealed truth, by which, and through which, redemption is brought out and brought back. There is a line of purpose and of truth in the Biblical color blue, and a line of redemption in the

Biblical color red, and it works into the mind and memory. What particular favor did God show to Adam?

A LADY DELEGATE—He gave him a promise: "The seed of the woman shall bruise the head of the serpent."

Rev. Mr. McEWEN—And for one thousand five hundred years that was all the gospel these people had to live upon and by. And they lived upon it and by it, and those who were first brought home were brought by it. They had what their faith could grasp. We come along to the period of Noah. What was given to Noah that was not possessed during the previous one thousand five hundred years? Any one.

A VOICE—Another promise.

Rev. Mr. McEWEN—What was it?

ANSWER—Never to destroy the earth again with a flood.

Rev. Mr. McEWEN—That was an assurance in connection with what they had experienced, but how did that help their grasping the old promise? Now we will stop here: have your answer ready for to-morrow morning.

THE PRESIDENT—I am sure, Christian friends, we all feel that this method of instruction would better prepare us for our work as teachers. I could not help thinking during the progress of this exercise of an incident which will specially interest persons engaged in business. A dealer in oil, who was known to give short measure, was asked by a person who wished to give him a hint that his dishonesty was known, "Do you know how you can sell twice as much oil as you do?" The dealer answered "No," and his interrogator replied, "Fill your measure." Dr. Vincent tells a story about a meeting in which a good German brother was converted, and he was so full of joy on account of it that he tried to give utterance to his feelings, but he could only say two words: "Glory" and "Amen." Of course, he was filled with enthusiasm, but, as Dr. Vincent says, "I would not think of putting that man before a class of boys to teach them." He had the enthusiasm, but he wanted the substantial part. Now, we will have an address from Prof. Case on the subject of Sabbath-school Music.

SABBATH-SCHOOL MUSIC.

Prof. C. C. CASE, Akron, Ohio—My dear friends, this subject, as you all know, is very dear to my heart, for music is my profession. I suppose you all know that the first music used in Sabbath-school work was not music of a sacred character, but of a secular order, pretty nearly altogether, and I find it was used for a number of years. In fact, I heard my Superintendent, Brother Lewis Miller, President of the Chautauqua Literary and Scientific Circle, make the statement only last Sabbath, after we had been singing one of our beautiful gospel songs, that even in his day, which would not extend back more than forty years, over half of the music was of a secular

character, as sung in the day school and other gatherings of children. But Mr. Bradbury, about forty years ago, gave us a new style of music. He taught a class of children in New York city the system of notation, thinking that it would be very pleasant to have them able to sing more accurately than they could by ordinary rote singing. But he could not find anything that he thought was suitable for child voices in the way of hymns. The music was all standard music of the old solid character, with now and then a classical glee which was beyond the capacity of the child. So he conceived the idea of writing something suited to the children: something bright and sparkling in its character, and he went to work, associated with Mason, Woodbury, and Dr. Root, and they got up a number of songs for the children. Old "Happy Land" was one of them, and I could mention several. A few of them were of a sacred character, and led them to think of introducing the style of singing we have to-day. So in a little while, secular songs went out altogether and sacred songs were put in their place, as they should be. Then came some of the songs that we have to-day: "I need Thee every hour," "My days are gliding swiftly by," and a great many others that have been the means of converting thousands of souls. I think we owe it to Mr. Bradbury, more than to any other man living, for having introduced this new style of song. It seemed to please the adults as well as the children. There is something about such a song as "I need Thee every hour," that we can all love. We can worship in it as we did last night, when I think we did not sing with the lips merely—we hushed down reverentially, and I felt that it was true worship indeed. It was not singing merely to entertain. These songs became wonderfully popular. I wonder if you know the extent of the sale of this little book, "Gospel Songs," by Sankey & Bliss. The next book to it is "Pure Gold," by Lowry & Doane. That book only reached a sale of 700,000 copies, but two years ago "Gospel Songs" had reached a sale of 15,000,000 copies, and, without doubt, it has got up to 20,000,000 to-day, because it is selling largely now in the South Sea Islands, Australia, and all over that part of the world. So it is wonderful how these songs have come into our hearts. But now do we believe in nothing only these songs? No, dear friends, I believe the Sabbath-school should be the schoolroom, to a certain extent, to prepare our music for the church. We prepare our pupils there for church work: we should prepare them in the same way to sing in the church. If we be true we must not sing only this class of music: we must step out and take the old standard solid style of tunes as well, so that when they come into the church—and I am sorry I have to use that term, for they should be all the time in the church, little Johnny and Mary, with their father and mother, from their earliest infancy—but when they come they find that they can take part, at least, in the singing and in the responsive reading, and they get benefit from it. So let us sing at least one church tune every

Sabbath. We sing two in Akron, and we sang two while I was in Mr. Moody's church in Chicago. Such tunes as "Mear," "Boylston," "Sessions," and "Falmouth" cannot be improved upon for this purpose. We spend about ten minutes every Sabbath teaching the school to sing different songs, the old ones as well as the new. Now, I would be glad to talk longer on this subject, but I think we will get more out of this if you ask me questions in regard to this subject. I shall not promise to answer them all, but will endeavor to answer some, and in that way we will all take part, and will get more good than if I occupied the whole time. I will begin by perhaps answering a question one brother asked me last night in regard to the choir for the Sabbath-school. I know it is getting quite fashionable to have choirs in Sabbath-schools, and they are having small orchestras, too, in the States. I do not think that part is necessary. We have a good precentor, and a good performer at the instrument, and I think that is about all we need, but I do not object at all to the cornet or something of the kind. But I do not know that a choir can be made to work successfully out of the children, and of course they will have to be all children. Perhaps it can be successfully done, but I made a failure of it while I was with Mr. Moody in Chicago. I started a choir there of about 100 out of a school of 1500, but I soon found that I could not hold them or depend on them as we can on our adult choirs. They do not seem to feel the importance of the work enough so as to attend rehearsals, and we had to give it up. Yet I know that others do make it a success. I know there is a good choir in Cleveland that is a great success, and I think it is a good thing if it can be kept up, but I found it very hard in my experience. Now, are there any questions?

A LADY—How would you teach an infant class to sing?

Prof. CASE—I would not do it as we teach large scholars to sing. We have so many adult readers of music nowadays that we have no trouble in singing out a new tune, but in a primary class they cannot do that, because they do not read music. I always teach them a little at a time. I sing a line of the hymn and have them to sing it after me. I go through it three or four, or half a dozen times, if necessary, until I feel that the children have that line well learned, and then I take the next one. It only takes a little while to do that. All my teaching in the primary department has been in that way, and it works well. I advise you to try it. Teach by rote, *viva voce*, and they will soon get it.

Mr. MCGILLICUDDY—How do you get boys to sing in the Sabbath-school? They will sing "Wait till the clouds roll by" and such songs outside of the school, but they are careless about singing the school songs. How would you get the beautiful voices of the boys?

Prof. CASE—Yes, and they have beautiful voices; no choir can sing as the boys can. I cannot answer that question, because I have never had any trouble in getting the boys to sing. I have always

loved the boys, and I make them feel that I am their friend, and therefore I never have any trouble with them.

Rev. Mr. McEWEN—Perhaps the difference arises from this, that in the United States the boys have, as a branch of their general education, the accomplishment of singing taught them in the Public Schools. In Canada we are afraid to go so far as that: we are not taught to sing as a branch of education.

A LADY—Would it be any harm to write a hymn to go to the tune, "Wait till the clouds roll by"?

Mr. JOHNSON—I think the trouble is in the tune. You will get boys to sing certain tunes, but they will not sing other tunes.

Prof. CASE—Because of the compass!

Mr. JOHNSON—No, but because they are too solemn. A boy wants a tune with some "go" in it. In illustration of this, I see the boys sing well at the Salvation Army meetings; I never saw boys sing better in my life than there. I think it is because their tunes are lively.

Prof. CASE—I think we should have some lively, spirited music, but at the same time let us have a little of the good old solid style.

Mr. MCGILICUDDY—I think the fault to a very great extent lies in the fact that our choruses have not enough scope in them. We want not only a little "go" in the tunes, but we want the choruses of varying compass to suit all voices. In what part of the school hour does Prof. Case take the ten-minute practice?

Prof. CASE—We take the time just after the singing of the choir. First comes singing, then comes the responsive reading, then we have prayer, and the ten minutes follow. We are introducing a new feature: the Superintendent reading and we chanting something from a book in response. This is very interesting. The music has to be prepared, of course, for it, but we can have a chorus that fits them every time.

A DELEGATE—How long does your Sabbath-school session last?

Prof. CASE—One hour and a half. We take forty minutes for the lesson. We have no trouble in getting it in in that time.

Mr. JOHNSON—Your teachers boil the lesson down?

Prof. CASE—Yes, we have a teachers' meeting every Sunday night, and it is all put into a nutshell. If your teachers are wide-awake, forty minutes is long enough.

THE TEACHER IN PREPARATION FOR HIS CLASS, AND AT WORK BEFORE HIS CLASS.

The PRESIDENT—I am sure we have all been profited by these exercises. Rev. Dr. MacVicar will now address the Convention on the subject, "The Teacher in Preparation for his Class," and "The Teacher at Work before his Class."

Rev. M. MACVICAR, Ph.D., LL.D., Professor of Apologetics and

Christian Didactics, McMaster Hall, Toronto—Mr. President and friends,—permit me to make one or two remarks before proceeding to the work assigned to me. I wish to say to you very frankly that I am here as a teacher, pure and simple. My entire life has been spent in the schoolroom. I have endeavored to make myself familiar with the nature of boys and girls, and of men and women. I have endeavored as far as possible to examine the material on which I have been at work; hence, what I may say in answer to any question that may be asked will not be the product of speculation regarding methods of teaching the Bible. I have no speculation of any sort to offer. The answers will be given from the standpoint of practical experience. The other remark I wish to make is this—the Chairman has said that I am to address the Convention. I understand this to mean that I am to lead in a familiar discussion of the subject named. I trust you will, therefore, do your part of the work and feel yourselves perfectly free to interrupt and ask questions on every point I may present.

First, then, I believe that one of the characteristics of true teaching consists in a free discussion between the pupil and the teacher. My position on this point will be more fully defined by what I do in the present exercise. Allow me, however, just here to say that I have no faith in those teachers who must surround themselves by bars and bolts from the sharp questionings, objections, and difficulties raised by the pupils under their charge. I believe that every teacher should allow himself to be exposed to the sharpest fire, and that no fence of any sort should be thrown around him.

Second, I believe that no person can ever teach what he does not know. This may appear a truism, yet it is evident that the fact is not fully recognized in our Sabbath-school work. Are there not regions of thought and of experience that can only be known to those that have been born again? I mean by born again, born of the Spirit, regenerated, re-created. Is it not self-evident, that a person, however moral, however good, who has never entered this region of experience must be unfit and unable to define what has never entered his own mind. All that such a person can do in the Sabbath-school is simply to present truth pertaining to the intellect and the moral nature. This, however, falls far short of the object for which Sabbath-schools ought to exist, viz., spiritual work. To illustrate my position let us turn to 1st Corinthians, 2nd chapter, 9th verse, where Paul uses this language: "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." This verse applies to the present life as well as to the life to come. "Eye hath not seen." Where? Here, not in heaven only, will God reveal glorious spiritual realities unto us by His Spirit. He does so here in our present state. When men tell us that through the intellect and moral nature we can know spiritual things, and the Scriptures, and the nature of God, I have only to ask them if they would admit the

possibility of knowing color where no physical eye exists. The answer to this would be emphatically No. In like manner I insist that spiritual truth can only be known and understood by those that have spiritual eyes, and that this region of truth can never be taught by a Sabbath-school teacher who is spiritually blind, or who has never been regenerated. 1st Corinthians, 2nd chapter, 14th verse, is plain upon this point: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." It is useless to attempt to substitute for this experimental spiritual life the ability to teach geography, history, and all such material. This is the wood, hay and stubble, which the Apostle says will be burned up. All that will remain of what we teach are those truths that are vital to the spiritual welfare of the soul, both in this life and in the life to come. I put, therefore, the new birth as the first qualification of every man or woman who attempts to teach spiritual truths. Unless our spiritual eyes have been opened, we may rest assured that we cannot teach what God has said and done for our spiritual natures. This is assumed by me in everything that I say in this discussion.

Third, I believe a teacher is before his class what he has made himself in his study under the guidance of the Spirit, and by real honest, hard work. It is thus that the truth must be brought into his own being, and become a burning fire in his heart. If this has taken place, he will not fail to present the truth with power to his pupils. He will not have to make it appear to his class that he understands what still remains to him a mystery. But just here we must note that the preparation that will be made in the study depends largely, if not entirely, upon the view taken of teaching. Hence, I suggest that, while we discuss the point freely, we question each other sharply in order to define our position clearly with reference to the nature of teaching. Let me ask, then, of every member of the Convention, What do you mean by teaching; what is teaching?

A DELEGATE—To impart information.

Dr. MACVICAR—That is not necessarily teaching. I do not wish to make it appear that this answer is entirely wrong. Yet I want to put this matter in a pointed way simply for the purpose of throwing a strong light upon the nature of the Sunday-school teacher's work. Let me ask, then, does information alone make a man necessarily better or worse?

A DELEGATE—According to the kind.

Dr. MACVICAR—Does the kind of information necessarily make a man better or worse? Suppose I should be asked, Who among finite beings is the best theologian? I might, perhaps, very properly answer, his Satanic Majesty. This is reasonable to suppose, for he has certainly had to deal with all the theological questions known to us, and probably with a large range of questions outside of what we know. Devils believe and tremble, and devils know; but are devils

made any better by their belief and knowledge? You may perhaps say that we cannot reason from devils to men. Very true. But the fact that we find a case of this sort should cause us to consider candidly the question, Does information necessarily make a man better or worse?

A DELEGATE—Not necessarily.

Dr. MACVICAR—Then is imparting information the object you have in view when you are before your Sabbath-school class; or is it rather to change the boy's spiritual nature? I think we will all agree that information alone does not produce this result.

A DELEGATE—He must be informed.

Dr. MACVICAR—There is no doubt of that. But the point I wish to make is this: Is that the object of the teacher when he comes before his class? For example, should it be the teacher's object to give information in regard to the location of Jerusalem and its relation to the Mediterranean Sea, where Jericho lies on the map, and so forth? Or should not such information be used simply as a means to enable the teacher to place the pupil's mind in relation to spiritual truth that his nature may be transformed? I am extremely doubtful whether we shall ever enter heaven in consequence of being well informed. The brother says the pupil must be informed. This, in a certain sense, is true, but is it an important truth as regards Sabbath-school teaching? A boy in a Sabbath-school may receive information of all sorts, and yet not be spiritually benefited. I am acquainted with men who are thoroughly informed on all Biblical questions. But what of their lives? They rank no higher than their master. Hence, I maintain that obtaining all possible information about the Bible and spiritual things does not necessarily place a man any higher as a moral and spiritual being than the lost spirits. This presents the subject in a strong form, but I desire earnestly to have you consider this matter. It is of vital importance with reference to your work as Sabbath-school teachers. I have said, perhaps, enough on this point. No doubt, we all agree that a certain kind of information must be had. But I ask again, What do you mean by teaching?

A DELEGATE—Giving the pupils just the truth that I know the Spirit has for us in the lesson under consideration.

Dr. MACVICAR—The brother will allow me to ask a question. Do you mean giving the pupils truth in such a way that when you are through with them they can tell what you have told them?

DELEGATE—I assume that those young people have not the truth in the passage under consideration before their minds, and it is my work to place it before them.

Dr. MACVICAR—But do you mean you have done your work when they can repeat the truth that you have informed them is contained in the lesson?

DELEGATE—No; I feel that I am the medium between Christ and their hearts for the conveyance of spiritual truth.

Dr. MACVICAR—This being the case, What, then, is the nature of the teacher's preparation for his work? Is it to fit himself to impart knowledge? Can knowledge be imparted?

Elder SHERMAN—If the word "impart" means anything, I can impart anything I choose. I can give away anything that is in my possession. I mean this by imparting knowledge.

Dr. MACVICAR—Can you impart muscle to me?

Elder SHERMAN—I can impart to you the means that will produce muscle.

Dr. MACVICAR—Yes, you can impart the material out of which I can make muscle, bone, nerve, and so forth. On this we all probably agree. Now, let me ask, Can we impart knowledge, intellectual power, or moral and spiritual power to another in any other sense than that in which you impart muscle?

Elder SHERMAN—That is exactly the point. I receive the Divine idea by the study of God's holy word, and getting that idea by the study of His word myself, I impart it to another by the medium of words. Allow me just at this point to illustrate this. I remember being at a Sabbath-school Convention where a Methodist minister raised the question whether or not an unconverted person should be allowed to teach in the Sabbath-school. He took the affirmative, saying that under certain circumstances he ought to be allowed, if the teacher spoke what he believed to be the truth, and that there is no other avenue to the convictions of men only through the intellect. I believe that is true, and if you can reach the conviction without reaching it through the intellect you have simply a passionate fool. But you present the idea here that all the information a man receives makes him no better than the devils in hell.

Dr. MACVICAR—Allow me to correct. I said nothing of the sort. I said that knowledge does not *necessarily* make a man better or worse; and hence that knowledge, either secular or spiritual, does not place a man any higher than lost spirits.

Elder SHERMAN—I understood you to say that all the information a man can receive makes him no better than the devils in hell. I fail to understand your idea.

Dr. MACVICAR—Allow me here to say that I believe in the good, old-fashioned doctrine of the Bible about the devil, which, no doubt, teaches that he is better informed than any man or woman in this room. He has had the experience of six thousand years, and if he has even the common sense of an ordinary man, he must be better informed than we are. Yet he remains still the enemy of all that is good and Godlike. In this case, then, it is evident that knowledge does not necessarily make the being better. But I think this is just as true of that part of the human race to whom Christ's statement, "Ye are of your father the devil" applies, as it is of the devil himself. At the present time there is a great deal made out of what may be called purely intellectual training. I am not sure that this intellectual

training produces any change in the moral or spiritual nature of the man. In proof of this, I am prepared to go into the gaols and into all the various walks of life and pick out men that are fully informed upon any question you may raise, and even upon Biblical questions of all sorts, whose moral and spiritual nature is low and debased. Indeed, among the best cultivated intellects and informed minds we have atheists of the blackest dye. Will any man say, in view of these facts, that knowledge or information will necessarily harmonize a man's nature and character with the nature and character of Jesus? I answer emphatically that knowledge, be it what it may, can never of itself produce such a result. This is my position.

A DELEGATE—The truth can make us free.

Dr. MACVICAR—Yes, that is correct; but the question before us is, How the truth must stand related to us that it may make us free. This brings us back again to what we mean by imparting the truth. Does it mean more than this, that I surround the person with the conditions through which the truth becomes related to his spiritual nature? But if you mean by imparting, that I can get him to assimilate truth through any operation of mine, I answer emphatically No. Hence, I believe when we have surrounded the pupil with all the necessary conditions to affect the intellect, unless spiritual digestion and assimilation takes place, our efforts may only result in making the pupil capable of pursuing a life of folly and wickedness. The spiritual teacher can take spiritual truth and put it in such forms as may induce the pupil, if regenerate, to receive it into his spiritual nature; if unregenerate, to receive it into his intellectual nature. The teacher can go no farther. The result must, in a certain sense, depend upon the nature into which the truth has been received. This is evidently the teaching of Christ in the Parable of the Sower, Matt. xiii. 18-23, and of the Apostle Paul, when he says, 1st Cor. ii. 14: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Elder SHERMAN—I would ask this question: If we impart a knowledge of God's holy word, and impress its importance upon the pupils by words, because we believe and realize the importance of it, is it true that this is educating children up as sharpers only? Is that the truth? That is, after we have done, perhaps, all that we can do, unless there is some means so that we can assist in the assimilation. Then we have done all we can, and if God does not do His part, as a matter of course, our work is a failure.

Dr. MACVICAR—I say emphatically all work is a failure that is regarded as the *necessary cause* of the spiritual transformation we call the new birth, or the new creature. Here we must discriminate carefully between essential conditions and the necessary cause. For my own part, I have no confidence in anything but the Spirit of the living God, as the necessary cause of this spiritual transformation. If I

said otherwise I would give the lie to my entire experience. Many of the clearest minds that I have ever known, knew nothing of the reality of this spiritual transformation. Please understand me, because these are vital issues. My statement is this: If I am asked whether any intellectual process whatever, or the most careful study of science, systematized truth, or body of Biblical doctrines, will necessarily result in that new relation to God called in the Bible, "the new creature," I answer emphatically No. The Spirit of the living God is the only power that can produce this transformation.

Rev. E. BARRASS, M.A.—If I impart instruction from th's Book, have I not a right to expect that God's blessing will attend the effort put forth, and that thereby the desired result will be secured?

Dr. MACVICAR—Yes, we have a right to expect it.

Elder SHERMAN—You say that unless spiritual work is done our work is a failure. Now I say our work is a success; if there is any failure it is God's failure, and we have no right to say that God will make a failure. God will do His part.

Dr. MACVICAR—Will the brother allow me to leave the further discussion of this subject to the professors in the various theological colleges throughout the country?

Rev. GEO. BURNFIELD—Do you mean to say that a knowledge of Biblical history and geography is not essential?

Dr. MACVICAR—A knowledge of Biblical history or geography is good in itself, but it is neither a knowledge of God, nor of His nature, nor of His relation to man, nor can it produce any other effect than a knowledge of geography or history of any other sort.

A DELEGATE—If information is imparted to the pupil it will enlarge his mind and expand his thought, but it will produce no other transformation in his nature.

Rev. GEO. BURNFIELD—But the point with me is this, that teaching of this sort seems to be an absolute necessity in order to reach the other end, viz.: placing the truth with regard to Christ and the character of His teaching in vital relation to the soul.

Dr. MACVICAR—I answer, in short, that the work referred to must be regarded simply as scaffolding. If any man, for example, should say to me that a building can be erected without scaffolding, I would answer that the thing is practically impossible. Again, if any man should say that the entire time of the builder should be employed in fitting up the scaffolding, I would answer that such a course would be very wrong, and would be followed by a complete failure as regards the building. Biblical geography, history, scientific and metaphysical truth, and even, to some extent, doctrinal or systematized Biblical truth, I regard, in like manner, as essential scaffolding with reference to the spiritual building which Christ erects in the human soul. Hence, I maintain that if the time and strength of the Sabbath-school teacher is spent entirely in discussing such material with his class, his work will prove as great a failure as that of the builder who employs his entire time in putting up scaffolding.

A DELEGATE—I would like the Doctor to tell us just where we would be justified in passing by an allusion either to geography, chemistry, natural history, or botany, as it comes up in the Sabbath-school lesson. Ought we to pass by anything which can be used as illustrating the truth? For instance, if we had command of the information which Mr. Burnfield has acquired in travelling through Palestine, ought it not to be used?

Dr. MACVICAR—Perhaps I can answer this question best by giving an example, showing the effect of the wrong use of the material necessary to illustrate a certain principle. I remember an instance in my own experience, when, before a large class, illustrating the principles of pneumatics, I had to use the air pump. To use it to advantage I had to make the pupils familiar with all its parts. A few days after, when reviewing the subject, I found that the pupils knew all about the instrument used to illustrate pneumatics, but the principles illustrated they failed to receive into their mind. Here the attention of the class was fixed upon the description of the various parts of the air pump, but the very thing I wanted to get into the consciousness was lost. So I think that, in our teaching of Bible truth, we frequently, if not always, place so much stress upon the geographical, historical, botanical, etc., allusions as to fill the mind to the exclusion of the spiritual truth, which is the only thing we ought to strive to get into the consciousness and heart. I can lay down no universal rule as to the use that should be made of the allusions named, but will say that every true teacher must guard thoroughly against making a knowledge of such allusions the object for which he is working. He must, in every case, make such allusions strictly subservient to the purpose for which they are used. Indeed, the true teacher will so conduct his work in this respect that when an illustration has served its purpose it is at once almost entirely forgotten. Just here permit me to add an illustration of another sort bearing upon this point. Not long ago, being away from home, I listened to a very able sermon upon an important truth. In two instances, on the same Sabbath, I heard the sermon closely discussed. On what do you suppose the discussion turned? On the spiritual truth presented? Not at all. The historical part of the sermon was pretty thoroughly analyzed; there were beautiful illustrations, and they were all reported accurately. But there was not a single reference made in either case to what the minister tried to get into the hearts of his hearers. Here again the beauty of diction, the historical references, and the structure of the illustrations filled the mind to the exclusion of the spiritual truth and power sought to be communicated. Now, brother, I have answered your question as far as it can be done in the time at my disposal. I have only to add, use all the information you can get, in the way of geography, history, botany, astronomy, archæology, etc., but be sure and keep all this information strictly in the background, where it belongs. Let it never, under any circumstance, take the

place of the spiritual truth you are teaching, on which alone you must always rely for the spiritual transformation of the pupil. He may acquire any amount of geography, history, etc., but with all this there is nothing done.

