

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

"The Home," "The Church" and "The School," by the following reverend gentlemen: Robert Bentley, of San Francisco; J. C. Holbrook, D. D., of Stockton; D. S. Watson, of San Francisco; and Ben E. S. Ely, of Stockton; and first introduced Mr. Bentley.

ADDRESS OF REV. ROBERT BENTLEY.

Mr. Bentley said:

It is unnecessary for me to state to-night that to-day, when an invitation was given me to address this congregation, I should feel considerably embarrassed, after we had heard the wise men from the East last night, and especially as the invitation came quite late; however, I come to you to speak to-night from this standpoint only—The Church—and those two words suggest an important theme for thought—the Church, mind you. My Baptist brother would perhaps say, "Then, of course you mean the Baptist Church;" my Congregationalist brother might say, "Then you mean the Congregationalist Church, do you?" and my Presbyterian brother would say, "Perhaps you mean our Church;" and so I might go on, while the Episcopalian brother would certainly feel that his Church was meant. Well, that is not the Church that I mean to-night. I mean God's great Church, comprising all those who believe on the Lord Jesus Christ with the heart unto salvation. I come to you to-night, then, with that motto that we see printed on yonder cross—[pointing to it]—"One in Christ, though many in name."

The next thought I would suggest is this, that though we believe in the oneness of Christ, we have also a right to our distinctive ideas as Christians, and that it is our bounden duty, as branches of the Church of Christ, to impress God's truth upon the hearts of the children as we understand it—that is to say, in essentials, no compromise; in non-essentials, the utmost liberty; and wherever we come to positive truth, there we have a right to rivet that truth upon the hearts of the children that are gathered within our church and our Sabbath Schools. But men say whatever a man believes is right, is right; why the use of the form? why the use of the Church? why the use of the creed? The politician tells me that. "Why do you need creeds in your Church?" for sometimes they are in his way. "Why do you need denominations?" For the same reason that the Republican has his platform and the Democrat his; for the same reason that the philosopher has his own school, and another class of philosophers have their schools; for the same reason that one class of scientists follow one course of reasoning, and another, another. So, because we have different shades of opinion, we have our different names, though we come together as we do to-night, as this Convention does—a great, a noble fact in itself—believing in the great essential truths of the gospel. [Applause.] These truths, maintained in common by our Christian Churches, we feel it our duty to impress upon the minds of the children; and yet we cannot bring home an abstract truth unless we have also the form of truth. There is an apple; it has in it the seeds, the core; it has also the luscious fruit, composed of two parts—there is the acorn, composed of the

vital part within it and the outer shell, which is its home; and so it is throughout all the animal and vegetable kingdom. The form and the vital parts are together, and so it is with man. He is composed of two distinct parts, we believe—the soul distinct in itself, the body distinct in itself; that the soul is not the body, that they are indissolubly joined; and so truth, in a religious sense, is joined with certain forms, and Jesus Christ, in recognizing the laws of human thought, adapted certain forms, certain ordinances, certain sacraments by which we could come at these great truths, and in our churches we are seeking, through these various forms, to impress these great and essential truths.

It is said, Mr. Chairman, that when Mr. Tyndale was passing through the defiles of the Alps on one occasion, he looked up to those lofty summits there, and he saw coming from one of the crags a flake of snow, and such was its feathery lightness that the silent wind seemed to sway it to and fro, yet, as the philosopher looked at it—as he looked at that light and airy form—he said: “Ah, there is power enough in yonder flake of snow, that if evaporated into steam could hurl these boulders at my feet over the highest mountain crest.” Thus, you will perceive that in the snow-flake there was a form in which was revealed its power, and when it was evaporated into steam, there was still another form in which the power was invested. And so it is with the Church of Christ: there may be different forms—there may be the Baptist form, there may be the Presbyterian form, there may be the Episcopalian form—but there is wrapped in these forms, invested in these forms, the mighty power that is to convert the world. [Applause.] I shall not detain you farther upon this fact any more than to assert and to hold that it is our duty to bring about, as far as we can, a union of hearts, a union of Christians, not upon the basis of sinking all distinctive ideas, but thinking as deeply as we can, as clearly as we can, as lovingly as we can, yet coming up on the broad platform of liberal and yet just thought—to come together in a union on such a basis.

In the world about us we observe that the Creator has ordained two forces: one is the centrifugal force, drawing all things to a common center; the other, the progressive or the tangential force. Were one force exercised, it would be found, that the world would swing out upon the tangents, and with the other, all things would come to a common center, but the balance is maintained by the united and uniform action of these two forces. And so it will be found in the laws of human thought. There is a right conservatism in form; that idea that would repudiate all form, whether it be the form of civil government, or whether it be the form of ecclesiastical polity, is deadly and suicidal in society. Look yonder, over there. There are the “Reds” of Paris, butchering men in the streets; and why? Because they set up the individual over the reign of law in society. Because they trample just law under their feet, and butcher a man who dares to worship whom they say is that person called God. Look yonder, in New York, in the Five Points; there are the Blood Tubs, men who believe only in themselves, who believe in no other part of society, who believe not in the conservatism of the Gospel. Look yonder, to our own home; yonder there in San Francisco, and listen to an assassin, standing in the presence of justice,

and insulting it by saying that the affinity of the heart can override all love and law. [Time expired.]

