

taste in our churches and sing once in a while a real spiritual Sunday School song that the children could all join in, we should do well. Indeed, I believe we should sing about the same kind of songs in our church, and Sunday School and prayer meeting, and not have so many kinds of songs. I believe that would be the best way. Then we would have congregational singing much better.

I do not think that we should sing "Old Hundred" every time in a slow, dragging way. When you sing these old solid hymns, sing them with spirit and animation. The children love to sing them. In Ralph Wells' school, in New York, they do not sing anything else but some of those old solid hymns, such as Doctor Watts and Mr. Wesley wrote. The old hymns and tunes are the best of all. If they were not the best, they would wear out like hundreds of our flashy tunes that we sing a while, and then when we get tired of them we come back to the old solid hymns, such as "Rock of Ages cleft for me," and "There is a fountain filled with blood." I sometimes think, when we strike them up, as we have here, that saints in glory look over the battlements of Heaven and almost join us in the strain; but those new, little, flashy songs they do not know much about, and we do not sing them long enough to have them remain with us a great while.

I do not know as I have anything more to say about it. I do not know that it would look well for me to say anything more. [Merri-ment.] I will ask you now to sing another hymn with me. It is found on page ninety-eight, "Hallowed Songs."

[This hymn, the "Congregational Chorus," was then sung by the assembly, under the direction of Mr. Phillips.]

A certain professor, the greatest musical authority living, says that the only kind of music that does not discord is congregational singing. You never heard a congregation who will do the best they can, make discords. Exclusive choirs will do it, and quartettes and solo singers will often flat from the key; but in congregational singing, if a person does have a disposition to flat a little from the key, his neighbor will bring him up a little higher so they will be together. [Applause.]

Mr. Phillips here took the hymn, "Outside the gate," and taught the assembly to sing it in a very short time, by singing two lines and letting the congregation sing them after him, and so on to the close of the first verse; after which, by request, he sang "Your Mission." The congregation then sang "Work, for the night is coming."

The next subject on the programme was

THE SUPERINTENDENT AND HIS WORK.

REMARKS BY MR. D. L. MOODY.

Before speaking about the Superintendent's work, I would like just for a moment to say what kind of a man he should be. I have heard a great many persons accuse Sabbath School men of this country of being men of one idea. I want to say the Superintendent ought to be a man of one idea, if that idea is Christ, because the man that has one idea

and gives his life to one thing, is a terrible man. It is the man that tries to do a dozen things that is a failure. I believe when a man takes the office of Superintendent of a Sabbath School that that ought to be the work of his life, and there had n't ought to be any thing else so important as the work that he has been elected to. I believe he ought to be a pleasant man. I should say he ought not to be an old bachelor. If he is, he ought to be a good-natured one. He ought to be a man who is kind and easy to get acquainted with. Not a stiff, cold, formal man. If he has got stiffness and formality, he ought to bury that the first thing, because if that is his disposition, it is pretty hard to get hold of the children, and I do n't think a Superintendent can be successful that does not get hold of their hearts. He ought not to be a fop or sloven, and I should say he ought not to use tobacco. [Applause.] I hate to see a Superintendent come out of the Sabbath School and take out of his pocket a cigar and draw a match and light it, and go off down the street smoking very flippantly and very fluently. I do n't like it, and I would n't like my child to be under his influence, because I do n't want my boy to grow up to smoke, and if the superintendent does it, it gives all the children of the Sunday School license to do the same thing.

Then I think he ought to be a minute man. A superintendent who says, "Sunday School will open next Sunday morning, at nine o'clock," and when Sunday morning comes it is not open at that time, but at ten minutes past nine o'clock, why, he is nothing else than a liar. Is n't that so? He says the school will open next Sunday at nine o'clock, and he opens it at ten or fifteen minutes past nine. You see it is not truthful. Yes, a Sabbath School Superintendent ought to be prompt, and ought to open the school on time. He ought to be there at least thirty minutes before his work commences. What for? To see that the room is ventilated—to see that it is clean. Sometimes the janitor forgets those things. I think the room ought to be dusted out and well ventilated and put in order, and it is the superintendent's work to see that that is done, and not leave it to somebody else. Another thing is, if he is thirty minutes before the school commences, and sees John and Julia and Martha when they come in, he can shake hands with them and say, "I am glad to see you to-day; how is father and mother?" He gets hold of the scholars that way. Then he ought to see that the teachers are there ten minutes before the school commences to meet the children, and when the children come in to shake hands with them.

He ought to be a man of order, and when he taps the bell he ought not to wait for order and say, "Children, now come be still;" but he ought to keep order through the teachers. And if the children are there ten minutes before the school commences, they have done all the talking, and so when the bell taps, in a minute—yes, in a half minute—there is order. That is the first thing—order, good order.

And then I would say the superintendent ought to have his hymns picked out. He should not in Sunday School pick up his book and say, "We will sing a hymn. I do n't know what to sing. Let us sing, 'Let us gather at the River,'" which they have sung, perhaps, for the last ten years. [Laughter.] He ought to have them picked out beforehand, and have them such as will fit the lesson, and he should see

that every child sings. Every child should have the hymns before them. If you have not hymn books—I was going to say, if Mr. Phillips was not here, to strike them off on paper. [Laughter.] Every child ought to have the words before them, and then if the child does not sing, let the superintendent say, "I noticed a child in such a class did not sing." So the superintendent gets every one to sing, every one can take part.

Then, after singing he reads the lesson. Now, in that respect I would have a variety. I would read the lesson, sometimes alone and sometimes I would have the children read one verse and I one verse; sometimes I would read a sentence and have them repeat it after me. Thus I would have variety. But when I had read the lesson, I would n't say one word, but have prayer, offering it myself or asking some one else to offer prayer, and then throw the school open for teachers thirty minutes. After the lesson, it is not the superintendent's work to get somebody to come in and talk about something that is foreign to the lesson. These Sabbath School men who are running up and down the country, who have got a lot of stories to tell, say things that are foreign to the lesson. I think that it is time to do away with these—I was going to say, public bores. [Laughter and applause.]

