H. S. S. A.

Halton Sabbath School Association met at Burlington

On the 13th and 14th of February last.

A LARGE NUMBER OF S.S. WORKERS PRESENT.

S. S. Matters Profitably Discussed.

Reports of the Speeches by Prominent Ministers.

Business of the Session.

Next Convention to be held in Milton.

(Reported for the Free Press.)

The annual meeting of the Sabbath School Association of the County of Halton met at Burlington in the Presbyterian Church, on Thursday and Friday, February 13th and 14th, 1879.

The President, John Barclay, Esq., Superintendent of the Presbyterian Sabbath School, Oakville, in the chair.

The opening exercises were conducted by Rev. S. W. Fisher, pastor of the church.

On account of the unavoidable absence of the Secretary, R. W. Pollick, Esq., was appointed Secretary protem.

On motion of John Waldie, Esq., the following gentlemen were named as a business committee:—William Watson, Rev. J. Hilton, J. Waldie, J. Husband, J. McCorkindale, W. Bunton and Wm. Freeman.

The Rev. S. W. Fisher and M. McKay, Esq., were appointed a committee on Resolutions.

Verbal reports were received from eleven schools: Rev. G. Abbs reported the schools on his field of Ixbor, Pine Grove school by D. Allen, Esq., Victoria school by J. Husband, Esq., Appleby schools, Tuck's and Burlington schools.

W. J. McCalla, of St. Catherines, conducted the devotional exercise at the opening of the afternoon session. The business committee reported a change in the programme, viz: that Rev. J. Histon take the place of the Rev. Dr. Brownell, who was absent. Verbal reports resumed for a short time. The Presbyterian school of Oakville and Canada Methodist school of the same place were reported by their respective Superintendents.

The first question "How shall we interest the elder scholars so as to retain them in our schools?" was introduced by Rev. Geo. Abbs, of Palermo.

As your reporter heard only a very small part of the rev. gentleman's address, he cannot attempt to give your readers anything of correct or full account of the plans to be followed to secure the desired end. One sentence, however, is well worthy of note, and should be practised by every Sabbath School worker who has intelligent pupils in his school, and that is, "Interest them by giving them something to do." After the discussion of this very important question the Secretary's report was called for; upon which he read the following

REPORT.

Mr. President, I submit the following statistical report. I sent to every school I could hear of a sheet containing a number of questions to be filled up and the sheet or report of the school was in many cases returned to me in time to prepare for the meeting.

Twenty-two schools complied with my request. Two of the schools are Union, twenty are Denominational. Of these, six are Presbyterian, two are Methodist Episcopal and the remaining twelve are Canada Methodist. There are 201 teachers, 1893 scholars, 93 officers. This is an average of one teacher to every nine scholars, and twenty pupils for every officer.

Every school, save one, reports a library. There are 5311 volumes in the various schools, or about three volumes to each pupil. Thirty-two admissions into the churches were reported, this being one for every two schools or 1½ per cent of all attending the schools or about 1½ per cent of the pupils.

The amount reported to have been raised for missions is $62.87 or 3 cents for each teacher, officer and scholar. The expenses for keeping the schools in all necessary supplies, is $572.21, or $26.01 per school, or 30½ cents per scholar. Twenty-one of the schools use Uniform Lessons and one did not report on this point. Twelve schools have quarterly reviews, two of these have monthly, and two more have weekly reviews. Three have weekly reviews only, two have monthly reviews only, while one school reviews, very expertly, weekly, monthly and quarterly. Four schools use blackboards, and three use maps. In ten schools there are meetings for the study of the session. Eighty-eight teachers are engaged weekly in the united study of the lesson for the following Sabbath.

CAUSES OF TROUBLE——OF SUCCESS.

Five schools complain of irregularity of teachers and pupils. One says the scholars get "too big." Others say lack of earnestness on the part of the teachers, others say it is difficult to get good teachers. [One word for the Scholars—If teachers and superintendents will furnish *interesting* lessons and *good teaching* the scholars will not out grow the Sabbath School.—Sec.] Success is said to result from united effort, perseverance, faithful teaching, uniform lessons and in one case to a good Teacher. Although this report is behind the times as regards the number of schools heard from yet, the averages and percentages present no unfavorable aspect.