Next followed an

ADDRESS BY REV. J. C. HOLBROOK, D.D.

We have presented, for our consideration this evening, as our subjects of discourse and discussion, "the Home," "the Church," and "the School," and we were told that we might select our own topics, or speak upon them all. In what few remarks I have to make this evening, I shall touch perhaps, incidentally upon all of these subdivisions of the general subject. The particular theme on which I wish to say a few words, is of the true idea of the place and the design of the Sunday School; and it may seem at first as though it were a work of supererogation to discuss this point, but it does not seem so to me, and I trust it will not seem so to others when I shall have closed my remarks.

This subject has been very much discussed, and various opinions have been expressed, various positions taken in regard to this subject; of the place and design of the Sabbath School, in reference to the home and the Church; and I remark in the first place that we are not to regard the Sunday School as in any degree antagonistic to the Church, or as having any interests that are inconsistent with the interests of the Church. There are some persons who regard the Sabbath School in the other light, as being an independent institution, and as having some interests that are not consistent with the interests of the Church. But we are to understand in the first place, that the Sunday School is not the same in divine authority as the Church. The Church was explicitly founded by God; it was instituted by Jesus Christ, at the beginning of the Christian dispensation, and He said He founded it "on a rock, and the gates of hell should never prevail against it;" and around the Church cluster all the great and precious promises that are connected with the final triumph of Christianity in the world. The Church is a permanent institution, to exist down to the end of time, and it is indispensable to the accomplishment of the great mission of Jesus Christ in this world, of its universal evangelization.

Not so is it with the Sunday School; that is of human origin, of modern origin, and not necessarily permanent. For many centuries the Church existed, and did its work and accomplished some of its greatest triumphs without the Sunday School; and it is conceivable that the time may come, when the Sunday School institution may pass away, or be superceded by something else that is better. It is not indispensable to the propagation of Christianity. It is not necessarily permanent, and therefore I say, we are not to put the Sunday School on the same basis of divine authority as the Church.

And again, we are not to regard the Sunday School as something independent of the Church; on the contrary, it should ever be dependent on the Church. It is one of the great instrumentalities, a modern invention, but a wonderful invention of modern times, to aid the Church in carrying out its great design of universal evangelization, and it is a great and powerful instrumentality for that end; but it is an

instrumentality of the Church, and so to be regarded, and they should never be separated. They have no antagonistic or inconsistent interests. Now, let us illustrate what I mean here by this point. A question sometimes comes up: "Shall we dispense with the second service in the Church, and devote the time to the Sabbath School and Bible classes," and on one occasion, in a large Sabbath School convention, one of the speakers, in advocating the interests of the Sabbath School, said: "Now, if the Church will make this concession and give up the afternoon, the second service, give that up to the Sabbath School, great good will be gained;" as though they were separate institutions, independent of each other, and having separate interests.

Now, sir, whatever is for the interest of the Church is for the interest of the Sabbath School. No plan should be carried out that would interfere with the interests of the Church to accomplish any thing else, because if the Church is not sustained, the Sabbath School, and all these other instrumentalities that grow out of the Church and are used by the Church, will fall to the ground. The Sabbath School, then, stands in the same relation to the Church that our Bible Society, our Tract Society, our Foreign Missionary Society do. It is one of the great modern inventions for carrying out the ends and aims of the Church for the world's evangelization.

Now, do not let me be understood as disparaging in any degree the Sabbath School. On the contrary, I would exalt it. It is a mighty power in these our days. It has already accomplished a vast amount of good, but it has by no means reached the culmination of its usefulness. It is to be still a mighty power and a growing power, and I believe, for aught that I can see, it will be a permanent one. It is destined to accomplish a vast amount of good in aiding the Church in its work; and he who said, "Suffer little children to come unto me, and forbid them not," will certainly smile upon all and prosper the efforts of all who seek to bring those little children to the Saviour. I believe, sir, for one, in the conversion of children—the possibility of the conversion of little children—and very young children, and I think it has been a great mistake in years past that we have not had more confidence in the belief that children may be converted. I believe that the great work of the world's conversion is being accomplished through the conversion of the children, and, sir, children need not understand the whole system of natural and revealed theology in order to become Christians. They can become Christians with a very little truth instilled into their minds. [Applause. Time expired.]

ADDRESS BY REV. D. S. WATSON.

Mr. President: I have never learned to talk by time, but I will do the best I can.

We have sung again and again that "The dearest spot on earth is home," but that depends on circumstances. There are hearts responding to the utterance, while on the other hand the sound scarce dies away upon our ears before there are those who exclaim, "It is not here of my home." Now, the difference lies in this direction, I apprehend: that in the one case the name of Jesus and the name of "mother"

stand inseparably connected, and we cannot tell which we learned first; and in the other case, mother's name was never revered, and the name of Jesus never uttered but in foul blasphemy, and hatred of God and disregard of his authority.