I do not know what else to say; but let the Superintendent, or minister, come along and gather up the thoughts of the lesson and find out what the children have learned about it. Let him have a blackboard, put it down and draw out the lesson if he can, and let him see if the children have it impressed on their minds. Ask Mr. Jones' class, for instance, what they have learned about the lesson, or Miss Smith's class. After you have done that ten or fifteen minutes, then have some hymn that fits the lesson, and dismiss the school. Is the Superintendent's work done then? No; it has just commenced. Go to the door and take the hands of the children. A grasp of the hand does a good deal of good. If the children are near, it is the Superintendent's business to visit them.

The Superintendent who does the most good is he who has the happy faculty of getting others to work. And if there are any teachers absent, it is the Superintendent's place to visit that teacher and find out why he is absent. Last summer when I was home, one of my teachers was absent. I tried to find out the reason, and when I got to this coast, I wrote back to see if I could not find out about it. It will do some good. She will see that the Superintendent did not forget her. If a Superintendent pursues this course, there will be very few teachers absent. Weather will not keep them. It will be sickness, if anything keeps them away.

Then the Superintendent is to commence Monday, I think, to study his lesson. He is to study it pretty hard on that day, and then Tuesday still harder, and Wednesday harder than Monday and Tuesday put together; and he is to go on during the week studying his lesson. What is the result when Sunday comes? Why, the lesson is running out of him. He has got to teach or die. [Laughter and applause.] He has not got to come to the teacher or class with the lesson paper, or Bible before him. He has got it all stored in his heart, and it comes

out of him easily. The children see he has got his lesson. The teachers see it, and if the Superintendent is that kind of man, and does that kind of work, the teachers will catch the spirit, and the scholars will catch it, and there will be a love for the word of God that will shine.

Mr. Moody's time having expired, Mr. Phillips sang, by request, "Home of the Soul," and then one verse of "How happy are they who the Saviour obey."

On motion, Mr. Moody was requested to extend his remarks.

Mr. Moody [continuing]—It does not take me but ten minutes to tell all I know on these subjects, and if it is lengthened out too much you spoil it all. Now, if any of you have got any questions you want to ask, I will answer them if I can; if I cannot, I will tell you so. That is the way to get at it. I do not propose to make a half-hour's speech on the duties of a Superintendent, because I think it is better to have the questions again.

Now, here is a whole lot of questions which were sent up this morning which I did not get time to answer. If you want me to answer them now, I will do it.

[The audience manifesting their desire to have the questions answered, Mr. Moody proceeded to do so.]

The first question is: "How much time should be given to the various exercises of the Sabbath School?" That depends on circumstances. On a really hot, sultry afternoon, when I find the children having hard work to keep awake, I only make the exercises an hour long; when it is a little cooler, but not very cool, an hour and a quarter long, and in the winter, when they are feeling first rate, an hour and a half. In regard to the singing, we generally have more of it than Mr. Phillips speaks of. We generally sing about half an hour.

Here is another: "There is a great want of teachers in our Sabbath School; what is the best method of securing effective teachers?" The best method, I think, is to have a good thorough teachers' meeting. Get the minister and all the men and women in the church, and you come into the teachers' meeting and then get up so much life and enthusiasm in studying the word of God that people will love to teach; but if you cannot do that, you had better double up your classes than to give them to teachers who do not take any interest. If you have to tease and coax teachers to come every Sabbath, and they do not study the lesson, and they do not take any interest, you had better have them out of the way.

"In organizing a school in a destitute neighborhood, where there is not a professor of religion to be found that would act as a superintendent, would you organize a school with an unconverted superintendent?" Now, my friends, I will tell you just what I would do if I went into such a neighborhood as that, and called the people together, and could not get a Christian superintendent. I would pray God to raise up one, and stay there till he did it. I do not think I would leave a lot of little lambs there in the wilderness. Before God can bless,

there must be some believing soul to form a connecting link, as it were. When you have got that one believer, you can organize your Sabbath School and leave him as an under-shepherd to watch the lambs. You need not wait a month for a soul to be converted. In one meeting a person can give his heart to the Saviour. As I was riding through a certain district once, I saw a school-house, and I said, "What a pleasant place for a meeting!" I asked if there was any professing Christians there. I found there were none. "Wouldn't you like to have a meeting here," I said. They replied "Yes." Then I rode on to one house and another, and at one house a lady came to the window, and I said to her, "There is going to be a meeting at the school-house next Thursday night." She said, "There is! Who said so? I have not heard anything about it, and I teach in the school." "You are the lady I was trying to find," said I; "will you give a notice of the meeting?" She said she would. I went eight miles to another town, put up my horse and inquired for the liveliest Christian man I could find there. They said there was not any very lively one. "Well," said I, "give me the liveliest one you have." When I found that man I said to him, "There is going to be a meeting in that other town eight miles off where there is not a Christian; will you go and lead it for the Master's sake?" He said he would. I asked him to write me the next morning what kind of a meeting he had. This took me only some fifteen or twenty minutes. I got the letter. The man said he never attended such a meeting in his life. He did the best he could. Fifteen rose for prayers. Inside of twelve months there was a church planted there. Have faith in God and work in a place and a school will be planted there. [Applause.] If you go into a place and there are no believers there, do not leave the children with them, but men and women will be converted who will take care of the lambs of the flock.

"Are concert exercises important in a Sunday School?" Well some are, and some are not; it depends on what kind of concert exercises they are.

"Who should take charge of a teachers' meeting?" The best method I have seen is this, which we have in our school. When we have a teachers' meeting we ask one of the teachers, to take charge, and she teaches one night—for we have ladies teach; and then we have a variety of ways of conducting these meetings; one night bring in a teacher to teach her class before the other teachers, and then send the class out and criticise that teacher's method of teaching. We find that works very well.

"Should anything be done in our Sunday Schools in regard to the temperance cause?" I think so, and every other good cause; but I think we should not make a hobby of any one thing. Sometimes I have thought that we put other things above the cross of Christ. Now, we do not want to bury up the cross of Jesus Christ. Keep that in view all the time. "Jesus Christ and him crucified" ought to be the central thought of every Sunday School, and if you put temperance or anything else—which may be very good—in its place you lower the standard. It is Jesus Christ who is going to convert this world; and if men are his disciples they will be temperate in all things.

