

ILLINOIS HISTORICAL SURVEY.

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PROCEEDINGS

OF THE

TWENTY-SECOND

ILLINOIS

State Sunday School Convention,

HELD IN THE

FIRST CHURCH, GALESBURG,

LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

Monday, Tuesday and Wednesday, May 11, 12 and 13, 1880.

CHICAGO:

The JNO. B. JEFFERY Publishing House,
159 & 161 Dearborn Street.
1880.

Illinois State Sabbath School Association.

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Illinois State S. S. Conventions.

No.	President.	Year.
I. Dixon.....	Rev. W. W. Harsha.....	1859
II. Bloomington.....	*R. M. Guilford.....	1860
III. Alton.....	E. C. Wilder.....	1861
IV. Chicago.....	Rev. S. G. Lathrop.....	1862
V. Jacksonville.....	*Isaac Scarritt.....	1863
VI. Springfield.....	A. G. Tyng.....	1864
VII. Peoria.....	Rev. W. G. Pierce.....	1865
VIII. Rockford.....	P. G. Gillett.....	1866
IX. Decatur.....	Wm. Reynolds.....	1867
X. Du Quoin.....	B. F. Jacobs.....	1868
XI. Bloomington.....	D. L. Moody.....	1869
XII. Quincy.....	P. F. Gillett.....	1870
XIII. Galesburg.....	*J. McKee Peoples.....	1871
XIV. Aurora.....	C. R. Blackall.....	1872
XV. Springfield.....	J. F. Culver.....	1873
XVI. Champaign.....	D. W. Whittle.....	1874
XVII. Alton.....	R. H. Griffith.....	1875
XVIII. Jacksonville.....	D. L. Moody.....	1876
XIX. Peoria.....	E. C. Hewett.....	1877
XX. Decatur.....	Rev. F. L. Thomson.....	1878
XXI. Bloomington.....	C. M. Morton.....	1879
XXII. Galesburg.....	Wm. Reynolds.....	1880

* Deceased.

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CALL FOR THE CONVENTION.

TO THE SUNDAY-SCHOOL WORKERS OF ILLINOIS:

The Twenty-second Annual Convention of the Illinois State Sunday-School Association will be held (D. V.) in the City of Galesburg, Tuesday, Wednesday and Thursday, May 11th, 12th and 13th, 1880.

The sessions of the Convention will be held in the First Congregational Church, beginning Tuesday, May 11th, at 10 o'clock A. M. Each County in the State, except Cook, is entitled to ten delegates—the representation from Cook being unlimited.

As far as possible, arrangements for reduced fares on the various rail-roads will be made and announced at a future time, together with the names of local committees, etc.

In issuing the call for this Convention, the Executive Committee beg to remind the Sunday-school workers of the State of the historical significance of this gathering. The year 1880, to the Sunday-school world, and to us in particular, is a year of peculiar interest.

It is the semi-millennial anniversary of the translation of the Bible into the English language. The publication of Wyckliif's Bible, in 1380, was an event worthy of commemoration by us, upon whom the cumulative blessings of five hundred years of Bible reading and Bible study have fallen.

It is the centennial anniversary of the establishment of Sunday-schools. The school organized by Robert Raikes, in 1780, with two or three teachers and a half hundred scholars, has grown into more than 100,000 schools, with more than 1,000,000 teachers and more than 10,000,000 scholars.

It is the first year of the second series of International uniform lessons, which were first proposed in our own State, then adopted by the National Convention, and now used throughout a large portion of the Bible reading world.

It is the twenty-first anniversary of the organization of our State Sunday-School Association, which has been honored of God in greatly extending the work in this commonwealth, and acknowledged by others as furnishing an example worthy of imitation.

It is, therefore, proposed that this Convention be made a special re-union of the workers in this State, and that the following subjects be brought before us, viz.:

- 1—The consideration of JESUS CHRIST, OUR LORD, in His adorable person as Creator, Lawgiver, Savior, Priest and King.
- 2—His holy and blessed word, THE BIBLE, as our light, our guide, our text-book, our weapon.
- 3—THE VINEYARD in which He has called us to labor—our Counties—our Schools.

enquiries were made as to who of the number present nine years before would be at this anniversary meeting. The occasion was one of great interest. The Association, so widely known, had attained its majority. Twenty-one years had passed since the little company of workers organized the Association in the neighboring city of Dixon. That handful had increased to a great army, many of the workers present at that first meeting were still actively employed in the State, and the thorough organization and the efficient work had become the subject of praise through the land.

At 9 o'clock the President, Mr. Charles M. Morton, of Chicago, called the Convention to order, and after a few words announced the first topic, "Praise and Prayer," to be led by Mr. James McGranahan, the well-known singer, who accompanies Major Whittle in his work. Mrs. McGranahan presided at the organ. Mr. McGranahan announced the hymn, "All Hail the Power of Jesus Name," in the singing of which the congregation heartily joined. Mr. B. F. Jacobs led in earnest prayer for an especial blessing on the Convention. Mr. McGranahan chose as a subject for a bible reading and song service, Hebrews, iii.: 1, "Consider Him," reading a number of selections from both the Old and New Testaments, commenting in a beautiful and practical manner upon the various Scriptures, at the close of which the Rev. A. R. Thain, pastor of the First Church, led in prayer.

The President announced the next subject on the programme, "Jesus, His Person and Work," led by Major Whittle. Mr. Whittle asked Mr. McGranahan for the song, "I am Trusting in the Lord," which was sung by him, and Mr. C. C. Case and Mrs. McGranahan, and was listened to with great interest. Mr. Whittle then led in prayer, and then announced the Bible reading.

JESUS—HIS PERSON AND WORK.

BY MAJOR WHITTLE.

In John, iv.: 24, our Savior says, "God is a spirit, and they that worship Him must worship Him in spirit and in truth," and in John, i.: 18, He says, "No man hath seen God at any

time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

What we want is to know the God of the Bible, not an object of our own imagination; not a God of our own conception; and in order to know the living God, we must know the God revealed in the Scripture. God, revealed in Jesus Christ, is the true God. And the manifestation of God is a Spirit, in the person of His Son, Jesus Christ, and the work of His Son in the redemption of man is the theme of the sacred writings from Genesis to Revelation. To know God as a Spirit, through Jesus Christ, is to have eternal life. As our Savior says in John, xvii.: 3, "This is life eternal, that they know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Not thus to know God is to be without life, as in the First Epistle of John, 3d chapter, 12th verse, "He that hath not the Son, hath not life."

Now, man's tendency has always been the tendency begotten by sin to withdraw from contact with a personal God, and to place between himself and God's idols, the phenomena of nature, the forms of worship and the laws of science. Men do not care to retain God in their knowledge, as it says in Romans, i.: 28, "God in Christ." As in Second Corinthians, v.: 19, "God was in Christ, reconciling the world unto Himself."

Christ, as God. "He was in the form of God, and thought it not robbery to be equal with God." John, xiv.: 9. "He that hath seen Him hath seen the Father."

The holy, incarnate and eternal Son of God, as a divine person, is the object of the Christian's faith, his worship, his service and his hope. Very early in the history of the Church the personality of Jesus was assailed by those who entered the fold with profane and vain babblings, and oppositions of science, falsely so called, as in I. Timothy, vi.: 20. Seeking to harmonize the divine revelation with the philosophy of men by theories of an allegorical representation of a spiritual Jesus, an allegorical life, an allegorical death, an allegorical resurrection, and an allegorical coming again. But most plainly and solemnly do the Scriptures denounce such views as distort the truth and dishonor the Lord Jesus. So in I. John, iv.: 1-3, we find the Holy Spirit speaking, "Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. And hereby know ye the Spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh (the incarnate one, the personality) is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is

not of God. And this is that spirit of anti-Christ whereof ye have heard that it should come. And even now already is it in the world."

In the 5th chapter of the same epistle, 20th verse, "We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ."

Thus we are warned not to be diverted from the worship of and faith in a personal Jesus by systems of truth about Jesus, or forms of velocity that would magnify themselves and hide the person of Christ.

The mind of man is so constituted that to exercise faith there must be present before the mind some object for faith to grasp, a person in whom the soul can trust. For this purpose God, in his grace, is pleased to be made manifest in His Son; a personal Christ is put before us as the object of our faith. It is not believing truth about Him, but believing in Him, that gives eternal life, as in John iii.: 16, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." In the 36th verse, "He that believeth in the Son, the love of God abideth in him. He that believeth in the Son hath everlasting life." Paul's eye of faith was fixed upon the person of Christ when he wrote, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." II. Timothy, i.: 12.

Jesus is a person born of the Holy Ghost, worshipped while in the manger. Jesus is a person fulfilling the law of righteousness; subject to His parents and teaching in the temple. Jesus is a person going about doing good, and healing all that were oppressed of the devil, forgiving sinners, cleansing lepers, blessing children, raising the dead, comforting the mourning, feeding the hungry, preaching to the poor. It is this Jesus that is the object of our faith. It is Jesus as a person, who on the cross, in His own body, bore our sins; Jesus, as a person, who rose from the dead upon the third day, was seen above forty days of His disciples, who ate and drank with Him after He rose from the dead, speaking to them of the things of the kingdom of God; in whom we believe. It is this Jesus, as a person, who ascended into the Heavens; this Jesus, as a person, who sits upon the throne of God, our advocate and Great High Priest, who is the object of our worship. It is this same Jesus who was seen to go away into the Heavens, and who shall even so come in like manner as He was seen to go away. Jesus, as a person, who is the object of our faith. In Him we trust,

through Him we have life, to Him we pray, of Him we speak, for Him we wait. Of the glory of His person the word of God is filled. God, the Father, testifies of Him, "This is my well beloved Son, in whom I am well pleased; hear ye Him." Luke, ix.: 35. The Holy Ghost testifies that God hath exalted Him as a Prince and a Savior, and declares Him to be the Son of God, as in Romans, i.: 4. Declared to be the Son of God by the resurrection from the dead, by the holy angels from Heaven that announced His coming long before He came, whose glory hovered over the cradle the night of His birth, and who accompanied Him back to His throne, and are represented as worshipping Him there. The devils, when He was on earth, knew Him, and worshipped Him, and called Him the Son of God. and fled in terror from His presence, as in Mark, v.: 7. John, the Baptist, the greatest born of woman, said, "I am not worthy to stoop down and unloose His shoes," in Mark, i.: 7. "I saw and bear record that this was the Son of God," as in John, i.: 34. Pilate, the Roman Governor, was troubled by His presence, and said, "I find no fault in Him." Little children, moved by the Spirit of God, sang His praises when He came into Jerusalem, and when He left the earth and ascended on high, the disciples worshipped Him. Stephen looked up and saw Him upon the throne. Saul was blinded by the glory from His presence when he saw Him on the road to Damascus. And the testimony of the word of God is unequivocal that God has given Him a name that is above every name, as in Phillipians, ii.: 9-10, "Wherefore God has highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father."

Surely we have reason to bow in the deepest humility, and the most profound adoration, before the exalted and divine person of the glorified Jesus, as He is thus magnified before us. And surely we cannot fail to be thus moved, as we contemplate, in connection with His person, the work He came to accomplish as our Redeemer. Let us turn to the testimony of God's word as to that work. Let us view it from the standpoint of saved ones, those who have believed in Him, and looked upon His divine work for us, as believers. There are four aspects of this work that I will call your attention to: Christ's work for us; His work in us; His work through us; and, His work with us.

First—His work with us.

Galatians, i.: 3.—First, He redeemed us. "Christ has

redeemed us from the curse of the law, being made a curse for us." He hath redeemed us: not that He is going to redeem us. He redeemed us. He paid the price of redemption. And when He paid the price, it was His own precious blood; the price was accepted, and redemption is an accomplished fact, and we receive it by faith, by believing in Him as our Savior, and trusting in His word.

I saw recently in a paper that an Englishman was taken prisoner by some bandits in crossing the mountains, and then sent down and demanded \$60,000 in gold as the price of his redemption. I have no doubt that while this man was away in the mountains, that he may have sent very earnest appeals to his friends; he may have besought them to help him. I have no doubt that he may have had some sorrow on account of his treatment by some of his friends, and some sorrow as to his past life. But his prayers, and his beseeching these friends, could not redeem him: his sorrow or his regret for anything in the past could not redeem him: and any promises that he might make for the future could not redeem him. There was a price which had to be paid. And I hear that they sent a British man-of-war with the consul, and that he took £60,000 with him, and with that £60,000 in gold this consul went up the mountains, and placed it in the spot appointed, and when they received the price the man was redeemed; they let him go free.

Christ hath redeemed us from the curse of the law; not our repentance for the past; not our promises for the future; not our prayers or our doings, but what He did—He hath redeemed us from the curse of the law.

And then, second, He justifies us, as in Romans, iii.: 24. We read here, "Being justified freely by His grace through the redemption that is in Christ Jesus." To be justified is to be declared just before God, to be as if I had never sinned; to have no charge against me from the law of God. If the law of God had a single charge this morning against any one of us, as believers, we would not be justified in the sight of God, but we are told that the Gospel is that we are justified freely by His grace through the redemption that is in Christ by the payment of the debt, by the redemption that He has wrought out for us. He took our place; He answered for our sins, and He answered for them all. If I owe a man \$1,000, as long as I owe him that \$1,000 I am not justified in his sight. I might pay him \$500, but I would not be just in his sight. Some one else might go to him and pay \$900, but I would not be just in his sight. Somebody might pay \$990, but I would not be justified in the man's sight. If any one

would go and say, "I will pay the principal and the interest, to the very last farthing," and he should do it, I would be justified before the man whom I owed.

Justified freely by God's grace through the redemption that is in Jesus Christ. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Third, He is made our righteousness before God, as in II. Corinthians, v.: 18., who has reconciled us to himself by Jesus Christ. He is our example, as in Romans, xv.: 3-7. He is our advocate, as in Romans, viii.: 34.

His work for us. He has redeemed us, and we are justified by what He has done, and what He is. And this is outside of ourselves.

And, Second, His work in us.

The Spirit of God imparted, as in Galatians, iv.: 6. "Because ye are sons; God hath sent forth the spirit of the Son into your hearts, crying Abba, Father." And when you believe in Christ; when you take Him at His word; when you believe the gospel that He has redeemed you; when you let Him reign in your hearts, and trust in Him, you will have the spirit of God imparted, crying Abba, Father.

Condemnation gone, as in Romans, viii.: 1. "There is therefore now no condemnation to them which are in Christ Jesus." How do you get in Christ? Why by trusting Him; by accepting what He has done for you; by looking alone to Him. When you believe the gospel that the condemnation due to you as a sinner has been met by the death of Christ, then the result is that the condemnation is gone. There is no condemnation to them that are in Christ Jesus. If there is a believer here this morning, if there is a professing Christian here this morning, and you bear about a sense of condemnation, it is because you have been keeping your eyes on self, instead of keeping your eyes on Christ. And then you have peace, as in Romans, v.: 1. "Being justified by faith we have peace with God through our Lord Jesus Christ." Peace in us when we believe in the peace that has been made for us.

And then, Third, we have His work through us. First, glorifying God, as in John, xvii.: 18—doing the work the Lord has sent us to do. "As thou has sent us into the world, even so have I also sent them into the world." In the 4th verse, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." We are redeemed and made partakers of the spirit of God, that we may be in this world as Christ was in the world, that God may work through us to the glory of His own name. So in John, vii.:

38-39, we read, "He that believeth on me, out of his belly shall flow rivers of living water." And this He spake of the spirit which they that believe on Him should receive after the Holy Ghost ascended on high, because that Jesus was not yet glorified. So His purpose is to work through every one of His redeemed children, by filling them with the Holy Spirit, and filling them so full of the Spirit of God that they may be made a blessing to all about them. And His work through us as lights to the world, as in Philippians, ii.: 15, where we have the testimony that we are to shine as lights in the world. And He works through us as ambassadors, as in II. Corinthians, v.: 20. He works through us to convince the world of sin, as in Hebrews, xi.: 7. He works through us to convince the world of righteousness, as in Romans, viii.: 4-7. To convict the world of judgment. He has commanded us to preach or testify that He was ordained of God to be the judge of the living and the dead. And, if people are not warned, if they are not convicted of sin, if they are not being brought to know there is a living God, it is because there is failure on our part. They do not feel their sins because we do not live holy lives before them. They do not feel their sins because we do not reprove their sins. When the Son of God walked this earth, filled with the Spirit of God, He reprov'd men of sin, He lived a holy life before them. Wherever Jesus Christ went, people were convicted of sin. So God would work through us. He has redeemed us, and He has given us of His Spirit that He may work through us, even as He worked through His Son, Jesus Christ.

And, finally, Christ's work with us.

First, as the habitation of God through the Spirit, as in Ephesians, ii.: 22. As a company of Christians we are to be, as the Church of Jesus Christ on earth, the habitation of God through the Spirit. And it looks forward to the time when God is to be glorified in the manifest unity of His Church on earth. It is not so now. That unity is broken now. God is not glorified on this earth as it was the purpose of the gospel He should be, as inhabiting a church of spiritual members, as our Savior prayed that it might be.

And then, second, His work with us as joint heirs with Christ, as in Romans, viii.: 17. We are made joint heirs with Christ, heirs of God, and all the glory that is going to come to Christ we are going to share it with Him. Joint heirs with Him.

As a dying lawyer in St. Louis said to the minister who went to see him—and the lawyer was a Christian, and had been eminent as a lawyer, too, but was an humble child

of God, born of God and trusting the Savior--and he asked the minister, says he: "Did you ever know enough about law to know what it means to be a joint tenant?" The minister told him no, that he knew more about the gospel than he did about law, and didn't know what that meant. "Well," says he, "I have been reading that verse in Romans, viii.: 17, about our being joint heirs, and it has filled my soul this morning, as I thought what it meant to be a joint tenant. To be a tenant of anybody is to have an interest with them in everything that is on the land; that is, if you were joint tenant with a man in a piece of land, you don't divide the land in two, and one take half and the other half, but every blade of grass, every tree, and everything upon the land is shared, share and share alike; you are joint-tenants. And," says he, "we are called joint tenants with Jesus Christ, and share with Him, share and share alike, everything in glory that Jesus is to take out, we are to partake with Him. We are to share with Him."

Third, we shall be with Him in Glory, as in Galatians, iii.: 4, "We are to be manifest in glory when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." And, then,

Fourth, we shall share His throne with Him, as in Revelation, iii.: 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."