Rev. Mr. McEWEN—When you say there is nothing done—

Dr. MACVICAR—Before you complete your question I want to add that there is nothing done in the way of transforming the spiritual nature of the pupil.

Rev. Mr. McEWEN—Well, what is done?

Dr. MACVICAR—Information has been imparted.

Rev. Mr. McEWEN—Upon which the Spirit can work in making that transformation.

Dr. MACVICAR—Not necessarily so; such information, as already stated, is only scaffolding. And, of course, we all know that the material out of which the building is made is not the scaffolding. This is the hay and stubble that will be burned up. The Spirit does not and cannot use this material as any part of the spiritual structure. Let me add that this scaffolding is necessary to enable the teacher to do his work, but it is not necessary in the case of the Spirit.

A DELEGATE—Is not information one of the conditions with which the pupil must be supplied?

Dr. McVICAR—Yes, that is correct; but I repeat, the supplying of information should not be the object for which the teacher is working. The time for this discussion is more than out, yet we have not completed anything like a full analysis of the nature of Sunday-school teaching, or of the preparation necessary for the work. With your permission, I will take the time to state propositionally some of the more important qualifications of the teacher for the work.* In these propositions it is, of course, assumed that the teacher is a child of God, and hence does all his work in a prayerful manner and under the guidance of the Spirit. I speak only of such qualifications and preparation as each teacher should earnestly struggle to possess, and as are possible to be acquired when the teacher is imbued with the spirit of his work and realizes the responsibility which rests upon him as the medium of leading his pupils to receive and assimilate spiritual truth:—

1. *The teacher should possess the power of holding vividly in his mind, while conducting his class, the results which he seeks to secure, and the general course the pupils must pursue to reach these results.*

(a) This power is largely the product of constant practice in making analyses and in forming descriptions, definitions, etc., not by recalling the words of another, but from the picture held in consciousness of the thing analyzed, described or defined. Where this course

*These propositions and notes were only partially read and discussed before the Association, but they are inserted here in their present form at the request of the Secretary.

is persistently followed, it will develop in time the power of forming vivid mind-pictures of everything undertaken.

(b) Where the teacher is defective in this power, every step in his work must necessarily be detached. What he does for his pupils must lack unity and point, hence the pupils' efforts must be largely wasted upon what has nothing to do with the result sought.

2. *The teacher should possess the power of perceiving quickly, and sharply, while performing his work, the real condition of the pupil's mind with reference to the result sought to be secured.*

This power is largely the product of

(a) The teacher's sympathy with his pupils in their work. Where this exists he will be sensitive to the pupil's wants and difficulties and will be ready at once to render necessary help.

(b) The habits of observing closely the countenances, acts, language and manners of the pupils, and reading from these their wants and difficulties. This habit is of first importance with young people.

3. *The teacher should possess the power of inventing simple and pertinent illustrations at the time they are required in class, which will call into service the pupil's present knowledge, and hence place him in a position to understand the difficulties encountered and to perform the required work.*

(a) This power, so far as it is acquired, is the product of a persistent effort, while examining subjects before presenting them to the pupils, to note the difficulties that may occur, from all possible standpoints, and to devise simple illustrations, by which these difficulties can be made clear to a pupil occupying any one of these standpoints.

(b) When the teacher prepares his work for classes as indicated in (a), he will form the habit of noting difficulties and how they can be made plain, and hence will very soon accumulate a large range of illustrations which will only require to be slightly changed to apply them to new difficulties as they occur in class.

4. *The teacher should possess sufficient knowledge to enable him to guide the pupil properly in acquiring a correct and thorough knowledge of the subject taught.*

This includes, at least, the following:

(a) A correct and exhaustive knowledge of the subject presented to the pupil.

(b) A thorough knowledge of such subjects as have a necessary connection with the subject presented.

(c) A correct and thorough knowledge of each pupil's present attainments, and of his present and past environments.

(d) A correct and thorough knowledge of the connection which the subject presented sustains to the pupil's previous work.

5. *The teacher should make special preparation upon each subject before attempting to present it to his pupils.*

This includes, at least, the following:

(a) He should fix in his own mind, definitely and clearly, the results which he proposes, in the course of the discussion of the subject, to fix in the minds of his pupils.

(b) He should analyze the subject to be presented, into separate dependent parts or units, adapted to the peculiar stage of progress of the pupils, and he should hold these parts in his own mind as a unit, that he may be able to present them to the pupils in the order of their dependence, to study and analyze into other dependent parts.

(c) He should note the *root thoughts*, or important points in the lesson, around which details are naturally grouped, that he may emphasize these points in his teaching.

(d) He should select with great care all the points in each lesson that need special explanation, and prepare, before going into the class, simple and pertinent illustrations, by which each of these points can be made plain to the pupils, and fixed in their memory.

(e) The preparation, however carefully made, is very imperfect, and will fail of good results unless the teacher enters fully into the spirit of the subject, and is under its influence to such an extent that he has an intense and earnest longing to get his pupils to share with him his experiences.

The Convention then sang Hymn 145,

"To the work."

Mr. JOHNSON, on behalf of the Business Committee, submitted a resolution of condolence with the family and friends of the late Alexander Fraser, Esq., which was unanimously adopted.

On the recommendation of the Business Committee it was resolved to send fraternal telegrams to Sunday-school Conventions in session in Lowell, Mass., and Bangor, Me.

Rev. J. MCKILLICAN, Agent for the Canada Sunday-school Union, was then introduced to the Convention and invited to the platform. He said: Mr. President and Christian Friends,—I am very grateful for the privilege of appearing before this Convention. Our society is working earnestly and quietly, as it has done since 1835. As you know, its operations at one time extended over the whole of this Province, and it had several agents employed in its work; but latterly we have confined ourselves to the east. The longer I labor the more rich and abundant is the fruit which I see springing from my work; and I assure you this will be your experience too. Let us be more prayerful, more hopeful, and more confident that God is blessing this Sabbath-school work. I have lately gone into places where schools were founded by us twenty years ago, and I have heard grateful acknowledgment, from many lips, of the good that the Sabbath-school has effected in the dark and remote settlements of the country. We invite population from the old country to our back settlements; let us not therefore neglect these

places so far as instruction is concerned, but let us welcome them to a field where good influences await them, and in this way the wilderness and the solitary place shall be glad, and the desert shall blossom as the rose. What we need most to-day, I am persuaded, is a vast increase in the number of Sabbath-schools throughout the country. We find that the Sabbath-school co-operates with the church in the grand work which the latter is exerting everywhere; and where there is no church, the school often supplies, to a great extent, the want. I feel very grateful, indeed, in being permitted to visit your Convention, and I trust that God will bless you in all your work. I may say that our work extends from Gaspé for two hundred miles above Ottawa city.

The doxology was sung, and the session closed with the benediction by the Rev. Dr. Nelles.

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AFTERNOON SESSION.

On re-assembling in the afternoon the proceedings were opened by singing Hymn 117,

“My faith looks up to Thee,”

after which Rev. Mr. VanWyck led in prayer. Hymn 136,

“More love to Thee, oh Christ,”

was also sung.

The minutes of the previous day's sessions were read and approved.

Rev. N. BURWASH, S.T.D., Dean of Victoria College, read a paper on the subject, “Bricks and the Bible.” At his request, no report of the same is published.

The Convention then adjourned for one hour, to permit of the church being used for the funeral services of the late Alexander Fraser, Esq.

REPORTS FROM COUNTIES.

On re-assembling, reports from counties were again called for.

Rev. G. MILLER reported on behalf of the county of York that they had been in the habit of holding Township Conventions in addition to the annual County Convention, and such had been exceedingly useful. The County Convention was held at places where aid was needed, and it would be well if this course were regularly followed.

Mr. WILLIAMS reported from South Ontario. Their Association was second to none in the Province. They impressed on teachers the importance of holding weekly meetings, and those schools which adopted that plan were most successful. They held a general meeting

once a year. Next year it will be at Pickering. Good work was being done in the county. They would all rejoice that Mr. McEwen was going to hold Institutes in the county, which was a step in the right direction.

Mr. JOHNSON, on behalf of the Business Committee, announced some changes in the programme for the afternoon and evening sessions, consequent upon the interruption in the afternoon session and the illness of the Rev. T. W. Jeffery, which would prevent his attendance this evening.

REPORT OF THE EXECUTIVE COMMITTEE.

Mr. BEYNON presented the report of the Executive Committee. The report is as follows:—

Report of Executive Committee of Sabbath-school Association of Canada, made October, 1883.

At the last Convention held at Brampton it was *Resolved*—

1. That the Executive shall, as soon as possible, employ a paid Secretary, whose duty it shall be to do the correspondence of the Association, conduct Institutes, and, as far as practicable, organize associations and schools in needy districts.

2. That the Executive shall be authorized to fix the salary and allowance of this agent, and to call upon Sunday-school organizations and individual friends of Sunday-schools for liberal support in this behalf.

This resolution received the cordial and unanimous support of that Convention, and in compliance therewith the Executive Committee took steps to carry out the wish of the Convention.

A serious difficulty in the way of an immediate appointment of a Secretary consisted in the fact that the funds at the disposal of the Committee were quite insufficient to secure a year's salary for an efficient Secretary, and it was thought by the Committee that their best course was to secure an efficient Secretary, whose duties should begin about the 1st of May, and who would, during the time intervening before this Convention, become familiar to a good degree with the extent of the field in which he should operate, and lay his plans for continuous work in the future.

The Committee met with a pleasing response to their call for applicants for the honorable position of Secretary, and feel that they were fortunate in securing the services of one so long and favorably known among Sunday-school workers as the Rev. John McEwen.

The time which has elapsed since the appointment of our Secretary has been diligently employed by him in the proper work indicated in the foregoing resolution, and we have every confidence that the wisdom of the choice will be proved in the future, as indeed it already has been in the past.

It is our duty, however, to urge upon this Convention the necessity for a more hearty pecuniary support, if the objects of this Association are to be attained.

While we have full confidence that in a very short time no difficulty will be found in providing ample funds for the carrying on of the work, there will be need, or rather there is need, for extra liberality on the part of our friends at the present time.

When, through the labors of your Secretary, the Province shall have been visited in its various counties, and organizations established throughout the land, less inconvenience on this score will be felt than now exists. In the meantime we commend this glorious work and the labors of our Secretary in his department to your prayerful sympathy and regard, and bespeak for it your cordial and liberal support.

By order of the Committee.

JOHN W. BEYNON,
Chairman.

GENERAL SECRETARY'S REPORT.

Rev. J. McEWEN, General Secretary, then read the following report:—

Your Secretary entered upon his duties on the 15th of May last, and, conjointly with the President, called the Executive Committee together to confer upon the course to be pursued and the means to be used in prosecuting the work to which he had been appointed. The result was that a circular was issued setting forth the appointment of the Secretary, and that his services were now at the disposal of the various counties of the Province, in attending Conventions, holding Institutes for Sabbath-school teachers, and deepening interest in Sabbath-school effort; also announcing by resolution of the Executive Committee their deep sense of the importance of the work to be done, in organizing townships and counties, and visiting remote and destitute settlements; that it was resolved, as far as possible, to reach these needy localities, through the county organizations—indicating to the Secretary the field to be visited and the character of the work to be done, and thereby securing the intelligent co-operation of those more closely interested in the settlements to be helped.

A programme of subjects to be discussed in the form of Lectures, Addresses, and Institute Exercises was also issued, thereby enabling ministers, superintendents and teachers to make the selections most likely to meet the necessities of their localities. The issuing of these papers, and a large correspondence with leading Sabbath-school workers in various parts of the Province, required more time and patience in waiting than the onlooker can well realize, yet it was all needful in getting into contact with so large a field, and the difficulty was in no wise lessened by the fact that for two years the Association had missed the watchful eye and faithful hand of its experienced and

painstaking Secretary, the Rev. William Millard. Another circumstance that rendered the commencement of the work difficult, was the fact that the months of June, July, and August are not the most favorable for this class of effort—meetings of church courts, the changing of pastors in many churches, vacation and holiday time; all these circumstances rendered aggressive effort embarrassing. While our five months' record is not all we could desire, yet the following will indicate in outline what has been accomplished, thus beginning a line of effort that will require two or three years to overtake in this Province of Ontario.

The Secretary has made seventy-five distinct public appearances on behalf of the Association, and by these assisted in carrying out its mission. Twelve counties have been visited in the order here given: Brant, South York, North York, South Ontario, Durham, Oxford, Halton, Lanark, Wellington, Dundas, Lennox and Addington. Four of these counties have been visited in their Convention work, viz.:—Brant, South York, Wellington and Dundas. He had opportunity of preaching on the Sabbath, directly on the work of the Association, on twelve different occasions; and during the week, where this form of effort was preferred, lectured on nine occasions. Eight of the Sunday-schools in Toronto have been addressed, and five mass meetings of children and teachers have been held at Lloydtown, Perth, Smith's Falls, Morrisburg and Napanee. These meetings, especially those held on the Sabbath, have been occasions of deep interest and rare opportunity for impression and appeal to parents, teachers and scholars.

But the department of work in which the Secretary has found a particularly open door is the Sabbath-school teachers' Institute. Parents, pastors and teachers entered into this form of teaching with eagerness and relish, and the invariable confession followed, "That is what we want; if it could only be continued at stated intervals." There have been thirty-seven exercises in fifteen different localities in the counties above named. It is just to this form of work to say, that every Institute was closed with regrets that the time was so short.

The Secretary had an earnest invitation to visit the county of Megantic, in the Province of Quebec, for this express form of work, but had to decline and refer the petitioners to the Sunday-school Union of Montreal. There are thousands of hungry, earnest parents and teachers sighing for help, and in this line of Sabbath-school work "the harvest is plenteous, but the laborers are few." Spiritual sympathy, mental and moral adaptation to the circumstances and modes of thought of the teacher, are the pressing necessities in this Sabbath-school enterprise.

"Thou that teachest another, teachest thou not thyself." In this connection the attention of the Association is recalled to its action at Guelph in 1877, in which it was resolved to memorialize all the theological colleges and seminaries of the Dominion to make provision in their course of instruction for qualifying pastors to instruct and

train Sabbath-school teachers in their congregations. Here, as in other instances, the Association cast its bread on the waters, and finds it after many days. It has come up in the youngest though not the least of theological institutions. I refer to McMaster Hall, in whose course of instruction, family and school life receive a distinctive place; and the representations of the Association, as expressing a felt necessity, have contributed in securing this result. May we breathe the prayer, that older, if less flexible, institutions may follow this example, and give fresh meaning to the hopeful sign of the times—"and a little child shall lead them." In this report it is not out of place to call the attention of the Convention to the fact that the triennial International Sabbath-school Convention meets next June in Louisville, Kentucky; and after the honor conferred on Canada by the last enthusiastic Convention meeting at Toronto, Canada should endeavor to be fully and worthily represented on the occasion.

The Secretary, through the Executive Committee, recommends—

1. That County Associations wake up to fresh effort, and perfect their organization by securing one dollar from each Sabbath-school for Provincial work.

2. That County Secretaries put themselves in correspondence with the Provincial Secretary, that he may have connection with lines of influence and work.

3. That it be an object of aim to hold Sabbath-school Institutes in all the larger centres of population, and Township Institutes for two evenings and one whole day.

4. That County Associations be instructed to inform themselves definitely and in detail where missionary Sabbath-school work can be carried on.

All of which is respectfully submitted.

JOHN McEWEN,
General Secretary.

Cobourg, October 24th, 1883.

On motion, the report of the Executive Committee was received and adopted.

Upon the question of the reception of the General Secretary's report, it was, after some discussion, decided to receive it and consider the recommendations *seriatim*.

Rev. Mr. McEWEN—The question of expense has sometimes come up. My invariable reply has been that, as Secretary of the Canada Sabbath-school Association, I lay down no financial conditions whatever; all I want is your co-operation, to go into the field and do the work. I present the claims of the Association and its work. If it is a lecture I deliver, I have a collection taken; if it is an institute, I get each one present to give something. The amount is handed over and reported to the Treasurer. That is all that I, as Secretary of the Association, am prepared to do.

A Delegate asked if the Association was free from debt, and suggested that the report of the Treasurer be read.

Rev. Mr. McEWEN—The recommendations should be considered independent of the Treasurer's report. We should decide as to the work, and when we come to the question of finances, either face it or give the whole thing up.

Rev. Mr. BARRASS—I see no difficulty in raising the necessary expenses of holding institutes; but unless there is a vigorous effort made so that each school shall contribute to the Association, it will not get on well financially.

Elder SHERMAN—The recommendation that all county organizations wake up is undoubtedly a good one, as is also the recommendation that each Sabbath-school contribute one dollar to the support of the Association. But if no means are devised by which those organizations wake up or be awakened, the recommendation will be of no more avail than would one that we have moonlight nights whenever we hold a Sabbath-school Convention.

Rev. Mr. FISHBURN—The Provincial Association should wake up the County Associations. Many secretaries have lost sight of their duties, and scarcely know what they are. Another mistake made by County Associations is in appointing men as secretaries who are not fitted for the position; this Association can do much in pointing out to the County Associations the kind of men they should elect.

Rev. Mr. MACKAY—In some of the counties there are no Associations. I know, however, of a man who regards himself as secretary although there is no Association; he has been secretary between twenty and thirty years. If the Association can see its way to send the General Secretary to the different counties to organize Associations, the money required will be forthcoming. I am convinced that every Sabbath-school in Kingston will be prepared to give not only one dollar each, but some five or ten dollars. I have a mission-school where we could raise five or six dollars. We require a man like the General Secretary to go through the counties to stir up the superintendents to take hold of the work.

Mr. MCGILLICUDDY—I beg to suggest that each member of the Association should pledge each school which he represents for its proportion of the sum needed. I move that the report be received, the recommendations adopted and referred to the Executive Committee to be carried out.

Rev. Mr. PARSONS—The whole thing is the dollar, and we might just as well settle it here now as six months hence. The Executive Committee must be guaranteed the Secretary's salary. His salary is a little behind, but that does not stop him. He is not going to raise money for himself, but he can stir up every point in the county. The great thing is to give money here. There must be pledges made and fulfilled by Christian men and women. When you put the Secretary to work, the money will come in, and at the end of the year there will

be a surplus to go towards next year's work. Is the Association having care of the Province in this matter sufficiently alive to decide that the money question shall be settled here; that a certain amount shall be pledged to carry on the work six months, and in the meantime the Secretary go to work, and before the year has passed the County Associations will have paid in the money. The recommendation is one dollar for each school. How many schools are there?

Rev. Mr. McEWEN—There are enough schools in Ontario to raise \$4,000 or \$5,000.

Rev. Mr. PARSONS—There are enough representatives here to guarantee the money required for six months. The question is, Will we do it?

Rev. Mr. RICE, Cobourg—The remarks I desire to make are based on what the Secretary said yesterday, viz., that as the Churches and denominations under the operation of this Association had taken up the matter, as they had been educated by the Association, it has lost its hold on the people. Is that so? If there is antagonism, the question is whether such necessarily exists. If it is not necessary, can the Association co-operate with advantage with the denominations, and to what extent, and in what particular direction? In the United States the Sabbath-school Association and the Evangelical bodies work harmoniously together, and if that be so, then the remarks made yesterday can have no particular force. I am afraid this is not the case here. While the Sabbath-school interests are thoroughly maintained in this Province, this Association is not strong in many parts of the country, and the denominations have themselves taken up the work for which this Association was organized. I should like to be set right on this matter, and others beside myself would be glad to have the true position of the Association to the denominations fully stated, so that we might see how far, without conflicting with denominational interests, the denominations might sustain the Association. We shall have to grapple with this question, in order that the Association may fill its proper place in the Province, as affording a very important stimulus to Sabbath-school work in our Evangelical Churches.

Rev. Mr. McEWEN—The statement made yesterday was not made in my own behalf, but as representing the County of Victoria, and as expressing the views of the Secretary of that county. He assigned those as reasons why the county should not hold a convention. My own personal view of the matter is that this Association has done such a work in the past by pushing forward the importance of Sabbath-schools that the Church has taken hold of it, and in their annual gatherings make a point in this regard. That is so much gained to this Association. Where that obtains the work of the Association is to persuade them that the teachers require more instruction, that the churches need to push the work up to a higher standard of efficiency in imparting knowledge to the teachers. You need to get the pastors better equipped, and you will get the teachers

better equipped. I introduced the memorial through the committee at the meeting at Guslph, and we must keep in that line until the grand results spoken of by Dr. Nelles last night are brought about all over the land.

Rev. Mr. BURNFIELD moved that the first recommendation be adopted, with the addition that the delegates be asked to contribute now to the funds of the Association, and further that they be requested to bring the matter before their Sunday-schools and urge them to make a grant to the Association at their very earliest convenience.—Carried.

THE TREASURER'S REPORT.

In the absence of the Treasurer, Mr. W. B. McMurrich, Mr. L. C. Peake read the Treasurer's report as follows:

RECEIPTS.

Balance from 1882	\$108 56
Subscriptions from Friends	290 25
" " Sunday Schools	153 00
" " S. S. Association	195 00
Proceeds from Sale of Reports	22 90
Advertisements in Report.....	24 00
Collections at Meetings	168 04
Total Receipts	\$961 75

DISBURSEMENTS.

Expenses of Convention	\$271 12
Reporting Convention of 1882 and Advertising	86 00
Wm. Briggs' Account—Circulars, &c.....	31 70
Globe Printing Co.'s Account	6 00
Rev. J. McEwen, Salary Account	426 67
" Expenses	94 20
Total Disbursements	\$915 69
Balance in Treasurer's hands	\$46 06

The outstanding liabilities amount to \$281.73; but there are unfulfilled pledges, given last year in Brampton, to the amount of \$197 50, which, if collected, with the cash in hand, would very nearly extinguish this indebtedness.

On motion, the report was received and adopted.

The Convention adjourned, the Rev. H. M. Parsons pronouncing the benediction.

EVENING SESSION.

The evening session opened with the singing of the hymns "Rock of Ages" and "Jesus, keep me near the Cross," after which the Rev. Dr. O'Meara, of Port Hope, offered prayer. The audience then joined in singing

"The sweet bye-and-bye."

CHRIST'S SPIRIT AND METHODS AS A TEACHER.

The PRESIDENT—The first topic on the programme for this evening is an address on the subject, "Christ's Spirit and Methods as a Teacher," by the Rev. Dr. Wild, of Toronto. I have great pleasure in introducing Dr. Wild to this audience.

