

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."

It was just as much a part of the Church as anything the Church did. Jesus Christ said, "Go preach." He did not say where; he did not say when; he did not say with what accompanying religious services. From that divine commission had arisen the pulpit, with all its influences—although the word "pulpit" did not occur in the New Testament—and it was called the Church and believed to be divine. But He who said "Go preach," said also, "Go teach." The preaching was to disciple men. What was a disciple? a learner. The whole Church was a school. Then the Church was to teach the disciples. Jesus did not say where; he did not say when; nor with what accompanying religious services. But gradually around the commission "Go teach," had crystallized the services of the modern school of the Church—both, the School and the Church, equally divine, both equally important, both equally ancient. Only the Sunday School ought to be called the Bible School or the Church School—any thing but Sunday School—if by correcting the title the people could be got to feel that it belongs to the whole week, and was a part of the Church.

The Sunday School would be felt through the week when the scholars were taught with great skill on Sunday. There were two kinds of sermons. To one class, people listen with perhaps a consciousness of being entertained, but from which they went unable to remember what was said, and finding it difficult to recall the text. There was another class, which had such a way of putting things that they haunted a man through the week. A minister who knew how to preach so that every once in a while, through the secular part of the week, the hearer would feel a blow from the sermon of the last Sunday, knew how to preach the Gospel so that it would be felt in a practical way among men. So in the Sunday School, that kind of teaching was wanted that would make itself felt as the scholar remembered, by the law of association, every once in a while, what was said on the preceding Sunday.

The most effective way perhaps of making the Sunday School felt through the week, was by the individual teacher having that mysterious and mighty power in himself, called personal unconscious influence. The speaker wished that Dr. Huntington's lecture on Unconscious Tuition, and Dr. Bushnell's sermon on Unconscious Influence, could be read by every Sunday School teacher. We were teaching by our looks, by our gait, by our gestures, by our involuntary remarks. We were teaching all the time. It was the silent influence of the teacher on Sunday that did more than the specific lessons that the teacher communicated. Have teachers whose hearts and lives were right, and the unconscious influence would be right.

The Sunday School would be felt during the week if the literature that went out from it was watched. The speaker had outgrown the notion that because a thing was a fiction it should be ignored. Some of the greatest truth had been clothed in the garb of fiction, and she was a wise mother who put into her daughter's hand, "The Wide, Wide World" or a score of other books he could name, which were full of truth and power; while some of the most abominable reading was about facts. So there ought to be great discrimination used in judging as to the literature of the Sunday School. The wise and cul-

tivated Sunday School teacher would watch every book that went into the hands of his or her scholars, and see that it had the right influence during the week.

The secular schools held our little people five days in a week. There was a certain amount of interest which children felt in the public school, and the Sunday School teacher should try to connect in some way the principles of the Sunday School lesson with the habits of week day study. There were hosts of ungenerous things, of unworthy rivalries, of low and mean and contemptible influences that were at work in our public schools, on the play ground, and in the class, and everywhere else. The Sunday School teacher laid hold of the work of secular education, and tried to make every member of his class study and recite from principle, and tried to secure a good record through the week for a Sunday School scholar, because he was a Sunday School scholar, and ought to study thoroughly, without dishonesty, and ought to have no ungenerous or unjust spirit of emulation. A great deal was done for a boy through the week when the Sunday School teacher made himself felt as such, on him as a student, in the public school.

The Sunday School worker should avail himself of opportunities for occasional words with the scholar, and he should not avoid a scholar on the street because he is not dressed nicely, but should go and shake hands with him or speak pleasantly to him, and inquire whether he has got his lesson for next Sunday, or something like that. The influence on the scholar would be felt.

Then, again, the teacher should visit at the home of the scholar. He should drop in to see the father or mother, not in a formal way, nor with a lot of unmeaning talk; but like anybody else with common sense and a heart, he should knock at the door or ring the bell and say to the father or mother, "I am glad to see you. Perhaps you do not know me. Your boy is in my Sunday School class; I think the world of him, and I have come around to get acquainted with you." The teacher would be pleasantly received if he went in this friendly way, and he would win the hearts of the parents.