NOTE.—Will the Sabbath School workers have the kindness to pay a little more attention to our circulars and report their various schools? Do not neglect this on the ground that your school is so small. Just send in the report and if you have a question you wish to be discussed at the convention, please send that to the Secretary. Then, permit me to request your kindest consideration about the funds of the general work. Should not the County of Halton do something to aid the Provincial Association? Taking the figures of this report, let each pupil give one cent, each teacher and officer give five, and each Superintendent and wife ten cents and the sum would be $35.83. It only requires an effort, and a small one will accomplish it, to do this. Let the Superintendent bring this matter before his school, and take up a collection, or, what is much better, hand the work over to three or four of the elder scholars to work up the financials, and if this is well done, your Secretary will have a very marked change for the better in the report for the next meeting. Don't say "it can't be done," but TRY IT.

The business committee, at their various sittings reported to the Convention as follows:—

1st. That the election of officers be postponed till a later session of this Convention.

2nd. That the President elect take the chair at the closing session on Friday evening.

3rd. That this committee recommend the following as the officers and executive committee for the ensuing year:—President, Rev. J. Histon, of Burlington; 1st Vice-President, Robert Beatty, Esq., of Georgetown; 2nd Vice-President, Arch. Campbell, Esq., of Nassagaweya; Corresponding Secretary, R. Coates, of Norval; Recording Secretary, Mr. William Harrison, jr., of Milton; Treasurer, D. D. Christie, Esq., of Acton.

4th. That the following be the Executive Committee:—Johnson Harrison, Esq., John Barclay, Esq., Wm. Clonston, Esq., Rev. Joseph Unsworth, John Husband, Esq., and Henry Robinson, Esq.

5th. That the next Convention be held at Milton.

6th. That Rev. W. Millard, general Secretary give a report of the Atlanta Convention on Friday evening.

7th. That Rev. W. Meikle and R. Coates answer the Question Drawer.

All of which was submitted to the Convention at different times, and duly acted upon.

REV. W. MEIKLE, OF OAKVILLE.

What Does the World owe to the Sabbath School at the Present Day?

When we begin to inquire what we owe to men and means that have aided us, we soon run up a large amount of indebtedness. We owe much to our parents, large indeed than we can fully understand, and much more than we shall ever be able to pay. It is no unusual thing to inquire what the church owes to the Sabbath-school, and some feel very confident that it owes a very large amount. Our present enquiry takes a greater range, the world, as we use the word here is put for the whole of mankind, and the question to be solved is, what are the obligations the Sabbath-school has laid them under? What advantage has it conferred? What privileges has it secured? These questions admit of very varied treatment; briefly and plainly let us look at the matters involved.

1. We remark that the world owes to the Sabbath-school a vast amount of healthful restraint that it is continually exercising.

The occupation of a number of millions of young people and children, of all ages, every Sabbath with religious truth, is a very great matter. Thus, they are kept from the evil and vice into which many millions are continually running; thus, important habits are formed, thus, orderly methods of procedure are begun, and what is the highest value through all future life is fairly commenced. The child restraint is greatly increased when we include the time occupied in preparing the recitations of Sabbath; the careful reading over and trying to understand something of the various subjects in the lessons; the demand for aid at home, and the feeling impressed on the elder brothers and sisters, fathers and mothers, that we must be prepared to aid these inquiring young people. With such accompanying influences, it is indeed some earnestness of purpose is felt, and life in every way becomes real, and elevated, and noble. This is still further promoted by children, and adults, attending a Sabbath school work committing to memory portions of the Scriptures, Psalms, Hymns, answers to questions in the Catechism, and the recalling in review what had been previously learned. Thus secured, the occupations thus regularly recurring, the direct, immediate, and more distant influence of all these things is of great importance to the whole world. Thus has begun the habit of obedience for millions, it has been the commencement of true docility and teachableness; it has formed the first step of the effective drill in the great army of order, obedience, submission, that wonderfully helps to produce better men and women, to fit for all future life, to enable them to go through with all their duties in a becoming manner.

2. We now notice the fact that the world owes to the Sabbath-school a large measure of biblical knowledge, knowledge simplified, abbreviated, brightened by the notes, commentaries, sermons, lectures prepared on the scriptural lessons recurring weekly.