Rev. JOSEPH WILD, D.D.—Mr. Chairman and Christian Friends— I am very glad to be permitted to meet with you in this commodious house of worship, and to see so many interested in the Sabbath-school cause. The subject I am to speak upon has been announced. It is a large subject, and, of course, the more we can understand the spirit and methods, of the great Master—the great Ideal that we are all striving to mould ourselves after, and striving to be like, in spirit and in act—the nearer we shall be to God's approval, and the more successful we must be in our humble efforts. Now there is such a thing as spirit. We can all understand that, and very much of the success of any enterprise depends upon the spirit that pervades the operator. A man can plough better who feels in harmony with the clods, the horses, the skies and the growing grain. A man can preach better who feels in harmony with the immortal soul's interests and with the destinies of human kind. And a man can teach better in the Sabbath-school who feels that all his thoughts and his teachings are being engraved on the young mind, and that they shall be repeated, and doubled and trebled, going on with an ever-widening influence in the years to come. Capital invested in this way in instructing the youth gives a much larger return than from those older in years. I am glad that in this connection we are getting to the right point in Christian instruction, and that we are working it out in heathen lands. It is one of the greatest mistakes we ever made to send missionaries to the old heathen instead of sending teachers to train the rising generation. You can do but little with an old heathen—you can save an odd one here and there, but no success has attended mission work until we began with the tender youth of those, in the case of whom, centuries of habit and thought have wrought paganism and superstition into every fibre of their being. Having begun to train the young in the mission fields by schools, we are commencing to see the success of the labor bestowed. And no labor can be of so great profit, nor so wisely expended, as that which is employed in teaching the rising race of the country. Now, by "spirit," I suppose, is meant

that disposition or relation in thought and in act that some would call, perhaps, motive or design, or feeling. It is the intention with which we go to work, and a great deal depends upon it. It is of great consequence to the child whether it receives a blow given in play or in anger: and the physicians tell us that if a dog bites us when it is angered we get venom into the wound, while if the same dog in playful tricks should bite your little boy or girl the bite will heal up readily. It is the spirit of the animal, and as the dog or cat can send out venom so we may throw the spirit that is in us right through the words into the persons being taught in the lesson. I believe with Wesley, that a minister of a sensitive disposition receives a great many impressions from his audience. Wesley's idea was that he could gauge or measure the spirit or sentiment of his audience immediately he began his service. I do not think that is impossible. When I was wont to go around more to what you call special occasions than now, I could measure the amount of infidelity in a church by my own feeling. I could tell whether that church took a lively interest in spiritual things and whether its people were devoted to the worship of God. The moment you begin to give out the hymn you begin to feel that purifying influence which loosens the tongue and fills the heart. What is it? It is the spirit, and no man or woman can go into an audience and have a spirit of hatred or unwillingness to listen to the minister but what it embarrasses his utterance to that extent. A man cannot keep this within himself; it will come out and affect others. So it is well to feel well, to look well, and to be well; and to help on this work seek to get well. There is a great deal in this word spirit. If I were asked by commercial men to speak on this subject I would do so by showing the relation between capital and enterprise. Capital is the spirit, and enterprise is the method of using that spirit. You see how successful these things are when they are worked together. In science they call it wisdom and understanding. So we come to this, that it is the Spirit of the great Master, and it is for us to learn the method by which He applied that Spirit and made all His teaching so successful. It is remarkable that the very tone of the bell is affected by temperature, and that large bells are said to be cast on a calm, clear day. They can regulate the tone within certain bounds, but there is a delicacy and clearness that comes only when the bell is cast on a clear day, when even the molten metal has a mellowness of tone imparted to it which cannot be obtained in cloudy weather. So it makes a great difference how we set about our work of teaching: whether we speak in kindness or harshly. What a difference there is in the weight attached to our words just in proportion as we speak calmly or in anger. How much power is lost when a man speaks more angrily than he is accustomed to. You see this instanced in the angry mother; when she gets accustomed to speaking in a loud tone to her boy, how often she has to repeat her commands unnecessarily before they are obeyed. The boy soon learns

to know just where her limit is, and the little fellow will bring himself up to the scratch about the last call. Again, you can take some of these quiet women, whose words, gentle and affectionate, are a power, just because they are spoken in the right spirit, and the little boy crows and feels that here is a spirit that must be obeyed. We see every day exemplifications of this quiet spirit, which is always mightier than the angry outbursts of passion. In the old fables of Æsop there is a story of a contest between the sun and the wind as to which was the strongest, and they agreed that they would test their power on the first traveller who should cross the plains, and that the one who succeeded in making him throw off his toga first without hurting him would be the winner. The wind had the first choice, and it began to blow gently, then stronger and stronger still, and the man wrapped his garment tighter about him until it blew a hurricane and rolled him over and over in the sand, still clutching his toga. Then the sun began, and as its gentle rays fell upon him he soon loosened his outer robe, and as the heat became more intense he first threw off one side, and when it became no longer endurable he threw it off altogether. Now, this story, fable as it is, has very much practical wisdom in it. The very spirit is recognized in law, and weighty decisions often turn upon it. You know the story about the Irishman; for the Irishman is good for one thing, and that is to furnish illustrations, and I sometimes think it would have been a bad thing for us preachers if there had not been Irishmen. Pat O'Neil was charged before the Justice with having insulted a man at his own door by standing outside and saying, "If you come out here, Murphy, I'll give you a thrashing." The judge asked particularly whether O'Neil said simply, "I'll give you a thrashing," or whether he coupled the threat with the condition that Murphy should come out to him, because all depended on the spirit displayed. Of course there was little difference, but the spirit was taken into account, and when it is recognized in law, how much more should it be recognized in fact. The next point is method. It is a grand thing to be able to do a thing rightly. Wisdom and understanding should go together; understanding is what we know, wisdom is what we can apply. In other words, understanding is the bullion, and wisdom is the coin; understanding is the raw material, and wisdom is the clothes made up. Now, this method, this power of applying things, is very essential to success. How much power is wasted, and how much means and time are cast aside because they are not properly applied. One way in which preachers often waste their energies is by preaching away up above their people. They wind up and start off on a high key that is unnatural to them, and they are not able to get down to their hearers. I tell you from experience that one of the grandest points of success is to get close to the people the moment you start your work, and you do that by a social conversational style conducted on a social scale, and of a social nature. Many a grand discourse is begun wrongly on

a high key-note from which the speaker cannot get down. But if you begin socially, your hearers feel a sympathy in your manner, and as you draw them nearer you can gradually unfold to them the truths you are seeking to impart, and the Spirit of Christ will cover the whole. And not only must this idea be carried out with regard to the tone and attitude, but in the style of expression as well. When I was over in the United States I heard a certain man speak in public, and I saw that there was something wrong in his plan. I noticed that he always said "you" instead of saying "we" to his hearers. Now it makes a great difference whether a preacher says "you" or "we." The first leaves a great distance between the speaker and the people, while the second brings them close together. Now, lots of people go over to the States, and they persist in saying "you," and the people say he is from another country; but Mr. Parsons and myself have learned more sense than that, and therefore we can get close to the people. Especially if you want to make a pointed illustration be sure and include yourself. And in making our illustrations, too, we want to stand right over against the time in our choice of subjects. I mean to say when a man is preaching a sermon he should not choose any illustrations from some time hundreds of years back, but he should take them as newly born as he can possibly get them, and the fresher they are the more effectual will they be in winning the people. You often notice when a man is preaching how the interest of his hearers is awakened when he says: "This reminds me of a little incident in my own experience;" and the people want to know something about him, and they become interested. And if a minister lives to be as old as Methuselah, he will not need to run short of illustrations of this kind. My dear friends, it makes a great difference how we do these things; there is a timeliness in all our illustrations, and how grandly some teachers and some ministers can impress and make their words all-powerful for good. And how often an important lesson is misdirected through untimeliness and want of method. I remember a little story which will illustrate this, and which, I suppose, it will not be out of harmony with these proceedings to relate. A barber, who was very earnest for the salvation of souls, was in the act of shaving a customer one day, and, as he was working the razor around the man's face and throat, he suddenly stopped, and, holding the razor in his hand, he asked him solemnly, "Are you prepared to meet your God?" Now that was untimely; the man was deficient in method. I have often, in my own experience, gone before an audience with a good sermon, and desirous of impressing some particularly strong point, but in some way or other I would get on the off-side of it and fail to make a proper impression, because I did not keep the subjects in proper order. So we want to study method as much as anything else. From method we gain confidence, and from confidence we gain strength. I believe the main point of success is there. We want to be thoroughly confident, and then pursue our work in all earnestness, and at the

same time in the spirit of love. General Grant once made a grand remark which will illustrate this. He was watching the troops of Gibraltar marching past one day, when he was asked, "Well, General, what do you think of our army?" and he replied, "They march like conquerors." When a man marches like a conqueror, there is a good deal of conqueror in him. They say a dog knows when you have confidence, and that the worst cur will not bite you if you look him fair in the eye. A child can read confidence in your eye much more quickly than a dog can, and when you come to a difficult passage where miracles or some other mystery requires you to grapple the truth of faith, you will see the young men and the young women looking you in the eye to see whether or not you believe it. There must be faith behind all our teachings; there must be a belief in God, in the inspiration of the Holy Bible, and in its miracles and all its mysteries. Bowring, in one of his poems, says:

"How sweetly flowed the gospel's sound,
From lips of gentleness and grace;
When listening thousands gathered round,
And joy and reverence filled the place.

From heaven He came, of heaven He spoke,
To heaven He led His followers' way;
Dark clouds of gloomy night He broke,
Unveiling an immortal day.

Come, wanderers, to my Father's home;
Come all ye weary ones and rest.
Yes, gracious Saviour, we will come,
Obey Thee, love Thee, and be blest."

God bless you, dear friends, in your noble work.

Hymn No. 50—

"Precious promise,"

was sung, and the President introduced the Rev. George Burnfield, B.D., of Brockville, who was announced to speak upon the subject,—

EGYPT AND THE BIBLE.

REV. GEORGE BURNFIELD, B.D.—Mr. Chairman and Christian Friends,—The subject allotted to me is one of great breadth, and one that if treated at length would occupy considerable time. When I wrote to the Secretary of the Association, stating that my subject would be "Egypt and the Bible," it was intended that I should address you in the afternoon, but, owing to some change in the programme, my place was removed from the afternoon and I was asked to do my best to-night. I intended to have spoken in the afternoon more particularly to the Sunday-school teachers and workers of this Association, but it may not be out of place in dealing with this subject to enlarge on it somewhat, and to present some points of interest to the general

audience. We have been speaking this afternoon in regard to Bible truth and the method of teaching it. Now, what I wish to say in this connection is, that we must be sure what we teach the people and the children is truth itself, and therefore any evidence that may be brought to bear from the land of Egypt, in support of the truth of the Bible, adds strength and confidence to the teacher in communicating the truth. My purpose, therefore, in speaking to-night on Egypt and the Bible is to present to you such evidences of the authenticity of the Bible as are visible in that land. When in Arabia, close to the spot where, according to tradition, Moses smote the rock and the water came forth, we found we had only about two quarts of water. We had been traveling four or five days, and had last taken water at Elim. And I recollect that the twenty-two Arabs we had with us were exceedingly anxious about water, and so was the entire company; and as soon as our tent was pitched at the place, another party of twenty Arabs sprung up, apparently like ants out of the ant-hill, and demanded the water we had. Our dragoman refused to give it to them, saying that we only had about two quarts, and so a fight commenced, about thirty Arabs engaging in the conflict, and blood began to flow. The members of our company thought it best to withdraw into the wady, where from a distance we watched the conflict through a field-glass. While I was engaged in making observations through my glass I noticed our dragoman coming towards me. When he came up to me he said: "I have fixed those fellows nicely. I told them that your field-glass was a British gun, and that there was a bombshell in it, and that you had only to touch a spring in the bottom of it and you would bring down this rock in dust at your feet, and the Sheikh said, 'Ah me, how strong it is!'" Now the Arabs had heard of British guns, and they were very much afraid of them. They had heard that one gun in a British war-ship, if it simply sent forth one shell into Alexandria, would blow it into atoms, and I noticed that when I turned my glass towards them the twenty-two Arabs ran with all their might. Now Arabs have evidently learned about British guns, but there is a greater instrument that is to conquer not only Arabia but Egypt, and Palestine, and the world. It is a mightier power far than British guns—it is the Bible that we hold in our hand and whose truth we communicate to our children every day. So, therefore, anything that tends to verify the truth of the Bible I consider of great importance. In my remarks to-night, I want to speak first of the country, second of the people and customs, and third of the great Egyptian temples. We landed at Alexandria, and as we sailed up into the harbor we passed the island of Pharos, on a rock at the eastern end of which the famous lighthouse, erected by the second Ptolemy, at a cost of nearly one million dollars, cast its light far out on the dark waters of the Mediterranean Sea. When we landed, of course there were many things which seemed strange to us to find in a land boasting of such ancient civilization, but let us remember that Egyptian civilization has been

greatly retarded by the fierce contests which have raged there between the different forms of religious beliefs in the past ages. The Septuagint was translated in the third century B.C. into the Greek language, and thus was paved the way for the introduction of Christianity at a later date. But the long and bitter struggles for truth and against it, which followed, killed the spiritual life of the Church. The burning question concerning the divinity of Christ was the chief ground of contention. At the head of the orthodox party was the great Athanasius; Arius headed those who denied the divinity of Christ. Though the question was silenced for a time by the exile of Arius, after A.D. 325, it enfeebled the Church, and left those marks of decay that are still visible in the Church of the Copts, who are the legitimate descendants of the early Egyptian people. The two contending parties in those days were anxious about the nature of Christ particularly, striving after the external and forgetful of the living substance. To-day, those three hundred thousand Copts in Egypt are spiritually dead, and I believe it can be traced to that fact—teaching us that the great duty of the Christian Church now is to try and instil into the children, and into each other, the living spirit of the gospel. Suppose we travel from Alexandria away down to Cairo. Passing along through the country by rail we see the houses of the common people. What is their condition? The houses of the common farmers are generally about eight or ten feet square. They are flat-roofed, and have a hole for the purpose of letting the light in and the smoke out; and there is another hole through which the people have to pass in and out. I remember on going into one of them, I had to get down on my hands and knees to do so. In that hovel there was a man and his wife, three or four children, and some hens, an ass, and a sow, and these all occupied this room of about eight or ten feet square. All the Fellaheen farmers of Egypt live in this way. You will find in the 29th chapter of Ezekiel that the prophet there predicted that this grand old country, so glorious in its ancient history and power, shall become “the basest of all kingdoms.” That is precisely the state of Egypt to-day, and it fully verifies the prophecy in the word of God, so that Egypt, in its present condition, is a living testimony to the evidence of the truth of the Bible. As I stepped out of the railway carriage at Cairo, there were twenty black hands ready to take my valise. To say I did not want them, or simply to protest, only exposed me to fiercer attacks, and so I had to knock them out of my way. But as soon as I felled one, another took his place, so believing that defence of person and of property is an orthodox principle for the minister as well as for the layman, I acted something after the manner of the Gatling gun, and made my blows rapid as well as effective. When a gap had been made among the Arabs I passed through the crowd as proud of my victory as the British soldiers were at Tel-el-Kebir. Let us go out from the city to the famous pyramids and see for ourselves how far those wonderful

monuments afford verification of Bible truth. There are three ways of going out to the pyramids from Cairo. You can walk, and if a man has the courage to walk in Egypt he is a bold man, because they set down every man's social position there according to the way he travels. If he goes on foot he is rated at being very poor and is in danger of being besieged in an impudent manner, if not actually assaulted by beggars on the way. The rich can employ a carriage with a runner before, just as in the days of Saul and Ahab. The third mode of travelling is hiring a donkey, and this is the way in which journeys are generally made in Egypt. It is a novelty for Europeans, and reasonable as to cost. Mark Twain, in describing donkey travel, says that when you want to dismount you have only to open your legs and let the donkey run out, and that when you want to mount you simply do the same thing, and let the donkey back in by degrees. Certain preliminaries for successful donkey-riding have to be made. In selecting an animal, if you have been foolish enough to choose a large donkey instead of a small one, you will soon find that you have made a mistake. Large donkeys in Egypt have a peculiar trotting gait which is very uncomfortable to the rider, the chances being that when the donkey's back goes up the rider's body is descending. When you have trotted after that fashion for an hour or so you can dismount, and the little Arab boy who attends you mounts the donkey pretty much in the same way as they play leap-frog here, and he sings an Arab song to you as you trudge along on foot. In that way I started out from Cairo, with two companions, for the pyramids at an early hour in the morning, it being yet quite dark, and we arrived at the base of the first or largest pyramid—the pyramid of Ghizeh—considerably before sunrise. But before we arrived at our destination we were beset by the cries of young Arabs calling out for "backsheesh." We had hoped to be able to elude the Arab mendicants, but they seemed to have the faculty of scenting infidels, and they came running out shouting "A blessed day to you, Howadjah; backsheesh, backshee-h." We asked a small Arab his name, and he replied "Ismail," but we soon found that he was only one of a score of "Ismails" who all crowded around us begging for coppers. The pyramid of Ghizeh is estimated to be 484 feet high, the length of its side is 754 feet, and its area is 13 acres 1 rood and 22 poles. It is estimated that the weight of stone employed in its construction would amount to 6,848,000 tons. The bottom stones are 30 feet long and 5 feet square. Before we can appreciate the greatness of this work we must withdraw some distance, and then slowly approach it, and the closer we get to it the more its stupendous size stands out in contrast with ourselves. We ascend, and when we reach the top we get a magnificent view. It is early in the morning, and the sun has just risen over the desert of Arabia, and far over yonder we see the Nile fringed on either side with a strip of green, and as the sun rises higher and pierces the mists that

gather over the land, the darkness vanishes, and the beautiful green valley of this noble river comes into full view. Turning to the other side we see Tel-el-Kebir in the distance, where, in the recent war, 30,000 British soldiers and kilted Highlanders fought against the hosts of Egypt, and as they mowed them down as the reaper the harvest, the governments of Europe were taught the lesson and the truth, that there are Irishmen, and Scotchmen, and Englishmen who are yet able to fight the battles and brave dangers as of old. Now, in regard to the design for which the pyramid was erected, Seis, in his book, "The Miracle of Stone," says that it has been given by God as a divine revelation. To that theory there are generally these two objections: first, if it is a revelation it is an imperfect one, because in the first place it is not built on a perfectly horizontal plane. That is, the corners of the great pyramid are not perfectly horizontal. Again, it is mutilated at the summit, and I hold that if it is to be a revelation it ought to be a perfect one. It is asserted that the pyramid was a completed revelation without any previous model, and that all other pyramids of Egypt are younger than it. But, according to Birch, one of the best Egyptologists, the great pyramid of Sakhara is older. The pyramid of Ghizeh dates from the fourth dynasty; but according to Birch, that of Sakhara dates from the first or second dynasty. Now, I contend that if the pyramid is a revelation of any truth it ought to be a revelation of something which the Bible does not reveal. And what does this great miracle of stone teach us that the Bible does not, with regard to God, and to the soul and our responsibilities? Nothing. Then, with regard to the cosmical teaching, Seis says it has been built upon a certain system of ten, and in support of his views supposes the word pyramid to be derived from the hieroglyphic "per," a division, and "met," ten; and thus its general structure is based on this number, from which he believes he derives certain cosmical facts in regard to the structure of the earth and the chronology of the world. But no argument of weight can be founded on an uncertain derivation, for pyramid may be derived, with an equal show of reason, from "per," division, and "mat," mother, and it would make the pyramid the Tower of Babel, at which the one language of the race was broken up into various dialects, and the race itself separated into clans. The derivation that seems most reasonable is the following, namely, from "per," a place, and "mut," death, or the place of the dead, and hence the Great Pyramid would be a massive tomb erected by some despotic king, where his body might rest safely during the long ages until his soul should return again to occupy its fleshy habitation. Now, we are told further that this great pyramid is a revelation of theological and other truths, and a great many arguments are given in support of this which I have not time to refer to to-night. One of them is, that there has been no discovery of ruins or monuments existing previous to this, or any evidence of an earlier existence of the knowledge and skill which are visible in the construction of the Great

Pyramid. But on the authority of Birch I have stated that there are older pyramids. One of the arguments used in support of this theory is similar to this: Supposing the earth should be destroyed entirely, except some wild unknown spot in Africa, and that after three or four thousand years people from that part of the world should come over here, and that among the rubbish and ruins they should discover a locomotive of the best and most powerful construction, with the driving wheels and the piston-rod of so many sevens or eights or tens, and if they could not discover an earlier locomotive they might claim that heaven had revealed to the Anglo-Saxons a perfect knowledge of the expansion of steam and the means of utilizing it. But the loss of the tea-kettle that gave Watts his first idea of steam, or the loss of Franklin's kite which gave him the first idea of utilizing electricity, would never prove locomotives, or the knowledge of telegraphing, to have been a divine revelation; and the absence of the first efforts of pyramid building is no better proof that Ghizeh was built after a divinely-revealed model. On the whole, I come to the conclusion that this Great Pyramid of Egypt has no reference whatever to the word of God in Isaiah xix. 19, but it is simply a great mountain of stone that has been built with many tears, and sorrow, and heart troubles, for the glory and to extend the name of those kings that ruled the millions of Egypt in the past days. Now, let us come down the Nile for about 400 miles to one of the most famous temples built by the hand of man—the temple of Karnak at Thebes. As you approach the temple you pass up a grand avenue through which the armies of the famous eighteenth and nineteenth dynasties passed when they came home laden with the spoils of war. Through the portal on the north-west side we enter a court with a double row of columns forming a central avenue. On each side of the court is a row of columns, nine on the right, and eighteen on the left. The area of this court is about 100,000 square feet. Opposite the entrance of this court we ascend a flight of seven steps into a vestibule, and pass through two pylons about 140 feet high, into the famous pillared hall of Karnak, unequalled in the world for the massiveness of its columns and the richness of its decorations. There are 164 columns in this room, and it is only one room in the temple. All these columns are covered with cartouches representing figures of kings in procession, and gods and goddesses, and the papyrus and lotus capitals are also carved equal to the finest carving of the Athenian Acropolis. Another room is 240 feet long and 62 feet wide. Ascending a second flight of steps we passed through a vestibule into the very sanctuary itself, a room 120 feet square, in the very centre of which is a granite cell 52 feet long by 14 feet broad, divided into three compartments, one of which was the holy place, and beyond it the holy of holies. This grand temple is 1,240 feet long, by 340 feet in width, and it took 700 years in building. It reflects the wealth and power of the Egyptian people which were lavished on this glorious temple, but which have

long since departed. On the south side of the temple there are a number of columns of hieroglyphics which have reference to Bible scenes. Here and in other places where the history of the Bible comes in contact with heathen and with independent history we find the statements of the Bible verified. Far away from the scene in a foreign land, and in a foreign tongue, is written on the walls of their temple, as told in 2nd Chronicles xii., in which, because the King of Judah had transgressed against the Lord, Shishak came up with 1,200 chariots and 60,000 horsemen, and took Jerusalem and the treasures of the Lord's house. Thus, from heathen temples and by the voice of a language which long was dead to modern scholars, and only known to them within this century, God is gathering up evidence from the records of the heathen to silence the scepticism of this age, and to prove that the word of the Lord shall stand sure. Let us look for a moment at the influence which Christianity is at present exerting in Egypt. The United Presbyterian Church of the United States have had missionaries in that country since 1854, and the Church of England and other denominations are doing a good work there as well. This work extends from Alexandria to some distance above Thebes, and applications have been received for schools and missionaries as far as the Nubian boundary. From a native college teachers are sent out to instruct their fellow-Egyptians in English and the word of God. If those who ask what Christianity has done and is doing now, will go to the Egyptian towns they will find men and women whose heart and life are as a light in the midst of darkness. Let them ask who are noted for honesty in trade and truthfulness of speech, and who are the men whom the Egyptian Government have placed in offices of trust—in their post offices and on the mail boats, or as captains on the Nile—and they will find them to be Christian men. In business a Mohammedan will ask four times the value of an article, but a converted Egyptian will only ask the true value of his goods. In these matters they let the Christian light shine out brightly amid the dark deeds of their Mohammedan tradesmen. How strange that Great Britain should be left alone in the wars in Egypt, and that she is recognized by the nations as the Power to decide chiefly what shall be done with the country. The nations are jealous of her, yet she was left alone to fight in the land. God seems to have a purpose in this. The other nations which would gladly have taken part in the settlement of the Egyptian difficulties would have given her no blessing. For the extension of Christianity in the far East, Britain's Christians spend their gold, and, for the well-being of Egypt, Britain's sons have spilled their blood and given their life. Over the thousands of slain God may be opening a safe and permanent highway for the gospel into the land; and if so, from this centre Christianity may send forth an overwhelming force against Mohammedan darkness through all the East. Thus, through war and death, God brings peace and everlasting life to all the land. Let Egypt become

a colony of Britain, and then she will rise to material prosperity; her people will be a free people, and the descendants of those who have been slaves in the days of heathen darkness will enjoy the fullest liberty. Christianity, and not the Koran, will then be the fountain of spiritual truth for the people, and Christ will be worshipped on the very sites and in the very temples of Osiris, and Isis, and Amenia, and Egypt will be the Lord's forever.

Prof. CASE, by request, then sang the solo, "Where is my boy to-night?" After which a collection was taken up in aid of the funds of the Association. The audience joined in singing, "I will sing of my Redeemer."

THE PROMISE OF THE HOLY SPIRIT IN SUNDAY-SCHOOL WORK.