Fifth, we are to share with Him the judging of the world, as in I. Corinthians, vi.: 2, "Do ye not know that the saints shall judge the world?" We are to sit upon the throne judging the world with Him, when He shall appear in His glory to judge the earth.

Sixth, we are to sit at the royal supper of the Lamb, as in Revelation, xix.: 7, where we read that wonderful chapter, my brother and my sister, if you love the Lord Jesus, "Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God."

We shall sit there and look into His face. And He says that He is going to come Himself, and we shall sit at that table, and we shall be filled with His glory, and shall share in His love. And then,

Seventh, eternal peace: His work with us, as in Revelation,

xxii.: 3-5, "And there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him. And they shall see His face, and His name shall be in their foreheads. And there shall be no night, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever." We shall see His face; the greatest glory, the greatest joy, and the greatest consolation that the word of God can describe to us is that we shall see His face.

If a man is away from his family, if he is away from those that he loves and remembers, when he thinks of going home again, it is not the ground, it is not the house. It is not the things that may be in the house; but there is some loving wife, or loving mother, or loving child, and he thinks of seeing a face, and of the joy that would light up that face. So it is with us. We shall see His face, and His name shall be in our foreheads, "and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

So His work for us. He has redeemed us; He works in us: He has made us know, by the indwelling Spirit, the living God revealed in Christ. As a dying Scotchman said when they asked him if he was not afraid, "Why, mon," said he, "why should I fear? I ken Jesus, and Jesus kens me." And so with those born of God; they ken Jesus, and Jesus kens them. And then His work through us, to be consecrated to Him, to be willing that He should use us, to be willing that He should save us. That through us may be realized the love of God. And then, by and by, His work with us. He will not be in glory without us, as the old hymn says, "He will not be in glory and leave us behind." As General Sherman, when he met his army in Washington, and the day was appointed when the army should march in review before the President, and before the House of Congress, and before the Nation in Washington, he telegraphed on to Ohio to Mrs. Sherman and for the children to come on, that they might sit upon the platform and share with him the joy of that hour, as he should be honored in that triumphant procession. So, by and by, the Savior will not want us to be left out, but when the great procession shall march before the eternal throne of God, and God shall be recognized, and God shall be glorified, and honored, and made known to the Church of Jesus Christ and His redeemed people, He will gather them there to share His glory.

At the close of the bible reading, Dr. Thayer, of Peoria, led in prayer.

The time for organization having arrived, the Chairman announced the following committees:

On Nominations—From the first district, E. H. Pitkin; second district, William Reynolds; third district, J. R. Mason; fourth district, G. W. Scripps; fifth district, W. C. Kenner; sixth district, Mrs. C. W. Jerome.

On Street Meetings—E. A. Wilson, Springfield; A. J. Nowlen, of Irving Park; Ira Reed, Chandlerville.

On the Executive Committee's Report—A. J. King, Peoria; A. R. Thain, Galesburg; E. S. Albro, Chicago.

On motion, the Convention decided that all matters of business must be referred to the Executive Committee, and that all resolutions should be reported by the Business Committee.

After a song, a recess was taken, and the Convention enjoyed a fellowship meeting, visiting and hand-shaking prevailing all over the house.

The Convention was again called to order, and the hymn, "Over There," was rendered by a choir of male voices, consisting of Mr. James McGranahan; C. C. Case, of Chicago; D. R. Leland of Chicago; A. J. Nowlen, of Irving Park, and R. S. Thain, of Oak Park.

The Report of the Executive Committee was next read by the chairman, Mr. B. F. Jacobs, of Chicago, as follows;

TO THE ILLINOIS STATE SUNDAY-SCHOOL ASSOCIATION.

Dear Brethren: The Executive Committee submit herewith their report for the year just closed. We congratulate the Association on its twenty-first birthday anniversary, and pray that it may receive more largely than ever, the fruitful blessing of Our Heavenly Father. The Association was born in prayer, love rocked its cradle, enthusiasm characterized its boyhood, earnest study and fervent zeal have marked its youth, and faithfulness and devotion will write success upon the manly work of coming years.

The blessings bestowed upon us by our gracious God, should lead us in humble gratitude and in dependence upon Him, to perform the work committed to our hands, in better

manner than ever before. Truly, "the lines have fallen to us in pleasant places, and we have a goodly heritage." Our vineyard is a land of corn and wine, of oil, olive and honey, and the abundant harvests of the past year, and the shining promise for the present, should lead to greater activity and more abundant contributions.

During the year past, we have not enjoyed a wide-spread revival, yet in many places special tokens of God's favor have been received, and many have been led to Christ. The Lord has graciously spared the workers and blessed the efforts put forth, and the seed sown has yielded large returns. At our last Annual Convention it was decided to make an earnest effort to hold a convention in every county, and to push the work of township conventions and institutes as much as possible. This has been accomplished in part, and we are glad to report that 102 County Conventions have been held during the year. For the first time *we report a convention held in every county.* In addition to these, we report 1,119 Township Conventions held during the year, making a total of 1,221 conventions. The general features of the work as reported by the district Presidents, are as follows: (For further particulars see report of the statistical Secretary.)

THE FIRST DISTRICT.

The District Convention was held at Rockford, November 17th and 18th. It was largely attended, and deep interest was manifested throughout. Seventeen county, and 158 township conventions have been held. Six banner counties are reported, being a loss of two—Lake and Stephenson; and 157 townships are reported organized (a loss of 32 township organizations), being 54 per cent. of the whole number (a loss of 9 per cent.). The statistics in this district also show a loss in membership of 2,663; but the loss is believed to be in our tables, for the reason that the figures previously given were found incorrect. This is noticeable in the counties of Boone and Cook. In Boone the loss is given as 16 schools and 1,418 membership. There has not been such a loss. The county statistics were wrong last year, and the present figures are those of the schools that have reported within a few weeks, and may possibly be too small.

The work done in Cook county has been more thorough than ever before, and it is believed that a gain has been made, while a loss of 2,560 in membership is reported. The same facts are noticed in reference to Whiteside county, where the best years work ever known has been done; and we doubt the reported loss in McHenry. The district needs the con-

stant work of a good Sunday-school Missionary Superintendent, and we hope one may be secured. Fourteen counties have contributed to the State work.

THE SECOND DISTRICT.

The District Convention was held at Princeton, November 6 and 7. The report shows nine banner counties—a gain of five; and 199 townships organized—a gain of 17; being 64 per cent.—a gain of 5 per cent. Seventeen county, and 223 township conventions have been held during the year. This is the banner district for fresh reports. Fifteen counties have reported by their Secretaries. One of the non-reporting counties—Stark—has been reorganized, and has recently held the first convention for three years; doubtless the report will soon follow. This district also shows a falling off in membership, for the reasons already given. We cannot believe that LaSalle county has lost 3,086, Mercer 1,403, and Peoria 1,824, and the whole district 2,803, while it has gained in banner counties, in townships organized, and in conventions held. It must be, that too little effort has been made to know the facts and report them. And what shall we say of counties that have neither gained or lost for a year. There are counties in this district that need much work, and a faithful Superintendent giving his entire time to this district for one year, would bring an astonishing report to our next gathering. Twelve counties have contributed to the State work.

THE THIRD DISTRICT.

The District Convention was held at Paxton, October 23 and 24, and was well attended.

A marked change is seen in the report of this district. Twelve banner counties are reported, being a gain of ten, and 225 townships organized (a gain of 153), being 82 per cent. of the whole, and a gain of 200 per cent., with an increase of 29 schools and 6,806 in membership, against a reported decrease for the previous year of 2,923. If anything was needed to prove the necessity for more accurate statistics, the reported losses of the First, Second, and Fourth Districts, and the gains of the Third, Fifth, and Sixth Districts would be sufficient. And if we regret lack of work in the former, we must commend the workers that have done so well, particularly in the Third District. Seventeen county conventions have been held (a gain of two), and 214 township conventions (a gain of 152). Having done so well in many things, it is to be regretted that but ten counties have contributed to the State work.

THE FOURTH DISTRICT.

The Convention of the Fourth District was held at Griggsville, October 21 and 22, and was a large and profitable meeting. The district President's report has been printed, and contains many valuable suggestions, and may be profitably studied by all. Eleven banner counties are reported, a gain of four, notwithstanding a loss of one—Adams—with 17 county and 279 township conventions, and 181 townships organized, a gain of 52. The percentage of townships organized is nearly 70—a gain of 16 per cent. A gain of 43 schools is given, with a loss of 760 in membership. This may result from more correct figures from the counties reporting, but it is to be regretted that six counties have not made fresh reports. The pains-taking work of the district officers is worthy of praise and emulation, and it cannot be doubted that the highest results must be reached if such work is continued. We especially commend the recommendation of the President to make larger use of the county papers, to keep the Sunday-school work in the several counties before the people. Ten counties have contributed to the State work.

THE FIFTH DISTRICT.

The District Convention was held at Fairfield, October 28 and 29. Mr. C. M. Morton, who has attended all the District Conventions, reports that in some points it was the best of all. Eight banner counties are reported, a gain of five, notwithstanding a loss of one—Gallatin; with 17 county and 81 township conventions; and 81 townships organized—a gain of eighteen. The percentage of townships organized is 40—a gain of 4 per cent. The good work done in this district is evidenced by the reported increase of 44 schools, and 2,688 in membership. The district has met with a severe loss, which is shared by the whole State, in the death of our beloved brother, Mr. J. McKee Peeples, a former President of the State association, and for a long time a member of the State Executive Committee. His personal work and liberal contributions, as well as his valuable experience, have been of great service to the cause of Christ in his own county, his district, and the State. We pray that the Lord will call others to fill the vacancies occasioned by his death, and suggest that suitable resolutions be entered upon our records, and copies be sent to his family. Thirteen counties have contributed to the State work.

THE SIXTH DISTRICT.

The District Convention was held at Carbondale, October 30 and 31. Seven banner counties are reported, a gain of two; with 17 county and 181 township conventions, a gain of 78; and with 140 townships organized, a gain of 37. The percentage of townships organized is nearly 66—a gain of 16 per cent.—while the increase in the number of schools reported is 101, and in membership, 5,000. The continued advance made year after year in this district, is inspiring to the workers in all parts of the State. The devotion and ability with which the work is prosecuted, promise at an early day to make this district first of all in thorough organization. The report of the President is published in pamphlet form, and the following extract will be read with satisfaction, and we hope will lead others to go and do likewise:

“The conventions, without exception, were exceedingly interesting and profitable. The organizations were strengthened, the workers encouraged and their numbers increased, and the discussions and drills were a source of profit. The leading men and women in the S. S. work, and the pastors of the different congregations were present to encourage, aid and cheer. New enthusiasm and inspiration, a better understanding of the work and how to perform it, were some of the good results of these conventions. A wonderful union of effort, and the sweet Spirit of the Good Father pervaded every meeting.”

Twelve counties have contributed to the State work.

From the report of the Statistical Secretary it will be seen that the total number of banner counties is 53—a gain of 18; of townships organized, 984—a gain of 213—being nearly 65 per cent. of the whole. The total number of schools reported is 6,535—a gain of 233—with a total membership of 568,704—a gain of 8,268. These figures are not wholly correct, as in some counties the Catholic schools are reported, and in some they are not. The same objection is made to the reports of public schools, and the blanks should be changed to give the facts. We repeat the suggestion that the counties be requested to hold their conventions previous to May 1st, in each convention year, that we may have time to complete the reports before the meeting of the convention. 1,157 schools report teachers' meetings—a gain of 152. It will be noticed that the gain is about the same as in the number of township conventions, and is far below the needs of the schools. We urge upon the convention the necessity of Normal Classes in the words used by us at the Bloomington Convention:

Your committee also desire to urge upon the members of this convention, and the county and township officers throughout the State, the importance of organizing normal classes for the more thorough study of

the book we teach, and the best methods of teaching the book. Without waiting for skilled teachers who have a wide reputation, let classes be formed for mutual study and help, and a regular course be taken up and followed. These are days of doubt and conflict with the powers of evil and mischief; it is, therefore, the more necessary that we be wholly persuaded as to the truth we teach, and that by careful study we may show ourselves approved of God, workmen that need not be ashamed. Knowing "That ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly finished unto all good works."

On the subject of Temperance, your committee rejoice with you in the efforts being made to teach its importance to the children and youth, as well as to rescue the perishing. No one can be unmoved, if the fearful contrast is presented between our numbers and those of the enemy. To think that there are ten saloons for every Sunday-school; more bartenders and clerks than Sunday-school teachers; more drinkers than Sunday-school scholars; and almost as many millions of money spent for intoxicating drinks as thousands for Sunday-school work, is appalling. Without indicating a choice of methods by which this work shall be carried on, we believe it to be the duty of all christian men and women to be outspoken and earnest in their opposition to this gigantic evil that so mightily opposes the Sunday-School and all other forms of Christianity work. We believe the officers and teachers of our schools should make the subject prominent in their teaching and addresses to the school, and not leave it alone for a special service at greater intervals. We believe this truth to be self-evident from the teaching of the word of God, that a Christian should be a temperance man or woman, girl or boy.

From the Treasurer's report, we learn that seventy counties have contributed to the work the sum of \$1,632.25. We regret that a larger sum was not given, as your Committee, believing in the liberality of the counties, made arrangements to push the work, and were obliged to change their plans and curtail their expenditures. A wrong view of the work must obtain in many counties, and nearly all should double their contributions. In view of the wants of the field, the Committee wish to employ at least three men a part of the year. The work done by Bro. C. M. Morton has been so valuable, and the need is so great, we cannot doubt that this Convention will provide at least \$2,500 for the coming year. We should have one man in each district—a battery of six guns—a flying artillery, under command of a good captain. We suggest that beyond the contributions of the Schools, we raise a special fund from individuals to do this special work for this year. The Sunday

School Centenary deserves special attention. It will be your pleasure to appoint delegates to the meeting in London, England, and to make a report of your work. But we suggest that some correspondence be opened with other States for a *Centennial Sunday-school Meeting*, and a *Semi-Millennial Bible Meeting*, to be held this year, at a suitable time and place. Few centennial anniversaries are so worthy of celebration. A New York secular paper, of wide influence, says:

"In spite of its real and fancied imperfections, and aside from its position as a feeder of churches, the Sunday-school has been of immense service to humanity. In the majority of places where it has been established its libraries have been the only sources of education beyond the elementary branches taught in common schools; it has been more effective than any other influence in that superior order of mission work that consists in placing neglected but impressible natures temporarily amid surroundings pleasanter and better than those to which they are accustomed, and it has imparted to many through its religious instructions, those moral precepts that parents neglect to teach, and which churches in their services have seemed to consider above the comprehension of children. Excepting the home there is no other organization that can do more for the good of children than the Sunday-school, and for this very reason the centennial occasion should be improved by an earnest look ahead."

If we add to this the increased circulation and study of the scriptures, the creation by means of the International Lessons of what might be called a new literature; the work done by the Sunday-school Missionaries; the higher training of teachers, by means of Normal Classes and Institutes; the benefit that the work has been to those who have engaged in it; and, above all, the multitudes brought to Christ through its influence, we may well keep the feast with joy.

This was followed by the reports of the Presidents of the First and Second Districts:

REPORT OF W. B. JACOBS—FIRST DISTRICT.

DEAR BRETHREN: In reporting the work done in the First District, we are glad to say the promise of last year has been made good, as far as the county organizations are concerned. *Every county has held a convention*, and our district banner bears seventeen stars. But we regret to add that but six of the county banners are in the same condition, viz: Cook, Du Page, Lee, Ogle, Whiteside and Winnebago. We mourn the loss of Lake and Stephenson from the list of banner counties, and hope to have them, with others, added to the column for next year. The latter came but little short of a place, having 14 of the 18 townships organized. We therefore report 17 county and 158 township conventions held during the year.

The statistics also show a loss in our Sunday-school membership of 2,663, but we believe this is not the case. A loss is reported in the counties of Boone (1,418), Cook (2,560), Grundy (237), Kendall (54), McHenry (977), Stephenson (39), and Whiteside (375). The gains are Carroll (377), Du Page (700), Kane (140), Ogle (1,263), and Winnebago (517). In Boone county the last report gave 30 schools, and a membership of 2,800, while this year it gives but 14 schools, with a total of 1,418. One or both of these reports must be incorrect. In Cook county the loss is in the figures returned by the Catholic schools (they being included in the reports), and it is probable that they were not exact in either case. The work done in Cook during the past year has been more thorough than ever before, and it is believed that a gain has been made. The evidence is that in this county, while a very large proportion of the inhabitants live in the city of Chicago, and the foreign and non-church going part of the community outnumber the others, that even there the members of Protestant Sunday-schools equal the enrollment for the public schools, and the total membership of Protestant and Catholic Sunday-schools at least equal the enrollment for the public schools and the Parochial schools. Similar facts are known in Whiteside county, where the work of the past year has surpassed all former efforts. We also doubt the reported loss in McHenry county. These things should lead to greater carefulness and painstaking in gathering statistics.

The eighth District Convention was held at Rockford, November 17th and 18th. It was largely attended, and a deep interest was manifest during all the sessions. It will be noticed that the total Sunday-school membership in the district is reported at 177,095, and the enrollment for the public schools at 180,259. We believe a complete report would fully sustain the percentage in Sunday-schools, and it is worthy of notice that in this respect the First District leads the others in the State.

Fourteen counties in this district have contributed to the State work the total sum of \$669.50.

To the county officers the praise is due for the work that has been done.

Yours, in Christian work,

W. B. JACOBS,
President.

REPORT OF J. D. ARMS—SECOND DISTRICT.

DEAR BRETHREN: It is with pleasure I am able to report that the Second District has, during the past year, made progress. It is the largest district in the State, numbering 310 townships. Conventions have been held in all the counties. Many of the programmes used were of a high order, and the discussions entered into by the leading workers stimulated us to higher attainments in the Christian life, a better understanding of the word of God, and a religious enthusiasm for the salvation of the young, our county officers to become thoroughly acquainted with their duties, organizing townships and establishing new schools. The Conventions were exceedingly interesting and profitable to all who attended. The workers in nearly all the counties are to be commended for their zeal, love and devotion to the Master's work.