In the English language we have over three hundred weekly and monthly issues from the press, spreading this biblical knowledge in very pleasant forms. We have some of the very best minds of Christendom largely occupied with these matters. The literature of the Sabbath-school has been declared to be about 10,000,000 volumes; it furnishes reading to fifty-40,000,000 people, young and old. These books embrace numerous biographies, tales and sketches, condensed histories, customs and manners referred to in the Bible, interesting descriptions of Palestine, of Jerusalem and other lands and cities, besides many volumes that admirably explanatory of divine doctrines and promises, and several lives of the Lord Jesus Christ.

We loosely estimate our children in the Sabbath schools of Canada at 600,000; in the United States at 6,000,000; in England at 4,000,000; and in the other portions of the world of which we have some approximation at 1,000,000. This gives 12,000,000 of these immortal minds, who are religiously instructed by over a million of fairly qualified teachers. In reading this we have not included many children on the continent of Europe who are receiving but meager, and all irregular religious education, we have left out all among the heathen, taught by our missionaries, and the whole of Roman Catholic youth and child population, because we have no means of even forming a rough guess of their numbers. There should be over 60,000,000 of youth receiving instruction in Sabbath-school. This shows how much we have still to do. Taking even this very partial estimate we have the splendid corps of workers, unasked, from purest motives, with willing minds, and hearts, and with consecrated intelligence. We are in God's vineyard, we are commissioned by him, and have the promises of his Holy Spirit who comes with power from on high. We are the true little merchantmen, and are seeking goodly pearls. Those who annually are lifted in the fearful pit, are washed in the blood of the Redeemer, cleansed from all pollution in the fountain of regeneration, and are placed in the diadem of the king of kings. This is a noble army of the living God, full of enthusiasm and animated by the self-sacrificing spirit of the captain of our salvation. We submit to varied self-denial, we perform a large amount of labor without any remuneration from men; we accomplish a great deal more good than all the armies and navies of earth combined. In certain classes of meetings we have such sentiments as these,—the British navy! the British army! These officers and men are complimented in the most laudatory terms, their noble daring is described, and all that is brave and noble and generous is ascribed to them. In our Sabbath-school army we have all the superior qualities of mind and heart, men adorning all other ranks in society, but realising that they have more honor and pleasure in serving God, while teaching in the Sabbath-school than in cabinets, or courts, or camps!!

Surely the world owes a vast amount to the Sabbath-school on account of the pure Spiritual teaching and transforming, and divine knowledge it is spreading in such marvelous ways through all the earth, through the books published, through the truth uttered by fervent lips, through the whole arrangement and management of those institutions.

2. We now notice what the world owes to the Sabbath-school some of the sweetest, the brightest, the most delightful music to-day in existence.

Properly conducted there is a wonderful power in the sweet flow of our Hymns accompanied by the still sweeter music of our tunes. When pleasant Sabbath-school singing engages all the powers of the mind, fills the whole soul, employs fully the voices, it is greatly beneficial both old and young, the simple and the cultivated. Such singing prevents all restlessness. It soothes the fretful. It quiets the disturbed. It delights the depressed. It gives expression to the most hallowed feelings. A vast amount of what is usually called singing in our Sabbath-schools is important scriptural instruction, it makes deep impressions through the saving truth of God, it gives peace to the distracted, it points joy into the heart of the sorrowful, it pleases all. It becomes the first choir of Heaven so many millions. To it the world owes much to the Sabbath-school because of its sweet and instructive singing.

3. We have further to state that the world owes to the Sabbath-school a number, every increasing, of the churches that are doing a noble work for both God and man.

Districts in city and country have been selected where no church existed. In many cases a few months or efforts teaching on the Sabbath-school have led to the organization of some of the most vigorous churches now existing.

5. We have to add to what has been said that the world owes to the Sabbath-school a pleasant example of christian union.

We have separate church organizations. We have different names. We are sometimes supposed not to be in complete harmony with each other. Such a supposition of strangers gives that report to us; others of the multitude of tongues that roll between; yet others of rites and ceremonies about which we are not agreed. We claim rather that we resemble the different tribes of the one Israel of God. We are all one in Christ Jesus. We are members of the one body. We have come from the same Egyptian darkness, have passed through the same red sea in escaping from our foes, have assembled at the same Mount Sinai, have received the same commandments and institutions of the one living and true God—have welcomed the gospel of God's grace—have been pardoned through the same matchless mercy—have been justified through the same infinitely valuable righteousness—have the same peace and joy abounding in our hearts. We eat of the same manna,—drink of the one flowing stream from beneath the throne of God and the Lamb—have the same pillar of cloud by day and the same pillar of fire by night, ever guiding. We have one Lord, one faith, one baptism, one God and father of all one home to which we are repairing, one heaven where we shall dwell. We are the one grand church of the living God, there militant, there triumphant.