I would like to speak of the Home, the Sabbath School, and the Church—and look at them in this relation, believing as I do, that homes were organized before there were churches, and that churches must be made up of the representatives of homes. I would speak of the relation in which by careful culture and patient, persistent, Christian industry the children, through the teaching of devoted fathers and pious mothers, with the coöperating influence of the Sabbath School, are led up into the Church of Jesus Christ; and I give my stranger brother the right hand of fellowship in regard to the Church in its great work for the salvation of the world.

I believe, sir, that the relation which the Home sustains to the Church is such that there cannot be united, efficient, active, strong churches unless there are consistent Christian homes. [Applause.] I am glad to know, coming as I have within three months' time, with the dew of blessing still hanging upon my brow, that I speak the sentiment of many hearts that represent the homes of old Massachusetts. [Applause.] When I say that word "Home," their hearts respond. They remember the family altar; they remember the closet; they remember the lessons taught them by mother, and the words of that sainted one still linger upon their ears.

In that home, so dear in our recollections, the father did not use to draw on his coat on Sunday morning, and say, "Well, Julia, we shall have to go to church this morning." This way of doing things is, I apprehend, the secret of the alienation of the feelings of children from the church. The question has been asked again and again in every mind, "Why are there so few children sitting under the sound of the gospel as God's servants minister from the pulpit?" It is because the parents disparage the church in its influence, and the ministry of the word, not intentionally, but by their indifferent way of speaking. How often it is said, "We must go to church," instead of speaking of going as though it were the chief delight of the parent's heart. That is just the reason there are multitudes who make up their minds, for human nature is the same in all ages, "I won't go to church." But I seem to see in this relation, which the home sustains to the church, a better way, where the father and mother interest the children in the minister of the word by commending his course, by speaking of what he has said, and showing its relation to the welfare of all. It is sometimes said, if the young people like the minister the old people will. The reverse of this is true, if the old people like the minister the young people will like him. I never heard a father and mother who were true to Christ, and true to the church, whose children did not gather around that pastor and love to recognize him as their friend. I believe this is true in every case.

Then let the children be encouraged to come. Perhaps you say you cannot talk in this way of your minister. Then, I say, get rid of him the first thing you do. If you have not a minister in whose praise

you can speak, and of whose sermons you will love to speak with gratitude for having heard him, discharge him at once and get a man you can speak kindly of, and in a commendatory manner.

I seem to see the Sabbath School coming up in this relation. I remember the scene among the cliffs of Scotland where the boys lowered one of their number over the cliff for the purpose of getting eagles' eggs. While he was engaged in his search, his comrades were looking down to see his success, when the eagle attacked him. He pulled his knife from his belt, and trying to strike the eagle, he partially cut the rope that suspended him, and it began to unwind and unwind. With breathless anxiety, his fellows waited, till by and by it was suggested to call the neighbors, and throw over another rope. They go and get help, and when the rope is cast over he grasps it, and with strong hands and stout hearts they save him. So I seem to see over the moral cliffs of this world boys from home who are seeking desired objects in a golden land. Some of them are from New England homes: and here they are with the rope, as it were, almost parted. Then come the Sabbath Schools of this State, with an efficiency that is consequent upon the spirit of Jesus Christ, nerved to throw over some rope to those who are ready to perish, to aid in rescuing the wanderers till they shall be gathered to Christ. [Applause.]

That beautiful song, "Tell me the old, old story," was here sung.

ADDRESS BY REV. BEN E. S. ELY.

Mr. President, ladies and gentlemen: I love to tell the story, He did so much for me. I feel that I should stand aghast before this audience were it not that I realize in my own heart the greatness of the benefit bestowed, and therefore I would fain publish the story of that love to the assembled universe were they collected together. I love to tell that story, not only because I rejoice individually in the love bestowed upon me, but I love to tell it because I see the evidence of that love bestowed upon the church that our Saviour washed and redeemed in his own precious blood; bestowed upon the school, the family.

It seems that although these three separate themes are proposed, they are all united in one. The family is the church, because the families of Israel compose the church. We have a right, therefore, as Christians to bring our children to God relying upon his promises, believing that Jesus Christ is the same yesterday, to-day and forever. And though he is not visibly present before us here and now, we may hear the same loved voice whispering to the ear of faith, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I am glad that "of such is the kingdom of heaven;" that we have the right to believe that they are not only gathered into the spiritual church, but that they may be gathered into the visible church here on earth.

I am glad that there are lambs to feed in the flock as well as older sheep; and whilst I am ready to acknowledge the efficiency of the Sabbath School as an instrument to gather these little ones to the arms of Christ, I believe that there is a still holier, a still more sacred duty

imposed upon the parent. The parents brought their little ones to Jesus, and some would have checked them in their love and zeal; but the Saviour was displeased that they should do so, and told them to let the children come. I believe that there are parents in the church of Christ to-day who are acting as those apostles did in that olden time, and that there is a neglect in the family in this respect.

Christian fathers and mothers, did you ever have a family revival of religion? If you have not, the fault rests with you, for if you use the means at your command in the instruction of your children, with the blessing of God's spirit you may not only have a revival in the church, but a revival in the family. [Applause.] When I bring my children to Christ, I attach the love he bears to me to the love I bear the little ones and say, "Jesus loves me and he must love those whom I love;" and therefore with confidence I bear them in my arms to the Good Shepherd. I believe that every household may have a family revival of religion.