“Is there not a tendency to devote an undue portion of our time in Sunday Schools to music?” In some schools there is a great tendency to make hobbies of one thing and another. Some men will play on one string all the while. What we want is variety. I know I could count upon my fingers the pieces that some Sunday Schools sing; songs that they have been singing for the last eight or ten years. In such schools there is no life, no enthusiasm, and children will not take any interest in the singing. We want a variety in the Sunday School, and if we have it the children will love to sing.

“Is it good Christian policy to introduce religious teaching at the very commencement of teaching the Chinese?”

The *Rev. O. Gibson* answered this question as follows: I say yes, certainly. You cannot begin too soon. [Applause.]

Mr. Moody—My friends, I told you, I believe, that the best way to get the attention of the class you teach is to get so thoroughly filled with the lesson that you do not have to come into your school with your question book. When I was in a school last—well, I won't say that; there may be some one from that school here [laughter]—but I was in a school any way, [laughter] and they had a testament, and they had a question book, and the lady said, “John”—I could not hear the questions, but I will imagine what they were—“who was the first man?” “Adam.” “That is right, yes;” and so she went on through all the exercises. I heard a good illustration used once by a certain party in a convention. He said a question book in a Sabbath School was like a cake of ice between two lovers—I put it in that way so you will not forget it. The next time you get into your class, just remember that. I tell you, I think the best way is to throw away your question books, and just take up the Bible and ask God to give you wisdom to understand it, and you will find all the questions you want; you will find a good many more than you will have time to ask, if you just study it; and then if you get the questions yourself, you will think a great deal more about them, you will take a great deal more interest in them. I hope the time will soon come when we will get the teachers to studying the lessons so they will not even have to take the Bible into the class, but they will be so full of the lesson that when it is necessary to refer to something in the Bible they can repeat it right off.

Mr. R. J. Trumbull, of San Francisco, said: May I ask you a question, in reference to these question books? Do you mean to discard the question book altogether and not use it as a guide?

Mr. Moody—Well, we are getting up to that. I have not looked into a question book for five years. I do not want any one else to furnish brains for me.

Mr. Trumbull—Would you say to the teachers of California if they asked you that question, that you regarded it right and proper that they should throw aside the question book, not in the class, but as a guide to study?

Mr. Moody—I think it is a good deal better to use crutches, if a man cannot get along without them. You must get along any way, but it is a good deal better to go on your own feet [Applause and merriment.]

I think God has given us these brains to use. If I should not use my arm—if I should have it tied up for the next year—it would be very weak at the end of the year. Just so with these minds of ours, if we do not use them.

“To what extent may a teacher allow a class to depart from the Scripture proof in the discussion of a lesson?” I do not think we need to go out of the Bible for illustrations. I think we find everything there that we need. There are illustrations from Genesis to Revelation, all that we can use in this short life we have to live; and when we get very old, we shall find we have just commenced to use them. This idea of going all around the world to find illustrations, when the Bible is full of them, and they are so intensely interesting, is not a good one. Nowhere are illustrations so interesting as in the Bible. It seems as if God put those stories in such an attractive form that a child could understand them.

“What would you do with a disorderly Sunday School scholar whom kindness will not control?” I never saw that case. There is such a thing as loving a boy to death, and you have got to do it outside of your class. I find it the best way, if I cannot conquer a scholar in the Sunday School, I go in the week day and see him, make him a present, tell him I think a good deal of him. I perhaps make him my messenger boy. I put him in the place of honor, give him the best place I have got, and he straightens up and makes a very good policeman.

“Please advise what to do when the minister is Superintendent, and has no controlling tact?” [Great laughter.] You have not heard me read the whole of it yet: “Teachers do not like it. Many have left and many are about to leave.” My dear friends, do n't you leave: hold on. [A voice: Vote him out.] Vote him out by all means, if you have done all you can; but just pause a moment. Very often trouble arises between parties like that when there is a misunderstanding. The minister may be a good man, and the teachers may be good teachers, but they have not got together and prayed. Sometimes I have had a good deal of feeling toward a man, and I have gone to talk to him. We got down and prayed and our hearts ran right together, and we saw eye to eye, and there was no trouble. Do that. Love does a great deal. It may be that that man has been injured. It may be that you have got him a little soured. You know there is a good deal of the old man Adam in most all of us, and if you appeal to that, it gets the advantage over the new man and keeps the new man down. But just go and appeal to the new man, and if he is a child of God it may be that you can win him over, and make him a useful man; but do not leave the school and those little children, but hold on to them.

“If we are to discard question books what should be done with lesson papers?” I put them all in together. I am not here advocating lesson papers and question books. I like a union lesson; I take the lesson that is used most, but I never look at any of the helps because I think it would cripple me. I had rather study it out myself, and I would say to teachers who have not the time and do not feel as if they could do it, get all the helps you want; but it is a great deal better to do without them if you can.

"Ought not the teacher so to live that he can command the respect of his class?" If he cannot, he certainly cannot do them any good.

"Should the Superintendent invite any one of the teachers to open the School with prayer?" Certainly.

"I have a little girl in my class whose father is opposed to her attending Sabbath School, but has consented to let her go lately in view of an excursion that the school is to have. How shall I retain her in the school?" Thank God that you have got her for a few Sundays, and just hold up Christ so she cannot help loving him, and she will stay. Make the truth attractive.

"What is the practical value of a Sabbath School concert, and how often is it desirable in a small school where there are but seventy-five scholars?" This question of concerts has come up once or twice, and I want to say that I think they can be made very profitable. I expect to have, when I go back to Chicago, a Sabbath School exercise, which you might call a concert. I do not call it anything, only I just call it a "Gold Meeting." Do you know what it is? I told the children I was going to bring them back a piece of gold. I am going to bring all the children in my Sabbath School a piece, and I want them to find out all there is in the Bible about gold. Then I am going to try to point them to the city whose streets are gold. I want to make that meeting tell for the Lord Jesus Christ. When I was in Kansas I had a bird meeting. I wanted the children to look through the Bible and find out all there was said about birds. I guess a hundred children committed to memory this sweet verse: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." The tears trickled down the cheeks of some of them as they repeated it. You can see at once how profitable a meeting such a one is. Once I had a lamb meeting on a week day night. I had the lamb on the platform and showed it to the children. Then I went through the Bible and found out what it had to say about it. It was one of the most profitable meetings I ever attended. I showed them the lamb in such a manner that they will never see one again without thinking of "the Lamb of God which taketh away the sin of the world." Then again I had a lily meeting. You can introduce things of that kind, and make it interesting and profitable.