"One Family, we dwell in him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To his command we bow;
Part of the house have crossed the flood,
And part are crossing now."

In the Bible society and Sabbath-school we show very decidedly that we are a land's people, that we are the one church, and that no essential differences separate us; that the world owes to the Sabbath-school a pleasant example of christian union.

6. We say finally the world owes to the Sabbath-school the salvation of a large number of immortal souls.

This is the last point that we present, and it is the best of all. With great propriety the poet asks:

"What is the thing of greatest price,
The whole creation round,
That which was lost in paradise,
That which in Christ is found!
The soul of man, Jehova's breath,
That keeps the world's at strife,
Hell moves beneath to work its death,
Heaven stops to give it life."

Each teacher has committed to his care for an hour each week a flock of boys, whom he can greatly bless, and whose souls he may save from eternal death. His objects is to make the truth so plain that they cannot mistake it; to make it so memorable that they can never forget it; to make it so personally applicable that they cannot reject it; to make religion so pleasant that they cannot refrain to choose it; to make its privileges so desirable that they intensely long to possess them; to make Christ the chief among ten thousand and altogether lovely, so beautiful that they are drawn by his irresistible attractions to embrace him as the Sabbath school we have many wishes, many aims, yet mainly one great end. We receive ignorant children and youth, and we instruct them in the many things relating to the kingdom of God. We declare that all have sinned against God, and are in danger of being lost. We make known to them Jesus Christ the lamb of God that taketh away the sin of the world. We have all in the Sabbath-school of means and opportunities that can perhaps be in future have intelligent, devoted christian men and women to take the truth God has given us in the Bible and the minds he has sent into the school, and let us go on instructing, impressing, melting, moulding; we thus prevent vice, we promote virtue. We save souls, build them up in all knowledge and wisdom, in all holiness and happiness, in sweet communion with God, and prepare for heaven.

We utterly fail now to make known all the Sabbath school has accomplished; nor can we tell all that the world owes it. The results are not visible to any human eye, they cannot be put down in any definite form; we fail to describe them with any work we can employ. Spiritual forces like light, heat, electricity, gravitation cannot be weighed, cannot be measured, but we have said enough and far more than enough to put some to shame in their deprecation of the Sabbath-school. We say enough to turn aside the scoffs and jeers of the thoughtless. We have before us enough to make the friends of the Sabbath school actively bestir themselves. We have presented enough to urge us forward in all energetic measures to promote this grand enterprise that God in these latter days has planted all over the earth. Let us look at the Sabbath-school as a part of the mighty forces of the God of truth in this rebellious province of his vast empire. Let us listen to Him, in the of angels of his kingdom, saying, "inasmuch as thy fathers shall be thy children, whom thou mayest make princes in all the earth." Let us ever remember the words of our Redeemer, uttered among the last commands to his followers, "feed my lambs." Let us earnestly strive to be present, all holy, and unblamable, and irreprovable, and may it be our unspeakable privilege then to say,—Here am we and the children whom thou hast given us.

REV. W. MILLARD, OF TORONTO

Faith, and its relation to the Teacher and his Work.