The PRESIDENT—The next topic on the programme is one in the discussion of which, I am sure, we will all take the deepest interest. The Rev. H. M. Parsons, of Toronto, will now address the Convention on "The Promise of the Holy Spirit in Sunday-school Work."

Rev. H. M. PARSONS, on coming to the platform, said—Mr. Chairman and Friends,—The theme that is assigned to me to-night is one that to Sunday-school teachers is well known. We may feel an intense interest in our work, we may use the very best methods and appliances for reaching those whom we teach, and yet there may be no effect at all, because we have not used God's method. I have been familiar with Sunday-school teaching for many years, under the highest appliances and best methods, and I affirm that the highest cultivation, and all the advancement we have made in the art of teaching secular knowledge, may be used with perfect honesty, fidelity, and confidence, by the person teaching the word of God in the Scripture lesson on the Lord's-day, and yet the whole thing may be an abomination in the sight of God, and produce no good effect whatever. There is, dear friends, teachers and students, one element, one factor, that must enter into this teaching of the word of God, without which there is nothing done in His sight, and without which that which is done is not to His praise or glory, and can do no good to those who are taught or to those who teach. That one thing is, the presence of the personal Holy Spirit of God in the teacher, and through the teacher affecting and impressing each scholar with divine life and power. Or, in other words, "without faith it is impossible to please God." There is no one without faith; no human being could live a moment without faith. We must have some person in whom we put confidence. We who are preachers, and teachers, and parents, cannot help noticing the great number of people who appear to believe every word of the gospel that is preached to them, and yet manifest no divine life and power in their souls as the result of this teaching. What is the trouble? It is simply this, that those truths were received by faith in the godly and

pious parent, or teacher, or preacher, who taught these people, and were known to be holy men and women; they grow up with some knowledge of the truth, feeling a confidence in it, but they have never received the truth by believing the divine and personal Jesus Christ, the only One who can give them saving knowledge of it. Now, the theme that has been assigned to me is a very important one in its bearing upon the spiritual welfare of the souls that are intrusted to our teaching. Our Lord Jesus Christ, my dear friends, has been presented to us to-night as a teacher unparalleled among men in the art of holding up and impressing the truth upon those who received it from His lips. And why? Because not one word ever fell from His lips, not one act was ever done by Him, except in and through and by the Holy Spirit of God. By the Holy Spirit of God that mysterious person of the Godhead became incarnate. Every word He spake was given to Him by the Spirit; every single miracle He wrought, every power He exerted and manifested, was to the glory of God the Father, in and by the Holy Spirit. We believe that, and we believe further, what has been asserted so well on this platform to-night, in the plenary and verbal inspiration of every single letter and word in the original Scriptures by the personal Spirit of God, moving the men that spake—moving through them, and using their minds and language. We must hold to that in teaching; we must be filled with the thought of the personal Spirit of God entering into and taking possession of us, so that we can talk freely and say just what He wants us to say every Lord's-day. Look at the wonderfulness of this truth; the manifest power of this truth! It reminds me of an answer given by a converted heathen girl to a Brahmin, who said to her, "You believe in a God; is He a little God or a big God?" She replied, with great solemnity, "He is so great that the heaven of heavens cannot contain Him, and He is so small that He can dwell in my heart." Dearly beloved, when we are so filled with that divine personal Presence—that indwelling Spirit of God—and the baptism of that Spirit is had in answer to prayer, then when we come to our classes we do not have to do anything. He does it through us. We go with the fullest preparation under all those rules and suggestions given by my brother who addressed us first to-night, and with that wealth of illustration spoken of by the brother preceding me, as helping to verify and illustrate and prove the Holy Scriptures, and then we are made the instruments and agents in declaring, to those who are intrusted to us for one half hour on the Lord's day, the truth as it is in Jesus. Now, the subject requires me just to call attention to a few Scripture passages that bear on these truths. I would like those of you who have Bibles to turn to those passages in which these promises of the Holy Spirit are recorded. For if we use this Book merely to satisfy the conscience, it is of little account. We should use it as a channel of communication with that personal, living Man who is the image of the invisible, infinite God, and we should use all Scripture for the

purpose of a clearer personal connection with Him. Let us take for our first text that familiar one that our Lord gave in His last conversation with the disciples, recorded in John xiv. 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Now, here is a specific promise made to every teacher just as much as to those who were first sent out. For the word of God has this faculty, that it is just as fresh to-night as on the day it was given. My dear friends, if we do not get something good out of it now personally, it is because we do not receive the revelation from the Lord God speaking to us to-night. I bid my brother "Good morning" this morning; it is not the same "Good morning" I gave him a few months ago in the city. Though in words the same, it carries a present, conscious meaning. There is not a Christian in this room but has sometimes suddenly discovered something in a passage that he had not seen before. What was that but the Lord communicating His mind to you. Suddenly when the Spirit of God breathes into your heart, you are brought to see His image reflected in the truth. I have often taught one of the Sunday-school lessons four or five times in the week. This gave much material, yet on Sunday afternoon, when I came to my class, revelations of truth which never before were attained, would flash forth from the oft-searched words. When the teachers come in that way, the scholars will not talk about not being interested. You go there so full that it comes out of you spontaneously. You will find them interested, arrested, and led by the Spirit of God to give attention as Lydia did, when the Lord opened her heart, and, like the Bereans, to search for themselves and see if these things be so. This promise tells us that the Spirit will teach us all things. We learn through the Holy Spirit by asking and receiving that which He communicates. Again, He will help the memory. I have often been helped in that way when I have prepared the lesson thoroughly. Every minister can subscribe to this, that when you have made the most thorough possible preparation for the pulpit or for teaching, God uses that very preparation as He only can use it. He will suddenly inject into the mind something we never thought of before. I once had in my class a man who worked in a foundry, where a hundred men, of every phase of unbelief, were employed. They were men of acute minds, and they thought for themselves. This man used to tell me of the trouble he had with a number of his fellow-workers who were scoffers. They were better posted in argument than he was, and would silence him in controversy. He had a very unpleasant fashion of putting some question to me in the class, which had been put to him during the week, with a view of getting an answer from me for his opponents. On one occasion he asked me a question, and I knew that if I answered him in my own language he would go back and begin wrangling with them, and they would master him again. So I used to say to him,

“Lyman, turn to that passage of Scripture and read it; that is your answer.” In a couple of weeks he came back and said: “I have silenced every one of those scoffers. I read those passages you gave me, and prayed over them, and then I said to my comrades, ‘You may talk as you like, but here is what God says.’” Often he would put a question so acutely to me that I could not answer it at once, and I would lift my heart to the Lord in prayer, and plead this promise, “I will bring all things to your remembrance, whatsoever I have said unto you.” Time and again it has been fulfilled to the letter. Is it anything strange? Is it not according to promise? It is a fact that this has been the experience of many teachers, in connection with the international lessons. Now, the second promise is from John xv. 26, 27. “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.” God declares to us that He will give evidence to us of the word we are studying. The Holy Spirit must have *one person* present in order to say anything to us, and through us, and that *person* is Jesus Christ. Now, it is a most important preparation for the class that we have found Christ in the lesson before we come there. We cannot have Christ or His testimony unless we have Him revealed to us through the word by the Holy Spirit. No one can foretell *how* He can be found. He may come to one in one way, and to another in another way. The Spirit is free in His office. But the benefit of His testimony may be ours personally, and we have a right to claim it on our knees before God, and ask that every promise be fulfilled to us. Let us turn next to John xvi. 13. One of the functions of the Holy Spirit is to show us things to come, and make an impression on our minds that shall be helpful to us, so that we may make impressions on other minds. What I want to call your attention to, in this promise, is the fact that He will guide you *into* all truth. Now, brethren and teachers, hard study is the way by which the Spirit works on us. I find that teachers who spend ten or twelve hours solid study on of the lesson are the teachers whose classes become converted in a short time. Let no teacher say, because the Spirit is so mighty in His dealings with us, that therefore we need not study so hard, and not find the meaning of words. This is a false use of the blessed promise of the Spirit, whether it be found in the minister, the teacher, the scholar, or the private Christian, which expects the Holy Spirit will come to us without any use of the faculties God has given to us to search the word for ourselves. His action through our rational faculties is as natural as that of one human person on another. The Bible is a perfect book of illustration, and yet in accord with our mental and spiritual faculties in their normal use. If we study it in this conviction the Divine Spirit will lift us up and give us things so wonderful that heaven will be realized on earth. John xx. 21-23:

God has sent every converted person in this room on this mission. Every man, woman and child that is converted is called to reveal Jesus Christ to somebody else. No Christian can get rid of that injunction. We are all included in that obligation, in that commission, to reveal Jesus Christ in our pleasures, in our avocations, in our influence, and to every one around us. And then see how it is to be done. "When He had said this He breathed on them and said unto them, receive ye the Holy Ghost." This was the first indwelling of the Holy Spirit in the believing sinner, and was a foretaste of that which came a little after in the glorious Pentecost at Jerusalem. In Matthew xxviii. 18-20, we read the divine commission issued to all of us, to go and teach all nations. It is based on the "all power" Christ received at His ascension. "Therefore go ye." There is a disposition to neglect this great obligation. One drawback to the usefulness of teaching in the Sabbath-school is the fact that the boys when they get big, and the girls when they get married, think they are too old to go to Sabbath-school any longer. I hope this will be remedied before long, and that father and mother, and every member of the Church, will be found along with the children in the Sabbath-school at the Bible service. Oh, I love to exalt the Bible, and I look forward to the day when that word will be opened to us on the platform every Sunday afternoon, to an audience comprising all the church, and all searching and studying the same lesson! Our hearts will be blessed as they never were before. This was done in Germany, where the Bible was studied by the whole congregation (as it should be in our churches), and entered so into the hearts of a few earnest workers that a Church of two hundred and fifty people sent missionaries to the east coast of Africa, established seven stations, and manned them with their own men and means. Now, if a little Church of two hundred and fifty members could do that, and all in the short space of eleven years, what could not be done by the vast Methodist Church of Canada flooding the heathen world with those centres of light; by the Presbyterian Church doing the same thing; and the Congregational Church, and all the other evangelical Churches, joining together hand in hand carrying the word to all the people. All we want is power; we have got men and women enough to evangelize the world. Our commission is to *teach* the round world over. God has taken us out of every nation, tongue, tribe, and language, and therefore He says, "Go and preach the gospel to every creature." Oh, that our hearts could be filled with this word, so that there would be no lagging, no reluctant spirit, but that all would respond to the call with "Here, Lord, are we!" And, beloved, this cannot be done by trying to do it. Merely getting hold of the truth in the lesson will not do it. We must be *possessed*. Does the lesson get hold of me? Has God's word got hold of me so that I cannot help teaching and doing His will? That is the kind of work that tells. If a teacher is so full of the truth in the lesson that he cannot help telling it out, he will find

results to the glory of God every time. The last promise is found in Acts i. 8. We are to be witnesses unto the uttermost parts of the earth, which means in Cobourg, in Toronto, and in the Province of Ontario, as well as anywhere else. Suppose you go to a court where you are called upon to be a witness; what are you there for? To tell the truth. So the Lord Jesus Christ has called every one of us who are here. We are to be His witnesses and are to tell the truth for Him. And in proportion as we make sacrifices in this work so are we blessed. Rev. Dr. Meacham, who has returned from seven years of missionary labor in Japan, said the other day, "They talk about the missionary's sacrifice. There is no sacrifice about it. I have spent seven years in Japan, and two years of that time I lived in a heathen temple, and it was the most glorious seven years of my whole life. I never had such joy and peace." I was glad to hear that. Whether at home or abroad this truth is the same—witnesses for Jesus shall have the reward of perfect peace. Now, let us look at the fulfilment of these promises. It is an encouraging thing, after dwelling on the promises, to turn to their fulfilment. He gives it to us in clear and plain terms. In Acts ii. 4, we find it. Here was a prayer-meeting lasting ten days. A good many of us hesitate to spend ten minutes now in an exercise of this kind. I find here that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Here the gospel was preached to all the nations in the world. They were all baptized there—Parthians and Medes, Cretes and Arabians, all calling on the Lord in other tongues, and they went back to their homes in Persia and Arabia, and in every part of the known world, and preached Christ. This was in answer to prayer, and I dwell on it with great joy to think that the gospel of the Lord Jesus Christ was preached in such a short time all over the known world. Acts vii. 55: Here we see that Stephen, full of the Holy Ghost, and endowed with spiritual vision, looked right into the opened heaven. He saw the Lord Jesus. The place where He is now is so revealed to us in the Bible that we may have a clear vision of the risen Christ while here below. The same Spirit is in Him and in you who believe. He is one Spirit; He is not divided. Acts viii. 29: Here there is an individual message. The Spirit of God can apply that to you, and can say, "Go speak to that class, that scholar." Philip found a man reading the Bible, and he was sent to teach him. Just so; do not neglect any like opportunity, and in doing good you will fill your own heart with joy and peace. My last reference will be to Acts x. 44. Here the Holy Ghost fell on all them that heard the word. How delightful to those of us who preach, and who very often feel disheartened. Peter was preaching about Christ. His sermon was all about Him; and as he spoke, the power came down as on the day of Pentecost. I love to think of that, because we have the same rights now that the Jews had; yea, we have entered into their forfeited

place. The passage says that the converted Jews were filled with astonishment that the Gentiles had the Spirit of God poured out on them. Yes, and God has now cast the Jew, who would not obey Him, into the sea of nations, of which Jonah was the type. By-and-bye the beasts (Governments) who have swallowed him will spew him out into Palestine, his promised land. Then the glorious promise to the Church will be fulfilled, and returning with her Lord she will witness the destruction of every foe, and the ingathering of all nations to the kingdom of God. May God prepare us for that final victory, by leading each one into the present obedience of faith, for this blessed end!

Hymn No. 4, "Holy Spirit, faithful guide,"

was sung, after which the session was closed with the benediction by the Rev. F. H. Wallace.

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THURSDAY MORNING.

The Convention assembled at 9 o'clock, the President in the chair. After singing, the Rev. Mr. Waddell led in prayer. A praise service was conducted by Professor Case. The minutes of Wednesday's sessions were read and approved.

On motion, the General Secretary was instructed to procure a suitable book for the permanent record of the Convention proceedings.

INSTITUTE EXERCISE.

The Rev. Mr. McEWEN resumed the Institute Exercise where he left off the previous morning. He said,—We have seen that the facts set forth yesterday, properly applied, the better qualifies the Sabbath-school teacher for his work. That it does not matter what opposition is offered, or seeming reverse of fortune occurs, the Book comes out all right, and even appears stronger in its power than it ever was before. We started out with the period covered by the history of the Book—4,100 years in round numbers. We went along and sought to get a bird's-eye view. There are two ways of getting over the Alps—over it and through it. The old method was to go over the mountains, the new one is to go through the range. So also there is a way of going over the Book, which has been largely adopted by Christian people; but with the progress of Christian knowledge and systematic teaching, we are teaching people to go through it. We have come to the time when, as regards the Sabbath-school, with its twelve millions of pupils and three millions of workers, the Church should put forth a special effort to make the people masters of the

Bible, if masters of little else. We saw yesterday that the Book has two great elements in it—one from above, the other from below; one is divine, the other human. It does not matter into what languages the Book is translated, it speaks alike to all. It is human, and being so, is eminently biographical, and being biographical, it is historical. It shows not only the relations of things, but the things themselves. Carrying that idea out, we sought to obtain a bird's-eye view, or to tunnel through the mountain, if you will. The whole period was divided into two, and afterwards into four, and so forth, and each of the periods presents a picture of some of the great events of the past. By adopting this plan, you get not only helps to memory in your studies, but you become master of the whole Bible. In Hebrews i. 1. we read, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." So we have God speaking. We have the thought in the mind, the opening of the mouth, the utterance of the word, the preservation of the word by its being put into writing, and the writing is guaranteed by its being inspired. God breathed into their minds. The first part was, of course, given to Adam. In what form was it given? In the form of a promise. That constituted the Bible of our first parents. That promise was, "The seed of the woman shall bruise the head of the serpent." I remember a strong-minded woman coming into a Normal Institute some years ago. She was determined, and kept attending, and after a year she came and said, "I did not believe in the Bible; I taught it because father and mother belonged to the Church, but I do not know anything so real to me now as the Bible." I am satisfied on the point made by Dr. MacVicar yesterday, that a great many of our young people are indifferent to the truth on account of the desultory way in which they have been taught the contents of the Bible. They take hold of some point, but they do not take pains to gather much knowledge about it, and in their difficulty they go to other guides—like the people who want a king, they are bound to have one. That is the cause of half the infidelity among the young men. What effect had the gospel upon the period between Adam and Jared? It comes out like a gleam of light. "Then began men to call upon the name of the Lord." A common idea is that man began to pray then for the first time. That, however, does not seem to be natural or true. It was a revival of the Spirit of God, at all events, and it so affected the popular mind that instead of the people going *en masse*, they began to get divided. Hence, divisions arose and continued until the time of the flood. God has devoted four thousand years in Old Testament history to emphasize one fundamental fact, and that is the family. The gospel deals, however, with public as well as family life, and the problem is how to make the most of the two. The next important epoch is that of Enoch. It is a short record: "He walked with God, and he was not, for God took him." Not only did the

gospel, small and simple as it was, produce that result, but here is an illustration of a man of faith, living in the midst of apostacy, so living to God that God took him home without death. Not only is the old promise continued, but a new one is given: "I will no more destroy the earth with a flood." The death penalty is introduced for the safety of society, and it is interesting to know that all nations which have gone back on the death penalty are coming back to it again, showing that the truth of God cannot remain buried, but will come up again. God is now going to take a new departure and adopt a new method. Observe, it is an educational method, and it is going to begin with the individual. There is the old promise: "The seed of the woman shall bruise the head of the serpent;" but the promise is going to be realized by a particular individual from the seed. That seed was the seed of David, from which Christ came. The reverend gentleman reviewed the points made yesterday, and urged them on teachers' attention.

MESSAGES OF GREETING.

Mr. JOHNSON announced that the following telegrams had been prepared to be sent to kindred associations, in session in the United States:—

"To the Sabbath-school Convention in Lowell, Mass.

"The Convention of the Sabbath-school Association of Canada, now in session, greet their co-workers of Massachusetts. See Phil. iv. 20, 21.

"D. C. McHENRY, *President.*"

"To the Sabbath-school Convention in Bangor, Maine.

"The Convention of the Sabbath-school Association of Canada send you heartiest greetings. See Heb. xiii. 20, 21.

"D. C. McHENRY, *President.*"

THE SABBATH-SCHOOL.

The Convention then entered upon a conference and discussion on the general subject of "The Sabbath-school."

FROM THE PASTOR'S POSITION.

Rev. J. VANWYCK, B.A., Hamilton, addressed the Convention on the subject, "The Sabbath-school Teacher from the Pastor's Position and Work." He said,—It is only justice to myself to state that I have not coveted the work that falls to my lot this hour. I am conscious that the work should be performed by one with a far greater range of experience than mine. I would be glad if the theme had been assigned to some one with a more extended experience, but I find some relief in this, that what I may lack will be supplied in a

Convention like the present. The pastor cannot fail to see the Sabbath-school in a light peculiar to his position. He can easily note its strength and weakness, its triumphs and failures. It will not require more than ordinary observation to understand the benefit of the Sabbath-school to the Church and the spread of gospel truth. His experience must fill his mouth with words of praise or clothe his lips with the language of denunciation. There is scarcely room, however, for two opinions as to the necessity and advantage of Sunday-school work. It is admitted to be helpful in its work when the school is poorly equipped and inefficiently conducted. The pastor's relation to the school is one of great responsibility. It is not a responsibility that can be indifferently relegated to another. He is responsible for the work done in a very large degree; not simply as to the manner, but to a very considerable extent for the amount of efficient Christian work done in the community. The whole work should be under his eye. He should seek to introduce into the school such improvements as would tend to more efficient service. When necessary he must devise some means to arouse the people to a greater interest in the work. The children are to be called out from the homes. The young people are to be enlisted from the congregation, and even the older people are to be awakened in order to attain the desired success. Many pastors have done much in this way, both in sustaining and improving the Sabbath-school, and wherever there has been a lack it would only be charitable not to impute it to designed wilfulness on their part. Yet I think it right for me to take the position that pastors have not met the measure of their responsibility in relation to the school until they have done all within their power to make the school as efficient as possible. There is what we might define in this relation a "law of efficiency." This law is not a thing of fancy, even in Sunday-school work. Efficiency will hold good in this as well as in other things. If a woodman could haggie down a tree with a dull axe and much labor, how much more easily and quickly it could be felled with a weapon that cut with a keen edge. In the Sabbath-school, doubtless, very much depends upon the means and methods of doing the work. As we stand in the present and look down the long lane of the past, and review the rich results from past labor, we should rejoice and take courage; but as Dr. Talmage wondered how any one was ever converted when he considered the style of the pulpit from which some of the fathers preached, so, when we take into account some of the ways in which the work has been done in the Sunday-school, the wonder is that such rich results have attended it. Whatever has been done in the past, we have now reached a period in Sunday-school work when we should make an advance upon past efficiency and past effort. The conclusion is forced upon my mind that the Christian Church in its entirety has not yet felt the importance of this work. The Church has not yet recognized

the Sunday-school to be the right arm of its power. It seems to me that the Church is not alive to the power of the Sunday-school in evangelizing the world for Christ. And it is a question if there is more than a minority of Christian parents who realize how this agency may be made manifold more a power for good than it has ever been. The time has come when the Church and Sunday-school should have a more intimate connection. The Sunday-school should have a closer connection than simply to be held in a room in the church building. Money must be provided. Workers must be found. If not, whatever is done, as a consequence, must be in a limited and inefficient manner. All children between the ages of five and twenty should be regular attendants upon the Sunday-school, and it is my firm conviction that if all Church members felt the importance of this work, and the good that would follow, this might be reached even to this absolute degree. It has been a theory long enough that it is easier to guide childhood aright than it is to reform manhood. It is time that this theory was much better reduced to practice. It is right to seek success in business and agriculture, but not at the expense of child culture. In these things men seek the best and most improved methods, but, alas! too often in the religious culture of childhood it is thought that anything will do. Is it not an admitted fact that an hour will ordinarily do more at home or abroad in saving a man while a child, than will an hour when multiplied sixty-fold after the vices of manhood have become fixed in his heart and life? There is not a moment of childhood but what trembles with destiny. When I see vice ruling in a man's life, I conclude that early training, or a want of early training, gave him this tendency. There has been improvement, but yet there is room for still greater improvement. We must begin early if we would shape the soul aright. As it is easier to keep the tree straight while it is growing than to straighten it when old and crooked, so it is easier to guide childhood aright than to reform it. To neglect childhood and aim to reform manhood is a waste of spiritual energy. Each minister only has so much of physical, mental and religious power; so much time and money. It is right to ask where and how it can be most effectually employed. Does it pay to spend it in the vain attempt to reach men whose minds are surcharged with skepticism, to spend it upon those who are bound hand and foot by sinful habits, where the moral faculties are all deadened by the evil habit that is ruling in their lives? This I have come to regard as an unpromising work, in which too many are now engaged. I leave you to judge of the amount of mental and moral force that is expended in this direction. I shrink not from saying that it is out of all proportion to the return realized. Better turn it in another channel where it will be brought to bear upon younger minds and more tender hearts. To do this would involve some changes in carrying on our Christian work. Some improvements are necessary as to the way to acquire knowledge and the methods of imparting it

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That is, they must receive more attention and be made more of a special work than in the past. In every department of science there are those who see and receive special training for their work. In all secular education teachers receive special training. But in spiritual things, too often, anybody is supposed to do. Be it far from me to reflect upon the voluntary services of men and women who have come forward, at a moment's notice, and have done the best they could. But what could they do without having the lesson prepared, and if prepared the best way possible for them, it was a work for which they had no adaptation. Can the work ever be done as it should be until we can command the best talent, and that trained in some systematic way? The little that has been done in this way is known to you. How few feel that this special preparation is important and necessary. How few feel it sufficiently to undertake the work themselves, or to give support to those who would devote themselves in this way if they were only encouraged and helped. Now, you are asking, perhaps, what I would recommend. In a general way, I would answer, the very best thing. This, in some cases, might not be more than a teachers' meeting. Such meetings cannot but do good and increase the efficiency of all who take part in them. Combined experience will give increased powers in any case. But is this the best thing the Christian Church may hope for in her work of training the children for Jesus? There is need of something more. The time has now come when the Church must take the Sunday-school more than ever under its fostering care; when much more of its money must be expended in the interests of the children; when churches will be built more than ever with a view to the convenience and efficiency of Sunday-school work. The Church has felt the need of training men for the pulpit; it must also make provision for the thorough equipment of as many as possible for the equally important work of training the children. Why not have every great truth in the Bible explained and illustrated in a way that would impress the mind of every child? It is not for want of subjects or illustrations, but only for want of those who have skill enough to handle them. Until this advance is made the work will never be efficiently done. We all know that a lesson may be gone over in a way that will not interest the children, and, if so, what can it profit? Abstract thought and abstract methods will not meet the case. I do not wish to underrate the power of the pulpit, but it has seemed to me that if we could have a service in connection with all Churches where information would be given upon Bible subjects and the laws of spiritual life, by question and answer, it would prove a very desirable exercise. Now, the foregoing remarks will assist us to understand in some measure what are the responsibilities of the pastor in relation to Sabbath-school work. He should know who his teachers are and what they teach, and what is the tendency of the impressions made. A minister cannot trust to the pulpit to correct any wrong teaching,

no matter how learnedly and powerfully he may declare the truth. He will not reach the children as well as the teacher. The relation of the teacher to the child is one that gives him a greater influence over the youthful mind than that of the pulpit. The pastor's position is one that requires him to know more than that his teachers are members of the Church, or that they are possessed of marked ability. With all of this they might be wanting in judgment and piety. The teacher should not be a person simply picked up here or there or anywhere for convenience. The interest of our Churches requires a different method; our Churches are so largely in the hands of our Sabbath-school teachers. It is from the Sabbath-school teachers that the children are forming thoughts and feelings as to what a Christian life ought to be. If they should believe or teach what is wrong, then we are raising an infant Hercules whose club will be used in beating and killing his own mother. There is need to train and indoctrinate the teachers until they feel the foundation firm beneath them. Let them not feel that they are groping in darkness, but that their way is through light and under sunshine. If the teachers are not accountable to their pastors and the Church, the safety of Zion's walls is not assured. Who in the relation of pastor can remain cold and formal and indifferent? Will not the heart of a true pastor warm towards the Sabbath-school as towards his own son? We will suppose that the teachers are good men and women, but they need help, and they are conscious of their want. What can they do if left to themselves? Discouragement must follow. If the minister proclaims his want of sympathy by standing aloof; if the Church does not rally, does not even come within speaking distance, the work done must be in a very limited degree. The pastor's heart should be all aglow with interest. He should be much in sympathy with the work and the workers. He should arrange to meet his teachers each week, feeling that they are his under-shepherds assisting to care for the lambs. They need his help to get the most out of the lesson. He should inspire them with his sympathy and co-operation. The Sabbath-school is not a minor part of the pastor's charge. He should be the teacher's guide and friend. It is his duty, when necessary, to waken the school to a deeper and more lively interest, so that parents and members of the Church and congregation, and all classes, may feel the Sabbath-school to be the dearest boon committed to the Church. But suppose it is urged that the pastor has not time for so much work. Then he had better leave other things undone. Better lessen the number of his pastoral and social visits and the number of his weekly meetings than to neglect the Sabbath-school. The truths of the Bible are the great foundation-stones of the temple; these are the things the teacher is to measure and examine—the things upon which they wish to lay their hands and rest their hopes. The question comes, will the work done in this way lessen his influence or interfere with his success? To do this will teach him how to simplify truth.