Permit me to speak of personal experience. Not long since one of my own loved ones was upon a bed of sickness, and whilst he was lying there, his life uncertain, I asked myself the question, If this little one should die, could I feel that I have done my duty in relation to him? "Oh, have I any evidence," I said, "that that little one is gathered into the fold of God?" I thought of it, and it touched my heart. So I went to his bedside and I said, calling him by name, "George, if you should die to-night do you think that you would ever meet your father in heaven?" The tears came into his eyes and he said, "Yes, pa." Said I, "Why?" "Because I know that Jesus loves me." I gathered the little family circle around me, and I put the same question to each member of it. They made various replies, but all leaning on the love of Jesus, and their eyes were filled with tears. We sang one of the sweetest songs of Zion and we knelt around the throne of God, as I believe, a united family in Jesus Christ, to praise Him who hath washed and redeemed us in his own precious blood. Let me say here, dear friends, that there is no part of the Scripture that strikes my heart with so much force as those prayers used by the worthies of old when they addressed the Deity as the "God of my fathers." There is power in it, and I believe that that power would be felt if parents would perform their duty in the family; but strange to say though there ought to be intimacy between the parent and the child——. [Time expired. Applause].

By request of Mr. Moody, Mr. Phillips here sung the song "My Trundle Bed," during the singing of which the audience were much affected.

The Rev. J. O. Filmore, D. D., then made a humorous address on "Practical Benevolence," after which a collection was taken up to defray the expenses of the convention, other than the local expenses for Pavilion, and so forth.

Mr. Geo. W. Dam (of Oakland) offered the following resolution, and it was moved that it be adopted:

Resolved, That when this convention adjourns, it shall adjourn to meet in the City of Oakland at two o'clock P.M., on the third Tuesday in April, 1872, as per unanimous request of the Oakland delegation.

[Applause.] Mr. R. J. Trumbull seconded the motion. The resolution was adopted.

The Rev. Dr. Vincent here said he had prepared a list of books valuable to the Sunday School teacher, as he had been requested to do. The list is as follows :

- "The Use of Illustration," by Rev. J. M. Freeman.
- "What is a Child?" by William H. Groser.
- "The Art of Securing Attention," by J. G. Fitch.
- "The Art of Questioning," by J. G. Fitch.
- "The Sunday School and Bible Teaching," by Rev. J. Inglis.
- "House's Handbook of Sunday School Work."
- "Eggleston's Manual."
- "Pardee's Index."
- "Illustrative Teaching."
- "Art of Picturing," by W. H. Groser.
- "At Work—The Teacher Teaching," by W. H. Groser.
- "Pictorial Teaching," by F. H. Hartley.

The Hymn "Rest for the Weary," was sung, and then "Old Hundred."

The Rev. J. R. Burchard pronounced the benediction.

The convention adjourned till to-morrow morning.

THIRD DAY.

THURSDAY, April 20th, 1871.

The convention was called to order at 9 o'clock A.M.

The devotional exercises were conducted by the Rev. David Deal, who read the 20th chapter of Matthew, and offered prayer.

After which there followed a discussion on

OBJECT TEACHING.

Prof. Nelson opened the discussion. He said, that he thought all teaching both in the common school and Sunday School should be more or less object teaching, as we get hold of truth more through the eye than in any other way. The eye has been said to be the window of the soul, and this is most emphatically true in Sunday School teaching. This arises in part from the fact that here there is less opportunity for study of the Scriptures than is given during the week to other topics of instruction, and the teacher must expect to im-

part more or less of the lesson during the session of the school. So far as the little children are concerned, this can be done most efficiently by means of the eye. We understand by object teaching the teaching of truth by means of concrete substances, something that can be seen, and felt and tasted, something that the senses can take hold of. Brother Moody had spoken of using a lamb as a means of object teaching, but the speaker thought that although Mr. Moody might be able to use it successfully, it would be by far of too exciting a nature for most persons to attempt. The lily had also been spoken of, and he thought that a very nice object to use to instruct adults as well as children, in some of the great truths of the Scriptures. The speaker said that if he had the text: "Behold the lily how it grows" for a lesson, he would try to procure a lily and he would try also to understand the text. He understood the emphatic word of the text to be *how*—"How does the lily grow?" He would ask the children how their friends who made artificial flowers constructed them. They took their shears, cut them out, then fixed them together with wire and so forth; then they painted them on the outside. Was that the way the lily grew? No: he would show them a lily in all its different forms from the bud, and tell them that it grew from the inside out. The colors were not painted on it, but they were unfolded with the flower. This was the meaning of the text. The lily grew from the inside out. The children were to grow in the same way. Men and women did not grow to be such like snow-balls, by accretions from without, rolling over and over, with this influence and that influence, and finally becoming by that means cultured spiritually or intellectually; but all culture, all real growth, intellectual or spiritual, had to come from the inside. The same course of teaching could be pursued with other objects. There should be no teaching in the Bible class or in the intermediate class or the infant class, but should be more or less object teaching; but it was necessary that a person who undertook this mode of teaching should understand his business, or there would be danger of communicating a truth which did not exist in the lesson.