To make the Sunday School felt during the week, the teacher should use, as far as possible, the regular services already established in connection with the church. The speaker did not believe in the Sunday School as an independency, or that it ought to run on its own track and ignore the church services. So the scholars should go to the preaching service. If it came to be a question between preaching and Sunday Schools, then the Sunday School should go. The speaker did not believe there was any necessity for such a collision, but he believed in children going to hear the preaching of the gospel every Lord's Day. Did they not understand it? Nonsense. They understood almost as much as some people who were a few years older. Did the grown people always understand? What if they did not remember the text: did others remember it? What if they could not give an outline of thought: were their elders able to do it? And if the little children were put into the pews, the minister could get into a way of preaching so that the older persons could understand him themselves. [Applause.]

The minister need not adapt himself specially to the children in his congregation. If he adapted himself to the majority of the adults, the children would understand him. It was not necessary to talk nonsense or baby talk. Children could understand plain and practical truth by illustrations as well as the majority of old people understood. John Hall, one of the grandest preachers on this continent, in his church on Fifth Avenue, New York, every Lord's Day held hundreds of children spell-bound, while he taught their parents and teachers the unsearchable Word of God, and he expounded the Word of God as scarcely any other preacher could do it. The speaker believed that if preachers would give more attention to this matter, the Sunday School would be a greater power in reaching the children.

Then the children should be taken to the regular prayer-meeting during the week. If the prayer-room were made attractive and beautiful, if it were brightly lighted, if lively and cheerful songs were sung there, the little people would love to go to the prayer-meeting, and would grow up accustomed to attend it. It was not good to make the Sunday School a substitute for everything. In some places it seemed to be a substitute for the family, a substitute for the pulpit, a substitute for the prayer-meeting; and in some portions of the country it was called the children's church, and it was thought that if children went there it was all they needed. This heresy should be done away with. The family altar was to be kept up, and family training, the same as if there were no such place on earth as the Sunday School, and children were to go with their parents to hear God's Word preached on the Sabbath day as much as if the Sunday School did not exist, and they were to go to prayer-meeting, too.

The speaker recommended special methods. He believed in having special sessions during the week. He believed in having a good, large bell on a church, and he liked to have it rung every day. He liked this practice, which prevailed in the Romish church. He had often, when in Europe, lonely and homesick, loved to steal into one of those grand cathedrals they have there, and sit down in some quiet place, and while he did not sympathize with the mummery of the Romish ritual, he enjoyed the calmness and sublimity as he offered his own prayer, through the Lord Jesus Christ, to his Father in Heaven. He wished our churches might be open all the week, and that the bell might ring every day, so that everybody might know that there the gates were ajar. Then our little people would feel when they passed by the church that it was their church—that it was not only open Sunday, but it was open always. He would have special meetings. He used to have them in his own church. One was a service of sacred song, where he got the people, old and young, together, one evening in the week, to sing the songs of Zion. Another was a popular Bible-class, mixing up a sociable, a singing-meeting and a Bible-class all together, and inviting everybody to come. Another was a Palestine class, which he had not time to describe—a class devoted to the study of Bible history and geography, not only of the speaker's church, but of all denominations; and they had a sort of evangelical alliance that met every Saturday afternoon to study Bible history and geography.

What a world of truth there was by which a pastor might interest a school!

The Sunday School would be felt throughout the week, when the family was reconstructed and reconsecrated. The speaker had more faith in the family than in the Sunday School—a great deal. The Sunday School would do the most good to those children who had fathers and mothers at home every day illustrating truth. The family was the object-school of religion, where children saw in the outward manifestation the interior truths of God's government. When the speaker was a child, he learned what God's authority was by what his father's authority was. His father said, "You must," and "You musn't," and he knew what it meant. When a child knew he could grow up without any reference to his father's authority, what good did it do to preach of God's authority? When a mother came with her tenderness and gentleness and wooed her child, he learned God's love. Blessed was that child who learned God's strength, God's holiness, God's tenderness, through the united influence and administration of a godly father and mother. The speaker would never forget the floggings his father gave him. They did not come often, but they were remembered. They lasted about a year. They never happened to come the minute they were expected, and when they did come, the flogging could have been borne, but the tears and prayers, and the overflowing love that administered the punishment struck a great deal deeper. One day he had incurred the penalty, and knew he would have to be punished, and his mother took him by the hand—for he was a little fellow, then—and led him to his father and said, "Father, won't you forgive the boy, this time, for my sake?" The father looked at her, and then at him, and said, "My son, for your mother's sake, I will forgive you." Then she took him up into her own room, and, kneeling down, said, "My son, it is in some such way that the Father forgives us for the sake of Jesus." That helped the speaker to understand the doctrine of the atonement—the intercession of Christ. While it did not exactly define it in a theological way, it put it in a practical form, so that he was orthodox and had always been orthodox. Families should illustrate the theology that the pulpit preaches and that the Sunday School teaches. The Sunday School would be made a power when the families of the land were made a power. This was our work as Sunday School people.