The Twentieth Annual Convention of Knox County was held at Maquon, May 6th and 7th. It was not attended as largely as some of the former Conventions. Wm. Reynolds, of Peoria, and a number of the leading workers of the county were present and took part. The meeting increased in interest till the close, and all felt that it was good to be there. Knox County has employed for a number of years a Sabbath-school missionary, and his labors have been greatly blessed. The number in the Sunday-schools exceeds that of the public schools, and they report a gain of 12 schools, 450 in membership, and 120 received into the church. All the townships are organized, and it may be considered the banner county of the Second District.

Bureau County held their Twenty-first Convention at Malden, June 3d and 4th. All the sessions of the Convention were well attended. Bros. White and Minty, of Kendall County, and Arms, of Warren, were present. The workers received new enthusiasm, and determined to bring the Sunday-school work in the county to its former high standing. Through the efforts of the officers and workers, they report a gain of 12 schools and 523 in membership; 29 township conventions and institutes were held, and 98 received into the church. Bureau has the honor of being a banner county.

The Convention of Putnam County was held at Hennepin, August 14th and 15th. Bros. Reynolds, of Peoria County, Revs. Norton and Richardson, of Bureau County, and others from neighboring counties, were present, which added greatly to the interest of the Convention. This is the smallest county in the district—in fact, in the State. They report a loss of

1 school and 100 membership; have held 4 conventions; 19 have been received into the church. The failure to organize Granville township prevents them from being numbered among the banner counties.

The Twenty-third Convention of Fulton County was held at Lewistown. Nearly all the townships in the county were represented, but the attendance was not large. The Carman family furnished the music, and Revs. Morton, Griffith, Arms, and friends from other counties, were present. The meeting was interesting and profitable. The officers and executive committee have rendered efficient service since the convention, and report a gain of 13 schools, 1,975 in membership, 140 received into the church, and 27 conventions held. Fulton has the honor of being a banner county.

The Fifteenth Convention of McDonough County met in Bardolph, August 20th and 21st. All the sessions were well attended, and the meeting grew in interest to the close. Workers from most of the townships reported live and active organizations. In this field excellent and successful work has been accomplished through its President, Alex. McLean, and his co-laborers. Rev. T. W. Jones, W. P. Turner, of Fulton County, and Rev. G. D. Kent and wife and Arms, of Warren County, were present to help. They report a gain of 8 schools, 216 in membership, 175 received into the church, and 32 conventions and institutes held, being nearly two conventions held in each of the townships. This has been a *banner* county for a number of years.

Tazewell County held its Fifteenth Annual Convention at Delevan, August 20th, 21st and 22d. It was well attended and the meeting interesting. Among the workers from abroad were Bros. Reynolds and Blossom, of Peoria, Prof. De Motte and wife and Prof. Hewett, of Bloomington, who rendered valuable aid. The county officers and their co-laborers have done nobly. They report a gain of 6 schools, 666 membership, 102 added to the church, 10 townships organized, and 11 conventions held. The number in the Sunday-schools exceeds that of the public schools.

Woodford County held their Convention at Secor. They were assisted by Bro. Reynolds, and though not so generally attended as some of the former conventions, the meeting was interesting and profitable. They report a gain of 1 school, 38 additions to the church, and 5 townships out of the 17 organized held 4 conventions. We hope for a better report from Woodford County the coming year.

Hancock County held their Thirteenth Convention at Carthage, August 28th and 29th. It was not largely attended.

Some of the workers have become discouraged. They were assisted by Rev. M. C. Bowin, from McDonough County, Rev. D. M. Hill, and J. D. Arms and wife, from Warren. They report a loss of 9 schools and 531 in membership; 45 received into the church; held only 1 convention. Last year Hancock reported all the townships organized; this year they report no townships organized. We hope this is a mistake; but, if it is true, it shows a great want of interest on the part of the Sunday-school workers.

Mercer County held its Convention in Keithsburg, September 2d and 3d. The attendance was small, and the interest in the work has abated. They report a loss of 4 schools and 1,403 in membership; 209 added to the church; no townships organized. We hope for better things the coming year.

Marshall County held its Sixteenth Annual Convention at Lacon, September 10th, 11th and 12th. It was well attended. Both ministers and laymen took part in the discussions. Bros. Reynolds and McIlvaine, of Peoria County, and Rev. Nesbit, of Woodford County, were present and rendered efficient service. The President and Secretary and the members of the committee have pushed forward the work, and Marshall County is numbered among the banner counties. They report a gain of 2 schools, 34 received into the church; all the townships (14) organized; have held 21 conventions.

Henderson County held its Fourteenth Annual Convention at Terre Haute, Sept. 18th and 19th. The attendance was not large, but it proved to be an interesting and profitable meeting. Rev. W. P. Turner, of Fulton County, and Rev. G. B. Suedaker, of Hancock County, extended the greetings of the Sunday-school teachers and workers of those counties, and otherwise added to the interest of the convention. This has been a banner county for several years. Its high standing is greatly due to the untiring efforts of the present Secretary. The report shows a gain of 197 in membership and 105 received into the church; have held 23 conventions.

Warren County held its Sixteenth Convention at Kirkwood, September 23d and 24th. Bro. A. P. Babcock and wife, of Knox County, were present and rendered valuable assistance. The convention was a success. They report a loss of 1 school and 224 of its membership, but the members in the Sunday-school exceeds that of the public schools; 175 added to the church; all the townships (16) organized; have held 20 conventions. Warren County is numbered among the banner counties.

La Salle County held its Fifteenth Sunday-school Convention at Tonica, September 25th and 26th. It was not largely

attended, but the meeting was interesting and profitable. La Salle County is the largest county in the district, and in the State, numbering 37 townships; a difficult field to work, owing to a large foreign population which have but little regard for the Sabbath. The county was divided into seven districts, and a president appointed for each district. The officers, with others, have been untiring in their efforts to advance the cause. They report a loss of 25 schools and 3,086 in membership, 218 uniting with the church; 6 townships organized; 7 conventions held.

Henry County held its Fifteenth Annual Convention at Orion, September 30th and October 1st. The convention was not as well attended as some of the former meetings, but a good work has been accomplished. The Secretary reports a gain of 6 schools, 197 in membership, 232 received into the church, and all the townships organized. Henry County has wheeled into line, and now is numbered among the banner counties.

The Peoria County Convention was held at Princeville, October 22d and 23d. It was not so well attended as some of the former meetings. Peoria County reports a loss of 5 schools and 1,824 in membership; but 214 have been received into the churches; all the townships organized; 16 conventions held. Peoria is among the banner counties.

Rock Island County held their Convention at Milan, October 30th and 31st. No report received.

Stark County held its Convention at Wyoming, April 27th and 28th. Bro. Reynolds was there. The meeting was not largely attended, but we hope that Stark and Rock Island Counties will come to the front the present year.

The Fifth Annual District Convention was held in Princeton, November 6th and 7th. The officers of the district and many others looked forward to this convention, hoping and praying that it might result in awakening a new interest in the Master's work throughout the district. In this we were disappointed. An interesting programme was prepared, and speakers were invited to take part in the convention. They accepted, and when their names were called for, seven of the number did not respond. Eight counties out of the seventeen composing this district were represented. President Morton, E. Payson Porter and Miss Kimball, of Chicago, were present and added very much to the interest of the convention. There are now in the district 1,269 schools, with a membership of 104,903, a decrease during the past year of 3,864; townships organized, 199; conventions held, 228. The number (2,019) that have united with the church is very

encouraging, and we have great reason to thank our Heavenly Father for this manifestation of the Holy Spirit. We recommend that the district be divided into three districts, with three presidents and secretaries, and one who should have the general supervision of the whole.

Your fellow-worker,

J. D. ARMS,

Prest. Second Illinois S. S. Dist.

After prayer and benediction, the Convention adjourned at the close of the first session.

FIRST DAY—Afternoon Session.

The Convention was promptly called to order by the President.

Mr. C. C. Case, of Chicago, the co-worker of Mr. G. C. Needham, of the Chicago Avenue Church, conducted a service of song, with Mrs. McGranahan at the organ.

Mr. R. T. Thain, of Chicago, led in prayer, and the male choir sung "Safe to Land." Mr. and Mrs. McGranahan sung the beautiful hymn, "I will sing with my Redeemer," the entire congregation, which by this time completely filled the house, uniting in the chorus.

The chairman of the Committee on Nominations reported the officers of the Convention in part, as follows:

For President—William Reynolds, of Peoria.

Vice-Presidents—Boston W. Smith, of Alton; A. R. Kenner, of Flora; C. M. Taylor, of Paxton.

For Statistical Secretary—C. M. Eames, of Jacksonville.

For State Secretary—H. S. Vail, of Chicago.

For Treasurer—B. F. Jacobs, of Chicago.

For Executive Committee—B. F. Jacobs, chairman; First District, M. C. Hazard, of Du Page county; Second District, A. G. Tyng, of Peoria; Third District, H. C. DeMotte, of McLean county; Fourth District, R. H. Griffith, of Schuyler county; Fifth District, Rev. F. L. Thompson, of Marion county; Sixth District, T. P. Nisbett, of Madison county.

The report of the committee was accepted, and the persons nominated were elected by acclamation.

The President elect was escorted to the platform, and received in a few eloquent words by the former President, Mr. Morton, who presented him to the Convention, which he addressed as follows:

PRESIDENT REYNOLDS' ACCEPTANCE OF THE PRESIDENCY.

MR. REYNOLDS. To-day I have been forcibly reminded of the old adage, "Plottings, like chickens, always come home to roost." About a year ago I did a little log-rolling—not politically, but in a Sunday-school way. I was extremely anxious that a certain gentleman, who has been our president during the past year, should fill that office—Mr. C. M. Morton—and I intruded myself, upon the committee, to work for his election. And now it has come home to me with a year's interest. This morning I requested the President to put me on the Nominating Committee. I had an intimation from a member of the Executive Committee that there was an intention on the part of a few persons here to nominate me for the office of President, and, while I felt that no higher honor could be conferred upon any man, I thought that as I had filled the office in days that are past, it was but due to others so eminently fitted for the position. For the sole purpose of defeating my nomination, I asked for and obtained a place on the committee. But with all the powers I could exercise, all the eloquence I could command, with earnest pleading, and I think with strong arguments, I was defeated in my purpose, and I now resign all that kind of warfare into the hands of those who have been more successful than I have been upon this occasion.

I accept this position, trusting the Lord "whom I serve" has called me to it. I thank you for the honor conferred upon me, and the confidence you have reposed in me. I know that with God's help it will not be a hard task to preside over a convention of men and women who, with hearts all-aglow with love to Christ, have come from the north, and south, and east, and west of this Sabbath-school banner State, to confer with God and with one another as to the future interests of this glorious work.

The following resolution was unanimously adopted by a rising vote:

Resolved, That we hereby extend our sincere thanks to Brother C. M. Morton for his zeal, Christian courage and untiring skill in advancing the cause of Sunday-schools in our State. We trust that God will lead him to still greater usefulness in years to come.

The President requested the audience to arise and unite in singing the hymn, "Come Holy Spirit, Heavenly Dove," at the close of which he invited the newly elected officers to their seats on the platform.

The Rev. J. W. T. Booth, on behalf of the citizens of Galesburg, welcomed the Convention in a few well-chosen and appropriate words.

[The address of Mr. Booth was expected until the last moment, but was not received.]

In behalf of the Convention, the President responded as follows:

ADDRESS BY THE PRESIDENT, IN RESPONSE TO THE ADDRESS OF WELCOME.

Nine years ago the Illinois State Sabbath-school Convention met in this city for the first time. We have not forgotten that delightful season spent together in yonder hall. We "sat in the heavenly places in Christ Jesus," and felt as never before "how good and how pleasant a thing it is for brethren to dwell together in unity." It was one of the most inspiring conventions ever held in this State. We had for President one of the noblest Christian men God ever gave to Illinois. A few months since he finished his work and heard the Savior say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." We loved him, and we shall miss him here to-day. We shall miss him as we go forth to labor over this State. We will miss his counsel and his words of faith and cheer; his hearty response to aid in this work so dear to his heart, and his faithful service at home and abroad. We seemed to need him here, but God had need of him in heaven.

All over this State God has blessed this Sabbath-school work, and we come to-day to unite in thanksgiving to Him

who hath "given the increase." We come, not as denominations, but as Christian workers standing upon the broad ground of evangelical truth, a platform upon which all can stand who love the Lord Jesus Christ in sincerity and in truth. "One Lord, one faith, one baptism." We come for the first time to say that we have been enabled to cover the entire State, and that our map for the first time has not a single blot upon it—not one county that has not held its convention—all organized. We come to tell you that the work in the past year has been well done, but we are not satisfied, nor shall we be until we can devise ways and means to bring all the children of this great State under the sound of the gospel, and "to know Christ, whom to know aright is life eternal."

The prayer of those who organized this Sabbath-school work in Illinois was that this State should be given to Jesus. A great thing to ask, but they remembered that they were coming to the "King of Kings and Lord of Lords," and we may bring large petitions to Him.

We have with us to-day those whom God has honored as He has honored but few; and, as we listen to His message from their lips, may the Spirit descend in pentecostal power, baptizing every soul, and "enduing with power from on high," so that when we leave this Convention we may be "filled with the Spirit" and may be "workmen that needeth not to be ashamed." May we leave an influence in these homes whose kind hospitality we are now receiving, that will be a blessing and that will enable them in future years to thank God that this Twenty-first Annual Convention of the Sabbath-school workers of Illinois was held in their midst. Delegates, you have a work to do in these homes. Let your influence be felt for Christ. Bishop Simpson, presiding over a Methodist conference in one of our large cities, said to them: "Brethren, if a convention of saloonkeepers was meeting in this city the influence would be felt after it had closed. It would be felt against morality, against religion, and against virtue." A large band of Christian ministers and laymen are meeting here; let their influence be felt for morality, for Christ and His religion, and for virtue. And I would echo the words of this man of God to you to-day. God bless this Convention, and may all its deliberations redound to His honor and glory!

The report of the Third District was read by its President, Mr. J. R. Mason, of Bloomington, as follows:

REPORT OF J. R. MASON—THIRD DISTRICT.

MR. PRESIDENT AND MEMBERS OF THE CONVENTION: It is with great pleasure I report to-day the Third District. It has improved so much during the past year—from 2 banner counties we have grown to 12, all thoroughly organized—12 out of 17 organized, and others may be. My experience in trying to get answers to the 2,000 letters that I have written, has often caused me to think of Luther's story of one of the devil's anniversaries. His satanic majesty on his throne, with his servants and followers around him, they began to report. One said, "I have turned loose a cave of wild animals upon a caravan of Christians, and their bones now whiten the sands of the desert." "What of that?" said satan, "their souls are saved." "I," said another, "turned the east wind upon a ship loaded with missionaries bound for heathen lands, and they are all drowned in midocean." "What of that?" said the devil, "their souls were saved!" Another said, "For ten years I have been trying to get one single Christian to sleep, and at last I have succeeded, and left him so." Then Satan shouted, and all the night stars of hell sang for joy. And thus I feared, knowing how earnestly Satan's snares are laid, that some Christian Sunday-school worker had been rocked to sleep in Satan's cradle, and stolen poor Christian's pen, so that my letters were unanswered, and consequently our report is incomplete. May God grant that we all be kept wide awake this, the centennial year, of Sunday-school work. I will not stop to report my district in detail, simply say every county has held a county convention this year. I have had the pleasure of attending about half of them. I have the pleasure of knowing that Champaign, Coles, Douglas, Edgar, Shelby, Macon, DeWitt, Livingston, Ford, Vermillion, Piatt and McLean are banner counties. I am also assured, and do believe, that Clark, Cumberland, Iroquois, Kankakee and Moultrie will this year, with the first named, come to the front, and 1880 will see us a thoroughly organized district, *holding a banner*. We have not been very charitable this year, to all of which my good brother Jacobs will say amen. There is some excuse, however, sometimes for not giving when money is scarce, but when our charity storehouse is so closed and barred that we will not give *information*—the writing of a letter—then we can safely dub such an one *stingy*.

In the Third District we have worked for three objects, viz: Increase of our church members from our schools; increase of membership to our schools, and third, organiza-

tion, and when I say we have increased in members about seven thousand (7,000), and have increased in banner counties ten (10), and have received from our schools through Jesus into His church over 2,000 scholars, I can truly say we have been blessed in our labors this year. God help us to double our diligence the coming year, not only in the Third, but all the districts of our broad prairie State, and bring into the kingdom of our blessed Master more than 11,678 souls. Oh, that the number may be more than doubled, is my prayer.

We held our District Convention at Paxton, and were greatly blessed and encouraged. Our next District Convention will be held October 21 and 22, at Champaign—a mass convention, and you are all invited to attend. I have thought our State should be divided into smaller districts, say 17 districts, with 6 counties in each, and then arrange a chain of District Conventions, so that our worthy President could attend them all, and in that way meet all the workers in the State. We ought to have a State Missionary like Brother Morton. See the work accomplished by him in the Fifth District this year. But, my dear friends, may God help us all to be earnest missionaries this year, and every one work over against his own house, for His name's sake.

Respectfully submitted,

J. R. MASON,
President.

The report of the Fourth District was read by the President, Mr. C. M. Eames, of Jacksonville, as follows.

REPORT OF C. M. EAMES—FOURTH DISTRICT.

DEAR BRETHREN. In the brief space allowed for these Reports I can only glance over the field of "The Starry Fourth."

At Bloomington, where many of us met last May, the Reports from this district brought it right to the front. Every county once more organized, and eight of the seventeen having every township organized, in fact as well as name. From that time until the District Convention in October, every energy of the District, and of many county officers has been turned to rousing the working force of the whole district, and to securing a thorough canvass of every township by means of township conventions. Chains of non-conflicting meetings of this character have preceded or followed the County Conventions, until the number of those held during

the year exceeded that of any previous twelve months, in any district in the State, since 1876.

COUNTY CONVENTIONS.

Largely, as a result of these smaller gatherings, the County Conventions of the summer were spirited, practical and well attended. The thanks of the President is due to county officials for willingness to enter into the "chain" arrangement. With only one exception was there a conflict of dates. The plan has, in our judgment, worked so successfully that it ought to be followed hereafter, and if so, will lead to benefits which could not be realized in this experimental year. There is no reason why all the counties should not enjoy all the features which render successful any one convention. It was our pleasure to attend in part, or fully twelve of the fifteen county workers' assemblages of last summer. Many of them will long be remembered. From each we returned profited by some hint, plan or act of sympathy. The characteristic of the series was the advanced line of thought and work discussed upon the programmes.