While our present object is to set before the Sabbath School Teacher a vision of truth in his work, it is equally related to every worker in the Lord's vineyard, and equally concerned with all right and successful christian effort; for it is written in the Word of God "without faith it is impossible to please Him." In prayer in respect of the work, then it is written "he that cometh to God must believe that He is, and that He is the rewarder of all who diligently seek Him," and again we have the declaration of our Blessed Lord himself, "I say unto you, what things soever ye desire when ye pray believe that ye received them and ye shall have them"—the exhortation of the Saviour to the disciples is equally applicable to all who would not speak or labor in vain "Have faith in God." In the topic before us we have, 1st. THE TEACHER, the Sabbath School Teacher, 2nd, HIS WORK, and that which is essential both to him and it, 3rd, FAITH. First then the Sabbath School Teacher undertakes to make known to his class the things of God—to speak of that which he knows, and to convey to those to whom he comes as their instructor, the knowledge that leads to eternal life, for "this is life eternal that they know the only true God, and Jesus Christ whom He has sent"—if so the teacher himself must be taught of God must have faith in God in the revelation He has given of His person, and attributes, and especially, I may say, of the salvation thus provided and promised in the Gospel. Far be it from us to discourage any one who has accepted the office, and undertaken the work of teacher, or that any so important and responsible work should be laid aside, or given up by any, and yet it is much feared that there are some as teachers in Sunday Schools who do not speak that which they know, believingly and experimentally, and whose teaching to young and inquiring minds shows they have not themselves accepted that the Lord is gracious; they have not believed and it is out of the abundance of the heart that the mouth speaketh," speaketh with effect. Should there be such a one here; one whose conscience condemns him or her; who has neither this faith or is blessed fruits of peace with God through our Lord Jesus Christ, we do not say give up your class, nor that would tell such to reject the offered grace at once—have faith in God now—only believe, the love He has to sinners, the love He has manifested in the gift of His Son, and then when you next come before the class you will possess a liberty, and manifest a power hitherto unknown by you, and that will commend your teaching as never before.

Most valuable and important are the instructions given in the Conventions as regards the science of teaching, the art of questioning, preparations of the lessons, teacher's personal talent—be not guided by mere feelings, the cream of sickly sentimentalism, "when I am weak then am I strong," and to Paul in his extremity of weakness it was spoken by, God, "My grace is sufficient for them, my strength is made perfect in weakness."

REV. JOHN SNOWSOCK, OF GEORGETOWN.

How far is the superintendent responsible for the good government of the school?

Responsibility implies authority; natural or delegated, without authority there can be no responsibility. The degree of our responsibility is just in proportion to the measure of our authority. A magistrate is only responsible for the good order and law abidingness of his city, they are as far as his duties as a citizen and a civil officer extends.

In opening up this subject for profitable discussion, it would be useful to define the office of a Superintendent of a Sabbath School, which we consider sed by the Superintendent to fill a place that was without a teacher, he with misgivings of his inability and with trembling entered it—reading the 1st chapter 1st Timothy when they came to the 15th verse, he burst into tears and exclaimed "O I wish you all knew that, it is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners"—his soul went out with that exclamation, and the hearts and consciences of some in that class were touched as they had never been moved before—to him it was "a faithful saying"—he had accepted it—Christ Jesus was his Saviour, and he commended the truth to those before him. Let him the solemn truths of sin and its awful consequences, the ruin and misery entailed, he presented with the tender, and wile appeals and pleadings of the Spirit of God respecting "death to sinners." Let the teacher be one who himself believes in Jesus and His Salvation, and to whom therefore Christ is precious, and he will lovingly lead others to the good and chief shepherd who welcomes and rejoices over every one who returns to him, and who has some joy yet there is enough and to spare for those who speak that he does know and testifies that he has realized.

2. Then as regards the teacher's work—how important that faith be conserved with energy in the preparation of the lesson, or the work of teaching. He should be taught faith in that which he has to teach, in the word of God, its truths, the promises it contains, its sufficiency as "the sword of the spirit," to convince, to make wise unto salvation, to convert and sanctify; so that when he opens the book of God, and reads and considers it for himself and his class, he does so, satisfied that the statements are true—that the words are God's words, that they are spirit and life to those who so receive them; that it is the "incorruptible seed, that lives and abides"—how important and that believing that the needed wisdom must come from above, and believing the assurance that God giveth liberally and upbraideth not, he asks in faith. 3rd. Then equally important is the going forth and bearing the precious seed he has thus gathered, he should have faith and remember that his teaching is not to be in vain in the Lord—that God has said it—that the real and right Gospel power, not only sows "by the way side," or "among thorns" upon every good and precious seed, but that some does fall on good ground and bring forth fruit. Well may the teacher be encouraged to go forth with confidence, not as in the self-sufficiency of the teacher, but in the awakening, convincing, and sanctifying influence of the truth he presents—to such a teacher, it is indeed the work of the spirit; God may try, but never does He disappoint such faith—no never—for he, the teacher, seeks to believe for one, and then solicits for the salvation of his charge, and he, thus going forth and bearing the precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—yes, God has said it, brethren. There have been instances not a few of teachers who had a measure of success, more or less success might (of course) attend the labors, but with sight to gladden their hearts—a change came over them—they took hold and studied, and prayed, and taught, seeing they were attended in speaking God, and their hope was not disappointed nor their labor in vain.