Hymn No. 119, ("Hallowed Hymns") "Calling Us Away," was here sung, after which there followed a short discussion on

QUESTION BOOKS AND LESSON PAPERS.

Rev. S. T. Dunn, of Oakland, said he thought Mr. Moody had not been understood when he spoke of question books, lesson papers, etc. The speaker believed in using all the helps that could be got in the preparation of the lesson. Mr. Moody had said that it was better to use crutches in walking than not to get along, and so it was better for a teacher to make crutches of question books than not to teach. Teachers needed instruction. They did not possess a knowledge of

the original language, nor were they versed in oriental literature; and they were not read up in chronology, Bible history, or the geography of Palestine. So they needed all the helps that commentaries and books of reference could give them, and they needed question books, although they should not be brought into the classes. The speaker felt that when it was best for the farmer to go back to the sickle and reap in the old way; when it was best for the astronomer to say, "God has written his astronomy on the heavens and we do not want a text book"; when the geologist said, "God has written his geology in the rocks and we do not want any books to teach it"; when the botanist said, "God has written his botany on the flowers and along the hill sides and we do not want any text books to help us"; then he was willing to admit that God having written his word in the Bible, we wanted no helps whatever. Sunday School teachers were merchants and mechanics, and they had hard work to do; they had families to support and household duties to perform, and did they not need help? The speaker felt that they did, and that they must have it.

Mr. Moody said he thought it was better for a person to get along without these helps if he could, although he might use them if necessary. God had given us these brains to use, and we should be careful not to use the brains of others too much. At all events, the teacher should get the lesson so thoroughly that he should not have to ask questions out of a book. The lesson should be in his head and his heart. If it was, he would find no trouble in teaching it.

Mr. Wm. N. Haney, of Sacramento, said he thought the object of *Mr. Moody's* remarks of yesterday was to show the difference between the cultivated teacher and one who was not skilled in teaching, and to stimulate all to teach from their own experience, and to investigate the word of God more for themselves.

Mr. Phillips then sang that sweet song: "If I were a voice," after which the following letter from *Rev. H. Clay Trumbull*, who had been expected to be present at the Convention, was read:

HARTFORD, Conn., April 6, 1871.

Mr. W. F. Peters, Chairman State Ex. Com. of Cal. State S. S. Convention—MY DEAR BROTHER: It was my hope that I could meet the Sunday School workers of the Pacific coast at their fourth annual Convention, and I waited until the last moment before deciding not to undertake the trip that should bring me thither. Now, however, I must decline accepting your kind invitation, and must deny myself the privilege which I anticipated. My chief reason for remaining at the East this spring is the state of my loved father's health. He is aged and infirm, and I fear that my long absence, in his present weakness, would cause him much pain, if not actually cost him his life. I should be a poor representative of the children's cause, if I assumed to outgrow the fifth commandment while my own father was yet alive. I must be a thoughtful and dutiful son to the last, if I would preach to children by example as well as precept.

But I have no regret on your account that any cause prevents my visiting you at San José, for with such friends from outside as Vincent, of New York, and Moody, of Chicago, you will lack nothing that man can bring to you. Whatever you may ask about in the Sunday School line, Vincent will tell you what to do, and Moody will tell you how to do it. If I was with you, you could have no place for me except as a good listener, and you have enough of that sort among California workers. The brethren I name would leave nothing for me in the Sunday School field, for good as they are in other respects, they will not as harvesters bear in mind the letter and spirit of the law to Israel recorded in Leviticus 19 : 9, 10, and Deuteronomy 24 : 19-22.

And now to the Sunday School workers of the Golden State, let me give hearty greeting. I beg them to consider the work which unites them as God's work, and to give it prominence and reverence accordingly. I urge them to look upon the Bible school as the great agency of the Church for the culture of God's children, as the preaching of the gospel is the great agency for winning souls to believe in the Lord Jesus. I counsel them to recognize the fact that God ordained the Bible school nearly twenty centuries before the coming of His Son in the flesh, and that the Redeemer of the world in His commission to the Christian Church just as clearly commanded the teaching the truths of His Scriptures as He did the preaching of His gospel, and the administering of His ordinances, and that the Bible school—the Sabbath school—is to-day a divinely ordained, as well as divinely blessed agency for the doing of God's work in his Church and for the world, and that it cannot be given an inferior place in the plans of the Church without violating His order and dishonoring His plans.