CAMPAIGN OF 1880.

At the Griggsville Convention a second chain of non-conflicting County Conventions was arranged for as follows. Nearly all dates have been accepted:

July 27-28.	Macoupin County.	Aug. 26-27.	Mason County.
July 29-30.	Christian County.	Aug. 30.	Calhoun County.
Aug. 3-4.	Logan County.	Sept. 1.	Calhoun County.
Aug. 5-6.	Brown County.	Sept. 2-3.	Scott County.
Aug. 10-11.	Morgan County.	Sept. 7-8.	Montgomery County.
Aug. 12-13.	Pike County.	Sept. 9-10.	Jersey County.
Aug. 17-18.	Menard County.	Sept. 14-15.	Sangamon County.
Aug. 19-20.	Schuyler County.	Sept. 16-17.	Adams County.
Aug. 24-25.	Cass County.	Sept. 21-22.	Greene County.

TOWNSHIP CONVENTIONS.

The latest report of County and Township Conventions in this district is as follows:

Adams	1	Brought forward.....	163
Brown	18	Menard	9
Calhoun	1	Montgomery	12
Cass	51	Morgan	18
Christian.....	9	Macoupin	1
Greene	25	Sangamon.....	37
Jersey.....	6	Schuyler	18
Logan.....	17	Scott.....	7
Mason	35	Pike	14
Carried forward.....	163	Total.....	279

To which, undoubtedly, might be added a score or so, held but not reported. The eight banner counties are now increased to *eleven*—the greatest number ever reported.

FINANCIAL.

During the two years of the present management of district affairs the President has received from

Adams county	\$ 5 00
Brown county.....	10 00
Cass county.....	15 00
Christian county.....	5 00
Greene county	10 00
Schuyler county.....	10 00
Scott county.....	5 00
Logan county	5 00
Mason county.....	10 00
Menard county.....	10 00
Montgomery county.....	5 00
Morgan county.....	15 00
Pike county	15 00
Collection	8 45

Total \$128 45

Calhoun county.....	\$0 00
Macoupin county.....	0 00
Jersey county	0 00
Sangamon county	0 00

The expenditures during the two years have been as follows :

District map	\$5 00
Expressage.....	2 60
Newspapers	5 40
Printing	24 85
Convention speakers	66 15
Postage	31 55

Total \$135 55

Leaving a balance due the President of \$7.10, besides traveling expenses to two State, two District and twenty County Conventions. In addition to the above *The District Chronicle* was published and circulated last fall at an expense of \$90; of which less than one-half was met by individual and county subscriptions and advertising receipts.

STATE DISTRICTS.

As far as I can learn the sentiments of the workers of the district, the feeling is still, as heretofore expressed in these Reports, that the State Districts are entirely too large. Instead of six District Presidents, six District Secretaries and

ten members of the Executive Committee, to care for six districts, there might be seventeen districts of six counties each, with one district officer or committeeman for each. This plan would really decrease the number of officials, but make their work more efficient through the diminishing of the size of their fields.

For Fourth District Statistics see Brother Porter's report, which shows a net increase of schools of 43, and an apparent loss of membership of 1492. This is not an actual falling off, but due to the failure to receive Reports or to *reliable* statistics in place of guess work.

Respectfully submitted,
C. M. EAMES.

The report of the Fifth District was deferred on account of the absence of the President, Mr. William Thorn, of Olney. A telegram was received announcing that he would be present on the morrow.

The report of the Sixth District was read by Mrs. C. W. Jerome, of Carbondale, the wife of the President, as follows:

REPORT OF C. W. JEROME—SIXTH DISTRICT.

FELLOW SABBATH-SCHOOL WORKERS. I have the pleasure of presenting the following brief report concerning the condition of the work in the Sixth District:

Our district, as you are aware, embraces the seventeen south-western counties of the State. The year just closing has been fraught with more than ordinary interest, and success in the work. The cause with us has a most cheerful and hopeful outlook.

During the past year county conventions have been duly held in each of the counties. I have visited all the counties, and have had the pleasure of assisting in conducting the conventions. They have never been so generally attended before. There are now in the district five banner counties, and 153 live township organizations.

The conventions, without exception, were interesting, and a source of profit. The county organizations were strengthened, the workers encouraged, and their numbers increased, and the discussions and drills were profitable. The leading men and women in the Sabbath-school work, and the pastors of the different congregations were generally present to give

encouragement and counsel. New enthusiasm and inspiration, a better understanding of the work and how to perform it, were some of the good results of the conventions. A wonderful union of effort and the sweet spirit of the good Father pervaded every meeting.

There were reported in the district last year 868 schools, with an average attendance of 52,020 officers, teachers and scholars—a very considerable gain over the report of last year. Although our figures are not as large as some of the northern and more populous districts, yet we are pushing forward the work with a commendable zeal and success. The best of all is, we believe “the Lord is with us.”

The many faithful workers all over the district have labored unceasingly, and their prayers, hearty co-operation and counsel, have been a source of great joy, comfort and help, to the president of the district.

For *special* information and detailed account of the work in each county, for number and increase of schools, names of officers, an account of each county convention, money contributed and expended for district work, see printed report of the president of the district, upon the table of the Statistical Secretary of this Convention.

Our *District* Convention for the year just now closing, was held at Carbondale, October 29–31. Sixteen out of the seventeen counties were represented. Intense interest was manifested from the beginning to the close. Overflow meetings were held to accommodate the crowds that thronged the convention. We were favored with many noble workers from outside of the district, and a host from our own counties were with us to instruct, counsel and cheer.

The District Convention for 1880 will be held at Du Quoin, October 13–14–15. Brothers, sisters, of the North, come and help us in the Master’s work in our Southern field!

The annual county conventions for 1880 have already been arranged, and the appointments fixed by the county officers. The conventions will be held during the months of June, July and August. The campaign promises much, and it is hoped that the workers upon this floor will not fail, when in their respective fields of toil, to remember to ask God’s benediction upon the consecutive work in the Sixth District.

During the past year gracious revivals of religion have occurred at various places in the district, and very many of our Sabbath-school scholars have started heavenward. Additions to the various churches have also been numerous from the Sunday-schools.

Many of our noble workers, who, with loving hearts and willing hands, were with us last year "to do" for the Master, will never again, this side the "golden gate," thrust the sickle into the vineyard of the Lord, for "*they are not.*" The great harvester has gathered them home; their labor is done, their toil ended, and "their works do follow them." Their bodies slumber to-day in the chamber of clay, and their spirits are sweetly resting with the dear Master.

We close this report with the full assurance that the work accomplished during the last year in the various counties in the district, will not, in the end, be without an abundant harvest of rich fruitage to the cause of the good Father.

Your Fellow-Worker,

C. W. JEROME,

President Sixth District.

At the request of the President, Maj. Whittle led in prayer, giving thanks for the blessings of the past and invoking new blessings for the year to come.

The Treasurer suggested that for a change a collection should be taken, expressing the thought that it would rest the congregation. This was responded to liberally, silver jingling in all parts of the house. Mr. Jacobs suggested that notes would make less noise. The amount contributed was \$90.

At 3:45 o'clock the President introduced Mr. George C. Needham, of Chicago, who addressed the Convention on the subject assigned him, "Jesus, the Great Teacher."

JESUS, THE GREAT TEACHER.

BY REV. G. C. NEEDHAM.

The subject assigned me this afternoon is, "Jesus, the Great Teacher."

Our hearts and minds were directed this morning to the work and the person of Jesus, and we come here this afternoon, knowing that our convention will be a blessed one in proportion as we keep Him before us.

The Lord Jesus wears a great many precious titles, and a great many sweet names. Upon His head, we are told, shall be many crowns, and many names are given to Him, and amongst the many names which are given to our Lord, we have this one specially given to Him, as the Teacher of His

people. This was one great object of His mission to the world. If you trace out through the gospels why Jesus came into the world, you will find that He came to do a great many things. He came to save His people from their sins. He came to destroy the works of the devil. He came to seek and to save that which was lost; but it is also distinctly stated that Jesus came to declare the Father, as we have it recorded in the first chapter of John, "No man hath seen God at any time; the only begotten Son, in the bosom of the Father, He hath declared Him, He hath made Him known." For this purpose He came into the world, because the world was in darkness. The world, by wisdom, knew not God. Therefore Jesus came that He might teach men about God. "Never man spake like this man." In the 17th chapter of John we are told, "I have manifested thy name unto the men which thou gavest me." The meaning of the word "manifest," or to uncover, is taken from the idea of the rolling back of a veil. There was a great veil between God and the world, between God and man. They could not see through the veil, and Jesus came and rolled that veil aside to give us a view of God. Such a view as would bring life to us. "For this is life eternal, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." And it is only in Jesus Christ that we can know the Father, and the knowledge of the Father in Jesus Christ is to us life and salvation, and in no other way can man be saved than coming to know Him as the revealer to us of God's grace.

Now, teaching is simply communicating knowledge, and we are told about this Great Teacher, that He knew all things. The attributes of God belong to Him, as we read in Paul's letters to the Corinthians, "No man knoweth the things of a man except the spirit of a man that is in him; so the things of God knoweth no man but the spirit of God." And the spirit of God is in Him, and He knows all things. Having such perfect knowledge of all things, He is able to communicate that knowledge. And, if we would be perfect teachers, if we would follow His example in teaching, we must know also. God has given His word that we might know; that we might be equipped with all knowledge, and that we might be furnished unto all good works.

There is a passage in the Old Testament which I will call your attention to for a moment. It illustrates three blessed characteristics of our Lord's teaching. The 8th chapter of Nehemiah, 8th verse. We are told in the previous chapters of this book that Nehemiah repaired the wall of Jerusalem

and restored the city to its former grandeur, and now, after having restored the wall, the people are made glad, and they meet together in the street, and we are told that Ezra opened the law of the Lord that he might teach the people out of the law. The prophets and all the people gathered around him, and we are told in the 8th verse, "So they read in the book of the law of God distinctly, and gave the sense, and gave them to understand the meaning." And the result of that kind of preaching was that people had peace, and there was great mirth because they had understood the words that were declared unto them. This is always the result when people understand distinctly the teaching of God's word; it will bring them joy and gladness. They read in the book of the law distinctly; then they gave them the sense, and gave them to understand the meaning. I find that he read the word distinctly. He went into the synagogue and opened the book and began to read. And, if you turn to the 15th chapter of Matthew, you will find there, in the second verse, when the men were gathered around Him, Jesus opened His mouth and taught them. My dear friends, if there is any message worthy of being spoken out clearly and distinctly, it is the message of God. It is not to be hidden in a corner. We are to open our mouths in teaching. The great teacher Himself, with the crowd around Him, opened His mouth and taught. That is, He taught them distinctly. He enunciated every word, and they knew what He meant. And, teachers, when we come before our classes, we should see to it that we read the word of God distinctly. We are told that they gave the sense of the reading. Reading the word distinctly was not sufficient. They had to expound it to the people. Now, if you will turn to the 24th chapter of Luke's Gospel, 27th verse, you will find Jesus talking to the disciples: "Beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself;" that is, He applied the Scriptures properly, showing how those prophecies related to Himself. So, dear friends, we find it is a very necessary qualification for a teacher not simply to read, but to give the sense of the reading, because it is through exposition of God's word that souls are saved. If there be no exposition, no proper avocation, how can the people be benefited? He rightly applied Scripture, and caused them to understand. And it is only thus that the world will be benefited.

If you will turn to the 19th chapter of Matthew, you will find the Lord Jesus Himself making the people understand. In that chapter we have a great many illustrations. There

He taught them by parables. You remember that the first thing after the Master gave a parable was to expound it, and in that chapter He told them that the wayside hearers were they who heard the word but did not understand it. That the fowls came and picked it away, and Satan comes and takes away that which was sown, lest they shall believe and be saved. And they who were like seed dropped into good ground were those who heard the word and understood it, and studied God's word, and it went down into the ground and germinated, and sprung up and bore fruit.

You remember when Phillip was reading the Scriptures on his way down from Jerusalem, that he met the Ethiopian who was reading the Scriptures, and he said to him: "Understandest thou what thou readest?" And the man said, "How can I except some one explain it to me?" And Phillip read the Scriptures to him and gave him the meaning.

And when Jesus Christ came into the world, He came that the people might know and understand the message which He delivered to them.

I think that these three qualifications should belong to every teacher, because there is no class so small or so poor but ought to demand our attention. We ought to make them understand, so that they cannot go away mystified; so that they cannot go away feeling that the teacher is a wonderful man, but they cannot follow him, cannot understand him. If we take Mr. Spurgeon as an illustration, there they all understand him. He uses the plainest language. The poorest man in his congregation and the little children understand that mighty preacher, and he thinks it worth his while to break up the word of God and to give the pieces to those for whom it is prepared. Thus the Lord Jesus, the Great Teacher, taught distinctly and understandingly, and gave the sense of His teaching, so people could understand Him.

Now, besides that, we find that the Lord Jesus was divinely commissioned as a teacher. If you will go to the 4th chapter of John, you will find when He went into the synagogue and the book was handed to Him, He said, "The spirit of the Lord is upon me. He hath annointed me to preach the gospel to the poor." And people gathered around Him. Dear friends, I want to say here that every man and every woman who teaches ought to be conscious that they are divinely sent, commissioned of the Lord to teach. Then, again, you will find in the 3d chapter of John, 2d verse, that Nicodemus recognized Jesus as a Teacher from God. "We know that thou art a teacher from God, for no man can do those things that thou dost except God be with him." He

was a teacher come from God. We are told in the 1st chapter of John, 6th verse, about John, the Baptist, "There was a man sent from God, whose name was John." I take it that every teacher and every preacher, whether in the mission school or in the home, or both, ought to be sure of this, that they are sent of God; that they are commissioned of God; that they are annointed of the Lord to teach the world. It is only those who are qualified to fill these responsible places as teachers of God's word. And let us understand that if they are thus ordained, thus sent of God, it implies in the first place conversion. Every teacher ought to be a converted person; every teacher ought to be a Christian. It is a sad thing that in many of our Sunday-schools many unconverted teachers are allowed to be placed before the children. Every teacher must be converted. This is the first great qualification. And then, in addition to this, we must be consecrated. Jesus was consecrated to His work, annointed by the Holy Ghost for His mission, and it is just as needful that we should be consecrated as teachers as it is that those who enter the pulpit should be consecrated for their work, for they have to deal with immortal souls. They have to deal with those whom God has placed before them to teach the words of life and the way of life. We must be in communion with our Lord in order to have power. We must be consecrated of Him in order to be successful in this work. Now, if you will turn to the 7th chapter of Matthew, 29th verse, you will read there that Jesus taught them as one having authority, and not as the Scribes. Now, what was the trouble with the teaching of the Scribes? Why, simply this—they were ignorant of the Scriptures. They were always teaching vain traditions. Traditions were more to them than anything else. So we find our Lord rebuking them in the 22d chapter of Matthew, "Ye do err, not knowing the Scriptures." Now, Jesus came to teach the Scriptures, not tradition; therefore he taught them as one having authority and knew what he was talking about. If you will turn to the 8th chapter of John, and 40th verse, you will find, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God." In the 45th verse, "And because I tell ye the truth, ye believe me not." He taught the truth; He was conscious that He was teaching the truth. The Scribes were not conscious of that. They were teaching tradition. Their teaching had no power over the people. And thus, brethren, it will be with us. When we get the truth in our hearts we can teach with authority; we can teach with assurance. We can imagine the Scribes saying,

"Whence hath this man all this knowledge? This is a carpenter's son. He never graduated from any college. We never heard of him as a scholarly man, or a professional man, or a man of letters. He is an ordinary man, a mechanic. Whence, then, hath this man this learning?"

He taught the Old Testament continually; His mind was full of its teaching. But He had a storehouse of knowledge which the Scribes did not possess. You will find that the Lord taught the Old Testament Scriptures, teaching things that He found in the Old Testament, and amplifying them. I tell you, friends, if we want to teach with authority, we must know the Scriptures. It is not enough for us on Saturday night to take our Sunday-school paper and read it over a few times. It is not enough for us, Sunday morning, to take our Sunday-school lesson and glance at it as we go along to our children. Every teacher ought to begin the study of the lesson Monday morning until Saturday night, until he gets his mind and heart so full of the Scripture about that lesson that he can talk all day of it. Then the scholars will begin to respect him. They will say, "Whence hath this man this learning?" The Holy Spirit must send the blessed word, and the word must be known before they can believe it, and the word must be known before they can give it to others. Therefore, every teacher should be like Ezra, should understand the word and explain it to others, and that will be a blessing, not only to his own soul, but a blessing to those to whom that knowledge shall be communicated.

Now, if you will turn to the 4th chapter, you will find that Jesus taught not only with authority, but that He taught by parables. He taught them many things by parables. It is interesting for teachers to notice how our Master taught through parables. It is very difficult to make a parable.

A gentleman once asked a minister, "Why don't you teach the people by parables?" and the minister said to him, "You are one of the smartest men in the land. I want you to write a parable for me." And he went home, and in about a week he came back and said to the minister, "I can't write a parable. I have been trying very hard, but I can't do it." No one can write such parables as are found in the Gospel; there is nothing grotesque in parables, nothing strained, nothing unnatural. They take up natural things, and through them the truth is conveyed. Though we may not be successful in making parables, yet we may imitate the Lord according to our measure by putting truth in the parable form. Putting truth in the form of illustration, so that our boys and girls will understand it. Jesus taught by parables, not by fables.

What is the difference between a fable and a parable? If you take up *Æsop's* fables and the parables of the Lord, you will find a very great contrast. A fable is always unnatural; it is artificial; but a parable is always true to life. Now, let us not bring fables to our children, while we have plenty of parables. We have plenty of true things to bring to the children, which will teach them in a proper way, and leave impressions which will never be forgotten.