The Rev. Mr. Rich, of Vallejo, said that in order to teach by the system proposed, it was necessary to have the objects to teach from. He had been long convinced that too much money was spent in the Sabbath Schools for libraries, and not enough for pictures and other things of this nature by which scholars could be taught. Beautiful engravings were prepared in the East and in London, some two by three feet in dimensions, and which were colored. They were similar to pictures used when the speaker was a boy, and the memory of them was fresh even now, and the precious lessons they taught were remembered. These pictures could be purchased at from one to two dollars each, and would be found to be very useful in teaching infant classes.

Prof. Nelson, in reply to what Mr. Rich had alluded to, said that it was not necessary for a school to spend twenty to fifty dollars in buying pictures, for as he considered, the best pictures published could be got for eighteen dollars a hundred in "Everybody's Paper." This he

considered almost the best paper for object teaching that had been published. It could be purchased in Chicago, where it was published by the Young Men's Christian Association.

Mr. Phillips here sang, "The Lord will Provide," following which was another

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

The speaker did not believe that the Sunday School was exclusively for little people. It had no more to do with them than with adults. He believed that it was a divine institution, as old as Christianity; [applause] that there had never been a time in the history of the Christian Church when there was any vitality at all, when the Sunday School in all its fundamental elements did not exist; [applause] that the teachings of Jesus Christ were more the methods of our modern school than our modern pulpit. Yet, he believed that little children belonging to the Sunday School should be taught with the utmost skill, carefulness and earnestness. The time had passed away when we could say, "Anything will do for a child." A child should have the best, and the younger he was, the higher should be the order of talent of those who taught him. [Applause.] Hence, an infant class should have the most competent teacher in the school.

The speaker said he loved children immensely and intensely—especially his own. [Laughter.] He never should forget the thrill he experienced on reading those beautiful lines of Alexander Smith to a little child, as it came tripping along a smooth lawn:

Oh, thou bright thing, fresh from the hands of God,
The motions of thy dancing limbs are swayed
By the unceasing music of thy being;
Nearer I seem to God when gazing upon thee.
'Tis ages since he made his youngest star—
His hand were on thee, as 't were yesterday,
Thou later revelation, breaking with laughter
From the lake divine whence all things flow.
O, bright and singing babe, what wilt thou be hereafter?

Christianity asked this question, and it was Christianity that furnished the answer. Even now, in the nineteenth century, out of the silver light of gospel history, with the added glory of the promise, "Lo, I am with you always, even unto the end of the world," the speaker heard one whom he worshipped, who had all the glory of the Deity, and yet all the tenderness of our humanity, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

The speaker would plead for the little children. The first point he wanted to call attention to was this: he believed there should be separate rooms for infant classes, and that Sunday School rooms in general should be constructed with particular reference to the wants of the intermediate and infant classes. He spoke of a model school-room in which the superintendent's desk was in the middle. There was a gallery all around it, under which were the rooms for the infant class, the intermediate class and some senior classes. The gallery was a series

of little rooms, with doors opening on to a balcony; and the whole thing was arranged so that when the doors were closed the classes were separated, and when they were open the school was in one room. Still, it was not always possible to have such a room. Sometimes a Sunday School would have to be held in a rough, country school house; but even there the infant class should be separated from the rest of the school if possible, and that could be done by having a partition made. There the infant class could chant over their little whisper songs, just sweet little songs in a low tone of voice—little chanting of the golden text or the lesson—which would be as pleasant to the children as loud singing. Then special singing meetings could be held during the week, on an afternoon or evening.

The singing and praying in an infant class ought to be genuine worship. The speaker believed that the smallest children, those who knew any thing, could lift up their little hearts in sincere adoration to a present-loving Saviour, and that they should be taught to sing with the spirit and with the understanding. A long prayer was very absurd in an infant class, although such an impropriety would be sometimes perpetrated by some very indiscreet superintendents or visitors.

He did not object where an infant class could be by itself, to an occasional physical exercise to rest the little people. If made too much of it would be objectionable, but properly conducted it would be very beneficial to have the children rise up and sit down at certain countings, folding arms, holding up arms, and so forth, as it would keep them from getting weary.

The speaker would use a blackboard in the Sunday School in an infant class. It was not necessary to do it perfectly to have it a valuable means of teaching. He said: "I will tell you one great element of power there is in it. [Turns to the blackboard with a crayon in his hand, as if to write, and the audience look on expectant.] Here it is; I am not going to put any thing on it at all, [the audience are greatly surprised] but I wanted to show what close attention you would give if you thought I *was*. That is all there is of it. [Great laughter.] I may use the blackboard before I am through, but I do not know that I shall. That is use enough to make of it. I believe in the blackboard when judiciously used. I do not think it is a puerile thing.