"How much Scripture should be recited by pupils in the Sabbath School?" Not a great deal. What you want is to get the truth out of what is recited.

"How can you best secure a regular attendance of pupils?" Make the school so interesting that the scholars will feel that they have lost something if they stay away, and if teachers take a deep interest in the scholars there is no trouble about their being regular. When teachers take a class, make them feel that they are responsible for that class. If the teacher is absent it is not the Superintendent's place to get a substitute, but the teacher should do that himself. If he is sick he can write a note and let the Superintendent get a substitute, or the teacher can write to a friend and ask that friend to take the class on that Sabbath; or, if the teacher is going out of town he can write, "I am going to New York or some other place for a month or two," and he can get

some one to take charge of his class in that way. Then he should write to the class when away, and do as much good then perhaps as when present with them, if an interest is taken in the scholars.

"Should premiums be given in the Sabbath School?" I do not think they should. [Applause.] Oh, don't applaud. You may not like what I have got to say before I get through. In my school I have to contend with the German Gardens. The school is situated where Satan has his seat. There are ten to twenty thousand persons who pass by there, and five or six bands every Sunday afternoon in the summer. I have from three to five hundred children that live in German homes. My business is to hold those children. I very often go right against the parents, and I try to make my school so attractive and pleasant and cheerful that they love to come. I go to work and get all these flowers. One time they sent me down from Iowa a bouquet for every child in my school, and I got these children to take these plants to their home and make them cheerful. I give them sometimes to children who have been regular during the month, and sometimes for bringing in scholars, but where you have Christian parents in sympathy with you, I would not think of such a thing. Some of these things have to be done under certain circumstances. Do the best you can, any way.

"Should a Christian fight?" Yes, always fight the good fight of faith.

"If a teacher out of love to God and her class speaks against beginning bad habits in youth, and the parent takes the child's part, what is to be done?" Well, go and see the parents, and labor with them, and talk with them and show them that your way is the best, and if you cannot convince them it is not your fault. Do the best you can.

"Can a Superintendent be successful unless he makes every scholar know that he feels a personal interest in him?" I think not, but I tell you what else I think. It is best for the Superintendent to work through the teachers. I have been trying to follow this plan for the last three or four years. Build up a strong attachment between teacher and scholar. Instead of giving festivals and parties and entertainments, I have five or ten classes come together with their teachers and spend an evening together. In that way I find the teachers are getting a very strong hold of their scholars. The teacher should do the work. The Superintendent ought to be the power behind both teachers and scholars, holding the school together. That Superintendent who works through his teachers will be most successful.

"How can we influence careless, indifferent adult scholars to prepare their lessons and feel interest in the recitations?" As I have already said, you should be well prepared yourself. Keep ahead of your scholars. I have noticed that a great many teachers let the older scholars get ahead of them. The scholars soon find it out. The teachers should study themselves, and then make the truth so attractive and pleasant that the children will like it. If one method does not do, throw it overboard and take another. Put the lesson in some attractive form. Use the pictorial method or object teaching if you want to. Take your pen or pencil and paper and use it right there in the class. You ought to hold the attention of your class. It will do little

good to talk to the scholars when John and Charley are pinching each other. Keep the whole class interested. Let every eye be on the teacher for the whole thirty minutes. Then you will get the truth into their minds, and it will stay there.

“Should the Superintendent spend all the time allotted to the lessons in telling stories, and so forth?” By no means. The Superintendent ought not to speak before the teachers have the thirty minutes for lessons. Then if he has got the time he can follow up the subject of the lesson and tell some appropriate stories, if he chooses.

“What kind of library books should be given scholars to read?” That is an awfully hard question to answer. I think if we could select out from our libraries and burn up about half the books, it would be a good thing. [Laughter and applause.] I am not speaking about good books. If you put them into the hand of a scholar, you do a good thing; but talk to a child about Christ, and then put some novel into his hand and he goes home, and the good impression made is dissipated. It is all folly, and worse than folly. [Applause.]

“How can we best reach the Chinese women and best labor for their salvation?”

This question was answered by the Rev. Mr. Gibson, as follows :

Mr. Gibson—This is the most difficult question that has been asked here to-day in my hearing. I do not think there can be any categorical answer given to it. We have done the best that we could on our part, and have secured the services of a Chinese helper from China, who has a Christian wife, speaking the same language with the Chinese on this coast; and we hope through her labors, aided by the prayers and the counsels and the coöperation of the Christian women among us, in the name of the Master, to reach some of them. [Applause.]

The President here said: I am requested to state that for the expenses of publication of this Convention there will be required several hundred dollars. This has nothing to do with the local expenses of the Pavilion or anything else in this city. I am requested also to say that if this amount can be raised, these proceedings can be printed and mailed to all the delegates within a very few weeks. [Applause.] No one present will, I presume, have any other opinion than that the proceedings of this Convention should go broadcast everywhere throughout the length and breadth of this State and the Pacific coast. It is unnecessary for me to appeal to the liberality of the people of California. In this country, where we have been blessed in so many ways, and where we have reason to thank God that we are enabled to add our countenance and our mites to his cause, and here where we have welcomed strangers from abroad, and want to tell the people of the States they represent of the proceedings of this Convention, I wish merely to say that all you have to do is to give as God has blessed you. If we feel thankful for this gathering here; if our hearts are overflowing,

still we should not forget that we have a duty to discharge to those who come after us; and right here is the time to begin to discharge that duty. I feel that now you have listened to this appeal, we shall have enough not only to send these proceedings to every delegate present, but we will have enough to defray many important expenses beyond.

A collection was then taken up, after which it was moved and seconded that a like collection should be taken up at the evening session. The motion was carried.