Here we not everything dear friends and fellow teachers, to encourage and strengthen such faith? Our God, who promises and cannot lie—we have the present Saviour who speaks to us as well as to the disciples of old. "So am with you alway"—we have His word, "the good seed of the kingdom"—the promised wisdom if we ask it, and examples past and present; Let us believe therefore and doubt not; going in the Lord and the power of his might—go on dear teachers—let the fact that you are thus laboring for God and the souls that God died to save, and that you are using the appointed means as laborers together with God, and you against all you realize of your own powerlessness, let your motto be "We believe and therefore speak." There is a blessed yet for every faithful, and to be rewarded into the heavenly kingdom. But beware of depending on your own talents, or strength, or personal talent—be not guided by mere feelings, the cream of sickly sentimentalism, "when I am weak then am I strong," and to Paul in his extremity of weakness it was spoken by, God, "My grace is sufficient for them, my strength is made perfect in weakness."

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In opening up this subject for profitable discussion, it would be useful to define the office of a Superintendent of a Sabbath School, which we consider to be the keystone of the school, in oversight, assistance and rule. The authority possessed, however, is only moral, backed by the ecclesiastical standing of those who appointed him, whether a teachers' meeting, a church court, or the pastor in charge. It is authority limited by the conditions of his appointment. In some instances the superintendent is subject only to a few fundamental rules, given to prevent him, during the time of his administration from exercising any arbitrary power, or attempting to effect any radical change that his judgment might direct, which those who appointed him might consider unwise and injurious. In other instances, he is only the executive officer of the with instructions and appointments of others, like a railway official whose duty is to run the train, whether such obedience is the wisest and best at the time, in the circumstances, or if the appointing authorities have been consulted and other instructions received. At a glance it will be seen in both cases where the direct responsibility rests with the one it is as far as he observes faithfully the duties described him, which are the limit of his authority. With the other it is in the manner he directs and rules, as the chief legislative and executive officer of the school, unfettered by too much machinery and opinions of others. The latter kind of superintendent being our ideal one; we shall endeavor to point out what we consider are his specific duties and authority for government and from these we learn his responsibilities, so that we may know when to say "blame is the lot." Let. We hold that he has the sole rights of the appointment of teachers to classes and of their removal or change as his wisdom and the needs of the school require. The teachers are his assistants in a great work for Christ. Upon their efficiency, judgment, piety, diligence and faithfulness in their place humanly speaking, and it is his purely human aspect we have to view this question. To attain the end sought the appointments must be in the power of those appointed to govern. Respect for authority is as needful in moral government as in civil, for both order and efficiency in the family, church, or the school. The wisdom of the authority being felt with the superintendent will be clear, if we remember. Every person who may desire to teach is not always fit to teach, nor is every person who has taught fitted to do so with equal efficiency and ability every class, nor is every person the best able to judge of his or her adaptation for class work. In appointing a teacher to a class it is wise to confer with others, to learn the history, habits, surroundings, disposition and character of candidates, if not previously known before such an appointment is made, for, on the adaptation of the teacher for their class largely depends the order of disorder of the school. You have seen a person appointed to a class—confusion and disorder have been the result—there was a lack of fitness in the teacher for that class, therefore, there was no sympathy between the teacher and the taught, hence confusion. You have seen another person, possibly, with less intellectual acquirements, take his place, and in a few Sabbaths, there was perfect order and attention secured. The real cause was not in the class but in the teacher, notwithstanding he may have attributed his failure of their natural depravity in the class that the youth of each generation was growing worse and worse. The admission of a teacher in such a class is only fostering a spirit of indifference and rebellion that will thwart the purpose of good government in any school. The moral of the teacher, we hold that the proper work of the superintendent, because he is the best judge of fitness. If is not, however, always wise when an error in appointment has been made, to be in haste to effect a change. Private interviews should be sought, and a frank talk had with the person on the subject. Still, in the spirit of loving spirit. Suggestions should be made and directions imparted. Forbearance is first, efforts should not be lost sight of, patience, prayer, and perseverance should be used in the hope of reclaiming the erring. Many persons have the necessary talents, if they only knew how to use them. If, however, after a trial they still fail, no consideration should continue them in the class, or the government of the school will suffer and the retainer of the person in office would fill the place for his name. Here, however, arises a serious difficulty, especially in country and small village schools, where the teaching force is limited in number and quality. The superintendent is often compelled to use what he can get. The result must be both disorder and inefficiency. The only effectual remedy for such a state of things is to try to raise up within the school a new race of teachers by adopting the plan of training and emulation, which will accomplish in a few years the end desired. This elementary important work must largely fall upon the superintendent as its prime mover. If through indolence or want of interest he neglects to attain this end, disorder and inefficiency in the school will be the result. Many other means may be used, but the foregoing to be among the material qualifications, but they to be duly weighed in consideration of the subject. Let us now look at some of the acquired qualifications necessary for a S. S. teacher. (1) He should be an intelligent person. I do not mean to say that he should be highly educated in the sciences, etc. But he should be well versed in scriptural knowledge. His work is to teach the word of God and how can the teacher teach what he does not know? He should know a great deal about the character and attributes of God as revealed in the Bible, and about the nature and work of