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He will preach with more ease and illustration and directness. It will hold him to the sphere where mortals live and act. It will bring pastor and people nearer together. It will make the children more attached to the pastor to find him so frequently in the school. It will lead all to feel that the Sabbath-school is a nursery, indeed, in which plants are nourished that are to become the strong cedars of Lebanon in coming years. There must be one directing mind in the Sabbath-school. The government of God is the government of one mind. The same in the family. It is by far the best when not abused. This is the kind of directing power we need in the Sabbath-school. The best army has been routed and the tide of victory rolled back by the fall of a leader. The army was the same and the courage the same, but they could not do anything without the directing mind. An ideal superintendent does not belong to this sublunary sphere. To enumerate his characteristics would be but to paint a picture of imagination. You would say such are never found and are not to be attained. But a superintendent is no myth; and no matter how different in these essential qualities, the pastor must be in perfect agreement with him. In the teaching of the lesson there should not be so much as the appearance of disagreement in what was taught. Such could not fail to be hurtful. In any case where the superintendent is not a model, the pastor, to the best of his ability and in all wisdom, must supplement those deficiencies. He must make suggestions, and yet not seem to make them. He must plan work, and yet not appear to plan it; even by craftiness he must allure him to a more efficient and grander work. The mind of the pastor and superintendent must be in perfect accord, and their hearts in sympathy. The pastor evidently possesses ecclesiastical authority, but it is not best to use that in any arbitrary sense. Now, the salvation of the world is the work committed to the Church. The warmest and holiest desires of the Church must ever flow towards that end. For this the Church must deny herself, for this she must labor, for this she must plan as well as pray. The great spiritual temple must be built. Our Sabbath-schools are preparing the young to become beams and pillars in that temple. There is no agency so mighty in building up the youthful mind in religious truth as the Sabbath-school. The Sabbath-school teacher is as much a toiler in the Master's vineyard as he who proclaims the gospel by sermons, or he who translates the Bible. There is no alternative. We cannot have any substitute. We must have persons reared up,—those who are Nazarites from their youth—to do the work of the Sabbath-school teacher. It has been a long time since the blood-stained banner was planted upon the hill of Calvary. The Church has done her work as best she could, but the time has come when it is necessary for the Church to make it a part of her calculation and work to train her teachers for more efficient service. As a pastor it is easy to see the magnitude and importance of this work; but are they equal to the task? Do they not require more

time and more talent for its accomplishment? How many there are that cannot do the needed work for lack of a better knowledge of educational methods in it. There are certain things here that must be regarded as just principles, and must be understood, and must be the starting point of all those who would reach success. These principles are not something which each one must discover for himself, but they are the result of combined wisdom and experience. Right habits are to be found in teacher and scholar, and we must learn how to fix the great principles of Divine truth in the mind. I hold that all of this can be accomplished by training by education. Will it pay? Is it a loss of time to take time to give and receive solid instruction? This is our reproach. We think it too great a task to cultivate the habit of close consecutive thought. How comparatively few care to sit down and read a book that is sober, and solid, and original. We are too fond of having everything thought out for us, and poured into our ears as a song would be. But how are men to stand amid the rockings of an age like this without deeply fixed principles. The waves of excitement run high; they may yet run still higher, and he who acts as a teacher in a theological school, or an author, or as a teacher in the Sabbath school, and does not lay the foundations of character in fixed definite principles, has fallen short of his duty. The time to place the anchor in the bow of the ship is before she is loosed from her mooring, and not wait to supply it when the vessel is at sea and storm-tossed. The time to fix definite principles in the mind of the child is before the child has to meet and battle with evil.

Rev. GEO. MILLER—If the pastor cannot be in the schoolroom he should be very communicative with the teachers, and should follow up cases where Christian teaching has taken hold. A good deal of the seed sown fails to bring forth fruit on account of the neglect of pastors in this regard.

Rev. Mr. MCKILICAN—It is impossible for ministers to do very much in Sabbath-schools. The best preachers do not always do the best work in the school. The ministers have a pastoral superintendency over the schools; but they are much better managed when conducted by some able layman.

The PRESIDENT then called for pastors who had classes in Sunday-school to stand.

Five pastors did so.

Rev. Mr. BURNFIELD—The great work of the minister is to preach the truth as it is in Christ. There is too much physical vitality and energy consumed in pastoral visiting and in attending public meetings during the week. Especially is it important that ministers should recognize that their mission is to preach the gospel to all nations. When laymen are becoming better acquainted with the Bible, greater preparation is necessary and more time needed, in order that we may be thoroughly fitted for Sabbath preaching, for if

we go to our pulpits unprepared, we shall find congregations capable of criticising us. Moreover, our people are not disposed to make allowances if the pastor's time during the week has been largely taken up with visiting and public meetings. The great and essential want of the people is the presentation of the old truth in fresh clothing, as bringing them up to a higher life. In order to do that, it is imposing too much of a task on many ministers in Canada to ask them to go to the Sabbath-school and teach a class. It is our first duty to preach the gospel, and, in the second place, in order to live as long as we can, and in order to enjoy life, we must be careful of our physical and intellectual powers. I have not a class in the Sabbath-school; but I go round the classes and speak a word or two to the teachers, thereby becoming acquainted with the teachers and scholars; but I save myself the great work of the Sabbath-school, and if preachers would do this they would do justice to themselves, to the Word of God and build up the Church of His people.

Mr. PEAKE—From my experience I think Sabbath-school superintendents would not quite relish Brother Burnfield coming into the school and speaking to five or six of the teachers during the teaching hour.

Rev. Mr. McEWEN—I sympathize with all I have heard from Brother Burnfield, except his plan of going through the school. The pastor's position to the school is settled by every Church for itself—by law in the Methodist Church, by constitution in the Presbyterian Church, by canon law in the Episcopal Church, and I fancy Dr. Wild can settle that question in his Church. This is the point to be emphasized, "Go, preach the gospel to every creature;" and may that emphasis be continued. But what we want to rub into the minds of college professors and pastors is, that a like commission is put on the other side, "Go, teach." I know very well that those who emphasize the preaching do not overlike the teaching; but they never preach without teaching. There is a great deal of teaching that is only preaching. Christ is specially represented as a teacher. He is mentioned forty-six times as such, whereas he is represented as a preacher a very few times. The Greeks were pre-eminently a teaching nation. The Gentiles are a talking nation. Matthew, as essentially a Jew, said, "Go, teach." Mark and Luke said, "Go, preach." In the past, prominence was given to teaching—for preaching became important through the Reformation—and we are groping our way back to it now. So long as I live I will fight it out on that line, that there is a distinct difference between preaching and teaching. If the pastor can teach a class, let him do so; if he cannot, let him devote some time to training those who are going to do the work. If he cannot train, who is going to train? If the pastors do not possess that special qualification, let our collegiate institutes set apart time and money to train and qualify our pastors and train our teachers. That is the reason why the subject appears on the programme.

Rev. Mr. BURNFIELD—I heartily endorse what the Secretary has said. Paul said a bishop must be apt to teach. I hold that an essential element of preaching is teaching. I maintain also, with my brother, that as ministers we should feel ourselves responsible for our schools and teachers; but I also maintain that it is asking too much of us to engage in the practical work of the Sabbath-school. It may be a little disorderly to go and visit teachers during the teaching of the lesson, but I contend it is far better to do that than not to be brought into contact with the school.

Mr. BARKER—The pastor can do efficient work by having a special Bible-class of young men and women, whom he would train as teachers. He may thereby form a reserve corps from which the superintendent may draw when necessity arises.

Mr. W. JOHNSON—The pastor can help the Sabbath-school by always remembering it in his public prayers. I have attended churches where from year to year the Sabbath-school work was never mentioned by the pastors. I have attended other churches where the pastors would heartily pray for the school, and assist in keeping the congregation in sympathy with the work. Pastors could also help by taking the Sabbath-school lesson as the subject for the Sunday morning service. Quite a number of ministers are doing this, and where it is done there is a very much larger attendance of boys and girls at the public service. The lack of attendance of children at church is not due to parental neglect, but to the fact that so little is contained in sermons which is at all instructive to the young. If the pastor is in sympathy with the school, there will constantly be in the sermons something specially for the scholars, and they will know his heart is in sympathy with them. The pastor can also help the school in his pastoral visitations. A mistake of the present day is the lack of pastoral visiting. The reason why pastors have not power with young people is because they do not talk with them and make themselves familiar with them. The pastor can further help the school by visiting it. I enter my protest against a pastor entering the school at such a time as that which Mr. Burnfield proposes. It is impossible for the superintendent to keep order if the pastor is going round shaking hands with five or six of the teachers. If the pastor cannot find time to meet the teachers outside or after the school time, I do not want the pastor to come to the school. The pastor has no more right to go into the Sabbath-school classes when the teachers are teaching the lesson than the teacher has to go up into the pulpit during the sermon and talk with the pastor. I want to put this matter squarely so that pastors may know what is the feeling of superintendents, which is that the time for the pastor to visit the school is not when the teachers are engaged teaching, but at some other hour.

Rev. Mr. BURNFIELD—It is at the earnest solicitation of the superintendent and teachers of our school that I make my visits there.

Mr. BARKER—I think the pastor would do much good, even supposing he only walked through the school and did not speak to any of the teachers; but I know ministers who take no apparent interest in their schools, and who, although they have time, have not the inclination to attend.

Mrs. GAGE—I am from Gananoque. Our minister, we think, does about the right thing. He takes up the Sunday-school lesson on Wednesday evening, and afterwards we have a teachers' meeting, conducted by the pastor, who gives his idea as to what would be proper points to be brought out in the lesson. If the pastor has time he conducts the Bible-class, but there is a good superintendent.

Rev. Mr. MCKILLICAN—I have often been in the school connected with Mr. Burnfield's Church, Brockville, which is one of the largest and most orderly in the Province. Mr. Burnfield's visits are, I believe, always consistent with the perfect order of the school and comfort of the teachers. I wish all our schools were characterised by the same spiritual life and power and excellent order that prevails there.

Mr. JAMES HUGHES—I felt that Mr. Burnfield's spirit was right, but I would be very sorry for the idea to go out of this Convention that the pastor should go through the school during teaching time to speak to the teachers or classes. The first part of the address was eminently appropriate. If the pulpit is to do its duty as it should do, then the pastor should not be called upon to take a third service on the Sabbath, or prepare for one during the week. Both physically and mentally he would be incapable of doing it unless he were a very remarkable man. The pastor should announce on Sunday the time when the Sabbath-school meets, and invite not only children but others to attend. Our pastor takes care that some of the teachers are ushers in the church, so that they may notice when new faces appear in the church, and mention that there is a Sunday-school held at three o'clock, at which all are welcome. The pastor, in many ways, can advance the school's prosperity without actually teaching in it. If the pastor is the best man to conduct the training-class, he should do so, if possible; but if he is not the best man, another should be charged with that duty.

Mrs. ANDREWS—When a minister goes to a church, one of the first questions presented to his mind is, How can I best help my congregation? Preaching being the principal work, that is his first duty, and if his moral and intellectual strength is weakened by the preparation of a Sabbath-school lesson in addition to two sermons for Sunday, to that extent the congregation is deprived of the benefit they should receive, by the Sabbath-school in the afternoon taking away the strength which should be given to the evening service. But in some places there is not an efficient layman or laymen who will take the adult classes in the Sabbath-school, and probably there is not an efficient superintendent, and the question will arise, Can I help my

congregation better by taking an adult class in the Sabbath-school, or by taking the work of the superintendent, than by throwing all my energy into the evening service? That question should be left to every pastor to answer for himself. It will frequently happen that he can assist more by aiding in the Sabbath-school work than by throwing his entire energy into the evening service.

Mr. BARTON—The commission was equally to go and teach the gospel as to go and preach the gospel. I am satisfied we have too much preaching and too little teaching, and I think the difficulty in the way is the old divorce between what we consider the real work of the school and the Bible. The Bible-school should be the church, and the more we can bring it into harmony with the laws of the family the more successful we shall be. While it is true that many pastors have more than they can do without teaching a class in the Sabbath-school, yet it is the business of the church to see that the pastor has time to take a class in the school, or conduct the teachers' meeting during the week. As the pastor comes to recognize that the Sabbath-school is a part of the church work, it will be hard to keep him out of the school, and he must of necessity take hold of it, aid the teachers and make them feel he is one of them.

Mr. McKINNON—While I agree fully with the remarks of Mr. Johnson, I am also in accord with Mr. Burnfield when he says that the minister's principal duty is to teach the people from his pulpit, and that he must spend time in preparing for it. The best place for preparing for pulpit work is not always the study. I should like to hear it said of every minister: "This man receiveth sinners and eateth with them," and if he goes about among his congregation in a friendly spirit and eateth with them during the week, he will know all the better how to break the bread of life with them on the Sabbath. I do not discourage work by a minister in his study, but he must know the people's wants if he would know how best to teach them. By going among the people he can also do good by asking parents to allow their children to attend the Sabbath school, where the teachers will do them good.

Rev. Mr. BURNS—I make a practice on Sunday of speaking for five or ten minutes to the children, and it is their service. One-fourth of my congregation is composed of children, and when their part of the service comes round they are greatly interested.

FROM THE SUPERINTENDENT'S POSITION.

In the absence of Mr. H. J. Clark, of Toronto, Mr. T. MCGILLICUDDY, of Goderich, was called upon to speak on the subject, "From the Superintendent's Position." He said—The superintendent's position is midway between pastor and teacher. He is a pastor. He must look after a flock of lambs, young and often heedless. He must gather the lambs to his bosom, as did the Master. I like that grand old melody which I heard the Jubilee Singers give some years ago:

"Pick up de lambs and tote them in yer bosom
And let the old sheep go."

He is not only a pastor but a teacher. He is a teacher of teachers; a teacher of children. He must leave his mark upon many minds and hearts. He must be called and fitted for his work. It takes a diamond to cut a diamond. His work is voluntary; he has no emolument, no salary. It is a willing service, and therefore the truest service. But every devoted superintendent, like every devoted man, has his reward, for "nothing is lost that is done for the Lord, let it be ever so small." The position is a responsible one—he is a teacher and leader. It is an honorable one—the time is coming when there will be a regular induction to the superintendency of the school. The position is also a laborious one—no shirks or drones have a place in the school. The superintendent has to deal with (1) pastor, (2) teachers, (3) parents, (4) children. He is to impress on all of these their relation to the work. A little fellow, on being asked why he was going to the missionary meeting, said, "You see I am part of the concern myself;" and all connected with the Sabbath-school should have that idea. The superintendent is (1) a ruler, (2) a servant both of God and man. He must rule diligently, and yet remember the Master who girded Himself with a towel, took a basin of water and washed the disciples' feet. He is a ploughman, preparing the hearts of the teachers for the work, and preparing the scholar for the teacher; a sower scattering truths; and a reaper, often reaping where the teacher has sown. His duties are many, but there are some peculiar to the position: he should endeavor to impart habits of punctuality, order, interest, instruction, love of Christ. He should cultivate and manifest kindness and love, firmness, tact, zeal, patience, dependence upon God. But I have only just touched the subject. I could speak of discouragements and encouragements. I would say to superintendents, Do your duty; try to grumble as little as possible. Do the best you can.

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus;
You can say He died for all."
And it may be that the children
You have led with trembling hand
Will be found among your jewels
When you reach the better land.

FROM THE TEACHER'S STANDPOINT.

Mr. JAMES L. HUGHES, Inspector of Public Schools, Toronto, spoke on this topic. As the time available for the discussion of this subject was very short, Mr. Hughes conducted a conversational exercise, in which a large number of the delegates took part. The following is a summary of the points discussed:—

A teacher, as part of the Sabbath-school, has certain relationships and duties to the superintendent, his fellow-teachers, his pupils, and

the Church. Among his duties to the superintendent are these: To attend meetings for business and study; to be in time at the school; to be present before the time for opening so as to prevent that unpleasant noise which is a disgrace to the Sabbath-school and so improper in the house of God. He should keep order. I entirely differ from Mr. McGillicuddy as to the propriety of the superintendent keeping order. I, as a teacher, am absolutely responsible for keeping order in my class. The superintendent is often responsible for the disorder in a school, as for instance when he uses his bell improperly, or gives an address seven times longer than it ought to be. If teachers assumed the position, it was their duty to keep order. It was amusing to see how some teachers would helplessly allow their children to set their rules at defiance. If teachers did not attend regularly, I, as superintendent, would encourage them to do so; and if they still failed, I would nominate others at the next teachers' meeting to fill their places. If I could not get a sufficient number of teachers, I would make large classes. If there was no one else to teach I would teach myself. Teachers should wait at the close of the meeting and shake hands with the superintendent; and they should do it so as to make him feel they sympathise with him in his work. In reply to a question, Mr. Hughes said, It is the duty of the superintendent to dismiss the school. What I most object to is allowing the pupils to dismiss themselves. The best possible method of dismissing is by *aisses*, not by *classes*. It is more orderly, and takes much less time than any other plan.

Among the teacher's duties to his fellow-teachers are to be sociable, and not to let his class annoy those around him. In reply to the question, "How do you supply the place of absentee teachers?" Mr. Hughes said,—We have a class in our school called our Normal Class, the members of which qualify themselves for teaching, and as part of their work they study one Sunday the lesson for the Sunday following. The advantage obtained is, that in case of a teacher being absent the superintendent can fill the place with a member of the Normal Class, who has studied the lesson of the day on the previous Sunday. Among the teacher's duties to the pupils are these: Prepare the lesson by independent study. Study thoughts, not words. Be honest—let there be no guessing in the Sabbath-school. If you are asked a question about which you are not clear, do not risk a guess. Get the pupils to study for themselves. The juniors should memorize. The seniors should be trained in habits of research; they should be taught how to gather and use knowledge. It is the teacher's duty to train his pupils to think, not to listen merely. They cannot listen long at a time. It would not be of much use if they could; listening is not a very high kind of mental exercise. Listening is merely a receptive process; what we want to get from our pupils is productive, not receptive, activity. It is the teacher's duty to question the pupils properly; not simply to question them, but to get them to question

him. The teacher should train not only by giving knowledge, but by developing the whole mind of the pupil. We need an entire change in the whole method of lessons; the work should be studied in a more systematic and topical manner, and it should be classified according to the advancement of the pupils, instead of having the same work allotted to the whole school as at present. The teacher's duty to the Church is to be a member, and to attend, not only for his own Christian development, but for the benefit of his pupils, as his example will often influence them more than his direct teaching.

The Convention then closed with singing, and the benediction by the Rev. Dr. Wild.

AFTERNOON SESSION.

The Convention was opened as usual with singing, and prayer by the Rev. Mr. Copeländ.

The minutes of the morning session were read and, after some verbal corrections, approved.

THE TEACHER'S RESPONSIBILITY.