The speaker had seen not long ago a blackboard used in the Supreme Court of the United States to illustrate the lay of a railroad out among the mountains, and if the Supreme Court would use a blackboard, there was nothing undignified in Sunday School teachers using it. Jesus Christ used objects in teaching, and because he had no convenient blackboard he wrote on the ground. It was an effective blackboard service, for it sent the old Pharisees out of the place in a hurry. [Laughter and applause.] A person should not hesitate to use a blackboard because he could not do it gracefully. The speaker wrote a tolerably good hand, but said he made bad work on a blackboard, and when he wrote blackboard exercises, he induced more people to attempt it than those who wrote very elegantly did, for he did not do it in so fine a style as to discourage others from attempting it; still, the better the exercise could be conducted, the more effective it would be.

The speaker believed also in having a cabinet of curiosities for the infant class, with the key in the hand of the teacher, in which cabinet could be placed the pictures, for he did not believe in having pictures hung on the wall month after month till the children were tired of them. Perhaps a picture of Noah going into the ark had hung on the wall for a long time, and a little fellow had been looking at it for six long months, and when the teacher took it down, the boy yawned and said, "Well, there comes old Noah again." [Laughter.] But when the teacher said, "Now, we are ready for our picture lesson to-day," and came up to the little cabinet and put the key into the hole and turned the key, every child was on the *qui vive*, the eyes were open and the little mouths, to see what the teacher was going to get. Whately had said, that curiosity was the parent of attention, and that teacher had any amount of instructable capacity (if he might make a word) who, when she came before her class, found them all hungry for what she tried to give them. The speaker believed in hiding what the teacher had to give. Concealing was one-half of the work of teaching, one-half of the work of truth-revealing.

Illustrations were to be used. Jesus Christ was the perfect teacher, and he put all truth in concrete or pictorial form, so that the people saw it by illustration. A child would receive some fact and be charmed with it, and then he would find the principle down in his heart that he would not have accepted independently, and he could not get rid of it. This was the beauty of teaching in parables. People heard the parables who would not listen to the truth contained in them for a moment, and then when they had got the parable, they could not get rid of the principle in it.

To illustrate this principle, the speaker told an incident. He said: Once when my little son was a very small boy, I noticed that he did not care much for such substantial diet as bread; he liked cake, of course, and sweetmeats. Many little people do, and those cakes and sweetmeats do them great damage. They ought to eat bread and butter. Well, I said to myself, as he teased for some of the sweetmeats, "He ought to eat bread, and I ought to have ability as a teacher of truth and tact enough to get him to take bread and butter, and all he needs of it, and enjoy it;" and I said, "If I cannot make him love bread and butter, how can I make him love substantial truth instead of the trashy stuff he will be tempted to read about when he gets older?" I will tell you what I did. A good angel suggested it to me, I suspect. I took a slice of bread and offered it to him, and he said, "Papa, I don't want any bread. Please give me a piece of cake." I took that slice of bread and cut it into nice little slips, and built a log house on his plate; and down went the house in a minute. [Laughter.] Said he, "Papa, make another house." Why, I have known that boy to eat a whole village at a meal. [Laughter.] Now, this seems like fun, but there is philosophy in it. The dominant element in a child is this imagination, and you cannot teach a child truth without appealing to it. In the incident related, I made the imagination an appetizer for the bread, and the child eat it and delighted in it. And it is just so in teaching truth. Put truth in attractive forms, so that a child will love it.

The next thing the speaker would call attention to was the elliptical method in teaching, which he illustrated with a class formed from the children present. They were told to fold their arms and to rise, on counting one, two, three; and on counting one, two, three again, they sat down. Then the speaker said he wanted to tell them a story, and that he wanted them to tell it to him after he was through. When he had told it he repeated it, leaving spaces for certain words which the children supplied readily and correctly, thereby showing that they had learned the general facts of the story, and that it was fixed in their minds. The ease with which the children learnt by this method was surprising to those who had not seen it before.

Teachers were to develop mental activity in their scholars. One person never taught another till he made the pupil think for himself. The teacher should not do all the thinking. He should make the scholars do some of it. This was a most important point in teaching.

Teachers needed true sympathy with the children in the Sunday School work. Old people thought that the little ones had the golden time of life, and they looked back with a sort of sentimental longing for the hours of childhood. The speaker did not, because he thought there was a good deal of humbug about it. His happiest days were at the present time. [Applause.] He did not believe that little people were always happy. He thought they had a great deal of real trouble which was overlooked, because it was little trouble; but a little sorrow for a child was just as hard for him as a great sorrow for a man. The true teacher of little children knew this, and comforted his scholars. The speaker remembered coming up New York Bay one day, when a great Cunard and Inman steamer was going out to the ocean. The little boat he was in was a small affair, and it rocked one way and another on the waves, while the large Inman steamer moved right straight ahead and did not mind the waves at all. He imagined the passengers on the large steamer laughing at the little boat tossing up and down; but when he looked up at the sky and thought of what sort of weather they would have outside of the Narrows that night, he said to himself, "You will catch it before midnight: you need not laugh." But he thought the waves on New York Bay were just as hard for the little boat he was in, as the great waves of the sea were for the large ship. So little Johnny's troubles and little Mary's troubles were just as real as the troubles of older persons; and the Sunday School teacher of little people remembered it, and came to them with a heart full of tenderness.