Christ, the person and work of the Holy Spirit, the redemptive scheme; our relation to God and His relation to us; His requirements of us and our obligations to Him, and future rewards and punishments. Knowing from experience a great deal about the world, the flesh and the devil, he should know a great deal about the enemy and then go and teach it. (2) He should be a person of good moral character. "Thou therefore which teachest another, teachest thou not yourself?" In teaching others we are to teach others to regulate their lives and habits by the word of God, we must be sure that we do the same. Your character and life should be a living epistle, read of all men. Your authority, however, in the school, in oversight, assistance and rule. The authority possessed, however, is only moral, backed by the ecclesiastical standing of those who appointed him, whether a teachers' meeting, a church court, or the pastor in charge. It is authority limited by the conditions of his appointment. In some instances the superintendent is subject only to a few fundamental rules, given to prevent him, during the time of his administration from exercising any arbitrary power, or attempting to effect any radical change that his judgment might direct, which those who appointed him might consider unwise and injurious. In other instances, he is only the executive officer of the with instructions and appointments of others, like a railway official whose duty is to run the train, whether such obedience is the wisest and best at the time, in the circumstances, or if the appointing authorities have been consulted and other instructions received. At a glance it will be seen in both cases where the direct responsibility rests with the one it is as far as he observes faithfully the duties described him, which are the limit of his authority. With the other it is in the manner he directs and rules, as the chief legislative and executive officer of the school, unfettered by too much machinery and opinions of others. The latter kind of superintendent being our ideal one; we shall endeavor to point out what we consider are his specific duties and authority for government and from these we learn his responsibilities, so that we may know when to say "blame is the lot." Let. We hold that he has the sole rights of the appointment of teachers to classes and of their removal or change as his wisdom and the needs of the school require. The teachers are his assistants in a great work for Christ. Upon their efficiency, judgment, piety, diligence and faithfulness in their place humanly speaking, and it is his purely human aspect we have to view this question. To attain the end sought the appointments must be in the power of those appointed to govern. Respect for authority is as needful in moral government as in civil, for both order and efficiency in the family, church, or the school. The wisdom of the authority being felt with the superintendent will be clear, if we remember. Every person who may desire to teach is not always fit to teach, nor is every person who has taught fitted to do so with equal efficiency and ability every class, nor is every person the best able to judge of his or her adaptation for class work. In appointing a teacher to a class it is wise to confer with others, to learn the history, habits, surroundings, disposition and character of candidates, if not previously known before such an appointment is made, for, on the adaptation of the teacher for their class largely depends the order of disorder of the school. You have seen a person appointed to a class—confusion and disorder have been the result—there was a lack of fitness in the teacher for that class, therefore, there was no sympathy between the teacher and the taught, hence confusion. You have seen another person, possibly, with less intellectual acquirements, take his place, and in a few Sabbaths, there was perfect order and attention secured. The real cause was not in the class but in the teacher, notwithstanding he may have attributed his failure of their natural depravity in the class that the youth of each generation was growing worse and worse. The admission of a teacher in such a class is only fostering a spirit of indifference and rebellion that will thwart the purpose of good government in any school. The moral of the teacher, we hold that the proper work of the superintendent, because he is the best judge of fitness. If is not, however, always wise when an error in appointment has been made, to be in haste to effect a change. Private interviews should be sought, and a frank talk had with the person on the subject. Still, in the spirit of loving spirit. Suggestions should be made and directions imparted. Forbearance is first, efforts should not be lost sight of, patience, prayer, and perseverance should be used in the hope of reclaiming the erring. Many persons have the necessary talents, if they only knew how to use them. If, however, after a trial they still fail, no consideration should continue them in the class, or the government of the school will suffer and the retainer of the person in office would fill the place for his name. Here, however, arises a serious difficulty, especially in country and small village schools, where the teaching force is limited in number and quality. The superintendent is often compelled to use what he can get. The result must be both disorder and inefficiency. The only effectual remedy for such a state of things is to try to raise up within the school a new race of teachers by adopting the plan of training and emulation, which will accomplish in a few years the end desired. This elementary important work must largely fall upon the superintendent as its prime mover. If through indolence or want of interest he neglects to attain this end, disorder and inefficiency in the school will be the result. Many other means may be used, but the foregoing to be among the material qualifications, but they to be duly weighed in consideration of the subject. Let us now look at some of the acquired qualifications necessary for a S. S. teacher. (1) He should be an intelligent person. I do not mean to say that he should be highly educated in the sciences, etc. But he should be well versed in scriptural knowledge. His work is to teach the word of God and how can the teacher teach what he does not know? He should know a good deal about the character and attributes of God as revealed in the Bible, and about the nature and work of Christ, the person and work of the Holy Spirit, the redemptive scheme; our relation to God and His relation to us; His requirements of us and our obligations to Him, and future rewards and punishments. Knowing from experience a great deal about the world, the flesh and the devil, he should know a great deal about the enemy and then go and teach it. (2) He should be a person of good moral character. "Thou therefore which teachest another, teachest thou not yourself?" In teaching others we are to teach others to regulate their lives and habits by the word of God, we must be sure that we do the same. Your character and life should be a living epistle, read of all men.