Rev. J. F. BARKER, of Pickering College, was next called upon in the order of the programme to address the Convention on the above subject. He said,—Mr. Chairman and Christian friends, I am glad to be with you this afternoon. The subject that has been assigned me is, "The Responsibility of the Sabbath-school Teacher in his use of the Word of God." 1. In teaching the Word. 2. In personal growth for the work. Responsibility is something that people often shrink from, and yet there is very much in it that makes men and women of us. You know that is so in an outward sense. With responsibility upon us we set ourselves to work to see how we can accomplish that which is before us. The responsibility which rests upon the Sabbath-school teacher is very great. I do not come to speak this afternoon without realizing something of the responsibility that rests upon us, as teachers, in the use of the Word of God. That responsibility, let me say, (1) is commensurate with the possible good or evil that may result from our work. A consideration of the extent of the Sabbath-school teacher's influence might do something to give us an idea of the responsibility that rests upon him. When you consider that the work he is doing is not the work of a day; it is not something the influence of which will cease to-night, but he is planting truths in the heart and in the mind of the child or of the young man: he is exercising an influence that will go on perhaps, not only to the end of that man's life, but from generation to generation. It is very much like dropping a pebble into the

water. A disturbance is made in the water; there is a ripple which goes on and on until it reaches the farthest shore. So the influence of the Sabbath-school is likely to be felt, not only to the end of the present generation, but to the end of all time. And when we consider the extent of that teaching we realize the responsibility that rests upon us. We consider how much good results from it, or how much evil may come out of an improper use of the Word of God in teaching. The legitimate influence of the teacher in his use of the Word of God is to turn men, women and children from that which, if not forsaken, will lead them down to eternal death and ruin, and to bring them to Christ, and build them up in Him who will present them faultless in the presence of His Father's glory. We are not only to have in view the bringing of souls to Christ, but the building of them up in Him; and this is a thought that I would like to dwell upon somewhat more than I shall, if it were not that it has been referred to from time to time in this Convention. Suffice it to say that there is one thing that I think we ought to remember, and as Sabbath-school workers to guard against, and that is, the too frequent use of the term "children" in connection with Biblical work. While it is true that the children ought to be there, it is also true that the whole church ought to be there, and the Church is thus built up. When we realize the number of souls around us that have need to be brought to Christ, and that we are men and women whom God has called to engage in this work, we realize something of the responsibility that rests upon us. If we fail to do the work, how shall we give an account to Him who hath called us. This is the legitimate work and influence of the teacher. Therefore let me say that his responsibility is as high as heaven and it is as deep as hell, because his work is calculated to rescue men from hell; it is calculated to bring men through Christ to heaven. Because when the Sabbath-school teacher in his work takes the oracles of God, he holds in his hands the instrument of man's salvation and of man's judgment. And when we handle the Word of God with this realization resting upon us, it seems to me we shall come to it in such a way as no one could come without it. He is responsible in his use of the Word of God in teaching, for the spirit that he manifests. I have thought since coming here that by the time I would be called upon to address you the thoughts that had passed through my mind would be pretty well ventilated before I came to them. However, it is well for us to ventilate them again. The teacher is responsible for the spirit in which he handles the Word of God. He should not come to his work in a light, irreverent, trifling, heartless spirit; but he should come before his class and use the Word of God in teaching, devoutly, and he should be of an earnest, meek, quiet, and gentle spirit. Because I believe that the teacher in his use of the Word of God should not only speak forth the truth with the mouth, but with his very spirit he should expound it. Like begets like, and just as we manifest an earnest spirit in the use

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of the Word, and a devout reverence, we beget the same spirit in those that we are trying to teach, and *vice versa*. If we come into our classes in a careless, irreverent spirit, we shall certainly beget the same in our pupils to a greater or less extent. This will show the responsibility for the *manner* in which the Word of God is used in teaching. The teacher is not to handle the Word of God deceitfully, or to make a private interpretation of it, using it to his own selfish ends. We must not give a private interpretation to Scripture, knowing "that no scripture is of any private interpretation." I would like to emphasize this matter. You know there are a great many things in connection with our education and our worship that have a tendency to lead us out into private interpretations. We are taught to look so much to our Church, our creed, our sect. Now, I claim that if we as teachers are honest in our work and in the use of the Word of God, we will divest ourselves of anything and everything that is not plainly found in "Thus saith the Lord;" and we are not fitted to use the Word of God properly in teaching until we come to that point. If any of you have tried it, you know what it means, what it costs, to deny ourselves and forsake father and mother, and houses and lands, for the sake of God and His Word. There can be but little doubt that many a man has been crippled in his work for God from this reason. I rejoice in this connection that the International Lesson system has brought the different denominations closer together than they were before. Is it not a fact that this system, bringing the denominations together, has placed them face to face with Scripture that they otherwise would never have studied or accepted? This is one of the advantages of the International system; and unless we can get to that point where we say "I will take that truth, and I will submit to it without making a private interpretation," we had better quit the field, because we will certainly make a failure. But if we are willing to teach the truth, God will bless us, because it is just in proportion to our willingness that he will honor us in our work. So we are responsible for using the Word of God candidly and honestly. As to personal growth, we cannot teach unless we work at ease; and in order to be at ease we must know our work. And with reference to the oracles of God, while they are the instruments of salvation to the lost, they are equally the instruments of sanctification to believers. In John xvii. 17, where the Lord Jesus was praying the Father for His disciples, you remember He says, "Sanctify them through thy truth: thy word is truth." Again, in Acts xx. 32, we have a record of the Apostle's commission to the elders. When he had called the elders together he told them to feed the Church of God and take the oversight thereof; you remember he said to them, "Finally, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." So, then, the oracles of God are the instruments of the believer's sanctification and edification, as well as the instruments of

salvation to the lost. Having the instruments, then, the Sabbath-school teacher is to use them. How is he to use them? In study. "Study," said Paul to Timothy, "to show thyself approved unto God"—that reflects upon the thought we were looking at a moment ago—"a workman that needeth not to be ashamed, rightly dividing the word of truth." Now, in order to do that, Paul recognizes the fact that it was necessary for Timothy to study. In studying, let me say that there are two or three things that we need to cultivate. We need to cultivate discrimination. We are responsible for it in our own growth and upbuilding. And in the cultivation of discrimination we need to exercise mental watchfulness. When we come to the Word of God we do not want to come carelessly any more than we should come before our classes carelessly. There must be mental watchfulness in our discrimination. In our study of the Word of God we need to discriminate between things; for instance, between the literal seed of Abraham and the seed of Abraham by promise; between the law and the gospel; between truths that are applicable to the unconverted and those that are applicable to the converted; and between truths that have reference to the doctrine of justification and those that have more particular reference to the doctrine of sanctification. So you will see by these two or three illustrations what I mean by discrimination. Then there is a law of association in connection with mental watchfulness. We had that illustrated to us this morning. You remember we had the names of different men repeated with different times, and around them we had grouped certain things; and as you associated certain things with those representative men in your mind you understood the time they lived in, the place they occupied, and their associations; and whenever circumstances require you to allude to one of them, you know all about him. Then there are resemblances. As you exercise yourself in this law of association there are resemblances between different things, and there are contrasts between different things; and we need to have mental watchfulness in this respect to distinguish the resemblances and the differences in order that we may be prepared for the work we have in hand. And there is also the law of repetition. "If at first you don't succeed, try, try again." If at first we do not get our minds impressed with the thought we are after, let us have courage enough to repeat the effort, and continue until we are masters of it. So there is not only discrimination between things required, but there is the thought of retention. We may read and study a great deal, and yet retain but very little of what we study; and we shall not build ourselves up or have any personal growth without the faculty of retention. Hazy ideas are generally the result of a half sleepy reception of things, and so in order to retain things we need to exercise mental energy. Then there is the thought of constructiveness. By this I do not mean simply mechanical powers, but the capacity of taking the materials we have and devoting them to the work in hand. We are responsible

for the means that God has put into our hands for our upbuilding and edification. But, after all our efforts in the way of spiritual upbuilding and growth, if we have not the will we shall not amount to much. On the other hand, if we are determined, and go to our work saying, "I will," we shall accomplish something under God's blessing. Wilberforce willed that England should be freed from slavery, and England is free from slavery. And so we might go on illustrating the value of will force in this way; we might go on and say, "I can do this," or "I can do that," but it is far better to say, "I will do the work that God has called me to do, looking to Him for help and direction," and then we shall accomplish the work; and we shall then realize that if we but use the means that God has given to us, the responsibility then rests with Him as to the result.

The Convention then sang Hymn 242,

"Oh, what a Saviour that He died for me."

THE POSSIBILITIES OF POWER IN THE SUNDAY-SCHOOL FOR THE TEMPERANCE REFORMATION.

The PRESIDENT—I have now much pleasure in introducing to the Convention Mr. F. S. Spence, of Toronto, editor of the *Canada Citizen*, who will take up the subject, "The Possibilities of Power in the Sunday-school for the Temperance Reformation."

Mr. F. S. SPENCE—Mr. President and friends, I thank you for the honor that has been conferred on me in asking me to bring this subject before your attention. I do not suppose there is any difference of opinion in reference to its being a legitimate part of the work you are called upon to promote. Those of you who are Sabbath-school teachers of any experience at all have been pained many and many a time to see how much the curse of intemperance has been a hindrance to the success of the work in which you are engaged. Good and evil are eternally antagonistic principles. One can only exist at the other's expense. Freedom for the right, means suppression for the wrong. If that which is good is to have full scope, that which is evil must be put down. We are at a very important stage to-day in the history of the temperance reformation. We have combined two lines of action which have too often been separate. The evils of intemperance are the results of society-sanctioned drinking customs and a protected liquor traffic. One reason why we have failed in the past, to a certain extent, is because we have opposed only one or other of these agencies; working on the line either of moral suasion or of legal suasion. We must have both. Simply to attempt to have these evils put down by law, the whole liquor system abolished by legislation, would be useless unless we had that public sentiment without which we could not enact a law, and without which a law would not be worth anything if it were enacted. Moral sentiment alone without legal embodiment is something like a woman without a

husband, not much use to herself or to anybody else. On the other hand, if you secured an enactment, unsupported by public sentiment, it would be like a man without a wife, and he is not even so much use to society as the other. Your legal enactment is like a carefully constructed and highly finished engine. But let the fire of agitation be supplied, let the steam of high moral public sentiment throb in boiler and chest and pipes, and the mighty machine becomes a thing of life, ready to whirl a car of humanity along the track of progress towards the grander civilization of a better and brighter future. Now, there is a responsibility resting upon us in reference to both branches of this reform. I am reminded of an illustration, for which I am indebted to Mr. Hughes here, that will put this question properly. A teacher who works by the method of illustrative definitions was trying one day to explain to some boys and girls the meaning of the word "responsibility," and then she tried to find out whether or not they understood her. After questioning them, she found that not a boy nor a girl in the whole class could tell what responsibility meant. Turning to a row of small boys in the room she asked them for a statement containing the word. She wanted to be sure that they understood, though they could not express their knowledge. One little fellow's hand went up, and he said, "Please, ma'am, most of us boys has got two suspender buttons on the back of our trousers; sometimes one of them comes off, and then there is a great deal of responsibility on the other." The teacher was satisfied that that boy understood the meaning perfectly. Now, sir, we have got two buttons, two points upon which we have responsibility in relation to this work,—the moral button and the legal button. Of course, prohibition is my hobby. This afternoon we have only to look at it from the other standpoint, and discuss it as a moral question. There are three forces which should be employed in the work of temperance reformation; prudence, habit, and principle. Now, let us be clear in respect to what we mean by temperance. We cannot go for a definition of it to a better source than to the Bible. Let us find how the word is used in the scriptural connection. We find that Paul, in one case, giving to those to whom he was writing a classification of the virtues that they were to practise, and a list of the vices they were to avoid, says: "Now, the works of the flesh are adultery, fornication, drunkenness, and such like." Here is the category of drunkenness. Now, let us see where temperance is mentioned. We read that "the works of the Spirit are love, joy, peace, meekness, temperance." Temperance then comes in the category of moral virtues, the fruits of the Spirit; it must, therefore, be a virtue, and it includes self denial. Temperance begins here and it ends here. Without self-denial there cannot be temperance. Suppose I come in here thirsty, and drink a glass of water, would I be practising temperance? No; but suppose you convince me that that glass of water will be bad for me, and then I let my higher judgment control my

inclination, and by refusing to take it I practise temperance. The same principle applies to a cup of tea or a glass of lager beer. Convince me that one glass of anything used as a beverage will do me harm, and the only true temperance is to let it alone altogether. The correct definition of temperance, according to science, according to Scripture, and according to common sense, means the control of the appetite; it means total abstinence from that which is wrong. Therefore, we put before the boys and girls with whom we have to do in relation to this matter the idea of prudence, and we explain to them the real nature and the effects of alcoholic drinks, that it may induce them to leave alone that which is wrong. You cannot too emphatically insist upon this fundamental temperance principle that alcohol is poison; that there is not a definition in the dictionary of poison, as poison, that does not cover alcohol; that it is as much a real poison as arsenic, strychnine, or any poisonous drug. Let the facts be put before the boys and girls, and motives of prudence will impel them to leave it alone altogether. Then there is the matter of habit. Now, perhaps I am going to take stronger ground than many of you will entirely back me in, but I am thoroughly convinced that with young people morality is vastly more a thing of habit than it is the working out of any system of ethics, and that you will do more for morality by securing right conduct than you will in many cases by inculcating principles. What is a habit? A succession of acts constitutes a custom, and a tendency to repetition of these acts is called habit. It is a well-known fact that there is not a motion you can make in your body that is not accompanied by a causative operation of the brain and nervous system. So, if you perform a succession of acts of a certain kind you develop some particular part of this nervous structure, for action develops tendency. Suppose I am a musician; the muscles in my hand develop until playing becomes easy. So with the blacksmith, the muscles of his arm develop to such an extent that he can swing a heavy hammer all day long. That development creates a tendency to repeat the act. Now, you have these three facts: (1) you cannot do an action that has not accompanied a corresponding brain motion; (2) that motion causes a development or change in the physical structure of the particular part affected; (3) that development creates a tendency to repeat the act. Habit is as much a part of your physical organism as is the hair on your head, or the teeth in your mouth, and a great deal more so than some people's hair and teeth. If we reflect upon the power of habit we will be much impressed with our responsibility in relation to this matter. They tell a story of an old military horse which became unfit for service, and was degraded to the more menial office of drawing a bread waggon. Day after day he performed his work faithfully, till, on a certain occasion, he came again within hearing of the army bugle, and at once the old instincts were all revived. He started off on a run and dashed along the road scattering the bread and smashing the waggon to pieces,

heedless of any attempt at restraint. Just so it is with many a man who has been to a certain extent under the influence, for a long time, of evil habits which have deranged his nervous system. He goes along for a time patiently enough, under the guidance of good example and earnest resolves, but some day, probably when he is less on his guard, or temptation comes in a stronger form than usual, all at once he again becomes the victim to his old habits. How many of you feel to-day the grappling irons of evil habit that almost irresistibly forces you along the highway of sin. Let the development once take place, and while it can be controlled by the will and the higher influences, you can no more obliterate it by the force of your will than the Chinese woman by the force of her will can straighten her deformed feet. The important lesson to learn from these facts is this, that temperance, so far as it is inculcated by force of habit, must be a work that we do with our boys and girls. The third force by which to secure temperance is the force of principle. If you can show the boys and girls that you are temperate from motives of prudence, and if you can establish habit, then it is easy to inculcate principle. The body is a temple which God has raised to Himself, and in which He is to be worshipped. If you ruin the body by strong drink, is it not sacrilege as much as if you came into this beautiful church and destroyed the furniture in wantonness? Intemperance is a sin against the body, against the mind, and against the soul; it is a sin against ourselves, our fellows, and our God. Sir, if to put a stop to that, and to point a way out of those evils, is not a part of the Sabbath-school work, I have very much mistaken what the Sabbath-school is for. I have spoken of the three forces impelling to the practice of temperance; these are, roughly speaking, exerted by three distinct agencies: (1) the teaching in the Public Schools the physiological effects of intoxicating liquor; (2) the formation of habit in the home; (3) the inculcation of principle, and this is peculiarly the work of the Sabbath school. Now, I do not say that prudence and principle should not be inculcated in the home, or that the Sabbath-school should not teach the other branches mentioned; but speaking generally, that is the way in which we should classify them. I will refer to the work of the Sabbath-school particularly in the formation of principles. The methods by which this can be done are two, direct teaching and indirect. Direct, by using to a greater extent than now the lessons that have a special bearing on the temperance question in the Sabbath-school. Indirectly, by endeavoring to work into every lesson some truth relating to temperance. The work in the Sabbath school in relation to temperance is carried out more successfully in the town of Bowmanville than anywhere else I know of. There, I think, the Secretary has charge of the temperance department, and he keeps a pledge-book. The taking of temperance pledges is as much the part of the Sabbath-school work as any other work we engage in. I have particular views in regard to this myself; I do not think it is always right to ask a girl or a boy to take a

pledge for life, but I think it is perfectly right to take a pledge until they come to mature years. You teach indirectly by example. There is very little force in the teaching of a person who tells you one thing and does another. Now, I am of opinion that the Sabbath-school teacher has more influence on the pupil than the mother or father, or the Public School teacher. You know there is a good deal of truth in the statement that "familiarity breeds contempt." At any rate it detracts from reverence. Hence, in the teacher's occasional intercourse with his pupils he has particularly powerful influence. There are two or three other points to which I will not allude, as my time is up. I was a little unprepared for this address. I had not even time to look at the programme to know what I was to speak on till quite recently. However, under the circumstances, I have done the best I could, and I trust some point presented will be productive of good.

The Convention then sang Hymn No. 18,

"Rescue the perishing."

The PRESIDENT—The Business Committee have instructed me now to introduce to you Mrs. M. A. Andrews, of Kincardine, who has been appointed by the Women's Christian Temperance Union of Ontario to carry the greetings of that Association to us. Mrs. Andrews will now be kind enough to address us.

Mrs. ANDREWS—Mr. President and Christian friends, I have the honor of appearing before you to present you with the following memorial on behalf of the W. C. T. U. of Ontario:

MEMORIAL.

The Women's Christian Temperance Union of Ontario, to the Provincial Sunday-school Association of Ontario:

DEAR CHRISTIAN FRIENDS AND FELLOW-WORKERS IN CHRIST'S VINEYARD—We come to you with greeting in the name of our common Master. Your kindly reception of our deputation who presented our Memorial last year has encouraged us to approach you again in the interest of Temperance in connection with the Sunday-school work. The subject is one of such vast importance that we feel no apology is necessary for our appearance before you. You must yourselves have often seen your best hopes blasted and your instruction effaced by the vice of intemperance. The boy, in whom you saw so much that promised well, has yielded to the tempter, and your hopes for him have been dashed to the ground. It is in order that the youth of our Sunday-schools may be fortified against the time of peril, both by direct teaching and example, that we come seeking your co-operation and support in this great work. What we need, and most earnestly desire, is that you will unite your efforts with ours until every Sunday-school in our land shall have its pledge against all that can intoxicate or defile the body.

Thanking God for what has been done during the past year, and looking hopefully to the future, we trust that you will with us seek Divine direction and help in all our labors. We remain,

Yours in Christ,

Mrs. M. S. FAWCETT.

Secretary.

Mrs. ADDIE CHISHOLM,

President.

Ottawa, Oct. 18th, 1883.

Addressing the Convention Mrs. ANDREWS said,—After coming to the town of Cobourg, a gentleman whom I met with here suggested that perhaps the delegates would like to hear something of what the W.C.T.U. of Canada is doing, and what it has accomplished during the past year. The W. C. T. U. as an organization, is the result of the Women's Crusade in Ohio, which was begun ten years ago next December. Our Ontario Association was formed five years ago, and we have at the present time 22 Unions in connection with it, and a membership of about 800. During the past year, through the labors of Mrs. Youmans in the Province of Quebec, a number of Unions have been formed there, with a Provincial Union, meeting in Montreal, having a membership of about 600. Our Ontario Provincial Union has, during the past year, established some new Unions, and has succeeded in carrying on, through the help of the ladies, a good many Gospel temperance meetings in various places. They also petitioned the Legislature on the license laws then under consideration. The petition was presented by Prof. Foster, and had 17,000 signatures attached to it—the largest petition that was presented during the recent session of Parliament. We have also established a Literature Committee, who examine specimens of temperance literature, and make selections; and large quantities of these are circulated through the country. At the present time we have a Gaol Committee, who have visited many of those places; we have also presented memorials to the different Church assemblies, and a committee was appointed, who brought before the Minister of Education, the Hon. Adam Crooks, the matter of having a text-book on the use of alcohol introduced into the Public Schools. On the last point we have succeeded so far that it is put on the list of permissive subjects that are to be introduced, and in some places—in the city of Hamilton, for instance, and in the towns of Brampton and Dundas, and some other places—we have succeeded in getting the books actually introduced. We are very anxious to have these books in use in the Public Schools throughout the whole Province, for we are convinced that if the children have instilled into their minds the effects of the use of alcohol on the human body, the force of temptation will be very much weakened. The juvenile department of our Sabbath schools has succeeded in organizing a number of Bands of Hope throughout the country, and some of them have introduced what is called the Honor

Roll. This subject of inciting the youth, and getting them trained in the principles of total abstinence, is one that will commend itself to the judgment of all our friends. Some years ago, at a meeting of the Sunday-school Union in the city of Chicago, some one who went to the trouble of collecting reliable statistics on the subject made the statement that only one in ten of all the children that had been educated for a number of years in the various Sunday-schools were now found in connection with the Church of God. This produced a profound impression upon the minds of those who were present. If we ask the question, which of those boys or girls in any particular class is to be the one out of the ten that shall in future be connected with the Church of God, and then think of the others, our hearts yearn over them as we try to realize the possibilities that they may lose. And the teacher, perhaps, will cast about in his mind as to what are the most frequent temptations that will be presented to those boys to turn them from the path of right, and at once the influence of intoxicating liquors comes into his mind: they are most liable to temptation from this source. Then, if we can do anything, is it not our duty to try and influence them to become total abstainers? Oh, how many with whom we are acquainted have been lost through the vice of intemperance! If a child is lost upon the wild prairie or in the woods, how many will turn out to hunt for it. Yet our children are in danger of being lost in the desert of intemperance, and we show but little anxiety for their welfare. If a child is discovered in the upper storey of a burning building, how many will run to the rescue? And yet our youth are running through the fire of a daily temptation at the present time. What are we doing as teachers for them? A very critical period comes in the life of the boy when he is passing from boyhood to manhood. Oh, how many have been ruined just as they were going over. A little time ago I went on a holiday to a little town in Western Ontario, and one day I counted no less than twelve young boys who were under the influence of intoxicating liquor—not one elderly person among them. In my young days if we saw a person intoxicated it was sure to be an elderly person, but here they were, boys—literally boys—who were reeling through the streets, and I felt, oh, cannot something be done to save our boys? When I was a young girl I attended a temperance meeting on one occasion, and a boy was brought forward to give an address on the subject of intemperance. He was thirteen years of age, and he gave an impromptu address. Some years afterwards I met him as a middle-aged man. I enquired in the district about his character, and those from whom I enquired said, "He would be one of our leading men but for the vice of intemperance." A little while ago an elderly man paid me a visit; he proved to be the father of this man. He was a godly man, and as we were walking along the street one day I went into a shop and he said, "I will just speak to this old gentleman here till you

return." When I came out of the shop and joined him I saw such a look of depression on his countenance that I said to him, "Are you ill?" "No," said he, "but I have heard something that makes me feel very badly. I went to speak to that old gentleman, and found from his breath that he was in the habit of taking intoxicating liquors. I spoke to him on the subject, and urged him to give up taking liquor, and in order to impress him I mentioned that a certain gentleman in a certain place had been ruined by drink. 'Yes,' he says, 'and there is another gentleman who is going on the same track.' I asked his name, and you may imagine my feelings when he told me it was my own son." I could not but feel the painful circumstance in which the old man was placed. I asked myself could not this father have saved his boy? and I remembered that when that boy was old enough to pass from the temperance organization with which he was connected, there were the Sons of Temperance in his district, but the father thought there was too much parade about them; he did not like so much of a circus, and he frowned upon the idea of his son going to join the Sons of Temperance. I said to myself, Oh, if he had gone then, what a difference it would have made to that man's life and to his own comfort, now that he is going down to the grave. My dear friends, I trust that you will feel the force of this subject, and that you will give more of your time and attention to it. May the God of all grace guide us to right conclusions for His name's sake.

The Convention then sang the 89th Hymn,

"Yield not to temptation."

The PRESIDENT—I do not think anything further can be added by way of impressing on the Convention the importance of this subject. Let us spend a few moments considering in a practical way, and definitely, the point what we can do, and whether it is important to pass resolutions in the Convention assembled here or to take any other action as may be suggested.

A DELEGATE—Do we understand Mr. Spence to advise that, in giving the pledge to children, we should not urge them to pledge themselves beyond the time when they arrive at maturity? I think he did not intend that, but the impression might be left on the minds of some present that that was the view he took of it.

Mr. SPENCE—I simply gave that as my own feeling in regard to the matter, that it would not be right to bind children under the years of discretion to a line of action for their whole lives, but that it would be fair to them to pledge them until they attain to years of maturity.

The PRESIDENT—I cannot agree with Mr. Spence. I would not have a child pledged until he understands the question, and if he understands it at all he understands it for life. I think if children make a pledge they know it means for life.

Mr. SPENCE—I merely stated my contention. You frequently hear such objections as this: "Oh, they are children, and they can be led by the nose by their elders." And another reason is that we find people when they get older referring to the pledge they took when they were boys and girls as something that was exacted of them when they were not old enough to know what they were doing. Of course I am as clear and as strong as any can be upon the desirability of impressing total abstinence for life, but I have merely given my own opinion.

A DELEGATE—I do hope there will be no temporizing in this matter. With all respect to my friend Mr. Spence, I think the day for compromising has past, and that we should be just as strong as we know how to be, in instilling into the minds of our children the abomination of the liquor business, teaching them that it affects them for time and eternity.