Mr. Phillips sang "Safe within the Vale," number seventy-four, "Hallowed Hymns," the audience joining in the chorus, and then followed

AN ADDRESS BY REV. J. H. VINCENT, D. D.

Dr. Vincent said: Now I know that it is a very warm afternoon, and that it is a very difficult thing to sit for a long time in one position. A long time ago, in Pennsylvania, one hot August night I heard a Methodist preacher of gigantic size preach a very small sermon under very embarrassing circumstances. He was in a very close, very small, oppressively hot church; he only weighed about three hundred pounds himself, physically, I mean. He was preaching before some ministers, whose presence embarrassed him exceedingly, and the people were going in and out all the while during his sermon. At last, in utter despair, he pulled out the largest red pocket handkerchief that I ever saw in my life, wiped his ample brow, took a long breath and said, "Well, friends, I am a traveling preacher, but I do hate to preach to a traveling congregation." [Great laughter and applause.]

Now, if you can just get settled we shall have a little talk about Sunday School institute and Normal School work. What do you mean by institute work? That sort of training which shall render our Sunday School teachers more efficient in their high and holy work. Why do Sunday School teachers need such training? Because they have to teach the Word, and God has so constructed his Word that the best things in it are not to be secured except by close and thorough study.

Secondly. Because they have to teach the human mind, and a man cannot teach, unless he understands something about the laws and peculiarities of the mind he teaches.

Thirdly. Because the very pupils we teach in our Sunday Schools are accustomed to the very best sort of teaching, five days every week. There a boy sits for five days in the public school. A boy fourteen years of age, in the presence of the most cultivated teachers in the community, men and women, who are teachers *con amore*—who have been thoroughly trained for their work; who, if they use a text-book, do it just as Neander used to use a quill, when he lectured, to keep his hands busy and his brain at work; who, when they teach, teach the subject rather than the book; are themselves filled with it; their eyes flash with it; their gestures are regulated by it. They pass the hour delighted in the service, if they be true teachers, and the number

is rapidly increasing in our public schools and seminaries, every year. And a boy comes from that sort of drill in the common school into Sunday School, to have the teacher ask him where the lesson is for to-day! [Laughter.]

The teacher comes before his class, perhaps, with two books to poke at the fellow. One book is the Testament, the other book is the question book, and he does not know anything about the lesson himself, for he has not studied it. These remarks apply to sections of the country east of the Rocky Mountains, of course. [Laughter and applause.] And after a while he finds out where the lesson is, and finds a question, and then he finds the verse that has the answer in it, and then he tells the boy where he will find the book, and the chapter, and the verse, and the boy is very apt to find the wrong book, and they spend about five minutes getting ready to proceed to work; and so it goes with a question book and an answer, and the boy is told which verse to read; and the boy reads over his verses, and the teacher sees that it is the right number, and says, "That is very good, that is *very* good; and now the next; what did he do next; the fourth verse, John?" Then John reads over the fourth verse, and the teacher says it is very good. "Where did he then go?" And the teacher finds where he then *goed*. And he says to the next boy, "You read the fifth verse," and the fellow has got Mark instead of Matthew, and so he reads the fifth verse; and the teacher happens to find it out because one of the boys next to him is sharp enough to find out that it is not the right book. This is an exaggeration, but there is a great deal of so-called teaching that consumes so much of the teacher's energy with two books, and the scholar finding out the verse and reading it, that the boys answer over the questions, or read the verses, and have the teacher say it is very good, and they go home quietly, saying to themselves—they would not say it out for the world, it would horrify them to express what they feel down deep in their hearts—"There is a good deal of humbug about this thing." That is what boys think; they do not say it, but when they get to be sixteen or seventeen years of age they drop out of Sunday School. Then we get together in convention and the chairman asks the question, "What shall we do to retain the young people in our Sunday Schools?" You cannot retain them under that régime, they will go, and they might about as well go [laughter]—no, hardly; almost; hardly. I don't like to say that. I only want to try and impress Sunday School teachers here present with the great importance of bringing up the standard of Sunday School teaching, so that the contrast between the public school method and the Sunday School methods should not awaken a silent contempt in the hearts of our girls and boys, for an institution that we believe to be so noble and so powerful for good if rightly directed. These are the three reasons why we ought to have teachers trained for their work. First. Because the knowledge of the book taught requires it. Second. Because the quality, the characteristics of the Bible require it. Thirdly. Because the pupils' advantages in the department of secular culture require it.

Now, what shall the teacher have by way of preparation? Two things. First, and most important—I wish I had the blackboard here

to write out the word. I will speak it so you may hear—enthusiasm—heart. That is what we want. I would give infinitely more for a teacher who had heart in his work, without much literary ability, than for a teacher who had all the mental culture, who talked mechanically, and who felt little interest in the work. When we talk about the standard of Sunday School teaching, of course we cannot expect to attain the standard that is attained in the department of secular education, at least just yet. We are rapidly improving in this direction, and as we lay hold of the best consecrated culture of the church, we shall grow very much more rapidly than you at first suppose is possible or practicable. But the main thing is such intense zeal in this work that one will study the lesson through the very impulse of love.

One of the best Sunday School teachers that I know of in the United States is a Baptist brother in Chicago. I shall not call his name; he is the teacher of an adult Bible class in the Second Baptist Church. That church was organized but a few years ago; it is one of the most successful and efficient churches for Jesus Christ in this broad land. It has a working pastor and working members and a vigorous Sunday School; brother Moody is acquainted with that Sunday School. I met the teacher of that Bible class when I had been absent from Chicago for some months; I had not seen him for several months, the school was just two years old at that time. I met him in a crowded street car; he rushed through the car, grasped my hand, and shook it just as cordially as if I had been a Baptist or he a Methodist. He said, "O I'm glad to see you. I had three hundred and fifty in my class last Sunday." "What," said I—I have always been on the lookout for Chicago, of course, you know. [Laughter.] "Yes, sir," said he, "three hundred and fifty last Sunday."

Mr. Moody—Vincent! Vincent!