Now, if you will turn to the 6th chapter, you will find that Jesus taught through pictures, not simply by parables; He not only thundered at eargate with His parables for the ear, but He entered eyegate with His pictures. He presented such pictures to the people that they could understand the doctrine which was designed to be taught. I am glad that our Sunday-schools are carrying out this idea of object lessons. Of course there is danger of overdoing it. There is danger of abusing the best of things. But a few blackboards, maps and diagrams are very valuable for illustration, because children cannot understand abstract truths; but you take a picture and place it before the eye, and in a moment you enter through eyegate, and by parables, as I said before, you enter through eargate. These are the two avenues to reach the minds of the children. The Lord Jesus Christ taught by pictures.

Another thing that we need is sympathy. When Jesus taught the people He was moved to compassion, because they were as sheep not having any shepherd, and He began to teach them many things. When He heard of the condition of Jerusalem He was moved with compassion; His great heart throbbed with sympathy, and He began to teach them many things. Before we go to our classes and our churches, we must pray that the Lord will baptise us with a spirit of sympathy, so we may speak kindly, speak words of sympathy, so that the people will be constrained to listen to what we have to say. Whenever men know that we are in sympathy with them, and the children know that we sympathize with them, they will respect us and they will listen to us.

Jesus not only taught with sympathy, but He taught with earnestness. He was an earnest teacher. If you will turn to the 7th chapter of John's Gospel, 8th verse, you will find there that it is mentioned that Jesus cried as he taught. It was not the custom of the preacher in those days to stand. The custom was to sit down, for we are told again and again that He sat down and taught the people. He stood and cried in the earnestness of His soul. He taught with earnestness. I tell you, dear friends, that is what we lack most of all.

People call it enthusiasm. What we want is earnestness for the work. We need it as teachers in the Sunday-school, and as ministers in the church.

The next point is that He taught with an object before Him. If you will turn to the 8th chapter of John, 29th verse, you will find the secret of our Lord's life, and it is a very wonderful secret. It will help you to understand a great many things about Him that may have seemed difficult. "For I do always those things that please Him." "Wist ye not that I must be about my father's business." It is a wonderful thing in life to have an object before us. God has sent us into the world and put an object before us. When the world was created, His object was His own glory. When He redeemed man, His object was His own glory, and when men are converted and filled with the Holy Ghost, His object is that they shall always do those things that please Him. If we do this, then it will be true of us, as it was with Jesus, that the presence of God will always be with us.

May He then give us the spirit of sympathy, of earnestness, of faith, of loyalty to the truth, that we may be able to teach as Jesus taught, then we shall be successful, and then, when He comes, He will crown us with His blessing.

The Rev. Mr. Tracey, of Lacon, led in prayer, and a song was sung.

The Rev. I. N. Carman, of Champaign, read an essay on the topic, "The Bible Anniversary," as follows:

THE BIBLE: THE OLDEST, THE GREATEST. THE BEST OF BOOKS.

In this Five Hundredth Year of the English Bible, all lovers of God's word may well be called upon to give special thought both to our open Bible and to the Bible that began, under the sainted Wickliffe, to be thus opened.

Does any one challenge the Bible's title to being the oldest of books? Let him challenge to his heart's content. He will himself become liable to be rated with the disparagers of Christopher Columbus and Robert Raikes. What matters it that Norse sailors touched our eastern coast hundreds of years before Genoa's bold voyager drew breath? What boots it that many an attempt was made at Sunday-school work long ere Raikes began to pay a shilling a day for it? The start

that *lives* is the start that *counts*. By *this* token, had it none other, the Bible stands senior amid all the books of earth. But it is *literally* oldest. Many years before the very earliest date assigned to the Hindoo Vedas, *Moses wrote, and Job ere that*.

And it is the *Greatest* Book ever read by man. Not merely greater than all other volumes *written* by man. It is the greatest volume either read by man or written *by God*. That grand folio, the face of earth and the face of heaven, longer *looked on*, was *never* really *read*, till God gave the eternal Word to man, the declarer of the Godhead and the revealer of the relations of all things visible and invisible. But *He* is simply the sum and centre of the book of Revelations, given to supplement and interpret the book of nature.

The opening of the Western Continent faintly illustrates this. For that event gave, through Columbus, a permanent possession to man, of the true, full-orbed, idea of civilization, as it grew up in this Western World. And now can we overlook, as to that, a curious chronological coincidence. Some 1492 years subsequent to Christ's advent Columbus began the opening of the Western Hemisphere. About the same number of years *before* the advent, or about the time Cadmus gave letters to Greece, Moses began to write, and compile, the opening books of the volume of divine revelation. What a sweep of the dividers on the chart of earthly years! Let the *naturalist* call the book of *nature*, if he *please*, God's elder and greater volume. We are *super-naturalists*; for we know that though heaven and earth pass away, God's word shall never pass away. *It has come to stay*. And it has brought man *to the Rock of Ages*. Thus it is also the best of books. Not another ever told man his origin or his destiny. The Buddhist's holy books pictured a high morality, but not so high as that of the Decalogue and the Sermon on the Mount. But no matter though thousands of writers had pictured morals high as heaven. They would have left them unattainable as the stars. Only the Bible gives us the true Jacob's Ladder. No book beside ever showed how man, alienated from God, could be rehabilitated. None other revealed a real cleansing from guilt. By none other were life and immortality brought to light. Not another even showed how mortal man could be just with God.

Well said the great Scotch novelist, with dying breath, "The book? There is but *one* book." Peerless in its moral and spiritual standards of living, it stands alone, amid all earth's teeming libraries, in helping man to the sole power that can *enable* him to walk in the new and living way, with

spiritual discernment for spiritual things, with divine strength against infernal foes.

No man knows God, the Infinite, till he knows himself, the finite. No man knows God, the All-Holy, till he knows himself for an exceeding sinner, and Christ for an Almighty Savior. It is in vain to wrangle with the caviler about the Bible, nature and claims. Bid him *read* it. He cannot do that, fairly and honestly, without arising from it convinced, as "Evidences" and "Analogy" never could convince him, that *He who made that book made the human soul*. An honest skeptic tried such a perusal. Part way on he stopped to exclaim, "Wife, if this book be true, we are in *danger*!" Further on, "Wife, if this book be true, we are *lost*!" But he read it to the end, and then arose to exclaim, "Wife, this book *is* true, and we may *be saved*!"

No man *truly* reads this book, the word of Christ, but he finds *the Christ of the word*. A plain, uncultured man had so found Him, and felt moved to preach Him to others. But he must be examined by ministers, that he might be given credentials. "How would you prove Christ divine?" said one. The candidate hesitated. "What reason can you give for believing in the divinity of Jesus?" was then the varied form of the question. A tear glistened in the strong man's eye. He sprang up. Down came his brawny fist on the table. "How do I know Jesus is divine? Why, God bless you, brethren, He *saved my soul*!" That man had *read* his bible, and simply *knew* it for the greatest and best of books. It is exactly on this ground that we should now feel moved to glance at the giving of it to men in sundry times and divers manners, till the canon was complete, and then at the half-millennium of its history as an open book to all English-speaking peoples of the globe. Bear, then, a few dry statistics:

From the combined testimony of what seems to be the best authorities, we find that the different books of the Bible were some 1617 years in writing, i. e., from about 1520 B. C., the most probable date of the Book of Job, to about 97 of the Christian Era, when the Apostle John, at Ephesus, gave us his latest book, the gospel that so wonderfully supplements the earlier and synoptical ones. It is specially noteworthy that the very books of the Old Testament now received as canonical are the precise ones named in the Jewish Talmud. And as to the books properly belonging to the canons of the New Testament, there appears to be no good reason for the idea held by many that this was in uncertainty until the Council of Carthage, in 394. There are many evidences that

very soon after the death of the Apostle John, or by the close of the First Century of our Era, there was substantial agreement upon the New Testament, as we *now have it*. Not that there were no attempts to foist other books upon the churches as inspired. But every such attempt failed from the obvious contrast between inspired and uninspired writings. Then, as now, the internal evidence of a divine communication was its strongest attestation. So, also, we must conclude, the vote of the Council of Laodicia, thirty years *earlier* than that of Carthage, was simply *exclusive* in its bearing, rather than *inclusive*. Instead of *framing* the canon, as some contend it did, which would be absurd, in view of its being "only a small Provincial Synod," its vote was to indicate the Sacred Books, to be read as such, within the bounds of its jurisdiction. "The canon had already been substantially fixed for 300 years," or thereabouts, as good authorities tell us. It was a simple defensive measure against such attempts to *add* to the canon as were being made. Neither of the Councils, we are to infer, assumed to *impart* authority, but only to make such *declaration* as seemed needful of what was *already recognized*, that the unwary might not be imposed on by spurious scripture. In view of the Bible's *providential preservation* and *marvelous power*, it is rather astonishing that any person of ordinary intelligence in other matters should ever have held it possible that the Carthage Council was mighty enough to *give* the Scriptures the place they hold on earth to-day. As even the French skeptic, Rousseau, felt compelled to admit that the inventor of the New Testament would be a more astonishing genius than its hero, so he who would find the Bible's power to move men *imparted* by some Council, instead of seeing the Council's own power derived from the *Bible*, only shifts the difficulty for his unbelief, and that to a heavy disadvantage.

"If weak thy faith, why choose the harder side?"

To this great company of students and lovers of God's Word, no argument is needful in its defense. But it will haply be of interest to recall briefly, what may be already familiar to many, the chief facts in connection with Bible translation and Bible diffusion.

The Old Testament was the *first book*, so far as we know, that was ever *translated out of one language into another*.

About 450 years before Christ, the compilation of it had been completed by Ezra. 163 years later, or 287 years B. C. Ptolemy Philadelphus, King of Egypt, finding the Greek has become the chief language of the many Jews in his dominions, caused the Hebrew Bible to be translated into that tongue by

seventy-two learned Jews, six chosen from each tribe: from which reason, or more probably from its indorsement by the Sanhedrin, or great Jewish Council of Seventy, that version became known by the name it has ever since borne, the *Septuagint*. It has been a vast help in enabling translators of the Old Testament into other languages to get the true meaning of the original. In this the Samaritan Pentateuch and Syriac Old Testament have also aided.

Passing over into the Christian Era, we find that in the Second Century, or rather about 170 years after the death of Christ, the whole Bible had been translated into Latin, forming what is known as the "Old Italic Version." By A. D. 200 the entire Bible was extant in Greek, Syriac and Latin.

Then in the Fourth Century followed versions in Ethiopic, Gothic, Coptic and Persic. But there came a most signal event in Bible translation. About the beginning of the Fifth Century Jerome made that Latin version called the Vulgate, and long known as the "authorized version." During that century came the Armenian version, the Syro-Chaldaic in the Sixth, the Arabic in the Seventh, the Georgian and Anglo-Saxon in the Eighth, and, in the Ninth, at least a part of the Bible in Slavonic.

It seems, at first thought, not a little astonishing that the Bible could have been given *thus early in such a number of languages*, without a far greater effect upon the world. The reason, however, is not far to seek. Bible translation and Bible diffusion are two things.

In our birds eye view of the earlier centuries possessing the whole Bible, we have run into the dark ages, that fearful millennium, from 500 to 1500, in which darkness covered the earth, and gross darkness the people, because the Roman Church, in its vast ascendancy, had forbidden the reading of the Bible by the masses. At a superficial glance it would seem as though Paul's exultant battle cry, "the word of God is not bound," had received reversal. But it was a fire, which, although made to smoulder long, *could not* be extinguished; it was *fire fallen from God and could not be stamped out by man*.

That noble man of learning and piety, John Wickliffe, was raised up by Providence, in England, to fan the buried coals to flame and be the precursor of the Reformation. Five centuries have fled since he completed the first version of the Bible in English. It was sought with great eagerness. There are said to exist, even yet, as many as 150 copies of it *in the United States*. Soon came the invention of printing, and

then the Pope's efforts to stay the spread of the Bible were as vain as an attempt to chain the ocean waves.

All Christendom know the immortal story of the venting of impotent papal spite, in the burning of Wickliffe's bones, after having failed of a chance to burn the *living* Wickliffe. Poesy has nobly sung of the ashes scattered on the stream, the stream that sought the sea, and how thence, as broadly as ocean currents roll, the Wickliffe idea, "the Bible for all," has run to every zone and clime. In these 500 years, "what hath God wrought?"

Another great way-mark was the production of a version in English after the language had gained substantial maturity. Tyndale and Coverdale had done much *toward* this in their labors on the basis of Wickliffe's translation. But it was reserved for the early years of the Seventeenth Century, after Luther had awakened Germany by his German Bible, and France had gotten its popular version to see that *great* work accomplished under the royal patronage of King James, the *issue of the received version* in 1611.

As a living language is continually changing, there have very naturally been, in over *two and a half centuries*, many revisions of the English scriptures undertaken. But so admirably was the common version put into simple, yet chaste and classic English, that hardly a ripple has been made by the countless new translations that have been offered to the public. They have served as *helps*; they have many of them found places in the libraries of ministers and other Bible students, but still the common version *held its place*.

Three great factors have arisen, however, as modifiers of the mighty movements of 1380 and 1611. One of them was that which sprang into permanent being 100 years ago, the *Sunday-school movement*, led by Robert Raikes. For a good while it did *not*, however, effect the Bible question perceptibly, for it was not, at first, the *Bible* school,—it was rather an *alphabet* school, but it was the *sure germ*, nevertheless, because it was the *Sunday-school*.

It was reserved, rather, for the *Bible* movement to modify, first, the *Sunday-school* movement. In 1804 was formed that organization which has become so vast a benefaction to mankind, the "British and Foreign Bible Society," and a dozen years later its noble compeer, the "American Bible Society." These two great societies have published 154,000,000 of copies of Bibles and Testaments! Through these and other organizations, God's word has been given to men, already *in four-fifths of all the languages of earth*. Then, on and on, has sped a popular acquaintance with the sacred scriptures. Rapidly,

men, women and children have come to possess *more* than a mere smattering of Bible knowledge. It is now a good many years since it ceased to be hazardous to question the *entire* accuracy of the Received Version. By slow degrees the average English mind was ripening for the reception of a more perfectly translated English Bible. Tentative efforts in translation promoted such sentiment; commentaries helped it on; so did pulpit and Sunday-school.

But one more great popular movement had to become a factor in the process. In 1873, after, God put it into the heart of a man (who needs no naming here) to propose, to urge, to *fight, long* and hard, for a common course of Bible lessons in the Sunday-schools. It came to pass, that, in the *memorable* year of grace, 1873, the *International Lessons began!* Then came a new era in the Sunday-school enterprise. For *one* help in that blessed work that was attainable readily, before, there speedily arose *a thousand*. What mighty forces of convergent rays of light, not from Sunday-school publications simply, not from those *and* the *general religious press* even, but from even the *secular* press, what floods of radiance are poured on the lesson!

Does not all this recede, vividly, a word of ancient scripture, "Many shall run to and fro, and knowledge shall be increased." What John's mission was to Christ's, is the mission of the International Lessons to the coming faith of the grand Pan-Anglican version of the Bible. We trust that ere the years of "International" heralding have recorded up the perfect number *seven*, even before this year, 1880, expires, we shall be reading the new English-American New Testament, and that *soon thereafter*, the whole Bible, in a translation thoroughly adapted to the needs of the present English speaking peoples, will be put in process of such vast circulation as will make all previous Bible diffusions *small by contrast*.

Now, recount a moment, with me, the ways of God with man in giving thus the leaves of the Tree of Life for the healing of the nations.

Among the many events and epochs we have hastily noted, *seven* stand out like sky-piercing mountains among lesser peaks, viz:

1. From 1492 to 1470 B. C. The *beginning* of Bible compilation by Moses.
2. 450 B. C., the compilation of the *complete* Old Testament by Ezra.
3. 287 B. C., the execution of the Septuagint under Ptolemy Philadelphus; the first Greek version.

4. 400 A. D., the preparation of the *vulgate* or "authorized" *latin* version, by Jerome.

5. A. D. 1380. First translation of the Bible into *English* by Wyckliffe.

6. A. D. 1611. completion of the "authorized" English version, under King James.

7. A. D. 1880, the Pan-Anglican revision.

Men and Brethren—Gaze on these seven grand way-marks. thank God and take courage. And let them live forever in our hearts, linked with memories of the seven blessed years we have been granted of international sessions with which to round up the first hundred years of the Sunday-school, and the first *five* hundred years of the English Bible; for which all glory be to the Triune God, world without end—Amen.

At the close of Mr. Carman's address, President Edwards, of Princeton, pronounced a benediction, and the Convention adjourned.

FIRST DAY—Evening Session.

The old First Church was packed for the evening meeting. Mr. C. C. Case led the singing, and Messrs. C. M. Morton and M. C. Hazard addressed the Convention as follows:

ONE HUNDRED YEARS OF SUNDAY-SCHOOLS.

BY M. C. HAZARD.

* * * * *

A hundred years ago a little Sunday-school was planted in the city of Gloucester. It didn't seem then as if that would ever amount to anything as a force in this world. Robert Raikes, in going to a busy, crowded part of the city, was shocked to find the ragmuffins of the street engaged in all sorts of play and in things worse than play, and he started a little school for them, and hired some good women, at the rate of a shilling a Sunday, to teach them. It didn't seem very remarkable, that beginning; there were those that were opposed to it. The clergymen, especially, thought that it was a desecration of the Sabbath; it was working upon the Sab-

bath. They seemed to think that it would be a great deal better for those boys to learn to swear and gamble and steal than to learn the golden rule; that it would be better for them to learn to fight than to learn the principles of the gospel; better for them to learn all sorts of mischief than to go into anything that could be called a school; and I suppose that they regarded it as work for them to learn, and perhaps thought that because it was so easy to swear, and so easy to fight, that it was a real rest and recreation for them to do it on that day.

It made but little headway; it received the reluctant approbation of good people. There were those that tardily followed the example that he set, but, notwithstanding, it made its way. You know that there are some plants that, when they are transplanted to another country, seem to grow better than where they first took root; they seem then to find their home. Well, it seems to me that something of that sort is true of the Sunday-school; for, when it came over to this country it was adopted by the church and made a church school rather than a mission school, as it was over there, and our friends who believed in the Sunday-school there have had continually to fight with the idea that the mission school is good only for the abandoned children of the streets.

In this country also it took on a little different form. Robert Raikes, in the schools that he first established, had those who were gathered there taught the rudiments of learning and the catechism. Over here they began somewhat in the same way. The Bible was added as a text-book, and they began after a while to memorize verses out of the Bible. I remember men, who were old men when I was a boy, whose conversation used to drop Scripture verses like honey from the honeycomb, and they obtained their knowledge of Scripture from the verses that they memorized when they were boys. I am not one of those that find fault with the memorizing of Bible verses, and it seems to me that we are lacking in this one thing, that we do not in all of our schools press more upon the teachers the duty of seeing that the children in their classes memorize the verses in the lesson which we call the memory verses. It would be a good thing if they did.