I know that I speak the sentiment of the Sunday school workers of New England when I say to those of California, that "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, for through Him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in Whom the whole building, fitly framed together, groweth unto an holy temple in the Lord, in Whom ye also are builded together for an habitation of God through the Spirit." Grace be with you all, Amen.

Your friend and co-worker in Christ,

H. CLAY TRUMBULL.

REPORT OF THE COMMITTEE OF RESOLUTIONS.

Rev. Wm. C. Pond, of San Francisco, from this committee presented the report, which was amended so as to read as follows :

1st. That we express with gratitude to God an appreciation of the interesting, profitable and harmonious exercises of this Convention, which have deepened our conviction of the importance of systematic Sabbath School labor in all departments, and the necessity for a stronger faith, a heartier zeal, and a holier consecration in the work.

2d. That we are fully convinced, that "to win souls for Christ, and to build up souls in Christ, speaking the truth in love" is the sole object, and that Bible study is the sole work of Sabbath Schools, tending to preserve our civilization from the heartless and demoralizing influence of infidelity on the one hand, and from the slavery and superstition of Papacy on the other.

3d. That the Sabbath School work fitly reaches, not only our own people, men and women, and children, but the "stranger that is within our gates," and that we bid a hearty God-speed to all who in any way seek to instruct and save the Chinese who have come to our shores.

4th. That while we would encourage every effort to study the word of God by the formation of Sunday schools in all places, even though the officers and teachers may not be professed followers of Christ, yet we most solemnly declare our conviction that the great end of Sunday School instruction can never be reached, except by the instrumentality of teachers possessing a deep and earnest Christian experience, and that when practicable none other should be employed.

5th. That in all Sabbath School exhibitions, concerts and pic-nics, great care is needed lest the cause of Christ be damaged through such exercises.

6th. That we are deeply grateful for the presence of our brethren from the East, whose "earnest words" and "Hallowed Songs" have inspired us with new zeal in our great work.

7th. That the hearty thanks of this convention are tendered to the various lines of travel that have shown favors to its members.

8th. That we shall ever thankfully remember the truly Christian welcome, and the abundant hospitalities of the people of San José and vicinity, as enjoyed by us on this occasion.

The report was adopted.

Hymn No. 145, ("Hallowed Songs,") "We've a home over there," was sung, after which the Rev. O. P. Fitzgerald pronounced the benediction.

At five o'clock, the Convention took a recess till half-past seven o'clock, P. M.

EVENING SESSION.

The session was opened by singing "The Shining Shore."

The Rev. J. A. Bruner then read a few verses in the eleventh chapter of Deuteronomy and offered prayer, after which another hymn, (No. 48) "No sorrow there," was sung.

Mr. A. G. Wood, after stating his reasons for so doing, tendered his resignation as State Secretary of this Convention, which was accepted.

Mr. William H. Craig, of Oakland, was elected to fill the vacancy occasioned by the resignation of Mr. Wood.

On motion of Rev. B. T. Martin, Rev. W. T. Lucky D. D., (Principal of the State Normal School at San José) was requested to address the Convention on

THE SUNDAY SCHOOL WORK IN THE STATE PRISON.

Dr. Lucky said he would speak of a particular department of the work performed by the California Prison Commission. Nearly three years ago he had become a member of that commission, and with others was instrumental in establishing a school in the State Prison. It was in one sense a Sabbath School, though the instruction was not particularly, or specially, of a religious character. The school had been in successful operation for nearly three years, and at the time he spoke it was in a more prosperous, successful and promising condition than ever before. So successful were the labors of the first two years that the directors, at the recommendation of the Prison Commission, appointed a resident teacher, and the right man was found for that important place, a Christian man who loved and feared God, and did his work in view of his accountability to God.

The work was highly appreciated by the prisoners. There were nearly nine hundred men confined in San Quentin. Of this number about two hundred and fifty were connected with the school, and about six hundred daily drew books from the library and were interested in reading them.

The speaker had not time to tell the results of the school. He would mention one fact: During the year 1869, there were thirty-seven re-commitments to the prison, and during the year 1870, the second year of the school, there were but seventeen; and not a man who had been connected with the school had ever been returned a second time. [Applause.]