Mr. President and fellow workers in the vineyard of our Lord Jesus Christ:—You will see at once by my subject that we have before us a field for thought and speculation. It is very possible that there may be as many conclusions arrived at, concerning the "necessary qualifications for a S. S. Teacher," and the degree of "responsibility for success of the work" as there are individual minds in this church to night. But, however, I am only expected to give my own views on the subject. It would be utterly impossible for me, in one short address, to present to you, all the necessary qualifications for a S. S. Teacher; but I will give you a few out of the many which I believe to be necessary, and as the subject presents itself to me. There are two classes of qualifications necessary, viz:—*natural* and *acquired*. I do not believe that every person is qualified for a S. S. teacher, and further, I do not believe that *every* person can become qualified for this work. There are certain natural qualifications necessary, of which every one is constituted. And (1) I believe that a S. S. teacher should possess a good degree of *common sense*. It is well known that some people are lamentably deficient in this particular. (2) A S. S. teacher should be a person of a genial disposition. Some people are wanting in this respect. And (3) some people are naturally impatient, illnatured and fretful. In all the foregoing to be among the natural qualifications, but they to be duly weighed in consideration of the subject. Let us now look at some of the acquired qualifications necessary for a S. S. teacher. (1) He should be an intelligent person. I do not mean to say that he should be highly educated in the sciences, etc. But he should be well versed in scriptural knowledge. His work is to teach the word of God and how can the teacher teach what he does not know? He should know a good deal about the character and attributes of God as revealed in the Bible, and about the nature and work of Christ, the person and work of the Holy Spirit, the redemptive scheme; our relation to God and His relation to us; His requirements of us and our obligations to Him, and future rewards and punishments. Knowing from experience a great deal about the world, the flesh and the devil, he should know a great deal about the enemy and then go and teach it. (2) He should be a person of good moral character. "Thou therefore which teachest another, teachest thou not yourself?" In teaching others we are to teach others to regulate their lives and habits by the word of God, we must be sure that we do the same. Your character and

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