Dr. Vincent.—I know San Francisco is worse, Moody, but they have received instructions from Chicago. He said to me, "I had—the first Sunday that I opened that class two years ago—I had thirty members present, and I prayed God to give me at least one soul a week converted to Christ." Said he, "the first year, there were fifty-two brought into the church that had been converted to Christ through my class during that year;" every member was over sixteen years of age, I believe. Said he, "The second year I reported one hundred and six, three hundred and fifty present." Now, he taught the Old Testament for those two years, but he believed that the New Testament is in the Old Testament; he believed that God, when He inspired and preserved the Old Testament, meant that it should be studied; and so he taught the Old Testament, but he had a way of turning every verse toward Mount Calvary, so that the pupils could see Christ there. He was a man of no culture; he crippled the King's English fearfully at times. I was told that he never went to school more than six weeks in his life. I do not know how true it is, but I know that he won his scholars to Christ, and then built them up in Christ by teaching the truth. Somebody once asked him for the philosophy of his method. I believe he did n't know what philosophy meant. [Laughter.] Said he, "Do you

mean how I do it?" [Laughter.] "How do you do it?" the gentleman said. "Well," said he, "the way I do it is this; I find my lesson early in the week, then I read it over, and pray over it, then I read it over again and pray over it and think about it, and I think and pray over that lesson all the week. I keep thinking and praying and thinking and praying till I get so full of the subject that I must teach or die; so he teaches, and his class lives. Now that is the first requisite in Sunday School teachers' preparation—intense earnestness; and then when a man is in earnest, when our teachers are consecrated, they are willing to take a step along in the acquisition of knowledge.

What next do they need? Secondly, they need a knowledge of this book. [Holding up a Bible in his hand.] Of the construction of the book, who wrote its several volumes, in what languages, when they were written, something about the evidences of their genuineness and authenticity. Sharp, bright boys and girls, and young men and young women nowadays are accustomed to read a certain class of literature that is scattered very widely over the land, and very likely to ask Sunday School teachers about this matter and that matter, and he is a wise teacher who has acquired enough knowledge to be able to give a prompt reply under such circumstances.

Then, thirdly, he needs a knowledge of the contents of the book. Every Sunday School teacher—and I do not think this standard is too high—every Sunday School teacher ought to have a general idea in his mind of the outlines of Bible history and Bible geography, and ought to be able to explain any allusion to custom—oriental, ancient custom—referred to in the lesson. That throws so much light on the text of Scripture, and it requires but comparatively little training in Sunday School teachers with a will in them, to enable them to do it.

Fourthly. A knowledge of the method of teaching. There is in teaching, as Lawrence said, a "how to do it."

Then I come to the practical questions. Let me repeat them. I always believe in repeating in teaching. First, I have shown you why we need teachers' training, for the word of God requires study that it may be taught; second, the characteristics of the child require some culture on the part of the teacher that he may teach; thirdly, the thorough methods of the public school demand it. What must the teacher know? What must he have? First, intense earnestness; secondly, a knowledge of the construction of the book; thirdly, a knowledge of its contents; and fourthly, a knowledge of the art of teaching.

Now then, how shall we accomplish this? One step to be taken is this: To hold as many Sunday School institutes as you can. I like institutes better than conventions. Institutes are generally smaller bodies; they usually spend more time in looking into the "how" than in merely discussing questions connected with the subject. Sunday School institutes generally show how to do the work; give the practical illustrations, and that is of great advantage.

I will tell you what I think your Executive Committee ought to do in this State. I think they ought—this year, if they be a live committee—they ought to hold in every county two, three, or four Sunday School institutes, and those Sunday School institutes ought to be Union

institutes, made up of the ministers, superintendents and teachers of the schools of all the denominations, and they ought to come together for thorough work for two or three days in a given locality, that they may get a broader view of this great Sunday School field.

The second plan is this: To have a regular teachers' meeting in connection with every church. Yes, you can do it. Where there is a will there is a way. I have known Sunday School teachers' meetings to be spoiled in this way: only five came out of twenty, and so the time was spent in growling because the other fifteen were not there. Now, if I could have one teacher meet me during the week, I would warrant a good teachers' meeting. Two teachers can hold a successful teachers' meeting. Then three can be gathered; then four, and when you keep it up without any growling, the other teachers will want to come in. Then, if you find some of these teachers so far away that they cannot get there on the evening of your meeting, make this bargain with them: Say to them, "During the hour between half-past seven and half-past eight, on Tuesday evening, that we three, four, ten, fifteen, twenty teachers are at our teachers' meeting, won't you, who cannot come, please promise to spend that hour at home in thorough, prayerful study of your lesson?" They will agree to do it, and then if they fulfill their agreement, they will want to come next week, and they will come, for there is nothing like giving persons a taste of Bible study to make them enthusiastic in Bible study, and where the teacher proposes it, and has the superintendent to support him, he can have a teachers' meeting.

The chief value of teachers' meetings is in their illustration of methods. Suppose I had a meeting here to-night of ten or twenty teachers, how should I manage it? I will tell you how I should manage it. The other night when they insisted I should conduct the meeting, I did n't much like it, because there is nothing I dislike more than these practical methods of teaching—I mean for myself. They wanted me to conduct the teachers' meeting; so I did, and they made at once for the "lesson papers" on the table. I put my hand down and said, "Oh, no, teachers do not need lesson papers in the teachers' meeting, certainly." They all looked blank. They took their places and formed a semi-circle, and I said, "Now, if you please, we will take the Golden Text. This is Friday evening. You, of course, all know the Golden Text long before this. Now, who will recite the Golden Text?" There was not one knew it. Then I said, "Perhaps you remember the Golden Topic." Not one of them knew that. "Can you remember the title of the lesson?" Two or three remembered that. I had a very amusing time to get them near the lesson, and then I had to read it over to them before they got a good hold of it. My theory is, the teachers ought to thoroughly prepare the lesson before they come to teachers' meeting, and then, instead of spending the time in study of the subject matter, it should be spent in the study of method. So I say to a teacher: "Won't you take the rest of the teachers and illustrate the way you would teach the first three verses of the lesson? You need not play they are children—they are adults. How would you manage it?" "Oh," Miss A. says, "I cannot do that; you must excuse me." But I think that night or the next night Miss A. would be willing to do that.