The influence of the school upon the discipline of the prison and the conduct of the prisoners was marked, and the change was noticed at once by visitors. The speaker could only give the result of his observation without giving the particulars, and that was that no Sabbath School promised to accomplish greater good for California, for the country, and for immortal souls, than the Sabbath School at San Quentin; [applause] and if there was a school that should have an interest in the prayers of the people of God, it was that school, where men of every age and every clime and every color came together to receive instruction from their appointed teacher and from their fellow prisoners. The directors of the prison were well pleased with the result of the efforts put forth, and were ready by all the means in their power to second those efforts of the benevolent who labored for the spiritual welfare of the prisoners.

An impression had prevailed that there were only bad men in the State Prison—desperate characters who could not be reached by any influence for good. There were more than a hundred young men there under twenty-one years of age. Were they beyond the reach of kindly influences? Were they beyond the reach of those good promises quoted in the meeting this morning? There were there the chil-

dren of Christian parents; there were there the sons of ministers in distant States; there were there the loved sons of pious mothers; and if the speaker could read to the Convention the letters he received from these mothers and fathers, from the Eastern States and from across the ocean, he knew he could awaken in those present a greater interest than they had ever before felt in this work. These prisoners were not beyond the reach of Christian influence, and they were placed in more favorable circumstances to receive religious impressions than many of them were ever before.

It was a question with the citizens of California: For what should these men be educated while under their care? They were coming out twenty to thirty every month, to mingle again in society. Should they come forth reformed, regenerated, with the principles of manhood awakened in them by kind and Christian conduct, or should they come forth to be desperadoes for life, to prey upon society and become outcasts, and become a terror where they might have become blessings?

The speaker felt it a privilege to speak to the ministers present in behalf of those who were in the State Prison. Those prisoners wanted light—spiritual light, physical light, moral light. They wanted books—the books that were moulding on shelves, that were in the way. The magazines that had been read furnished an excellent class of literature, and if sent to the prison would be found messengers of good. In the name of the prisoners, the speaker implored the ministers to present the claims of this work to the churches of the State, and he hoped that all would do what was in their power to forward it. All contributions of books, magazines or anything else might be sent to Rev. Robert Beeching, San Francisco, and they would be gladly accepted and placed where they would do good to many prisoners.

At the close of Dr. Lucky's remarks, Mr. Phillips said he had been requested to sing "The Battle Hymn of the Republic," and he wished all present to join in the chorus, "Glory, Glory, Hallelujah." This hymn was sung with immense enthusiasm and frequent applause. Then followed

AN ADDRESS TO SUNDAY SCHOOL TEACHERS.

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

The speaker said his subject might be entitled the Sunday School Teacher in the study and in the class. He regarded the Sunday School teacher as by far the most important officer in connection with the school; he was the assistant pastor; he was the right hand of the Superintendent, and if it were a question between a first class Superintendent and a band of first-class teachers, any one would do for a Superintendent, but good teachers should be had.

Before the class, came the study. For three reasons: first, to teach, one had to know; secondly, it was necessary for a teacher to know a great deal more about a subject than he undertook to teach; thirdly, if a person wanted to be warmed up on a subject so as to teach it with enthusiasm, he should study it over a little before he attempted to teach it, no matter how thoroughly he understood it. For these reasons, the

most competent and cultivated Sabbath School teacher should enter his study every week to prepare for the teaching on the following Sabbath.

The speaker described an ideal Sabbath School study, a love of a place, with the softest carpet and the most ample library and most beautiful library case. It had a walnut table with a velvet cover. In the room there were plenty of books of reference, writing paper, pens, ink, and pencils. A globe was in the corner, and there were specimens and models to illustrate different biblical subjects in the cabinet. The teacher lived a life of elegance, and after partaking of a dainty breakfast, he took his morning ride through beautiful paths. At ten o'clock, perhaps, he came in to look at the lesson, and so it went on; the teacher lived an easy, comfortable life. Did any teacher present say, "Well, I have not got such a place?" O, the speaker was so glad they had not! That kind of study would demoralize any Sabbath School teacher on the face of the globe, because the best teaching comes from a knowledge of the circumstances of the pupils, and the majority of the pupils did not live in that sort of style. The best teaching came from practical sympathy with the people who were taught, and so as a matter of fact, Sabbath School teachers were taken from what were called the lowly—in reality, as a general thing, the very loftiest paths of human life—men and women who had to work, who knew what it meant to suffer pinching want once or oftener in their lives; who knew what it was to see their property swept from them; who had stood by open graves; who had tasted the bitter cup of earthly want and earthly sorrow, and who are all the better prepared to teach the gospel to people who are living in that way every day. [Applause.] The true teacher would have a study. It might be but an old trunk up stairs in a little eight-by-ten room, but he would have a study. He would have a place where he went once in a while, and on bended knee lifted up his prayer to God for his blessing, and where he gave his careful attention to the preparation of his lesson.