He believed it was the "Country Parson" who gave this incident in the life of Tittler, the historian. Playing one day with his brother's gun, he broke the mainspring of it. He was filled with sorrow, and he got a pen and some ink and paper; he could not write much, only great sprawling letters, and he wrote: "Oh! Jamie, don't set your heart on gun, for the mainspring of it is broken, and my heart is broken." The Sunday School teacher remembered how easy it is to torture a little heart, and so when he came to adapt his teaching to the mental capacities of the child, he also came with a warm and tender heart to be a minister of grace and comfort to his pupils.

The speaker wished that God would help all present to feel that it was a dignified and glorious work to teach the little people, and that it was worth studying very thoroughly and carefully and prayerfully how to do it, that they might do it with the largest success. [Applause.]

The hymn "Battling for the Lord" was sung by Mr. Phillips, the congregation joining in the chorus, after which Mr. Phillips sang "No Tears in Heaven."

Then followed the "Promise Meeting," conducted by Mr. Moody. A great many who were in attendance at the Convention had come, in response to a request of Mr. Moody, with some precious promises from the Word of God, and had been waiting eagerly all the morning for the occasion to arrive on which to recite or read some passage of Scripture that had been especially comforting or supporting to them.

After the singing of the hymn "He leadeth me," (No. 132 "Hallowed Hymns") an earnest prayer to Him who is the author of these "exceeding great and precious promises" was offered.

Mr. Moody then said that fourteen years ago, he went to work for a man in Chicago, who had large sums of money owing him, when on came the panic of 1857 and '58, and a great many men were failing. This man used to keep his notes in a black book in his safe, and early in the morning he would come down to his office, go to the safe, take out that note book with the notes in it, and spread them on the table; he would write to some of the makers of those notes, and some notes he would lay aside and put into the hands of his attorney. The speaker remembered the first night he went into this gentleman's office. He was to go off at ten o'clock the next morning, on a trip of four weeks, and his employer closed the door and had him sit down by the desk where the notes were all laid out. On some notes the letter *B* was marked; *D* on some, and on some *G*, and he wondered what those letters meant. Finally, he learned that when the letter *B* was on a note it meant *bad*, and that man who had made the note was to be settled with on any terms; that *D* meant *doubtful*, and that *G* meant *good*; and yet the notes all read alike. What was the difference? The trouble was, they were men's promises, and just like men's promises, a good many of them would be found bad, a great many doubtful, and only a few of them good. But, whenever any one took the Word of God, and found promises there, the word "good" was stamped on every one of them. God was able to keep every promise he had made, and he was willing to keep them, and more than all, he was going to keep them. The devil had been trying for six thousand years to break God's promises, but he had not been able to do it, nor was he going to. So when the promises were read to-day, all might bear in mind, with full assurance, that they were all good; that there was no discount on any of them.

The trouble with the Christian Church was, not that they said right out that the promises were bad or doubtful, but they feared in their

heart, and did not believe all God said he was going to do; that all the promises are "Yea and Amen," and that He is going to keep every one. Joshua, when he was dying, had told the men of Israel, who had gathered at his bedside, that they knew in their hearts and their souls that not one thing had failed of all the good things the Lord had spoken concerning them. That was good testimony. The speaker wished that all present had Joshua's faith, that God is able and willing to keep his promises.

Mr. Phillips sang, "Father, take my hand," and then upwards of eighty promises were recited or read by different persons in the assembly, from all parts of the house. No time was lost. Every one seemed anxious to be heard, and several sometimes would attempt to speak at once. Texts of scripture were given by women as well as men, and also by a few young persons. This meeting was truly a feast of good things; it opened up to the wondering view of all some of the unsearchable riches of the Word of God, and it will long be remembered by those who were present as a time when they seemed nearer than at any other time to Him who is able to do more for us than we can "ask or even think."

Mr. Phillips sang "Gates Ajar."

It was moved and seconded that there be a committee of seven appointed to nominate an Executive Committee for the ensuing year, which committee should report at two o'clock, P. M.

The motion was carried, and the President appointed the following persons as such nominating committee: Rev. O. Gibson, Judge R. Thompson, Rev. B. T. Martin, D. W. McLeod, R. J. Trumbull, Rev. J. B. Hill, J. Bacon.

At this point the Convention took a recess till two o'clock, P. M.

AFTERNOON SESSION.

The Convention was called to order at two o'clock, when Hymn No. 78, ("Hallowed Hymns,") "Stand up for Jesus," was sung.

The Rev. John Francis then read a portion of the 19th Psalm, and offered prayer.

After which, the Committee on Nominations made a report, nominating Mr. A. G. Wood, of San Francisco, for the office of State Secretary, this office to embrace the work of Financial Secretary and also Secretary of the State Executive Committee.

On motion, the report was adopted.

The Nominating Committee also made a report, nominating for the Executive Committee for 1872: W. H. Craig, San Francisco; Rev. T.

S. Dunn, Oakland; George H. Hare, San José; E. R. Stockwell, Stockton; Rev. O. Gibson, San Francisco; J. C. Palache, San Francisco.