A good many efforts have been made in various ways for the purpose of introducing some system. In 1825 there was started what was called a limited plan of lessons in this country by the Sunday-school Union, which contemplated a five years' course of forty lessons each. In 1826, I think it was, that the *American Sunday-school Magazine* of that date said that it had been adopted in nearly all the schools. And in

1826 Rev. Alfred Judson wrote the first question-book. So you see that in those early days there was a reaching out for a better thing. I don't know what became of that movement, but it seems to have died out, and people went back into chaos again so far as system was concerned in the study of the Scriptures.

In 1832 there was a call for a National Sunday-school Convention to be held in New York, and the Hon. Theodore Freylinghuysen was in the chair. They seem to have liked that Convention, for the very next year they held one in Philadelphia, Gerrit Smith being one of the Vice Presidents. Then they went into a Rip Van Winkle sleep, and didn't wake up again until 1859, when they held another Sunday-school Convention in Philadelphia. After that there was an interval of ten years, when another Convention was held at Newark, New Jersey. That was one of the best conventions I ever attended in my life. In 1869 things were working very rapidly; then, in 1872, the Convention at Indianapolis adopted the International Lessons—the greatest blessing, it seems to me, that has taken place in these modern times. For, by the International Lessons has been created an enthusiasm such as was never witnessed before in Bible study. It has opened the sacred page and made it plain, because it has thrown upon it all of the light of modern scholarship; and above all it has brought together the people and shown them that they really were of one faith. Why, the other day I heard a Methodist expressing himself to the effect that the eighth chapter of Romans was peculiarly expressive of Methodist doctrine; and there are some Calvinists that I know of that dwell with peculiar delight on those parts of the Scriptures that speak specially of free will.

Well, now, it is a very proper thing for us in this centennial year, and in this year of our majority in Sunday-school work, that we should ask how it was that these International Lessons came to be adopted at all. I want first to say that it was the Lord's work; it is His work, and it is marvelous in our eyes; and second, that the work from the beginning to the end was the work of Illinois Sunday-school men. There are three men especially to whom we owe the privilege of the International system.

In 1860, John H. Vincent, an Illinois Sunday-school man, a minister of the gospel, who had a brain of his own and thoughts of his own, thinking far ahead of his time, began to think of some sort of training class; and in 1864, I think it was, or a little before, he was trying to introduce Sunday-school institutes. In 1865, near the close of the year, he

started in Chicago what is now the National Sunday-school Teacher, but then was the Sunday School Quarterly. In that quarterly he outlined a lesson course that was called "Two Years With Jesus."

Looking through those first lesson papers that appeared in that quarterly, you find them pretty nearly the same as they are to-day. For a beginning they were wonderfully perfect, and there is not a lesson paper issued but what, in some respects at least, copies the very first one that was issued. That was the beginning. He was called to New York, and again started another journal there, called the *Berean Sunday-School Journal*. Another Illinois man took his place—the Rev. Dr. Eggleston. Some of you remember that in 1872, when the question of the adoption of the International system came up at Indianapolis, he opposed it, and a great many have done him injustice in looking upon that single act of his life, while the fact is that he did a great deal, through the *Sunday-School Teacher*, towards pushing this lesson system so that it became adopted to a large extent all over the Union.

And now we have the third Sunday-school man to speak of. I don't think you know him—guess you never heard of him. His name is B. F. Jacobs. He is a man that, when he wants to say anything, says it. He is the Peter among the Sunday-school apostles, and, whenever he believes that a thing ought to be done and can be done, it is very difficult to make him keep his seat and keep quiet. When by his efforts in 1871 a committee was appointed by the publishers of Sunday-School Lessons to select a series of lessons, a trial of the uniform plan, and when they met together and declared that the thing was impracticable, Jacobs took those men metaphorically by the throat and said, "You are appointed, not to declare that a thing is impracticable, but to do it;" and he made them do it. And it was owing to that that we have to-day the International system. And I don't think that it is at all improper, under the circumstances, and on this occasion, to recognize the fact that to Illinois Sunday-school men alone is due the fact that we have such a blessing throughout the world.

Then, another thing in regard to two or three other Sunday-school men in Illinois. I remember when I was superintendent of a little mission school up here by the depot, that I heard of one or two men in Chicago whom I desired particularly to see. I heard of their conducting some mission schools there. I heard of their wonderful growth, of the methods they employed, and I was seized with a very great desire to know something of their methods and to see the

men. I heard that they were men of great moral courage, and men who were inclined to have their own way in spite of all obstacles. And finally I was permitted to go up there and see what they were doing. On the North Side D. L. Moody was building up a mission school that numbered something like ten or twelve hundred. On the West Side D. W. Whittle was also building up a mission school, that numbered then some fifteen hundred. And coming back I had caught their zeal and enthusiasm, and I went to work with a good deal better spirit than I had ever done before.

And then there is another man I want to speak of. He lived at Peoria, and his name was Reynolds. He was doing something of that kind down there, and I want to say to him here in this public way what I have never said in a private way—that I think one of the first impulses that I ever got in the right direction was at a Sunday-school Convention where he was, and I was not present. Other people came back and told what they had heard and what they had seen, and it moved me to redoubled energy in what I was doing. And, brethren, we do not know, any one of us, what we are doing, what influence we are exerting, nor to what extent that influence will reach, and we never can tell in time what we may do in an humble way for the Lord Jesus Christ. Our friend Reynolds, hearing of the work that was being done in Chicago, had somewhat of a similar desire that I had to go up and see what was going on, and did go up; and I have heard it said that he went to a place on the North Side in the evening, where he found this same Mr. Moody holding a little colored boy with one hand, and a Bible in the other, trying to read by the light of a tallow candle, trying to read to him about Christ, trying to keep him still while he read to him; and there were a great many of the words that he had to skip, and at last he laid the book aside, and said, "I can tell it to you better than I can read." Mr. Reynolds found that that man was doing a wonderful work; and he said that if *he* could do work he believed that he could; and he went back to his own work with a determination that, God helping him, he would do more than ever he did before. And so, from one to another, men have got inspiration and enthusiasm in this work in Illinois, until they have come to love each other as brothers.

The State Sunday-school Convention in Illinois has been a very great power. It has done a remarkable amount of good. By the programmes that you have you will see that the first State Sunday-school Convention in Illinois was held in Dixon in 1859. The first few meetings were not meetings of re-

markable power. But in 1864 they met at Springfield. One of those who was an actor in that Convention told me of an incident that took place there. The workers came there at rather an early hour in the morning, before the church was opened; and they found a window loose, lifted it and got into the church, and there by themselves held a little prayer-meeting that God would bless that Convention. The pastor of the church came while they were so engaged and opened the door with his key, and was surprised to find that there was a little audience inside, and he knelt down with the brethren and engaged with them in their devotions, it being just according to his heart. Well, now that convention was wonderfully blessed. No convention since, I think, has been of such wonderful power as that was. It is said the ten thousand conversions were directly traceable to that one meeting.

In 1867, I think, it was at Decatur, that the enthusiasm rose to a height such as that, within thirty minutes I believe five thousand dollars was raised to carry on the work in the State of Illinois. We were only twelve years old then; we are twenty-one now. We need money now more than then, and being a little older and with increased enthusiasm, I hope and I trust that when it comes to raising money in this convention that we shall at least equal what we did when we were twelve years old. The convention from that time forward continued to grow. We went down in 1868 to Du Quoin, a little place of 2,500 inhabitants. We went down there three thousand strong, and for three days we more than doubled the population of the place. The people were very much put out—that is, they were put out of their houses, they went into the barns and gave the delegates the houses to sleep in. I overheard one man speaking to another during the course of that convention, and he said to him, “well, Jim, how are you standing it?” “Well,” said he, “just so, so.” “Well,” says the other one, “I will tell you what, these *religiouses*, they eat awful.” After that it was just about impossible to get another place. Now, those of you who have been regular attendants of the Illinois State Sunday-school Convention will remember that we tried time and again to get an invitation to Decatur. Decatur fought shy of us. We pressed the invitation with all the ardor of a lover, and still couldn’t get any, and at last one man got up in the convention and said, “don’t come to Decatur next year, come year after next. The Methodists this year have eaten up all our chickens,” and our

Brother Jacobs got up immediately and said: "We don't want to eat two year old chickens!"

In Quincy, in 1870, we came the nearest to having trouble in the State Convention that we ever did. Those of you who were there will recollect how our hearts trembled for a time when the question was put into the question box. "Have we a Sunday-school ring in Illinois." Those of you who were there will remember the profound gratitude we felt when the crisis was passed. Well, I am glad to say we have had a pretty strong Sunday-school ring, it has been made of a chain of loving hearts, and I believe that the ring will grow stronger and stronger, and that the people of the State of Illinois will wear that ring as a bride wears her engagement ring.

We have had a report to-day, from the Executive Committee, and I think it has cheered everyone. One hundred and two counties in Illinois, and every one of them has held a convention during the past year, and about an average of eleven township conventions have been held in each county. Well, now brethren and sisters, it may do very well for us to hold a large mass convention such as this is, we may get a great deal of instruction and a great deal of enthusiasm here, but unless that instruction and enthusiasm is carried down into township work; unless it reaches the individual, then it will altogether be lost. There is no use setting up in the basement a very large engine, unless it is connected with little wheels that do the weaving. And, therefore, one of the things at which we must aim in our Sunday-school work in Illinois, is to see that the work is carried down into the townships. In the county for which I am specially responsible, the county of Du Page, we found that there was a very great necessity for township work. Some of us pledged that we would be responsible for the county; that we would go through it and canvass it as men canvass for a political election. In one of the townships, I asked them how many people there were in the township, and the answer was twelve hundred. I asked them how many people there who were in the habit of going to church and Sunday-school, and all told they didn't count up more than two hundred and fifty. Only two hundred and fifty people going to church and Sunday-school in a population of twelve hundred! Why, there is no need of going to China or any other place abroad for the purpose of finding heathen; we can find them right at home. In the next township I found about the same state of facts, and so all throughout the county. And that county we had looked upon as being one of the most forward in the Sunday-school work. Well,

in putting the facts before those who gathered in these little township gatherings, they were encouraged to go on; they made pledges that they would see every man, woman and child in the township by a system of voluntary visitation, committees being appointed for that purpose, and the visitation went on until every man, woman, and child had an invitation to come to church and to Sabbath-school, and the result was very marked. There were a great many people found in that county who had letters from churches that they churches to which they belonged. There were people that came to Sunday-school and to church who hadn't shown their faces inside of a church and never presented, and those people were sent to the for years. Well, now that sort of work must go on until there shall be no one that has not received such an invitation to be a Christian, to give his heart to the Lord Jesus Christ, such as will take off all responsibility from his neighbors.

I sometime ago read of an incident in regard to Napoleon crossing the Alps, which stirred my heart very much at the time. When that general with his army was crossing the Alps, going in a zig-zag way up those mountains, there was a little avalanche of snow that crossed the path of the army and swept away a drummer boy, and he was carried about two hundred feet below. The first intimation that the others had who were going up the path that anybody had been carried away was given by the drum of the boy. By that they were notified that he was down below. There was the boy needing help, but there was no one that had the authority to stop. The privates could not stop until they had word from their officers. There was no officer that felt that he could give the word until some superior officer had told him, and the word went on from the lower officers to the higher until it came to Napoleon himself. But what was a drummer boy to Napoleon! The word was sent back to march on. Well, now as they went on zig-zag up the Alps, they could hear where the boy was. First, he sounded the reveille, and then one call after another, and it was not until towards night that they heard the long beat, the death roll. The boy had given up hope, and that was his intimation that he no longer expected any aid. There was not a man that was marching up those mountains but would gladly have stopped and periled his own life to rescue that boy. There were tears that were running down the cheeks of men unused to weep, but they could not save him. But, if the army of Jesus Christ had been climbing the heights of heaven, when word had come to our commander that a boy had been lost from the paths of virtue, and desired to come

back again, no one would have moved a step forward until that boy was rescued.

There are about us hundreds and thousands of voices that are crying to us to bring them back, and the voice comes to us, not simply to the officers; not simply to those who are pastors of the churches; not simply to those who are well known in work; but to every private to rescue every person within his reach, and if we ever expect to do what we ought to do; if we ever expect in this world to reach every man, woman, and child, every church member should be alive. You know that the command was given us that we should go into all the world and preach the Gospel, to every creature. Not simply to build a fine church; not simply to open a house of worship and let those come in who are a mind to come, but to see to it that the invitations of the Gospel are given, and we shall not have done our full work until we obey the command of our Lord and Master, and go out into the highways for the purpose of saving men.

THE WORKER'S INNER LIFE.

ADDRESS BY CHARLES M. MORTON.

I was very much surprised this evening, to find a note stating that I was expected to speak to this audience again. I had earnestly hoped to have the pleasure of hearing with you our beloved brother Moody, who is laid aside for the hour by indisposition. And when the call came so suddenly and so close to the time of service, I wondered what I would do, and then remembered that a loving band of people was gathered in Galesburg, and was persuaded that there was such a brotherly love that *anybody* could speak without danger. With the blessing of God, I will occupy your time with a few words concerning the Inner Life of the Christian Workman.

We live two lives in our Christian work; one is the *outer* life that the *world* sees, and the other is the *inner* life, that God sees, and is known only to Him and to ourselves. Our inner life bears the same relation to the outer that the works of a watch bear to its hands. If the watch does not keep good time, the hands indicate the fact. We do not *doctor* the hands, but go down into the inner works, and when we get the inside right, then the hands mark the time correctly and take good care of themselves.

There are many persons who are constantly deploring their imperfect outer life; there are many Christians who would

be at work in the Sabbath-schools if they did not feel that they were such worthless people and all the while doing wrong. If they can ever get themselves into good condition, *then* they will undertake to do some Christian work.

It has been my difficulty to make my hands *work* right, and my feet *walk* right, and above all things to make my tongue speak the best words at all times. I had been lopping off and tying on for a long season, until my attention was drawn particularly to this first chapter of Paul's second letter to Timothy, and there found four or five things mentioned concerning the inner life of the Christian. The first letter that Paul wrote to Timothy has particular relation to the work of the Church and the preaching of the Gospel. The second letter has special reference to Timothy's personal behavior and faith. In the first chapter we find the *inner* life spoken of, and in the second that inner life is brought out in Work, in Study, in Teaching, and in Spirit.

I want to mention four or five things here, praying that God may bless them to our good.

Paul says to Timothy: "My dearly beloved son, grace, mercy and peace from God, the Father, and Christ Jesus, our Lord. I thank God, whom I serve from my forefathers with pure conscience."

The first two words that I would underline would be PURE CONSCIENCE. The thing that Paul coupled together with the mention of his service to God was a pure conscience. We stop right here. When we enquire why it is that we have taught so many Sabbath-school lessons, preached so many sermons, and written so many articles, that do not seem to have been blessed, we see at once that we have not had a pure conscience. Now, the Apostle Paul, with all his talent, with all his wonderful endowments and his great commission, would never have thought of trying to serve God except with a pure conscience. "*A tainted conscience*," is the epitaph that might be written over the grave of many good works, which never bore fruit. A tainted conscience is a conscience that is impure.

Some one has said, a man must ask permission of his wife to prosper, and we may say, a man must ask permission of his conscience to be happy. If his conscience upbraids him every day, he cannot be happy. It has pleased God to plant in your breast and mine a monitor that is capable of making us very unhappy, and when we know the relation of conscience to the Christian life, we see clearly how it is that we fail. An impure conscience gives the Christian an unhappy mind, and an unhappy mind takes away his

appetite for the word of God and for prayer. Want of prayer unfits him for doing any good. It is true he may go on, like a windmill, beating the air, but he has no reason to believe that God owns his services. Paul says, "So fight I, not as one that beateth the air." Are we fighting as those that simply beat the air? Have we communion with the Lord? Are we conscious day by day that we are maintaining before Him a pure conscience? Are we made aware at any time that our consciences are tainted? Then is the time to stop preaching, to stop teaching and running about to attend to the spiritual welfare of others, until that conscience is taken to the Lord to be purged. We want to remember, every day we live and every day we work, that our outward life has very close connection with our heart-life. Some one asked a man whose preaching he was converted under, and he said, "I was not converted under anybody's preaching. *I was converted under my aunt's practicing.*" This is exactly what we need more and more. We are doing pretty good preaching, and pretty good teaching. Perhaps there never was a more intelligent knowledge of the Word of God among the workers in general than to-day. Let us have the practice more in accord with the teaching and with the preaching. Let us have the inner life in such condition as to give a respectable outer life. If the Apostle Paul could not serve God one day without a pure conscience, I am sure there is not a Sunday-school teacher in the world that can do it.

Paul also says in this letter to Timothy, "When I call to remembrance the unfeigned faith that is in thee." I want to ask you to draw your pencils under two more words—first, "*pure conscience*," and then "*unfeigned faith*." Faith that there is no make believe about.

This is a day of imitations. Everything is being imitated. It is a question whether we get genuine anything we buy, whether for food or for wear. Gold, diamonds, no matter what, the question is, am I getting the genuine thing? Paul was anxious that Timothy should have a genuine article, and that was faith, unfeigned; faith that was pure from the hand of God. And I notice here that he was not very anxious about the *quantity* of the faith, but the *quality*. When the right quality of faith is planted in the soul of a child of God, the quantity will take care of itself.

I went out one day to buy a few articles connected with housekeeping, and my wife said, "Don't try to get everything there is, but get *good* what you do get." That was one of the best things she has ever said to me. It is just so with arranging for our Christian life and work. The Lord does not

expect us to gather in everything at once. A man that has just been born into the kingdom cannot stand in the shoes of one that has been growing for twenty-five or thirty years.