Then the Sabbath School teacher who was wise would turn all the movements of his daily life into occasions of study. A man could do two things at once; he could prosecute manual labor, and at the same time fill his brain with high and holy thought. There was a way of sanctifying the common, secular affairs of life until they glow with heavenly beauty. When the Lord Jesus Christ bowed down and washed the feet of his disciples he showed how we could elevate the commonest actions. As John, the Evangelist, described it, Jesus, knowing that he came from God, and that he went to God, and that the Father had given all things into his hand, supper being ended, girded himself with a towel, took a basin and washed the feet of his disciples. The true interpretation of this passage, which every Christian knew the meaning of, was that there is nothing degrading in labor; that when a man was hard at work with his hands, he might lift his soul up to God, and knowing that he came from God and that he went to God, and that the Father had given all things into his hand, he might think on things divine while he toiled in the sands of earth for the support of himself and family. The true Sabbath School

teacher ran the golden thread of thought about the lesson for the next Sunday through all the secular pursuits of life, and he sanctified every secular day by that sort of service. The Hindoos used to have a tradition that when man was first created he was so tall that his head swept the heavens and he heard the songs of angels. When he sinned, God reduced the stature because the songs tormented the sinner; but under the blessed ministry of the gospel of Jesus Christ man grew tall again, and though his feet trod the earth and he walked in paths of daily labor, his head swept the heaven and he might talk and meditate upon divine things. [Applause.]

The true Sabbath School teacher found an opportunity every day for study. He began early in the week in his work of preparation. How early? Sunday School closed in the afternoon, perhaps. Then he began as soon as he got home to look up the lesson for next Sunday. He put the truth into his brain, and then it worked away of itself. This was a fact about the mind that a great many people forgot, that law of unconscious cerebration, that the mind operated unconsciously, though a person slept or applied his attention to other matters. There the stones were going, and all one had to do was to drop the truth in, and they would grind away, grind away, and give some flour of thought after a while. Every one knew how this was. Some one, perhaps, had gone to bed at night almost in a perspiration with a headache over a hard problem in algebra he could not solve. The next morning he would get up and work it out in five minutes. The brain did it when he was asleep. The mind never slept; it was always active. Those who complained they had no time to prepare their lessons did not give their brains enough to work on early in the week; they did not use the time they had. Some one once complained to an old lady of a want of time, when she replied: "O, me; but you have got all the time there is." [Laughter.]

A Sabbath School teacher for the preparation of his lesson should have the necessary apparatus. Perhaps he could not afford to get much, but there were some things he ought to have. First, he would have a Bible—not a cheap, thirty-five cent Bible, but an elegant one, one which he could call "My Bible;" one that cost him five dollars; a Bible that had maps in it, an ample margin, clear type, marginal references; a Bible that would grow more valuable as years passed by. Then he wanted another book—not a commentary, which the speaker believed in, nevertheless, though he thought it the *omega* in Sabbath School preparation, rather than the *alpha*, as some people made it; but the book he referred to, next to the Bible, was a concordance. People said it was a dry book. They thought it was as dry as Webster's Dictionary, which an old lady once said she liked very well, after reading about twenty pages, but she thought it lacked connection. [Laughter.] The concordance was not so bad as that; it had connection, and the speaker liked the Sabbath School teacher who used it in studying the lesson, looking up the different passages of Scripture; he considered this book indispensable.

Next was needed a blank book, for copying notes, jotting down thoughts and making records. Then came a scrap-book, in which to

put items cut out from the daily papers, from all sources, from the religious papers—little items the teacher wanted to use sometime. Perhaps they would have no connection with the lesson of the following Sunday, still they were to be cut out for future use. Then, when the brain was all alive on a certain topic, the teacher would run his eye over the subjects in the scrap-book, and naturally, by the law of affinity, the illustration would drop into the mind, and it would stick there, and it could be used as the person pleased.