I know a minister who said to me, when I was speaking about teachers' meetings, and having a teacher come in and conduct her class before the other teachers that they might observe the methods, "Oh, that is impracticable; I have not a teacher in the school who would do that." I turned to a lady who sat at the piano, and said: "I believe, Julia, you are a teacher in this gentleman's school, are you not?" She said, "Yes, sir." Said I, "Julia, would you be willing, for Christ's sake, to bring your class into the teachers' meeting, and in all earnestness and sincerity, give them a lesson with the other teachers watching you, that they might imitate whatever was commendable, and then after the class was dismissed, by a careful and candid criticism of your defects, be willing to correct them: would you be willing to do it?" She thought a moment, and said: "Mr. Vincent, I think for Christ's sake I would." You appeal to the Sunday School teachers in the name of the Master they serve, and they will do any thing for the sake of improvement. You get a lot of jovial, trifling Sunday School teachers together, if there be such, in a parlor or teachers' room on a given evening, and let them laugh at the rest, or all laugh at one who conducts an exercise of that kind, and turn the thing into idle folly, of course they will not do it; but in all earnestness, as those who are to teach for Christ's sake, you set them at work, and they will all be willing to show how they work for Christ, and be willing to offer criticisms and receive criticisms, and your teachers' meeting will be one of the most thorough and profitable meetings in connection with the school. That is a good way to train Sunday School teachers.

Now, here is a third good way in your larger Sunday Schools; and that is by the infant class subdivision, where you take young people you have in your school, ten young ladies and gentlemen whom you wish to prepare for teaching. There is one trouble that exists, Mr. President. We do not watch these young people coming on in our Sunday School, and advance them, and prepare them for the teacher's work before they are put into the teacher's office. Dr. Knox, a Presbyterian pastor in Rome, N. Y., now in Elmira, has a very excellent lady, Mrs. Knox, the author of "The Infant Sunday School," a valuable text-book for Sabbath School teachers. She has a plan, I do not know but she devised it—the plan of subdividing her infant school into separate classes. She is superintendent of those classes, and they put into those subdivisions their candidates for the teacher's office, and they drill their young people by making them teach very little people under the superintendence of a first-class Sunday School teacher; the best teachers in the school are infant class teachers, and those who have the most tact; those who ought to be the most copied—that is the rule—do n't you see the advantage?

Here I have an infant class, and as an infant class teacher, at a given signal I resolve all my class into little sections, and now I say: "I want you for seven minutes to study this lesson;" the little fellows cannot read; you cannot keep them still more than five or seven minutes at a time. So they study the lesson under the care of that teacher, and the seven minutes expire. Then I say: "Do you all know the lesson?" The Superintendent reviews it to see if they all know it.

Then a sweet little song. Then five minutes again studying the next lesson, perhaps the Golden Topic, or Golden Text, the outlines of truth, or a practical illustration given. So the Superintendent is all the time exercising supervision, and the young teachers know their work is to be examined every five minutes. Don't you see what a normal school of itself your infant class becomes? *

Another good plan to promote this sort of training is this: Let Sunday School teachers be encouraged to visit our public schools; I have wondered why that has not been done; why ladies especially, when they have children of their own in the schools, do not go and sit an hour or two hours to watch the processes of the primary and grammar schools. Depend upon it, Sunday School teachers might avail themselves of the benefits of our public school system of teaching by just slipping into the school now and then, for that purpose.

Now, two other suggestions I have to make before I close. I have got the bell, you know, Mr. President. [Laughter.] One thing is this. I liked one thing Mr. Moody said—once in a while he says something I can endorse; [laughter] and this morning he said he believed in selecting a teacher for the school rather than subdividing the school into classes, and determining the number of scholars in a class, by the number of teachers. I said "Amen" to that, fully. We make a great blunder, in our present method of dividing the whole number of scholars by five, because five is a convenient number to have in a model school of perfect teachers; and then we feel we have forty teachers to be had; and we hunt around for forty teachers to go and teach. Perhaps we find a person who says, "I am not a professor of religion." But we say, "I cannot help that; we must have forty teachers;" and so we have them, when there are only ten competent teachers in the Sunday School. I say, divide the whole number of scholars by ten, and see what the average number in a class has to be. Then take your candidates for the teacher's office, and say to Miss A., who has a class and teaches them thoroughly, "I wish you would allow Miss T. to sit down beside you in your class for the next six weeks;" and I would place Miss T. there six weeks, watching the methods of that first class teacher. Then I would put Miss T. in that class for six weeks, and then I would keep her under that sort of training for six months or a year, under the direction of first class teachers. There is a practical institute for you, at work every Sunday. And thus you are creating teachers all the time, and can reduce the number of scholars in a class, as you thus furnish yourselves with good teachers.

The last method I name is this. I have let these preachers get off altogether too easily. Well, what are preachers made for, if not to work; that is what they are made for, and I like preachers who do work—as all preachers do, of course, on this Coast. I like a preacher who says this: "I am responsible for the teachers of my school," and I do not know what your doctrine is about it, but my doctrine is this, that the pastor is *ex officio* at the head of his Sunday School. [Applause on the platform.]

Well, you preachers will endorse that, but a great many laymen do

not; and the laymen ought to endorse it, and perhaps they will, in spirit. I do not mean that the pastor ought to interfere in the details of management, when the superintendent has been appointed by the school or the church, but I do mean he should always feel himself responsible for what is taught, and for the manner in which it is taught in that school; and, therefore, he should see to it that, along with the superintendent, he and the superintendent together, that they have a first rate normal class, that the teachers go into it, and that the candidates for the teacher's office go into it. How would I manage that? Well, I will tell you. An old lady—and I always respect what old ladies say, for they generally talk good sense—said: "I do hate these *ad infinitum*!" [laughter]—Sunday School teachers that are called to go into a series of normal school exercises that will last for a series of ten years. They say: "Sakes me! I can't promise to do that." I say: "Teachers, will you all agree to meet me for ten evenings? that is all. Will you all pledge yourselves to meet us here for ten evenings, the superintendent and myself and one other brother, as a sort of committee of instruction? Will you agree to it? Will you pledge yourselves?" "Very well, we will," they say. Now then, we lay down a course of study. We appoint it for ten meetings; these ten meetings are to discuss the general subjects connected with Sunday School work, and Biblical study. Now, I say: Here are four little books: there is 'Harkley on Pictorial Teaching,' 'Freeman on the use of Illustration,' 'Fitch on the art of Questioning,' 'Fitch on the art of Illustration'—four practical subjects. Will you all promise to read carefully those three little volumes, those four tracts, during the next ten meetings of this class?" "Oh yes, we will all do that." "Understand, you have all made an agreement. We will all attend ten meetings and we will read four books." Very good. Then we get them at those meetings and we discuss ten subjects thoroughly with illustrations on the blackboard, and the four books are taught.