It is not hypocrisy that Paul was warning Timothy against. He was not afraid that Timothy would be a hypocrite, as we understand the word, but he may have feared that Timothy would be tempted to run ahead of his faith—that he would talk more than he would work, and that is the trouble with many people. Why, to hear some folks speak and pray, you would think that they could lift a mountain at any time, without the slightest difficulty. The word of God says that a man with a very small amount of genuine faith can do mighty works. Hearing some Christians talk you would imagine that the Lord and they were in partnership, and that the Lord was the junior partner. Feigned faith—in other words known as *Cant*—is a great stumbling-block to many unconverted people, and we must be careful how we talk about our work for Him and our faith in Him. Let us be very careful that we do not *profess* to have more faith than is planted in our hearts. Paul's anxiety for Timothy was that he should have a beautifully rounded and consistent life—a faith that should be a motive power for everything that he should do and everything that he should say. And so I mark it down as a second inward qualification.

Then we come to this phrase, "Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee." Paul was anxious that Timothy should stir up his gift for service, that God had planted in his soul.

It is certain that every one is born into the world with a capacity for doing some special work well. With some it is preaching; with others, teaching or business; or, perhaps, sawing wood: but every person is qualified by nature for some place and work, where he cannot fail of success. And it is the same in our spiritual work. Paul says, "Timothy, *stir up the gift of God that is in you.*" And these words, "stir up," are equivalent to our word *exercise*. "Timothy, exercise the gift of God that is in you." How I do wish this truth might be indelibly impressed on the mind of every Christian in Illinois. Oh, that all would rise up to-night, in the strength of our God, and use the gift that is in them, and exercise it, until they become a mighty power for good.

There are many Christians who are ready to do some great thing, if they could do it with a rush and whirl from the start. Ask the men who have been successful in Christian work: "My friend, was it always so with you? Did you always carry things along at this rate? Were you always able to

quote the Scripture so aptly and pray so fervently to God? Were you always as successful in making your sentences and choosing your words as you are now?" and the answer would invariably come, "Oh, no; it has been the work and the toil of years." He will tell you of the first time he ever spoke in a prayer meeting; how, on rising, the people all seemed to be going around him, and his head was swimming, and the perspiration was running down from the crown of his head to the soles of his feet—how he trembled; and some of the people around him were tittering, and the folks said, when they went home after meeting, "Well, I do hope that Mr. So-and-so will wait a long time before he tries again to entertain a prayer meeting." And then he resolved that he would never, *never*, undertake such a thing again. Then, at the next prayer meeting, the Holy Spirit laid it on his mind to testify, and finally he was ready to say, "I am ready to be a fool, and to be counted an idiot every day I live, if it is the will of God that I should testify of Him." Call any one of the number of ministers in this house to-night, and ask him to give us his experience of his first sermon, and all that, and he would say, "I have wished a hundred times that the mountains would fall on me, I have been so mortified and felt my own insignificance so deeply."

Let that little germ that is planted in you work; stir it up, and it will grow; if you do not stir it up, it will not grow, and you will become a feeble dwarf, instead of a mighty power for good. I have heard instructors talk as though they thought that any Christian who was not a Sunday-school teacher ought to be excommunicated; that every one that has spiritual life can be a Sabbath-school teacher. Well, bitter experience has proved to us that this is not a fact. There are many good Christian men and women who were not foreordained to be Sabbath-school teachers. I have seen too many fine classes run through the mill, to doubt that any more.

Every one can do *some* work for the Lord better than any one else can do it for him, and we ought to pray the prayer that Paul prayed, "Lord, what wilt Thou have *me* to do?" That short prayer is our prayer—"WHAT wilt Thou have me to do; WHAT paths wilt Thou have my feet to walk in?" When your feet and mine are walking in God's path we have both peace and usefulness.

So Paul says in substance to Timothy, "Don't be discouraged if you seem to get along poorly sometimes, but stir up the gift of God that is in you, and you will do an acceptable work for Christ."

Next, we notice briefly in the 8th verse, "Be not thou therefore ashamed of the testimony of our Lord nor of me, His prisoner." It would read, "*Do not be ashamed of giving witness for Christ.* Do not be ashamed of testifying for Christ. Although I am a prisoner of the Lord, do not be ashamed of me." Here are *two* things. First, we want to be careful that everywhere we go, we bear a testimony for our Master. Second, we want to be able to look into the face of every one whom we may meet and give him a reason for the hope that is planted in us. At the same time we must never be ashamed of the children of God who are in trouble and humiliation. I tell you, friends, that the quality of a suit of clothes often makes a difference in the attention that even a Christian man gives; and the kind of house that a man lives in often makes a deal of difference with his entertainment when he goes to a Sunday-school Convention. A little plain talk don't do any harm. It seems to me that one of the truths that we need to get into our souls is that God is no respecter of persons, except that He chooses the weakest to do the most for Him. If Jesus Christ was here, He would pay more attention to the weakest child of God in Galesburg, than to any other. He is our example. How many humble Christians would be stronger and happier to-night if those who are above them in station, knowledge and experience, did not often seem to be ashamed of them. I pray God to give me this love toward His humblest child; to have the warmest heart and the largest place in my home for the man who seems to be insignificant and unknown. Paul laid it on the mind of this boy, whom he loved with all his soul, that he should have a great place in his heart for those who were prisoners of the Lord—for those who were the outcasts of society and of the church. That is why our *mission* work is so greatly blessed; that is why the Holy Spirit has been poured out so wonderfully in our mission schools.

One more thing is mentioned of the inner life. "For the which cause I also suffer these things." *Paul suffered for a right cause*—he never suffered from wrong doing—he suffered for the Master. This is the only kind of suffering Christians are called to endure. This is what we shall be able to rejoice in. "Notwithstanding, I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

We will now enumerate the inner qualifications mentioned. First, a pure conscience; second, faith, unfeigned; third, stirring up the gift of God that is within us; fourth, never being ashamed of Jesus anywhere, and never being ashamed

of the humblest of His disciples; and, lastly, the calm, quiet assurance of our salvation, in the day time and in the night time; in joy and in sorrow; in prosperity and in adversity, and in the dark valley of the shadow of death; a calm, quiet, unwavering trust in the Lord, knowing that our souls are safe in His keeping.

Suppose we had the time to meet the Christian members of this congregation one by one, and ask something like this: "Are you in your inmost soul satisfied and sure that you are saved? Are you without doubt; are you without fear; is it a calm, quiet, unfailing rest with you as you preach this Gospel; are you satisfied, as you go along, that you are resting on the great strong arm of Christ?"

Every Sunday-school teacher who is in doubt of his own salvation, and trying to direct others to the Savior, is in a most pitiable condition. One of the strongest qualifications for Christian work is the one mentioned in this verse. I was a Christian three years, and all that time was in a sort of intermittent state; sometimes very happy and sometimes very miserable; now I had a fever, and then a chill; sometimes wild with joy, and again in the valley of tribulation. I was not a *happy* Christian. My room-mate, five or six years older than myself, had been trained by a godly father and mother and had been engaged in Christian work for ten or fifteen years. He believed in the Lord Jesus, as he did in his parents. He seemed to have no more doubt that Heaven was his home than that he was living on Indiana street.

One Sunday night I had been speaking to an audience of sailors, on Illinois street—it had been hard work for me; a good many difficulties to wrestle with; many doubts and fears. I had been trying to preach to them God's truth, and although I did not *fully* believe it myself, I knew that it was good for them to believe, if they only would, and I preached as earnestly as possible, and went home about 11 o'clock. My friend George was asleep, looking as happy as a king. He was not worried about his work, although he had done much more than I. I looked at his peaceful face and said to myself, "If I could be a Christian like that man, I would give anything in the world." I was led to open the Bible to see whether mine was the kind of experience that the Lord wanted me to have, and I read, "For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens." And then I remembered that the old saints *always knew*; they never *guessed* at all; Job didn't guess, he didn't *think*, but he knew that *his* Redeemer lived. So I prayed,

"Lord, help me to trust." I don't know how it was, but the presence of the Lord was with me that Sunday night. I never before had such a sense of His forgiveness. I shouted, "George, wake up!" Said he, "What is it?" "The Lord is here!" I remember the smile on his face when he said, "Well, Charlie, I knew He would give you a great blessing very soon." I have never doubted my salvation from that time to this, although I remain the same unworthy being as when the Savior came and saved me from my sins.

Some of us are gathered in this State Convention for the last time. May the blessing of God be upon our hearts, and may we be able to do greater works this year than we have done in all the years of the past.

A second meeting was held in the Presbyterian Church. It was well filled. The singing was conducted by Mr. and Mrs. McGranahan, and addresses were made by Maj. Whittle and Mr. G. C. McIlvain, of Peoria.

SECOND DAY—Morning Session.

The house was filled before the hour named on the programme.

The Rev. John O. Foster, of Downer's Grove, conducted a service of song, after which Mr. C. C. Case took the platform and led a praise service.

At 9 o'clock all the standing room in the house was occupied, and so many were anxious to hear that persons climbed to listen through the windows and at the rear.

Announcement was made that the Congregational Church was open, and that a second service would be held there.

Mr. Moody then took the platform and announced the following hymn, "None of Self and All of Thee." As the singing progressed, Mr. Moody commented upon the hymn, verse by verse, and asked the congregation to measure their experience by it.

Dr. Schofield, of London, England, led in prayer, and after a few moments of silent prayer, Mr. Moody led in prayer also. He then announced his subject, "The Bible," and in his earnest way and manner, spoke as follows:

THE BIBLE.

D. L. MOODY.

I want to open the subject this morning by saying that we have but one Bible. The impression among a great many people, at the present time, is, that we have two Bibles—what is called the Old Testament and the New. I am annoyed sometimes to hear intelligent Christians say that they believe in the contents of the New Testament, but don't believe in the teachings of the Old. There is an impression abroad that the Old Testament has passed out of date; that it was good for the antediluvians, good for the Mosaic dispensation, but that the New Testament has superseded it, and that it is good for history only, and poor at that, in a good many points it is not reliable; that it is not authentic. Now I want to say that

the Old Testament and the New go together; that they are one book. I believe that the reason that we have so few Christians to-day whose characters are all rounded out, and who are strong in all points, is because they only study a few portions of the Word of God. They study and read a great deal a certain chapter, and a few verses they are familiar with, and the rest of the Word of God is neglected, and that is the reason they become so narrow, so bigoted and so stubborn. They have got just a few passages of Scripture that they always feed upon, and harp upon, and they become hobbyists, and they will always ride their hobby, on all occasions. It makes no difference what the subject is; they have got their hobby and they will bring it out. No matter what their hobby is, they will ride it. If it is sanctification, they will always be talking about sanctification; if it is temperance, then you will hear of temperance; if it is consecration, then you will hear of that. And so they will go on; they will always bring out just one truth. Now what we want is to take the whole Word of God. All Scripture is given by inspiration, not part of it. When Paul wrote about the Scriptures, he had reference to the Old Testament. "All Scripture," says Paul, "is given by inspiration of God. He believed in the Old Testament. Now you will find by reading the New Testament carefully, that our Lord quotes from twenty-two books of the Old Testament. There are thirty-nine books in the Old Testament, and our Lord quotes from twenty-two of them. In Matthew there are nearly one hundred passages that refer to the Old Testament. Nineteen books are quoted from in Matthew alone. Now these men who tell us that they believe in the Gospels, but do not believe in the Old Testament. Do not understand that the Gospels are largely made up of quotations from the Old Testament. If you are going to cut off all that is quoted from the Old Testament, you will cut out nearly the whole of it. In Mark there are fifteen passages, from thirteen different books. In Luke, twenty-five passages, from thirteen different books. In John, eleven passages, from six different books. There are one hundred and forty-four quotations, from eight or nine chapters, in the New Testament.

Now there is another class of people who tell us that the first five books of the Bible are not true; they are not authentic, and all that. Now you will find the Master quoting from Deuteronomy perhaps as much as from any other book. Deuteronomy and Isaiah seem to be His two favorite books that He quotes from. In Matthew, eighteen times He refers to Deuteronomy; twenty times He refers to the prophecy of

Isaiah. From the prophecy of Daniel there are fourteen quotations. From the book of Exodus there are fourteen quotations. Our Master quotes from the Psalms sixteen times. When He had that conflict with Satan, He quoted twice from Deuteronomy, and once from the Psalms. When He wanted to overcome Satan, He said, "It is written." What we want is to follow in the footsteps of our Master, and when we are attacked by these infidels and skeptics, we must meet them with "Thus saith the Lord." That will settle it. I tell you this one sentence, "Thus saith the Lord," is worth more than all the traditions of the fathers. It is not what the Church teaches to-day, nor what our fore-fathers taught, but what is the Word of God. That is what we want.

Very often I have heard men say, "You don't believe in the flood, do you?" "Yes, I believe in the flood." I was going to preach about Noah, one time, and a man came to me and says, "Why, you are not going to preach on that old story of the flood?" "Yes." "Why, you don't believe that, do you?" "Oh, yes." "Well," says he, "I thought we had got beyond that. That is a fable." "Well," says I, "you believe in the New Testament, don't you?" Says he, "Yes, I believe in the New Testament." "Well, in the New Testament the Lord says, 'As it was in the days of Noah, so shall it be in the coming of the Son of Man.' The Son of God put His seal to that very thing. If you throw out the flood, you throw out the whole book of Genesis."

Another man said, "You don't believe in the story of the destruction of Sodom, do you?" "Oh, yes. It says in the New Testament, 'As it was in the days of Lot, so shall it be in the coming of the Son of Man.' And the Son of God has put his seal to that very narrative." Another man said, "You don't believe in the story of Lot's wife, do you?" "Oh, yes. I believe in that because the Master said, 'Remember Lot's wife.'"

People cavil at the story of Jonah. It is very common to cavil at it. They say, "You don't really believe, do you, that Jonah was swallowed by a whale?" "Yes." Some of these scientific men will say that it is physically impossible; that the mouth of the whale is only just large enough for a man's fist, and that a whale could not swallow a man. Well, the Scriptures say God prepared a fish to swallow Jonah. Couldn't God prepare a fish to swallow a man, and couldn't He prepare man to swallow a whale? They say that it is impossible that a whale could swallow a man, but is it impossible to think that God, who created the heavens and the

earth, could not create a fish to swallow a man, and preserve his life in that whale. My friend, Dr. Mackay, who rode across the ocean with me going to Europe, when he was here a little over two years ago, he was where there were two young men discussing about the Bible. One of them was one of your small philosophers of the present day, and he said that he had studied a great deal, and he considered himself a man of some information, and said it was an utter impossibility for an ass to speak, and that he didn't believe that the ass spoke to Balaam; he would not believe any such story as that. The other man was trying to discuss with him, and Dr. Mackay just spoke up and said to the little philosopher, "If you will make the ass, I will make him speak. The idea that God, who created the ass, can't make him speak." And yet men tell us that these things are not true.

Now there is a class of people who tell us that they believe everything that corresponds with reason, but they are going to throw out everything that is supernatural. If you are going to throw out everything that is supernatural, you have got to throw out the whole Word of God. There is not any portion of that Word that is not supernatural. If you are going to throw out of the book everything that has something in it that is supernatural, you throw out the whole thing, because the man who wrote that book must have known that he wrote a lie, if it didn't take place; and if he would tell a lie about one thing, why isn't everything written a lie? If I go into court and testify to a thing that isn't true, that would break down all my testimony, and they would strike out all of it. If I lie about one thing, I will testify falsely about another. If you throw out the story of the flood and everything else in it that is supernatural, then you throw out the whole book of Genesis.

Then we come to the book of Exodus. There we find with the children of Israel a pillar of cloud by day, and a pillar of fire by night. That is supernatural, and if you throw that out you throw out the whole book of Exodus. You come into the book of Leviticus, and all the other books of the Bible, right through the book, and you will find that it is made up of supernatural things, and if you throw out any of them, you throw out the whole Bible.

Everything about Jesus Christ was supernatural. Five hundred years before He was born, Gabriel came down into Babylon, and said to Daniel that He was to be born. Gabriel dropped down into a little town of Nazareth, and told Mary that she was to be the mother of that child. You know that many men cavil about her immaculate conception. These

philosophers tell you that that can't be true. It is no more wonderful than His whole life. There is not a thing about Jesus Christ that is not wonderful. It is wonderful that five hundred years before He was born, the news should come that He should be born, and that He should be called Immanuel, God with us, and that He should be called the Prince of Peace. His name was given from Heaven. "His name shall be called Jesus, and He shall save the people from their sins." That was supernatural. And after His birth, the wise men coming from the East, that was supernatural. The shepherds hearing the choir from Heaven and coming to pay homage to that Child, that was supernatural. His coming into the world, and the prophecy of his coming, were supernatural. His baptism was supernatural; His preaching was supernatural; His death was supernatural; and His resurrection, His coming up out of Joseph's sepulchre, was supernatural; His ascension into Heaven was supernatural; and the carrying on of His work is supernatural. So if you throw the supernatural out of the New Testament, you throw out the whole book.

There are a great many people, some of them professing to be Christians, who say that they are willing to believe what corresponds with their reason, but they will throw out that that don't correspond with their reason. A great many men will tell you that they don't believe what they can't reason out, and because they can't reason out the whole Bible, from back to back, they reject it. Now that, to me, is one of the strongest proofs that the book is divine. If I could take that book and read it as I can any other book, and understand it as I do any other, instead of there being one Bible, there would be 10,000. I am glad the book is beyond my depth. I am glad there is a book I can't fathom. I think this is one of the strongest evidences that the book is divine. If it is not divine, how could the men who wrote it write such a book as that. Unlettered men, men without education; some of them herdsmen; some of them shepherds; some of them fishermen of Galilee; some of them that never knew anything of the schools. If they wrote such a book as that without inspiration, without help from God, it is the greatest miracle that the world has ever seen. I would like to see some of these modern philosophers sit down and write a chapter like one that you will find in the book of John; or write something that will compare with any language you will find in the gospels. I would like to see some person write something that can be compared with the book of Revelation, so sublime, so grand, so wonderful. If John, that

Galilean fisherman, was not inspired by God Almighty to write that book, then it is the greatest miracle that the world has seen.