The Sunday School teacher would get all the facts of the lesson in his mind, just as the reporter of a newspaper did when he intended to prepare an account of an accident or any given occurrence. The speaker knew how newspaper reporters went to work. They studied the facts of the occurrence and mastered them, and then they wrote about it. First, they would meet one person and ask him: "Do you know about this accident?" "Yes;" and they would get all the information they could from him; and then they would do the same with a half dozen, or ten more, making all the inquiries and learning all they could. Then they looked the thing over, as a lawyer did the case he was determined to carry through, and pretty soon the facts and circumstances were transferred to their brains, and they were able to write all there was about it. So teachers in the Sunday School, instead of keeping hold of the Bible in their class, and having to refer to it when their scholars asked them a question, ought to have looked up and studied all the parallel passages and analyzed them, and to be thoroughly conversant with them. Then, if questions were asked, they knew all about it, and they were prepared for any embarrassment that might arise in the scholar's mind. They should be thorough masters of the lesson.

The teacher should fix upon some great truth in the lesson, that he was especially desirous to impress, and then he should think about it, and revolve the matter in his own mind. This thinking was one of the hardest things to do, but it was one of the most important—to take a subject, fix it in the mind, and think, think, think about it all through the week. Sir Isaac Newton was once asked by some one for the process of thought by which he arrived at his conclusion. "How do I think?" he said; "I take a subject, and I hold it before my mind, and I keep turning it over and over in my mind, until, by degrees, it opens." That was all there was in thinking, and thousands of people who seemed to themselves to have no mental power—people in lowly spheres, as they were called—people who never had much culture—might acquire the habit of close and successful thinking, if they would only practice. The speaker believed that the Sunday School had made a great contribution to the intellectual power of the church, in that it had compelled intellectual effort on the part of those who had not been trained much, and who had not accustomed themselves to think much. The church owed a debt to the Sunday School that she could not begin to estimate.

Another thing for a teacher to do in preparing a lesson was to talk about it. There was nothing that helped in the development of a subject like talking it over. A preacher might be noticed on a Tuesday

afternoon at a blacksmith shop, and some one might inquire, "What in the world does he want to go there for?" But the next Sunday would disclose it all, when he produced some illustration from the glittering sparks or the hammer or the anvil of that blacksmith's shop. He had talked about the doctrine he was going to preach with that hard-handed man of toil, and he had been thinking of it in his study, and he thought of what this man had told him, and he talked to others about it, and when Sunday came he did not talk over people's heads. And for teachers, there was nothing like having a class of children to talk to, during the week. They would aid the teacher very much.

The speaker said that the Sunday School teacher should secure the preparation of the lesson by the scholar. To do this, the teacher would have to interest himself in the subject. Some persons made their scholars think that they did not care whether the lesson was learned or not, so indifferent were they about it. But if this indifference gave way to earnestness, and the teacher should be grieved or mortified when the children come unprepared, a changed state of affairs would soon be brought about.

The true teacher would get as much of the lesson as possible into his own experience. A man could talk from his own experience as he could not if he talked in theory merely. The speaker liked those teachers who laid hold of the truth of the lesson and had it in their hearts, and who, from a heart full of the experience of the truth of the lesson, taught it to others.

Then the teacher had to adapt the lesson to the scholars he taught. Some were small, and could not reach the truth if it were placed too high for their capacities to grasp it. It should be made simple and brought within their reach.

A few words about the teacher in the class. First, he would be regular. It was as reasonable for a minister to drop out of his pulpit whenever he pleased, as for a Sunday School teacher to stay away from his class whenever he liked.

Secondly, he would be at the school punctually at the minute, or a little before the time. It was a good thing for the teacher to be on hand to greet his scholars as they came in, so that they would all be ready to begin the service together when the bell struck.

Third, the teacher would assist the Superintendent in securing good order.

Fourth, the teacher would secure the attention, not of one scholar alone, but of all at once. There was a great difference in the ability of teachers to hold the attention of their scholars. It required tact to do it. The difficulty with some teachers in this regard was that they were too much confined to question-books and lesson-papers. There was nothing like having the eye free in keeping the class attentive and orderly. Then there was a good deal in will-power. Public speakers often had need of it when they addressed audiences. They had to summon up all their resolution, sometimes, to get through the task they had in hand. Teachers would find, if they tried it, that there was a magnetic power in the words, "I will, God helping me." But a teacher should not come into his class dull and drowsy. To keep the scholars attentive, he should be wide awake.

Next, the teacher should impart the truth. There should be something for the scholars to pay attention to. Then he should get the scholar to repeat what he had learned. The teacher should not be sure his scholar had learned a thing until he told it to the teacher over again. People who had been told some story or some truth, often thought they had got a definite idea about it, but it was not certain that such was the case until what they had learned had been reviewed.