Now, what will be the result? When they get to the end of the ten meetings, they say: "Why can't we have a few more of the same sort?" We say: "We will," but in the meantime, out of the twenty who promised to attend, eighteen have been here every meeting, have been here regularly before the committee of instruction, and those young scholars who were willing to do it have passed an examination on the books read. Now we give them a little certificate, testifying to the fact that they have attended that course of Sunday School lessons, ten lessons it reads, and here is the certificate.

"Normal Department of the * * *. M * * * has completed the course of reading and study prescribed for the first grade of the Normal Department," etc. Signed by the Normal Committee of Instruction.

You say they do n't mind that? Do n't you say that. Why, people like parchments. Sometimes I have seen ministers even tickled over a parchment, and Sunday School teachers are tickled the same way. Perhaps it is profitable and proper. A teacher has won that little normal certificate—they do not call it a diploma—for attendance of ten meetings in which the subject of Sunday School has been discussed.

We say, "Shall we have ten more?" They say, "Yes, let us have ten more." So we go through ten more meetings, four more practical little books to be read, not burdening them too much, but giving them something to do, and they get a No. 2 certificate at the end of the time. Perhaps you only take sixteen through, perhaps only fifteen; but I tell you they have broader ideas of Sunday School work than they had before. Perhaps they say, "We are pretty tired; I guess we will quit." [Laughter.] Well, I think it would be a good thing if a spirit of resignation would come on a good many Sunday School teachers—no, hardly; consecration would be better, but if not the spirit of consecration, the spirit of resignation. I had rather have ten teachers on fire than have thirty teachers, twenty of whom I had to carry by main force. Let us have earnest teachers if we have few of them. So there come along ten who have gone through the two grades, and they say, "Do, pastor, take us through a little more," and they have fifteen lessons and the books to be read—a little harder work, and after a while they have gone through thirty-five meetings; they have read twelve volumes on Sunday School work; they have seen eighteen or twenty practice lessons given; they have taught a little themselves; they have put that preacher to work, (and he never worked himself in his life before) and he comes out of that normal class a red-hot Sunday School man. He is enlisted in Sunday School work as he never was, and has awakened his church as it was never awakened before, and he has competent teachers. Now, they want to start another normal department, and then he furnishes them with another elegant diploma, which is prepared for the teachers who have gone through the full course, and in our seminaries—in several seminaries east of the Rocky Mountains—we have had young ladies go through a course of thorough drill in the regular seminary in the normal course of training, and they have received an elegant diploma at the end of the year. I had the honor, in one of the colleges of the East, to go on the evening before the commencement, by special request, to a class of twelve noble young men, who were to graduate on the next day from college, and hand them a diploma of graduation in the normal department in that college. What is the result? It sends out young men of high culture, intensely in earnest, with such broad views of Bible study and Bible teaching as young men have not usually had before. We want in all our churches, in all our seminaries, in all our colleges, this normal department. We want an interest in it awakened, and our best young people trained for the work of thorough teaching in the Church of God. This is the work before us, and it is a practical work.

I have represented this afternoon a regular normal department without saying it—a regular normal department which exists in the Sunday School Union of which I have the honor to be the Corresponding Secretary. We have in that Union such a normal department, under whose auspices these certificates and diplomas have been prepared, the course of study arranged, the books published, and I suppose from five hundred to a thousand young people already graduated. Now, there ought to be something of this same sort all over the land, and we shall have it. A movement has been made already in our National Conven-

tion to have an international Sunday School department for the culture of Sunday School workers.

Excuse this protracted address I have given on what is considered a rather dry, but which is a really practical subject, and let me speak of one thought more and then I close: namely, that all our culture will be in vain unless we have the power of the Holy Spirit. Do not let us forget that. A man might take a sun-glass on a cloudy day, hold it up and try to set paper on fire with it. He may try to get what he calls a focus. He holds it way up that way and then way down this way, and he does not burn any thing or blacken any thing: but let him come out when the sun shines—let the focus be secured—you will see smoke, you will see fire. Now, what we want is to have the sun-glass complete, and then we want the Sun of Righteousness shining above us in unclouded glory, and that Sun of Righteousness does arise with healing in his wings all over the Church of the living God. May God give us fresh zeal in this work of normal training in the Church. [Applause.]

Mr. R. J. Trumbull—I ask that Dr. Vincent name the books to which he referred as being such valuable helps for the training of teachers, so that we will all have them to refer to.

Dr. Vincent—I will give the list of books to-night, Mr. Chairman.

Mr. Trumbull—If it be in order, in conformity with the remarks made, I would like to make a motion. It is this: I would move that the Committee on Nominations prepare a carefully selected list of the most active Sunday School workers they can name, to act as county secretaries, and present the same to the Convention to-morrow morning.

This motion was seconded and carried.

The songs, "Let us gather up the sunbeams, lying all around our path" and "Scatter seeds of kindness," having been sung, Rev. O. C. Wheeler pronounced the benediction, and the Convention took a recess till half-past seven o'clock P. M.

EVENING SESSION.

The meeting was opened by the whole assembly singing the hymn commencing:

Joyfully, joyfully, onward we move,
Bound to the land of bright spirits above.

The devotional exercises were conducted by Rev. George Mooar, D. D., of San Francisco. The fourth chapter of Ephesians was read, and prayer offered.

Hymn No. 93, "Forever with the Lord," was sung. The President then announced that the addresses of the evening would be on