Rev. Mr. MCKILLICAN—If you will allow me I will give an illustration of what the Sabbath-school can do in the temperance cause. I visited a school organized under the auspices of our Sunday-school Union some time ago, and was attracted by a class of boys that were sitting in a semi-circle around the teacher listening intently to what he had to say. Among them I noticed one in particular, a boy of about thirteen years of age, and the teacher told me his story. The boy came from the home of a rum-seller. He was brought in in connection with the Sabbath-school work, and he soon manifested a warm interest in his lessons. It was not long before he learned the terrible nature of the liquor traffic, and it produced a strong impression on his mind. Returning home one day he was asked by his father to go behind the bar and wait on customers, but his conscience would no longer allow him to handle liquor, so he replied, "Father, I hope you won't ask me to do that. I do not think it is right; I have learned that it is wrong." The father was irritated and replied, "Be quiet, and don't let me hear that from you again." But the boy was firm, and he said, "Father, you know I have always done what you have asked, but I cannot do this." The now enraged parent gave him a blow and gave him his foot, which sent the poor boy lying on the floor. As he lay there stunned and bleeding, he looked up at his father and said, "Father, you may beat me and you may kick me just as much as you think right, but I won't do what I know to be wrong." That father went away with a sorer kick and stroke than he had given his boy, and it was not very many minutes until every drop of liquor in the house was running down the gutter. He never sold another drop, and when I saw him last he looked up with pride and gratitude upon that boy who was taught in the Sabbath-school the evils of the liquor traffic. The father has supported himself since that time by following an honest calling. This is only one illustration of what the Sabbath-school has done in the temperance cause. But let me say this: If you will go through our goals and prisons you will find that

a large proportion of those who are the victims of strong drink have been ruined through a craving produced by the use of tobacco. I could read you, if there was time, a letter from that poor man who was hanged the other day in L'Original Gaol, in which he said, "No man can loathe my sin more deeply than I do myself. People have said I do not feel; I am not constituted to show feeling; my sin would be blacker still did I show externally what I do not possess." It begun in that boy with tobacco. It was tobacco that fitted him to trample under foot a mother's advice, and a sister's wishes, and to yield to any evil solicitation that came in his way.

Mr. MCGILICUDDY—There is another aspect of the temperance question, and that is the aspect of treating. When I was converted, I said, God helping me, I will never treat anybody. It was hard, but I stuck to it, and I believe that in a Christian it requires but that he shall name the name of Christ, to keep free from the treating custom. It is the bane of our social system. Some people say, "I treat, but I always take soft stuff." Well, I always think of such people, "If you treat and take soft stuff, there must be a little soft stuff in you." I would like the male members of this Association to pledge themselves in some way or other to make a determined fight against this treating custom.

Mr. JAMES L. HUGHES—I believe the object of the Committee was to find out some plan by which we, as Sabbath-school workers, could aid the temperance cause more than to discuss the work done. I will venture to make one suggestion. In my own Sabbath-school I usually take what is commonly called the review lesson at the close of the day. We are at present taking the catechism and illustrating it during the ten minutes devoted to that exercise. When we get through with that, I propose doing what I think Dr. Vincent heartily approves of—taking questions that have a bearing upon moral and social reform, and that are in thorough harmony with the Sabbath-school work, and having a series of lessons on temperance and the effects of alcohol. Dr. Vincent is preparing an outline for the use of the Methodist Church, so that the boys and girls of that Church may be able to give a reason for the faith that is in them.

Mr. SANDHAM—There is one very effectual way in which we should teach temperance, and that is by practising it ourselves. I heard a man say once, when he was teaching a class of poor lads, that a man should never go into school with too fine clothes on; while at the same time there was not a man present who had such expensive clothes as himself; he was teaching one thing and practising another. There is no earthly use in your telling a young man that he must abstain from all appearance of evil if he smells liquor on you.

Rev. R. MACKAY moved that the address presented by Mrs. Andrews be referred to the Business Committee, with instructions to prepare and report a resolution.

The motion was seconded by the Rev. Mr. Millar, and declared carried.

THE WORK OF THE ASSOCIATION AND ITS FUTURE.

The PRESIDENT—It is now time that I proceed to announce the next topic for discussion; it is "The Work of the Association and its Future." I have pleasure in calling upon Mr. James L. Hughes, Public School Inspector, of Toronto, to address you.

Mr. J. L. HUGHES—I hope you are in the right spirit, and that in the short time we have to devote to this subject you will continue so. I was not present yesterday, but I believe this question was brought somewhat before the notice of the Convention. The Association has not done its work yet; it is altogether a fallacy to say that it has. There is no doubt that it has done a good work; and while there appears to be a question in some minds as to whether or not it shall continue, I hope that question does not exist in the mind of any present. Do you find it desirable in your County that you shall have County Associations and Township Associations, with meetings at least once a year? I think you might answer that simultaneously. Is it advantageous that you should have in your Townships and your Counties throughout the Province a live local Association, to meet once in each year?

SEVERAL VOICES—Yes.

Mr. HUGHES—More than that, is it desirable that we should have General Conventions?

VOICES—Yes.

Mr. MCGILICUDDY—What do you mean by General Conventions?

Mr. HUGHES—I mean a Convention of the Sabbath-school workers in a Township, or in two or three Townships forming a District. There are very few Townships that are organized to-day. We made quite an elaborate showing at the International Convention last year, and we were quite proud on receiving as many stars as we did get, and they were only a few at that. Our Province looked rather dark on that grand International Sabbath-school map, whereon each County organization had a certain star, and each Township organization had a certain star. This Province was at one time nearly organized, so far as the Counties were concerned; but since we have not had a paid Secretary, and no one has been responsible for doing the work, the County organizations have lapsed, and a good many of them have altogether given up the effort of meeting or of keeping up an organic connection with the Central Association. I hold that we should endeavor to establish in this Province a County Convention in every County, with a distinctively organic connection with the Central Association; that the County Conventions should send delegates, and that we should have from them a grant of money that is in some sense their fair proportionate share of the expenses of the Central Association. The expenses of the coming year—the amount

of money required to do the whole work, and to pay the present indebtedness of your Association—will approximate to \$2,000. How is that to be raised? If we could get \$1 from every Sunday-school it would make the matter all right. But we who come here represent only about 60 or 70 Sunday-schools out of the 4,000 that are in the Province, and we have not the instrumentality to reach the others because they have no organized connection with the Central Association. The County of Peel gives \$50 annually; North York \$70 last year and the same amount this year. There is no difficulty at all in raising the money where there is organization, because they get a collection from the schools throughout the country, and it is their duty, and most of them feel it their privilege, to give. But until the Counties are organized thoroughly, it will be essential to raise a considerable amount of money annually at the Convention. This has always been necessary, and last year at Brampton I believe about \$700 was subscribed. Now, we may go to work, and before doing so I would say that the money should be paid as soon as possible. We generally look for it about the 1st of January. Some of you represent Counties, and if you are not sent here by your County, I think you need not hesitate to become responsible for what you think your people will raise, and depend upon your own influence to make it up. If you are not prepared to represent your County or Township or Circuit or School, you may represent yourself; and any amount from fifty cents up will be thankfully received. I have no doubt you will be delighted to know that our esteemed ex President, Mr. Blake, will give this year as he did last, \$100.

Canvassers were then appointed to go through the Convention and solicit subscriptions, and, in addition to this, various amounts were handed in or pledged voluntarily, without solicitation. The session then closed by singing the 29th Hymn—

“What a Friend we have in Jesus,”

and prayer by the Rev. Mr. McKillican.

—:o:—

THURSDAY EVENING—CLOSING SESSION.

The closing meeting of the Convention was held at half-past seven o'clock p.m. The church was crowded to the doors. The President occupied the chair.

After a short praise service, led by Prof. Case, prayer was offered by Rev. Prof. Burwash.

SOME OF THE LESSONS OF THE CONVENTION.

Rev. ALFRED ANDREWS delivered an address on this topic. He said—Mr. President and Christian friends, I regard it as a high honor to have been entrusted with the responsibility of endeavoring to

present to you to-night some of the lessons of this most interesting and profitable Sabbath-school Convention. Lessons: it is a common word. What does it mean? One of the authorities says it means: "That which has been learned or which is to be learned." I take it that what was in the mind of the Committee when it decided on the title for this address was this, that it should include whatever we have learned that will be of help to us in the coming time. Our Convention will have been of little practical use unless we have been able to carry away something that will prove useful. Sometimes people think all is lost because they have not anything very clearly defined as the result of such a gathering as this. That is not always the case. That benefit has been received from these Conventions in the past will be admitted by every one who has given them a fair trial. My esteemed and worthy brother, the Chairman of the Business Committee, Mr. Johnson, of Belleville—whose name is in all the Churches in connection with Sabbath-school work—told us since these meetings began that his inspiration was first set going by the first Sabbath-school Convention in Kingston, and that whatever he had done in Sabbath-school work was due to the inspiration then received, and replenished by subsequent Conventions. I think of my own experience in this connection also. I had the privilege of attending that memorable Convention at Hamilton—a magnificent gathering, presided over by Dr. Ormiston—and I was led to feel the importance of such Conventions; and I have sought the benefit of them from that day to this. As Sabbath-school teachers, we have been impressed with what we ought to be. First, it has been clearly indicated that the Sabbath-school teacher must be a man of sterling character. For what is he or she in the position? To train young men and women entrusted to the teacher's care. There is nothing like having a sound, solid character for a foundation; it will carry influence and weight beyond all mere theories. Why, even Josh Billings, who did not pretend to know much about such things, said it was a good thing for a man who should train children in the way they should go, to go once in a while that way himself; and depend upon it, if we would train the children, we must be ourselves what we would have them to be. I know a young man, a barrister, who has been going about ever since he was fourteen years of age, and although greatly tempted and exposed, he has been preserved from infidelity and vice. A friend asked him, on one occasion, how it was that he had been led to follow such an honorable course, while so many others had fallen. He thought a moment, and then said, "It has been by the memory of my father's character. I have been tempted many a time to think there was no Christianity, that it was nothing but a pretence and form, and then my own father's life comes back to me, and affords evidence of the truth of Christianity, which settles all my doubts." Blessed be a father where such an experience is established! It is not enough that teachers should be good and reliable, they must also be earnest.

Then, they must be self-denying and patient, not seeking their own ease. Sabbath-schools will not flourish in a field of slothfulness. Some young people seem to have adopted solid comfort as their motto. A man has no right to solid comfort until he has earned it. Let us be willing to work at inconvenience if need be. Then the teacher requires to be a person of studious habits. Above all things, we must be baptized with the Holy Spirit. And doing our work in this way, earnestly, as followers of Christ, and full of the Holy Ghost, we shall always be ready when the Master shall come. This important Convention felt it to be its duty and privilege to sit with folded hands and reverend mien while the ceremonies in connection with the funeral of our late co-worker, Mr. Fraser, were going on. He, an earnest, faithful man, after nearly half a century's work in God's vineyard, has been called to his home at short notice; and ere another Convention shall be held, some of us, perhaps those who are least expecting the summons, will be called home. "Be ye also ready, for at such an hour as ye think not the Son of man cometh." And every time we meet our classes, and every time, as superintendents, we look over our schools, we should think that this is, perhaps, the last opportunity we shall have of performing our part in impressing those before us with the value of religion, and showing them the way to Christ. We have the opportunity now; we cannot tell how long we may enjoy it; therefore, let us do our duty faithfully, for the Master may soon call us and them home. The next lesson I would mention is the importance of preparation for our work—special preparation for teaching the word of God. It is no wonder if we go from this place with better ideas as to how we should prepare, than we possessed when we came here. We have been sitting at the feet of such men as Mr. McEwen, who is so widely known in connection with this work, and Dr. MacVicar, who, for aught I know, is the only professor occupying a chair of didactics in this Province or Dominion. Is it true that Canada needs only one professor in all the colleges to teach young ministers and others how to train Sabbath-school teachers, or is it that the Christian Church has not yet realized its responsibility in this direction? I hope that grand old Victoria, for whom so many prayers have been offered and a good many bawbees collected, will succeed in adding to its chairs one which will make provision for the better instruction of young people in the line of preparing teachers for Sabbath-school work. Earnest preparation is necessary. Dr. Lachlin Taylor said that a single expression in a speech delivered at an anniversary meeting at Washington cost him three days of hard study. Dr. Lyman Beecher, on being asked how long he had been preparing a certain sermon, said he had been working at it thirty years. Let no one think he or she can do worthy work in the line of instruction without deep study to that end. No man can teach what he does not know. It seems scarcely necessary to adduce proof to maintain that position; and yet

there are people who undertake to teach lessons they do not know, and appear before a class to teach the children, but are not quite sure they have anything they can teach. Past study will not do; it must be present study. We must have fresh study applied to lessons, and old sermons remodelled. A teacher, we are told, can only be before his or her class what he or she is in the study, if they are honest and straightforward. We were urged in our preparation to aim at giving to the pupils the truth which the Spirit meant to convey. And in teaching the lesson we should turn it over and ask the question, What is there in this lesson for my pupils—not for those of another class, but for my class? and go with the consciousness of that thought into the class. Do you say you have not time? A brother has explained that his plan is to cut out the lesson, paste it on a piece of cardboard, and put it in his vest pocket. When at work he finds time occasionally to look at it, and finds no difficulty in thus becoming conversant with the lesson he will teach next Sunday. Where there is a will there's always a way. As an American delegate said in one of the Conventions when complaint was made of want of time, it is only a matter of division; you have all the time that is going. The Convention has had hints as to methods of teaching. We must study our class if we would teach successfully.

The Hymn—

“ Let the lower lights be burning,”

was then sung.

THE ENCOURAGEMENTS OF THE WORK AND OUR HOPE IN THE FUTURE.

Hon. S. H. BLAKE, Q. C., was then introduced. He said—My Christian friends, it would almost appal one on beginning to address an audience that has been told of the wondrous meetings of last night and the night before, did I not know that if there has been a successful meeting, in the true sense of the term, it was because there was prayer. God can use the weakest and poorest vessel for His work, but in order to be used of God he must be willing to be made a fool if His work be thereby prospered. Thus standing before you, I feel that if the presence of the Master is here we shall all go away with a spiritual blessing. Coming in at the end of the Convention, one always feels more or less of difficulty in getting up into the higher atmosphere in which you have been. Christ, when His people desired to commune with Him, generally asked them to go into the mountain-top, and there He spoke, and they knew His will. And you have been in the mountain-top during the last three days, and I, coming in, as I have said, at the end of the Convention, can but struggle up after you; but I rejoice, even at the end, to be there to witness, if it be nothing more than the sunset glory as we take down our tabernacles and go once more to the work of the Master. It is

said that, being of a sanguine disposition, I should speak to you upon the encouragements in this work in which we are engaged. I ask you whether we have not much reason for encouragement? In the first place, this work is the will of God. "It is not the will of your Father in heaven that one of these little ones should perish." That is the will of the great God Himself, and He has been drawing and asking us to be co-workers with Him in the attainment of that grand object. Do you and I want any further encouragement than that we are working in the very line of God's will? Is it not marvellous to consider that He who made all this wondrous universe looks down through all the millions of bodies in the starry heavens and sees the soul of the little child, and desires that even that one soul shall be rescued for the home above! There is grand encouragement, and thus we rise to the true privilege of being co-workers with Him who said: It is not My will that one of the little waifs, who perhaps has never known father nor mother here, should perish, but that you should, with the arms of love, take him as the Master did, and keep him for Me. We want to get into the true atmosphere as we are in the mountain-top, and we want to commune with God. If we need further encouragement, let us consider another verse which contains these words: "These words shall be in thine heart, and thou shalt teach them diligently unto thy children." Allow me to digress for a moment, and it will be the only digression I shall make. It is said, in dealing with your Sunday-school lesson, the main thing you have to do is to look about your class and see that you get it taught to the class. I deny that *in toto*. The first thing for you to do is to take the lesson to yourself, and then go and give it to the class. The first thing is to begin at home and apply the text there. Be sure you have a message from God. He says you must teach the children. First, you have His will, then you have His command. Do not wait till they get old in the ways of sin; but take them when they are young, and persuade them to come to Christ. This is the will of God, the command of God, and then the gracious promise of God: "My grace is sufficient for thee." Take that home as a personal promise of God to you and me, as we learn the lesson, as we go down to the school, as we appear before the class. You and I know that often we have gone to the class feeling as if we had no message; but we have been filled of the Lord. That is, I think, the true foundation for encouragement in the work. But I would like to give you, Mr. President, two quotations, as showing what the Sunday-school work has done. I desire to give you, first, an opinion expressed by the leading newspaper of the world, the *London Times*; and second, half a dozen sentences uttered by Lord Justice Thesiger. It is very seldom you can get the ordinary secular paper to insert almost anything in regard to Sunday-school work; and it is therefore a matter for congratulation when our work is thus noticed. But just listen to the words used by the "Thunderer," as it is called. It says: "With all explanations,

deductions, and qualifications that can be made, the introduction of the Sunday-school is an event of epochal character. It may have altered its form, and perhaps it may be less necessary in some respects and more so in others; it may be regarded as a great success, or as a conspicuous failure, according to what was hoped of it; *but there can be no doubt that it has changed the face of the country.*" Now, there is encouragement for us. These are not the words of enthusiastic Christians who speak to you from platforms, but the well-weighed opinions of a great journal, edited by some of the first minds in the world. There is not time to go over the reasons for it, to see what our land was two centuries ago; but let us accept, in passing, the conclusion of the *Times* as to what the result of Sunday-school work has been. Then, Lord Justice Thesiger, addressing a large assemblage in Exeter Hall, spoke thus of our work: "The religious teaching in the Sunday-school is the best means of promoting the political and social happiness of the world. It has a most important effect in diminishing crime. Secular education, without it, will not diminish, but will increase, crime. I give that as my conclusion from my experience both as a lawyer and in my judicial capacity; and I believe that the result of secular education without religious education is to make a man a skilled villain—to make him so much of an expert that the world scarcely knows what to do with one who knows so well how to deceive and take in the rest." In the short time allowed me I can but give you a mere skeleton, and I proceed from the will, command, and promise of God, and the statements of the secular world as to what the Sunday-schools are doing, simply to ask you to look at other matters for encouragement. When we look back over the hundred years what do we find? Those years have given us the enormous army of fourteen millions of scholars and four millions of teachers. Let us next see what number has been added to the Church. The most active officers were, in nine cases out of ten, those who had been trained in our Sunday-schools. Was it not the Sunday-school workers that first awakened the Church to the indifference shown to the Sabbath-school, just as a body of men awakened it on the question of slavery, and as it is being awakened now in regard to the temperance question? After a time the Sabbath-school was spoken of as something in connection with the Church. It is not something in connection with the Church, but it is the Church itself. I ask any teacher whether you can go into your class and look at the children without the thought passing through your mind that ten years hence the present scholars will fill the Church itself. So we have arrived at the true principle now—the Sabbath-school is not something added to the Church, but the Church itself. Have we not also encouragement in this fact, that the politicians, argued by Sabbath-school workers, are beginning to think that more can be done in the way of Bible teaching in the day schools. I feel very strongly upon this question;

allow me to say a word upon it. I should like to see the Bible taught every day of every week in all our schools throughout the land; and I believe no land can be prosperous unless the people teach God's Word, and teach it in the way it should be taught, and have, not one hour in the week, but one hour every day, devoted to instruction in God's own Word. Many of you will recollect that in Philadelphia there is Girard College. The founder left two millions for the purpose of endowing it, and in his will he made a certain condition. I came across the words in one of the most celebrated addresses delivered by Daniel Webster, when the matter was brought up and discussed whether it was a will which should go into effect or not. Stephen Girard wrote: "I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatever shall ever hold service in the said College, nor shall any such person ever be admitted for any purpose within its premises." Up to the present time that condition has been observed. No person with the name of minister or in the habit of a minister has ever been allowed to enter the walls of Girard College. Stephen Girard also stated this: "All instructors and teachers shall take pains to instil into the minds of the scholars the truest principles of morality." The trustees had a meeting to consider the system of morals to be taught, and after considering book after book, they took our own Bible and said there is no higher system of morality than that which is there taught, and so in the infidel College of Stephen Girard the Bible is to-day a text-book. I have no patience with the contention that the Bible should not be more largely used in our Public Schools. The present presiding officer of this Convention represents to my mind the large body of the teachers with whom we may safely leave God's Word. So we have started this question, whatever may be the result of the movement. Have we not also encouragement in the matter of literature? There was scarcely a book which you could put in the hands of a child fifty years ago. Look at the Sabbath-school books now, what beautiful works are there! We have also helped to teach our ministers how to preach. There is a great deal more of simple illustration introduced into sermons because the scholars are present. As Spurgeon, the prince of preachers, says, a man who can speak before children is fit to speak before a king; so we have given them a kingly lesson on how to preach. Have we not got the Sunday-school out of church basements? Have we not our maps and appliances, and our institutes? A word upon that. We should have institutes in every part of our land. I should like to see union meetings in all localities for the study of the lessons, with the best man conducting it, whether he be Baptist, Methodist, Church of England, or Quaker. These are some of the encouragements we have in our work. What a marvellous change has taken place! The attention of the world is directed to Sabbath-school work. We stand with the responsibility upon us, and we are bound to carry it on. There is, of course, a

great deal in the work that is very much in the nature of disappointment, and of, as it were, unrewarded work. I do not think it is unrewarded in the sense in which you and I look at it, but it is unrewarded so far as immediate fruit is concerned. And, indeed, I think it is so with very much of our work. We must look onward and upward. These lines of Frances Ridley Havergal convey the idea respecting this and other Christian work :

“ Now the long and toilsome duty, stone by stone to carve and bring,
 Afterward the perfect beauty of the palace of the King.
 Now the tuning and the tension, wailing minors discord strong,
 Afterward the grand ascension of the alleluia song.”

Does not the Master say to us : “ Believe and awake, for the kingdom that knows no end is at hand.” Let us see to it that we are building up the kingdom of Christ. When the heavens shall roll together as a scroll, and the earth be consumed with fervent heat, the kingdom which you and I are interested in building up shall stand firm and secure. I do not know that any new ideas have been developed at this Convention. I do not know that any new ideas needed to be developed, but we want to take up the ideas we have and live up to them. I do not think we want light so much as power and zeal to walk in the light we have. Then there is the question of aptness to teach. To some this is almost natural. Others must come and attend Teachers' Meetings and Institutes, because I believe if there is one who has the earnest desire to be taught and to teach, God will give him aptness to teach. The next point is Bible knowledge. We have got some of it, but we want more ; and in connection with the work of the Sabbath-school and what we have done, I hope the day is not far distant when the Bible will be the book of the people. The advance made in that direction has been something marvellous. But we want more Bible knowledge, more of God's word and Christ's spirit. Then there is consecration. We have had something in the shape of consecration ; but do we not cry out for a fuller consecration to Sabbath-school work as for all our work ? In a word, we need more Bible knowledge, more consecration, more of the Master's spirit. Our hope is, then, that we shall go down from this mount resolved to endeavor more fully to do our duty, for if it is a mount of opportunity it is also a mount of responsibility. Each one should view the matter as one of individual responsibility. You remember when Jericho was to be taken, the order went forth : “ Let all ascend, every man straight before him.” That is the hope of the Sunday-school—let all ascend, every man straight before him. God does not say, “ I want you, sitting in pew No. 1, or you, in pew No. 2.” No. He says, “ Let all ascend, every man straight before him.” The Sunday-school is a grand army. Fourteen millions of children, with four millions of teachers—eighteen millions in all ; next year the number will probably reach thirty-six millions ; and the next seventy-two

millions; and the next one hundred and fifty millions; and if we had the true spirit displayed, we should soon have the promise of the Lord fulfilled, that the gospel should cover the earth as the waters cover the sea. We hope He will soon fulfil His word, so that all shall know Him from the least even unto the greatest. That is our hope, and when He doth appear may we be ready to meet Him. We should come down from this mountain thoroughly stirred up, each one determined to do his or her work better than ever before for the Master—each one resolved to bring in one or more souls—and when we meet at the next Convention we shall be able, placing our hands on our hearts, to say we have put in one good solid year's work for the Master. If you do that, you will put in a better year's work the following year, and still better the third year, for there is no discharge in this His war. The poet says:

There is a light about to beam ;
 There is a fount about to stream
 There is a flower about to blow ;
 There is a flame about to glow ;
 There is a midnight darkness turning into grey :
 Men of thought and men of action, clear the way

Aid the dawning, tongue and pen
 Aid it, thought of Christian men ;
 Aid it, printer ; aid it, type :
 Aid it, for the hour is ripe :
 And your efforts must not slacken into play :
 Men of thought and men of action, clear the way.