One of the most important things was to awaken an interest in the pupil as to the subject taught. A person who could not do this, could not teach with the largest success.

Sunday School workers needed a firmer faith in God and the gospel they taught. Some might think there was theory about it, as this was talked and sung about here, but there was moral power in it that had not been fully estimated. If a man came into the Sunday School with his heart aglow with firm faith in God, struggling to do his best for God's glory, with a specific lesson in a little class on any Sunday, he would meet with success far beyond his thought. If the teacher labored faithfully, God would make the service effective.

Perhaps some teacher present said, "This exhortation and these theories, and the standard they hold forth, are too high for me, and it discourages me. I would like to go around seeing the country, traveling over the mountains and the sea, as Brother Vincent does. I would like to have a good time, like him; but I am only a poor teacher, in a lowly place, and I have a lot of rough boys, who laugh a good deal in school, and who are unappreciative, and my health is poor, and I get discouraged, and it is different work where I am." The speaker could sympathize with any such dear teacher. He thought he knew all about their case, and he wanted to say that rough boys, eight, ten, twelve years of age, who did not appreciate the teacher's work, would appreciate it after a while. Boys of that age did not often make many declarations of love; and they were apt to be noisy and rough, and unkind and unappreciative; but if the teacher was faithful in her work, when she laid in her grave the scholar would think of her who loved like a mother though she was no mother, who rendered services worth millions though she received nothing for it, and the blessing of that teacher's love and example would follow that child throughout his life, and in the other world, when teacher and pupil were gathered on the other shore, the first person the scholar would want to see, next to the Savior, would be the dear teacher who led his wandering steps to the Son of God.

In conclusion, the speaker said: And now I have done with San Jose—with active service in it. I have had three—I don't know but it is six weeks that I have been here—I have lived immensely, in the short time I have been here. For your kindness, for your attention, your appreciation of the words I have spoken, I cannot say I feel grateful to you, but I glorify God, who has made us in this day lovers of His Word and lovers of the holy work to which he has called us; and I hope—in the words of Brother Moody—that there may be hearts led to-night to make an open consecration of themselves to Christ, and

that there may go forth from this pavilion consecrated talent, hereafter to be spent in the service of God.

My closing words to you are those of Larry Logan, the Irishman, whose preacher was going off from the circuit. Larry was very sorry to have the preacher go. He came out to where the preacher rode by on his horse. He looked up into his face, as he stopped him, and said, "Farewell, ye man. Many are the grains of sand on the shore of the blue sea, yonder; many the drops of dew on the blades of grass on this green earth; many are the stars that glitter in the heavens above ye; may blessings more than they all be on you and yours. And that is the prayer of Larry Logan."

The song, "Jesus paid it all," was here sung by Mr. Phillips, the assembly joining in the chorus. Then followed an

ADDRESS BY MR. D. L. MOODY.

Mr. Moody said: It was my privilege, some years ago, to attend a convention similar to this. It was at the close of the war, in the City of Cleveland. It was a National Convention. Christian people had come together to decide, or discuss, what we could do to save the men who were coming back from the army; and after we had been three days together, we met in a meeting similar to this one to-night. Dr. Kirk, of Boston, came forward to make the closing address, and he went on to describe Heaven in all its beauty and glory. He spoke of the golden streets, and all its loveliness, as I cannot do it; and as I was sitting in a pew in front, I thought it was grand. All at once he stopped and said: "Why, my friends, that is not what we have come here to talk about. We have come here to decide what we shall do before we get there." Well, that went like an arrow down into my soul, and it has been there ever since. These gatherings are very sweet, very pleasant; I think they are a sort of foretaste of Heaven, of what that place up yonder is going to be when we get home. We have been here a few days, and have forgotten all about our different denominations, our hearts flowing together like drops of water. Perhaps we feel we would like to live in an atmosphere like this all the time.

But we must remember we have a work to do at home. The time has nearly come when we must go. Let us go remembering that we represent the King of Heaven. Let us go remembering that we ought to be holy men and women, if God is going to use us and work through us. In one of our mission schools, there was a mother brought in her little girl only about two years old. The little child could just talk. The mother said, pointing to the Superintendent whom she knew and loved very much, "Fannie, who is that?" The little girl turned and looked, and said, "That is God's man." I wish that might be the impression of all Sunday School scholars. That is their first impression; I would that they could keep it, that we are God's men and women, that we are working for God.

I wish to say to the teachers, and to the young men especially— for I feel as if I could say a word to them—study the Word of God.