On motion, the report was adopted, and the persons named were declared elected as such Executive Committee.

On motion, W. F. Peters, of San Francisco, was added to the Executive Committee.

The Committee on County Secretaries made the following report :

COUNTIES.	COUNTY SECRETARIES.	RESIDENCE.
Alpine.....	J. H. Ford.....	Silver City.
Amador.....	Mrs. C. F. Clough.....	Pine Grove.
Alameda.....	W. K. Rowell.....	Oakland.
Butte.....	Dr. — Allen.....	Chico.
Calaveras.....	Solon White.....	Copperopolis.
Contra Costa.....	Orris Fales.....	Walnut Creek.
Colusa.....	S. N. Howard.....	Colusa.
Del Norte.....	G. M. Emery.....	Crescent City.
El Dorado.....	Rev. C. C. Pierce.....	Placerville.
Fresno.....	Alexander Relyea.....	Plainsburg.
Humboldt.....	Rev. J. T. Wills.....	Eureka.
Inyo.....	W. Blaisdell.....	Independence.
Kern.....	Rev. J. H. Crosswell.....	
Klamath.....		
Los Angeles.....	H. K. W. Bent.....	Los Angeles.
Lake.....	Dr. — Dodson.....	Kelsey.
Marin.....	A. D. Brown.....	San Rafael.
Mariposa.....	J. G. Rice.....	Bear Valley.
Merced.....	Rev. R. Jamison.....	Snelling.
Monterey.....	Thos. H. Swain.....	Hollister.
Mono.....		
Mendocino.....	D. H. Trout.....	Ukiah.
Napa.....	A. Y. Taylor.....	Napa.
Nevada.....	John W. Hinds.....	Nevada.
Plumas.....		
Placer.....	N. W. Blanchard.....	Dutch Flat.
San Francisco.....	Charles Geddes.....	San Francisco.
San Mateo.....	Rev. H. E. Jewett.....	Redwood City.
San Joaquin.....	C. O. Burton.....	Stockton.
San Luis Obispo.....	D. P. Crawford.....	
San Bernardino.....	Austin Traver.....	San Bernardino.
San Diego.....	G. W. B. McDonald.....	San Diego.
Santa Clara.....	A. E. Pomeroy.....	San José.
Santa Cruz.....	A. T. Taylor.....	Santa Cruz.
Santa Barbara.....	Rev. — Betts.....	Santa Barbara.
Sacramento.....	J. C. Stubbs.....	Sacramento.
Sierra.....	Dr. G. C. Chase.....	Downville.
Shasta.....		
Solano.....	Dr. S. C. Brown.....	Rio Vista.
Sonoma.....	A. B. Case.....	Petaluma.
Stanislaus.....	Jos. McComas.....	Modesta.
Sutter.....	— Wilber.....	Yuba City.
Siskiyou.....	— Le Roy.....	Fort Jones.
Tehama.....	J. M. Chappelle.....	Shasta City.
Trinity.....		
Tulare.....	D. K. Zumwalt.....	Visalia.
Tuolumne.....	P. S. Peters.....	Columbia.
Yolo.....	A. C. Ruggles.....	Woodland.
Yuba.....	W. K. Hudson.....	Marysville.

On motion, the Executive Committee were empowered to fix the time for holding the next annual Convention.

On motion, Gen. John Bidwell, of Chico, was added to the Executive Committee for 1872.

On motion, the Executive Committee were authorized to select and appoint delegates to any State Sunday School Convention which may be held.

The Rev. Dr. Bannister stated that the reports from Sunday Schools in many counties of the State were very imperfect, and moved that the Secretary be directed to collect the latest statistics from the several evangelical denominations, for publication in the minutes.

The motion was seconded, and carried.

On motion of Mr. Armes, of Oakland, the Executive Committee were authorized to have such portions of the proceedings of this Convention published as in their judgment should seem best.

On motion of Rev. O. Gibson, the Executive Committee were empowered to fill all vacancies occurring in such committee, or as to County Secretaryships.

The Rev. Mr. Condit then read an interesting letter from a San Francisco lady, as to the work of teaching the Chinese women. It said that two years ago, a few ladies of various denominations had united to labor for the purpose of reaching these women in their homes. "The Society for Chinese Women and Children" was formed, and a day school and Sunday School was established for boys and girls, with Mrs. Cole at its head. One hundred and fifty-two names had been enrolled, and the work had been blessed of God.

The missionary hymn, "From Greenland's Icy Mountains," commencing with the third verse, was here sung.

Following the singing, a collection was taken to meet the expenses of the Convention.

After which, the following address was delivered:

THE WEEK-DAY POWER OF THE SUNDAY SCHOOL.

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

Mr. Vincent said that one hour of the one hundred and sixty-eight was spent in the Sunday School. In too many cases the Sunday School touched its members that one hour, and then the cable of influence sank into the sea of secular life, until it came to the surface again at the corresponding hour, of the next week. How could the power of the Sunday School be felt every day? that was the question.

The speaker wished that the name of the Sunday School could be changed so that everybody would not think of it as a *Sunday* School only. What would he call it? He would call it the "Church School."