Our Master gives us the keynote. Each school is to be a centre in which the silver trumpet is to be sounded, until through all this terrestrial ball the sound shall be heard: "Work, for the night soon cometh." And if there is to be this result of which He speaks, it is by occupying till He comes. The words written by the Poet-Laureate are prophetic, and we can almost realize them:

"Ring out the waning power of night ;
 Ring in the coming reign of light ;
 Ring in the world's long jubilee ;
 Ring in the Christ that is to be."

There is your and my hope. He asks us to work, watch, and wait, till He comes again. God grant that you and I may be found working; God grant that you and I may be always ready; God grant that, whether Christ comes here or we ascend above, we may join in the grand hallelujah chorus, with ten thousand times ten thousand, with all the children, including those of our own households, gathered in robes of spotless white, joining in the ascension song: "To Him that hath loved us and washed us in His most precious blood. Worthy the Lamb, worthy the Lamb."

The Convention joined in singing the Hymn—

"He leadeth me, Oh! blessed thought."

MISCELLANEOUS BUSINESS.

Mr. JOHNSON read the following report from the Business Committee :—

The Business Committee recommend the adoption of the following resolutions :

1. That this Convention has had pleasure in receiving a deputation from the Woman's Christian Temperance Union, and in listening to the earnest address of Mrs. A. Andrews, their representative, and would again reiterate the expressions of earnest sympathy, so often expressed by this Association, with them in their work, and with all who aim at preventing persons becoming drunkards, rescuing those who are, and of securing such prohibitory legislation as will drive the curse of intemperance from our country.

2. That, in compliance with the expressed desire of the delegates to this Convention from Brockville and vicinity, and of telegrams received from that town, we recommend that the next Convention be held in Brockville.

3. That the thanks of this Association are hereby cordially presented to the pastor and trustees of this church—to the pastor for his unremitting attention to the members of the Convention, and to the trustees for the use of their beautiful and commodious edifice.

4. To the many friends of Cobourg are the heartfelt thanks of this Association due for the entertainment of the members of this Convention.

5. That the Association tenders its thanks to the Local Committee for their arduous labors in arranging for this Convention, for so warmly receiving its members on their arrival, and for their numerous attentions.

6. That the thanks of the members of the Convention be tendered to the Railway Companies for reduced rates.

7. That the Association is under deep obligations to the press of this country, and specially to the *Toronto Globe, Mail*, and *World* for the excellent reports of this Convention furnished in their columns, as also for the excellent articles presented from time to time on Sunday-school work.

8. That the Executive Committee for the ensuing year be composed of :—

The President, the Vice-Presidents, the Secretary, the Treasurer, H. J. Clark, J. B. Boustead, J. L. Hughes, John Kent, Charles Stark, J. G. Hodgins, LL.D., John Gillespie, John Macdonald, Rev. J. M. Cameron, W. H. Howland, W. H. Pearson, Rev. M. MacVicar, LL.D., Rev. H. Johnston, B.D., Rev. S. J. Hunter, A. McMurchy, M.A., J. J. Woodhouse, J. K. Macdonald, Rev. H. M. Parsons, Rev. E. Roberts, Rev. J. Burton, B.D., Elias Rogers, L. C. Peake, Rev. Septimus Jones, M.A., J. F. Taylor, John A. Paterson, M.A., J. H. McCartney, A. Mutchmore, *Toronto* : Rev. J. Gray, *Windsor* ; Rev.

J. Battsby, *Chatham*; T. McCormick, Rev. J. A. Murray, Wm. Bowman, *London*; Principal Wolverton, *Woodstock*; W. N. Hossie, *Brantford*; J. R. Miller, T. McGillicuddy, *Goderich*; C. Raymond, *Guelph*; Rev. A. Andrews, *Kincardine*; W. J. McCalla, Rev. George Burson, *St. Catharines*; Rev. E. Barrass, M.A., *Kleinburg*; J. Copeland, *Owen Sound*; D. Fotheringham, *Aurora*; A. I. McKenzie, E. S. Whipple, Geo. Rutherford, Seneca Jones, Rev. W. W. Carson, *Hamilton*; Rev. W. Reid, *Orangeville*; T. M. Edmondson, *Orrillia*; Rev. R. Rogers, *Collingwood*; C. A. Barnes, *Forest*; Thos. Yellowlees, *Bowmanville*; D. J. McKinnon, Rev. T. Griffith, *Brampton*; Rev. Dr. O'Meara, W. Craig, jun., S. Le Lean, *Port Hope*; H. Hough, M.A., J. Henderson, Rev. N. Burwash, S.T.D., *Cobourg*; Judge Dean, R. S. Porter, *Lindsay*; A. G. Northop, *Belleville*; G. D. Platt, P.S.I., *Picton*; Rev. S. Card, *Napanee*; Benjamin Robertson, Dr. McCammon, Rev. G. Bell, LL.D., *Kingston*; Rev. M. Fishburn, *North Williamsburg*; Rev. J. B. Edmonson, *Almonte*; Rev. J. Wood, *Ottawa*; Sheriff J. Hall, *Peterboro'*; Rev. J. F. Stevenson, LL.D., Geo. Hague, Rev. A. H. Munro, C. W. Coates, D. Morrice, Rev. J. McKillican, Geo. Bishop, Theodore Lyman, Thomas Robertson, *Montreal*; Jas. Hossack, *Quebec*; Rev. T. G. Williams, Rev. G. Burnfield, B.D., Robert Jardine, R. Shorts, *Brockville*.

9. We recommend that an edition of the Report of the first Convention of this Association, held in Kingston in 1857, be printed, so as to complete sets of the Reports of the Conventions of this Association; and that all friends of Sunday-schools be requested to procure sets of these Reports, your Committee believing that they contain so much information on all points of Sunday-school work as to make them a valuable compendium, which should be generally disseminated.

GREETINGS FROM THE UNITED STATES.

Mr. JOHNSON then read the following telegrams, which had been received in response to fraternal greetings sent to kindred Associations in the United States:—

From Bangor, Me., to the Canada S. S. Convention:

"The Maine Convention returns greeting. 2 Thess. ii. 11, 12.

"W. H. CLARKE,
"President."

From Lowell, Mass., to the S. S. Convention of Canada:

"The Evangelical Sunday-school Convention of Massachusetts return warmest Christian greetings to our co-laborers. See 1 Corinthians, iii. 9, and John xvii. 20, 21.

"E. PORTER,
"President."

RESOLUTIONS

The resolutions embodied in the above report were carried unanimously.

Professor CASE sang

"Redeemed."

A PLEA FOR FUNDS.

Hon. S. H. BLAKE then addressed the gathering respecting the financial question. He said: There are various ways of praising God. It is well to praise Him with the lip, with the life, but I believe it is simple mockery for you or for me to praise the Lord simply with the lip, when He wants means to carry on His work. The man or woman who rises and sings to the praise of God, and sings because the Lord has redeemed him or her, and at the same time has the means of assisting, more or less—and each one has that power, more or less—and neglects to give a portion, is, to my mind, simply a hypocrite. I don't know how it strikes you. There are some people attending these meetings who are like figures I once saw in a picture, all ears and no hands. I see one or two feeling their ears, and I am glad of it. (Laughter). Whether they find their ears or not, I hope they will find their hands. You remember it has been said that a body of worshippers in a foreign land, desiring to do something for the Rabbi set over them, decided they would give him a cask of the best wine, to make the blood run through his veins in his old age—they were stupid people, of course,—and so they had what is called in our villages a surprise party, and the wine was presented. So soon as the people had gone, the Rabbi said to his friend, "We will go down and test the wine." So they did. And they found there was nothing but water in the cask. Each man thought his neighbor would fetch wine, and so he might fetch water. (Laughter). Solemnly, in God's name, let there be no water to-night. We need \$2,000 for the work. \$250 is the subscription made in the town of Cobourg, of which we have heard a good deal. Whether you are satisfied with that or not, I have nothing to say. That is all you have given. Brampton is a small place, and yet it gave over \$700. I never will condescend to ask for a subscription for any Christian purpose upon any lower basis than this—Christ has done a marvellous deal for you, and He expects a little money in return, and in Christ's name don't disappoint Him. Some of us sing "All hail the power of Jesus' name," and then say, "Yes, dear Lord, I will give anything except what I have." Let us honestly, if we want the new system of Sabbath-school instruction to be given to our people in the back country, if we want Sabbath school institutes to be established, if we want our children to be drawn into Christian work, let us do something towards accomplishing it. I gave last year \$100. I propose to do the same this year, for I never ask a person to do what I do not do myself.

The PRESIDENT—I should like to say a word to the people of Cobourg. I don't know any place in Ontario more jealous of its honor than this town. I trust to-night, as we have an opportunity of manifesting our appreciation of the honor done us in holding the Convention here, we will not fall behind. This town has received a great many benefits, and I trust this Convention will result in greater activity in Sabbath-school work here. We want now to give expression to our thankfulness, and I trust the response will be a hearty one.

A collection was then taken up.

FAREWELL ADDRESSES.

Rev. JOHN McKILLICAN—I wish the blessed influence of this Convention could be made to permeate the land. It is a happy thought that by means of the press it will reach the back settlements, and the reports will be read in the home for many a month to come; and they will rejoice to find that Christians of all denominations came together, sympathized with each other in the work in which they are engaged, and encouraged each other to renewed effort. There has not been a Convention held since that at Kingston in 1867 which has not fired the zeal of every brother in attendance. There has been a grand, real educational work going on; and just in proportion as we study the Bible shall we become more like the Master, and be transformed by the Spirit into the same image. The day is coming when we shall seek to make a more positive and direct religious impression upon the community. Canada is not what it was years ago. I have been reading the reports of the four or five travelling agents of the Canada Sunday-school Union, sent up from Montreal in 1837 and 1838 and a little after that time, and it is perfectly astounding to notice the great progress made during the period. And you, brethren, have a part in this glorious service. The reverend gentleman then referred to the influence which is being exercised among the young, spoke of the work done by the London Sunday-school Union, and wished the Canadian Association a large measure of success and prosperity.

Rev. F. H. WALLACE, B.D., Cobourg—I will simply say this: We looked forward with bright anticipation to the time of this Convention, and we will look back with very happy remembrance of it. We would have been glad if you could have stayed a little longer with us. I think I may with all my heart say amen to the work and the spirit of this Convention. Let me just say to you when you are discouraged in your work as Sabbath-school teachers, and you feel downhearted and despondent and almost ready to despair because your

work does not appear to prosper as you would like, remember this, that you have your Master's orders, and you have the promise of His presence with you in all your efforts. During the American war that grand man, Stonewall Jackson, ordered a trusted officer to undertake a most difficult and hazardous expedition. After several ineffectual attempts to perform his mission, the officer came back to the General and said, "It is impossible, sir; I cannot do it." Jackson looked at him and said, "You have your orders in your pocket, sir; that is all I have to say to you." Brethren, our Master gives us our orders, and He has not given us a work to do that is beyond our strength. Be sure of this one thing :

"Whatever dies and is forgot,
Work done for God, it dieth not."

Professor CASE—I may say with Mrs. Case that we have felt at home among our Canadian cousins from the very first. Upon entering this room, the first thing we saw was our beloved flag beside yours giving to us a general welcome, and it made us at once feel at home. I have been privileged for some three or four years to work some little in the banner State of the States, as regards organization and enthusiasm—the State of Illinois—and much of the efficiency that exists there is owing to the labors of a brother whom we all love, B. F. Jacobs, of Chicago. We thought, and I have thought, that we had about all the enthusiasm there that there was in this work, but I am very glad to find that we were wrong. From the beginning to the end of this Convention we have admired very much the enthusiasm that you have manifested in this work; and that is right, dear friends. I was for some time, as many of you know, chorister in Mr. Moody's church in Chicago, and I would like to say just a word in regard to the work in that church, in the hope that it will help some of you. Of course we had all the machinery and all the helps there that this Convention has been talking about so much, but we had something else besides, I believe, as no other school in America has, and that is the Spirit to assist us in the work. And what was the result? I was there for some three years, and I do not think there was a single Sabbath passed but saw some souls coming to Christ. And why did they come? Because we gave them a chance to come, and I believe you will all agree with me when I say that many a time we would have come to Christ if we could have had an invitation then or there, or some word from above. We gave them a chance every Sabbath, and the result is as I have stated. Now, dear friends, let us all go home and work earnestly for the Master, and the Lord will help us.

Mr. D. J. MCKINNON, Brampton—Mr. President and Christian friends, this Convention, like the first great Christian Convention we read of, where were Parthians, and Medes, and dwellers in Mesopotamia as well as in Egypt, embraces representatives from all parts of

the Province, and from all the Evangelical Churches. We have come together—that is the meaning of the word Convention—and we have found it good to be here. I shall not go over the lessons of the Convention—Mr. Andrews has enumerated them already—nor shall I touch upon the encouragements in our work that we have received here; but there is one thing, the God of Jacob is our refuge. If He shall be for us, who shall be against us? We know that the work is His; we know that He has commissioned us to do it; and as our day is so shall our strength be. But like all other happy gatherings, this must have an end. I am sure we shall not forget the kindness of the people of Cobourg, but that each one of us will go away feeling that there is a dearer, sweeter spot than all the rest, and that spot has been the home that each one of us has been entertained in during the three days we have stayed here. Now, sir, let us hope that the lesson of this Convention will not be lost to us, and let us go away determined to work, for the night is coming, when no man can work.

Rev. Dr. O'MEARA, Port Hope—Mr. President and dear friends, it is not always the easiest thing to make a short speech, especially for one who is in the habit of having his full fling, and an Irishman too, and one who is proverbial for his long-windedness, as all Irishmen are. But I will try to make a very short speech, for I believe that we have had an abundance of food for thought in what we have heard from this platform during this Convention. I will only refer to an omission that I think has been made by the Rev. Mr. Andrews, in his excellent summing up of the lessons learned at this Convention. Perhaps he was right in making the omission, for it was not a lesson learned only at this Convention, but we learn it at every Convention—at least, at all the Conventions that I have ever been at, and I have attended a good many. The Lord Jesus Christ prayed the Father with almost His last breath that His followers should be one, even as He and the Father were one. Well, the infidel will point to that sneeringly, and will say, Was that prayer answered? He whom you call Master, He whom the Father doth hear always, has He heard Him in that? I say yes. He asks for proof; I will not give him the proof in words, but I will meet him in this Convention, and I will point out the fact that here we are, Christians of all denominations—Presbyterians, Methodists, Baptists, Quakers, and Episcopalians, though last, not least. And what are we talking about? We are carrying out the most important charge the blessed Jesus gave unto His Church with His last breath. We are here talking about how we shall discharge that obligation. I am of opinion that the most sneering scoffer would fail to discern in one of our assemblies who is an Episcopalian or Methodist; I will defy him, at least, to do so in this Convention. We are all here with one heart and with one mind, set upon how we can but do the Master's work and advance the salvation of these little souls that are committed to our care. One in heart, one in hope, one in every essential doctrine of Christian truth,

and one, we know, by the blessed experiences of this Convention, in the desire to fulfil, to the very utmost, the precious injunction left us by the Master, to feed His lambs.

The PRESIDENT—Now, dear friends, we are about to separate; I do not intend to add a word to all that has been said to night. I recall what I ventured to express on the first night, and I think we have been faithful in our attendance at the Convention. With God's blessing we have had one of the best Conventions we ever held. I believe that is the feeling of everyone here to-night. We have now to address ourselves to the work of carrying out practically what we have learned. As we separate, let us do so prayerfully, asking God to help us to benefit by the lessons we have received here. I have to announce that the total collections received during the Convention amount to \$116, those of to-night alone are \$56. I have no doubt when the result of the subscriptions is ascertained, the Treasurer will find that our appeals have not been made in vain. Some very handsome subscriptions have been given us. We shall now close with the National Anthem.

The Convention of 1883 was then brought to a close by singing the National Anthem, which was followed by "Blest be the tie that binds," after which the benediction was pronounced by the Rev. Canon O'Meara.



LIST OF DELEGATES AND VISITORS PRESENT.

NAME OF DELEGATE.	DENOMINATION OF SCHOOL.	P. O. ADDRESS.
Anderson, Janet	Presbyterian	Seaforth.
Anderson, Mary	Congregational	Toronto.
Andrews, Rev. Alfred	Methodist	Kincardine.
Andrews, Mrs. A.	"	"
Atkinson, Rachel Ann	"	Cobourg.
Barker, Rev. J. F.	Society of Friends ..	Pickering.
Barrass, Rev. E., M.A.	Methodist	Kleinburg.
Bayley, Rev. H. E.	Bible Christian	Welcome.
Beattie, Rev. R. J.	Presbyterian	Port Hope.
Beynon, J. W.	Methodist	Brampton.
Bickle, John W.	Episcopalian	Cobourg.
Bigelow, Yetta	Methodist	Lindsay.
Biggar, Miss	"	Belleville.
Bigton, Mrs.	"	Lindsay.
Blake, Hon. S. H., Q.C.	Episcopalian	Toronto.
Blatchford, George	Methodist	Port Hope.
Briggs, S. E.	Presbyterian	Parkdale.
Brisbine, Jessie	Methodist	Baltimore.
Burnfield, Rev. Geo., B.D.	Presbyterian	Brockville.
Burns, James	"	Columbus.
Burns, J. T.	Methodist	Port Hope.
Burns, Rev. R. N., B.A.	"	Toronto.
Burwash, Rev. N., S.T.D.	"	Cobourg.
Campbell, Rev. A. R.	"	Castleton.
Campbell, Mrs. A. R.	"	"
Case, C. C.	"	Akron, Ohio.
Clark, R. H.	"	Toronto.
Clark, Miss	"	Port Hope.
Cleland, Rev. J.	Presbyterian	"
Coataworth, Miss N. S.	Methodist	Toronto.
Cook, Edward	Presbyterian	Seaforth.
Cooke, Rev. C. H.	"	Baltimore.
Copeland, Rev. G. N.	Methodist	Port Hope.
Copeland, Mrs. G. N.	"	"
Corbett, Miss E.	Presbyterian	Toronto.
Courtice, Rev. R. T.	Bible Christian	Welcome.

NAME OF DELEGATE.	DENOMINATION OF SCHOOL.	P. O. ADDRESS.
Craig, Wm., jun	Baptist	Port Hope.
Cullis, R.	Methodist	Camborne.
Dale, S. A.	Friends	Pickering.
Day, Rev. B. W.	Congregational	Lanark.
Delong, J. A.	Episcopal Methodist	Brooklin.
Douse, Rev. John	Methodist	Toronto.
Duncan, Ettie	Presbyterian	Seaforth.
Elder, G.	Presbyterian	Williamstown.
Emory, C. V., M.D.	Methodist	Galt.
Ewing, C. E.	Disciples of Christ	Cobourg.
Faircloth, J. M.	Methodist	Toronto.
Faircloth, Miss L.	"	"
Ferrier, T.	"	Tyrone.
Fish, S. J.	"	Trenton.
Fishburn, Rev. M. H.	Lutheran	N. Williamsburg
Fortune, Miss B.	Presbyterian	Stratford.
Fotheringham, Rev. T. F., M.A.	"	St. John, N.B.
Fresh, P. T.	"	Toronto.
Gage, Mrs. W. J.	Presbyterian	Gananoque.
George, Rev. J. H.	Methodist	Ottawa.
Gillbard, Thos.	"	Cobourg.
Gould, C. M.	"	Colborne.
Graham, Wm.	"	Cobourg.
Greenfield, Rev. S. J.	Episcopal Methodist	Gananoque.
Hall, James A.	Presbyterian	Peterboro'.
Hare, R.	Methodist	Grafton.
Hawkins, E.	"	Canton.
Henderson, Joseph	Presbyterian	Cobourg.
Hewson, A.	Episcopalian	"
Hinman, Rev. W.	Baptist	Grafton.
Hinman, E. B.	"	"
Hough, H., M.A.	Methodist	Cobourg.
Hughes, J. L.	"	Toronto.
Jackson, Miss E. J.	Methodist	Newton Brook.
James, Miss E.	"	"
Jardine, J. G.	Congregational	Cobourg.
Jeffrey, John	Presbyterian	"
Jennings, W. G.	Methodist	Toronto.
Johnson, Wm.	"	Belleville.
Jones, Wm., jun.	Congregational	Cobourg.
Koyle, Rev. E. H.	Methodist	Grafton.
Laing, Rev. John, D.D.	Presbyterian	Dundas.
Lawes, C.	Congregational	Cobourg.
Leslie, John	Methodist	Toronto.
Lilley, Mrs.	"	Lindsay.

NAME OF DELEGATE.	DENOMINATION OF SCHOOL.	P. O. ADDRESS.
Little, Thos. M.	Methodist	Garden Hill.
Lumsden, R.	Presbyterian	Seaforth.
Mathew, Mrs. J.	Presbyterian	Gananoque.
Maybee, E. W.	Methodist	Port Hope.
Maybee, Rev. W. J.	Episcopal Methodist	Colborne.
Miller, Rev. Geo.	"	Brooklin.
Mitchell, Miss E. J.	Presbyterian	Gananoque.
Moddle, Wm.	"	Toronto.
Mackay, Rev. R.	Congregational	Kingston.
MacVicar, Rev. M., LL.D.	Baptist	Toronto.
McCallum, Rev. D.	Congregational	St. Elmo.
McCull, Rev. E. C. W.	"	Middleville.
McCullagh, G. F.	Methodist	Grafton.
McDonald, S. J.	"	Colborne.
McEwen, Rev. John	Secretary	Toronto.
McGillivuddy, T. W.	Presbyterian	Goderich.
McHenry, D. C., M.A.	Methodist	Cobourg.
McKillican, Rev. John	Agent S. S. Union	Montreal.
McKinnon, D. J.	Presbyterian	Brampton.
Nelles, Rev. S. S., D.D., LL.D.	Methodist	Cobourg.
Nobles, Mrs. Jos.	Christian	Eddystone.
O'Meara, Rev. Canon	Episcopalian	Port Hope.
O'Meara, Mrs.	"	"
Orr, M.	Presbyterian	Stratford.
Parsons, Rey. H. M.	Presbyterian	Toronto.
Peake, Lewis C.	Methodist	"
Peer, Wm.	Christian	"
Peters, Wm.	Methodist	Baltimore.
Phillips, Jos.	"	Gore's Landing.
Powell, N. W.	"	Cobourg.
Rice, Rev. James	Bible Christian	Cobourg.
Rinkin, D.	Methodist	Castleton.
Roberts, John	"	Grafton.
Roblin, Mrs. M. B.	Methodist	Belleville.
Roper, M. E.	Presbyterian	Peterboro'.
Sanderson, Rev. R.	Episcopal Methodist	Myrtle.
Sandham, Alfred	Secy. Y. M. C. A.	Toronto.
Sawyer, Miss E.	Methodist	Belleville.
Shaw, Louise	Congregational	Toronto.
Shetfield, Mrs. M. T.	Methodist	"
Sherman, H. B.	Presbyterian	Acton.
Short, W. B.	Methodist	Toronto.
Sims, Sarah	Congregational	"
Stewart, A. M.	Presbyterian	Peterboro'.
Sutherland, H. R.	"	Cobourg.
Taylor, Rev. R.	Episcopal Methodist	Garden Hill.

NAME OF DELEGATE.	DENOMINATION OF SCHOOL.	P. O. ADDRESS.
Thompson, Rev.	Bible Christian	Perrytown.
Tilley, Mrs.	Methodist	Lindsay.
Vantassel, S. P.	Presbyterian	Huntingdon.
VanWyck, Rev. J., B.A.	Methodist	Hamilton.
Waddell, Rev. R. H., B.D.	Methodist	Galt.
Wade, Mrs. J.	"	Port Hope.
Webb, T.	Congregational	Toronto.
Weeks, P. L.	Disciples of Christ ..	Cobourg.
Weldon, Rev. I.	Methodist	Colborne.
Whelan, W. L.	"	Belleville.
Wight, C. J.	Friends	Pickering.
Wild, Geo. W.	Methodist	Cottam.
Wild, Rev. J., D.D.	Congregational	Toronto.
Williams, D. L.	Raglan S. S.	Myrtle.
Wilson, J., LL.D.	Methodist	Cobourg.
Wolker, J. S.	"	Kingston.
Wood, M.	Disciples of Christ ..	Cobourg.
Wood, H. J.	Disciples	"
Youmans, J. R.	Methodist	Toronto.
Youmans, Mrs. L.	"	Picton.
Young, Rev. Jos.	Episcopal Methodist ..	Cobourg.
Young, R. A.	Methodist	"



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	"	N. Williamsburg	5 25
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