Then people say, "How are you going to believe things you don't understand?" Why, I am doing that constantly. I don't understand astronomy. They tell me the sun is 95,000,000 of miles from the earth; I believe it. I believe it, but I don't know anything about it. They tell me that light travels at the rate of 180,000 miles a second, and that it takes 500 years for light to reach this earth from some of the planets, that's a big story, as much so as anything I ever heard in my life, but astronomers tell me so, and I believe it. I don't know anything about it, and I don't know how to find out; that's a mystery to me. They tell me that the sun is 1,300,000 times larger than this world; I do not know anything about it; they say so, and I suppose it is so. Its a pretty big story, but then they say so, and they think I would be an awful character if I doubted it. They say that there have been 86,000,000 of other suns discovered, and 12,400,000 other planets discovered; and they say that is only just the fringe on the garments of the Almighty. I am lost in amazement. They would consider me very skeptical if I didn't believe what they told me. Men condemn that book because there are things in it beyond their depth. The natural man cannot receive spiritual things, and the carnal mind cannot understand the things of the spirit; but when man is born of the spirit, then these things unfold themselves to him. God gives His secrets to those that love Him, and those who honor His Book. The 29th verse of the XXIX. chapter of Jeremiah says, "The secret things belong unto the Lord, our God, but those things which are revealed belong unto us and our children forever, that we may do all the words of the law."

People ask me, "What do you do with the things you don't understand?" I don't do anything with them. "How do you interpret them?" I don't interpret them. I just believe them, that is all I do with them. There was a time, when I first became a Christian, that I thought I had to defend the whole book, that I had to understand. But now when I find passages of scripture that I don't understand, I just believe them. This is the Eternal Word. What we want is, to believe it. "The secret of the Lord is with them that fear Him, and He will show them His covenant." He will show them His covenant. Now what we want is just to be walking with God, in daily communin with Him. Then there will be no trouble with the book.

MAJOR WHITTLE.

Somebody has said that the great argument for the inspiration of God's word is, that it inspires. I believe in the inspiration of God's word, I can say from experience on that part that I never had any comfort in the word of God until I believed it was inspired. I think all these theories about the parts of the Bible being inspired, but that the words are not inspired, are unprofitable. We are taught everywhere that the word of God is inspired. That holy men spake as they were moved by the Holy Ghost. I was recently reading in "Dr. Livingstone in Africa" something upon that point, that it is the word of God that inspired men. We look at that man's life and see how he was inspired by the word of God to go out as a missionary. He says in his diary that he had the hope among other things that God might use him in going to Africa, so that he might find there in Central Africa some memorial of a supposed visit of Moses to that country. Some of the Jews thought that Moses, before he was forty years old, went up into that country, and that he governed the country, and that there were works that Moses built in that country. Dr. Livingstone thought he might come across some of these memorials and find something there that would vindicate the sacred writings. Well, it probably is a mistake about Moses having been there, at any rate Dr. Livingstone never found any such memorial. But when we come to the death of that man, we find him in Africa alone. He had been away from his family seven years. He had refused to go home when he might have gone; he would not go until his work was finished. In his diary he wrote: "I have read the Bible here, four times through in the last two years while in this country." He had been through that country and carrying the word of God and telling the natives of the Lord Jesus until his strength was exhausted. One night his attendants left him alone in his hut. They came in at daybreak, and they thought he was engaged in prayer, but he was not. They went to him again after a while and he was still on his knees by the side of his bed and seemingly engaged in prayer, but when they came to him they found that he was dead. The argument for the inspiration of the Bible is that it inspires. That man never found any memorials in stone to vindicate the word of God, the life that he lived and the death that he died. So dear brethren let it be with us. The argument of a life inspired by the Word of God. A godly man, a godly woman, that is the argument that will carry the word of God triumphantly through this life.

ALEX. G. TYNG.

There was an old carver in Scotland who went around with hammer and chisel to deepen inscriptions. So I would like to deepen somewhat the thoughts that have been uttered. We have to take this word of God as a whole. The Old Testament is a prophesy of the coming of the Son of God. The four Gospels are but a history of the accomplishment of the work, and the Acts of the Apostles are but an adaption of the finished work, and this is the work in which we are engaged. Last night as I stood and looked out of the window, I saw the moon shining, and the moon as it shone there was but a pledge of the absent sun, that it would come again. That word of God is but a pledge of my absent Lord, who will again arise. And that moon though it shone so beautifully, was but a small crescent. It was, as it were, but a part of God's word, yet how beautiful it was. If that moon in all its fulness could have shone, how grand. So we want all that word of God in all its fulness. Too many take that word and look at it as we go into the woods. You find one of these shell-bark hickory nuts, you have to break them and pick through the rough covering just to pick out the little kernels. The word of God is like a cocoanut from which chocolate is made; the very shell itself is ground when making chocolate. It is like the cocoanut, that wonderful fruit, the very fibre in which the nut is grown is useful. The nut itself, as you pick it in its native climate and open it, is filled with a most delicious and refreshing drink. The very nut itself away from its home gives a flavor to everything in which it is mixed and used, just as the word of God flavors everything in our land and in our country.

MR. FOSTER.

I think it is hardly in order at the present age, to write as did the fathers, apologies for the Scriptures. I think that the Scriptures are not on trial. I think that the time has come when with boldness we may assert their truthfulness. I do not think that the rock of Gibraltar is on trial. I do not think that it is time now for us to stop to defend any one of these points. One of the strongest truths that I find in the word of God is where the Lord says in Isaiah: "My word shall not return unto me void." It will go on with power and strength, increasing as an avalanche. It has wonderful force in it. There is no end to this great reservoir. Riding in the cars, I looked out of the window, and I saw something new to a western man. I asked the gentleman what that was.

"Why," says he, "that is a tide mill." Says I, "What is that?" "Well," says he, "When the tide comes in from the broad Atlantic, it pushes these gates open. Now there, at this time you see the tide is coming in and the gates are open." It seemed to me wonderful. There was the broad Atlantic and a mill pond. By and by, when the tide set back, of course then the mill would stop. This great word of God is like the Atlantic, and our hearts are like that bay or pond if you please. If we open our hearts, this tide will come in all the time with power. There is no end to the power of this gospel. It is the source of strength, of knowledge, and holiness. It will mould and transform us into the might and power and wisdom of God.

WM. REYNOLDS.

Major Whittle has spoken of this word being inspired. I think one of the evidences of its being genuine is, it is satisfactory. It brings satisfaction to all those who accept it, and who trust in and rest upon it. "I will keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee." In the direction of natural wants, I find that God has supplied those wants in nature. I am hungry, and I can sit down to a table and can eat until I am perfectly satisfied. I am thirsty, and I can drink until I am perfectly satisfied. I am weary, and I can lie down and find in sleep that which perfectly refreshes me and satisfies me. Now God has made provisions for the natural man. Has He made no provision for the spiritual life? I find in me a spiritual nature, something that is longing to be satisfied; something that will teach me what I was made for; something that will tell me what my destiny is; something that will tell me what God meant for me to do. And has God made me thus and given me nothing to satisfy? Men have lived to find satisfaction in various things, but they have disastrously failed until they came to the word of God, and there they find that which will satisfy their immortal natures, and I say to-day, that no men live who are entirely satisfied and entirely at peace, except those who have come and accepted this book as divine, and rested and trusted in it.

E. S. ALBRO.

I am delighted to be here this morning, and I can say to you that the Bible is one of the sweetest and most precious books in all this universe. Forty-eight years ago I went to the first Sabbath-school, and I can give you the lines that I

first learned in the word of God. "In the beginning was the word, and the word was God, the same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. There was a man sent from God, whose name was John." I thank God that I commenced with the Bible, and I can tell you, beloved friends, when the day of reckoning comes, I believe that the Lord will give me credit for one thing, he will say to me: "Albro, you have studied the Bible." When you take this word and let it dwell richly in your hearts, speaking in psalms and hymns and spiritual songs, it will help you to make melody in your hearts to God. You will find it has inspiring power, and it has riches above everything else. It tells of redemption, and it tells us of everything pertaining to the future as well as the present. It tells us that the Lord Jesus Christ is made of God unto us, redemption, righteousness, and sanctification. And wherein we fail in everything else, it tells us that what the law could not do in that, it was weak through the flesh, God sending his own Son in the likeness of sinful flesh condemned sin in the flesh, that the righteousness of the law might be made manifest in us, who walk, not according to the flesh, but according to the spirit. Take the Bible and go back to Genesis, where Joseph was made known to his bretheren. See how God disciplined him. He had on the robe of royalty at first, but he had to take that off and go into prison. After his prison life, when he came out and his brothers met him, he fell on their necks and kissed them, and told them: "I am Joseph, whom ye sold into Egypt. You meant it for evil, but God meant it for good." And then when you come and see Christ on the cross, and he tells you he did it for you, it will bring us into tenderness and love for him.

I was in Colorado last fall, and a lady told me that the Governor had been visiting the prisoners in the penitentiary, and up high in one of the rooms he discovered a beautiful flower. Everything was so greatly in contrast with it that he asked the question. "What is that up in the window?" And the officer told him that was a flower. He said, "there is a young man in prison who is under a long sentence, and he begged the privilege of having the flower in his window, and he has had the flower in it all the time." The Governor said: "I want to see that young man." And he went up and said to him: "I noticed you have got a flower in your window. I want to know about it." And he said: "I am here on a long sentence. My mother was an intense lover of flowers, and I want to keep this flower here in memory of

my mother, how she loved me." That touched the Governor's heart, and he said: "I am going to shorten your sentence three years." The Lord Jesus Christ looked upon me with love, and when he saw the flower of repentance, how his heart was moved. He said: "I will not cut short your sentence two years, or three years, but I will altogether pardon you." "Oh, how I love thy law. It is my meditation all the day." God grant that we may have this love for the Bible, and that we may live by faith in him until we reach eternal life.

MR. M'ILVAIN.

It seems to me the difference between the Bible and any other book is this: That it has innate light and others have not. Take a seed of wheat, if you please, if you place it in the ground it will germinate and grow. It has innate life in itself. Now it seems to me that the word of God is like that seed. It has in itself innate life, and will generate, and of no other book in the world, can this be said. A single text of God's word has in it innate power and life, that the spirit of God will take up and bless to the salvation of men. Oftentimes just a single verse or an isolated portion of the Bible, floating, as it were, wild upon the winds, has been picked up and has led a soul to Christ. The word of God has life, and that is the difference between the Bible and any other book.

MR. FOSS.

I think the Bible itself its own best defender. Some portions of it have been before the world many thousands of years, and the best minds of various ages have been brought to bear to write it down, and speak it down, with very little effect on it. We sometimes are very poor defenders of the Bible, but the Bible defends itself. The power of God is in it. In one respect it illustrates the doctrine of evolution, or Darwin's doctrine of the survival of the fittest. That doctrine that in nature, the fittest survives—the strongest and the best. In the great struggle of books for continued existence, the Bible has shown its fitness to survive in an eminent degree. Hundreds of books have been written with the idea of superceding or putting down the Bible; but they have died and been buried by the thousands. But the Book of books lives yet. Its power is greater to-day than it ever has been. It must be very exasperating to these men to see what little effect their attacks on the Bible have. Why, as well might a flock of twittering wrens flap their wings against the sides

of Mt. Washington and try to arrest the revolution of the globe. The power of God is in it, and it is certain to stand. Some of you have been in California. You have seen the domes of Yosemite, those grand rocks that are lifted up into the air. Sometimes the storm comes against them, one of those California storms, and those rocks are bombarded by the hailstones and by the tempest, but when the tempest passes by, there they stand, a pillar of strength and sublimity lifted up into the clear California heavens. To-day this word stands, lifting itself—the domes of the Old and the New Testament—up into the light of God, and the attacks of men seem to have as little effect upon it as the bombardment of the California hailstorm upon the domes of the Yosemite.

REV. JAMES HANEY.

What is this book to us? God's book; the words of our Father, when He gave the Law to Moses. You know they kept the Law for years and years in the tablets of stone upon which they were written first. But that is all gone now; no man knows where it is. If we had those two tablets of stone we would worship them as images, but we have God's word, and our Father declares that it shall accomplish that whereunto He hath sent it. It matters not what men may say. Our God said that it shall accomplish that whereunto He has sent it. Why has He sent it—for what purpose? To bring the world to himself. It is a light to light our feet, and a lamp to light our pathway, and it shall guide us. And it will remain. More and more hearts are believing and are loyal to it to-day than there ever were before in the world's history. True, I believe that more men are assailing it than ever before, but Peter says: "The grass withereth and the flower fadeth, and the glory of man passeth away, but the Word of God endureth forever." He says it as God told him to declare it, and I believe it. Christ has declared that this word shall not pass away, "not a jot or tittle of it" shall pass away until all be accomplished. I am not afraid of their taking any of it away. The world will never lose it. The gospel is being preached to all men everywhere. Everybody is reading the Bible. God sends his gospel by the preached word, and He sends the message of His love by His written word, to all men everywhere. The heavens and the earth shall pass away, but Jesus says: "My word shall not pass away—not a jot or tittle of it shall pass until all be fulfilled."

C. M. MORTON.

There are a great many religions, but there is only one Bible. I have been thinking how good it is that God never made more than one Bible. We need not stumble over the revealed word of God. There is one Savior held out to man, and one Bible. Outside of the word of God there is no light, absolutely no light, and this comes home to unconverted people just as closely as it does to Christians. We look up to the stars at night and they tell us nothing of the hereafter. The beasts of the field, the birds of the air, the philosophy of men, and the arguments of the infidel tell us nothing about what comes beyond the grave. We just know here in this life that a little way further on there is a grave, and there is nothing to speak with authority to tell us of the beyond—except the blessed Bible. And this is exactly in accord with the voice that God has placed in our hearts. Before I was a Christian, before I read this Bible, I had no doubt of the life beyond. It was written in my heart. I felt it. All sinners feel it, and the Bible comes, and it is in perfect accord with that voice of the Holy Ghost that is planted in us. And when we stand by an open grave and hear the saddest sound that can be heard, the rattling of clods on the coffin lid, the word of God comes in and agrees with the voice that is in our hearts, and we are comforted with the assurance that God sends.

The Psalmist says; "Thy testimonies are wonderful, therefore doth my soul keep them. The entrance of thy word giveth light, it giveth understanding to the simple. Deal with thy servant according with thy mercy, and teach me thy statutes. I am thy servant, give me understanding."

Now there is his plea. Give me understanding, because I am thy servant. No one has a right to make that prayer but a Christian. There are a great many unconverted people who are trying to understand the word, but it is addressed to God's servants. There are just two things that are revealed to an unconverted mind. First, that he is a sinner, and, second, by faith in Christ he is saved. Then when he accepts these two cardinal points he can make this prayer, "I am thy servant, give me understanding. Thou art my biding place. I hope in thy word. Thy word is a lamp unto my feet and a light unto my path. Oh, how I love thy law. It is my meditation all the day." May the spirit of the Master be with us and teach us how to meditate on his word. And may he open this blessed truth to each one of our minds.

MR. MOODY.

A colored man was told by an infidel that the Bible was not true—that it was not a good book—it was full of lies and one thing and another. And he answered the infidel in this way: "That book not true! That book a bad book! That book is true. I was once a blasphemer. I was once a drunkard. That book made me a good man. If that book had been a bad book, it would not make a bad man a good man." I think the darkey had the best of the argument. A bad book can't make a bad man good.

What we want, it seems to me, is more love for the Master. We must get acquainted with him, and we can't get acquainted with him in any other way than by this book. There is hardly a page in the whole Bible but that really is pointing towards Christ. It is a book of one man really. There is hardly a page in the Old Testament, but you can find Christ in it, if you hunt for him. But we read the Bible sometimes just to ease our consciences, but when we take the book and hunt for something, we will find it. And if we hunt for Jesus Christ, we will find him. When you come to the word you must hunt for something, must look for something, not just read it to ease your consciences. If we want to be with Christ it is our privilege to be with him every day. We can find him right here in this blessed book.

After singing the hymn, "I shall be Satisfied," the Convention adjourned, and immediately reorganized into six District Conventions, where the plans of work for the coming year were thoroughly discussed, and as far as possible arrangements were made for holding a chain of conventions in each district.

SECOND DAY—Afternoon Session.

Although it was announced by placards on the building that Mr. Moody would speak in another church, the house was packed ere the hour for the meeting had arrived. After a service of song Mr. G. W. Scripps, of Rushville, led in prayer.

The nominating committee finished their report, which was unanimously adopted as follows:

First District—President, C. M. Morton, of Chicago; Secretary, W. B. Lloyd, of St. Charles.

Second District—President, J. D. Arms, of Monmouth; Secretary, A. P. Babcock, of Galesburg.

Third District—President, J. R. Mason, of Bloomington; Secretary, A. Aron, of Bloomington.

Fourth District—President, F. D. Crane, of Mount Sterling; Secretary, C. A. Catlin, of Jacksonville.

Fifth District—President, Rev. F. L. Thomson, of Salem; Secretary, W. C. Kenner, of Flora.

Sixth District—President, C. W. Jerome, of Carbondale; Secretary, Samuel Brush, of Carbondale.

William Thorn, of Olney, Richland county, was elected to take the place of the Rev. F. L. Thomson, on the Executive Committee, the latter having been chosen president of the Fifth District.

After a song, Mr. George C. Needham, of Chicago, addressed the Convention on the subject assigned him, "The Study of the Bible."

BIBLE READING.

BY G. C. NEEDHAM.

Let us turn to the 19th Psalm:

"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of the Heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightning the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey in the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

You will notice there are two books mentioned here in this Psalm, one that is familiarly called the book of nature, the other the book of revelation. In the open pages of the book of nature we see God's existence, we see that God is. If we

had no other book than the book of nature, God would hold us responsible. If you turn to the first chapter of Romans, you will find Paul speaking there in that book; and how responsibility rests upon those who have the sacred pages of this book open before them. In the 20th verse he says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." If we have nothing more of a revelation from God, we are left without excuse, because the visible things of creation, the things which are made, express the invisible things. But, whilst the book of nature may impress us with the existence of God, and make known to us many of His attributes—His wisdom, His power, His greatness—it is not through the book of nature that we come to know Him and to understand Him in all His perfection. His love, His grace, His mercy, are not found from the book of nature. Therefore we have in addition the book of revelation, which makes known God to the soul and points out the way by which we may approach Him, come to know Him, and be brought into reconciliation and harmony with Him. So the book of revelation deals with the great questions of sin and salvation—how that God is just in punishing sin, and yet the justifier of him that believeth in Jesus.

Now, this book of revelation is divided into two parts, known by the familiar names of the Old Testament and the New Testament—not two Bibles—one Bible, one book. These two parts of the Bible contain altogether 66 books or writings—39 in the Old Testament and 27 in the New. But these two books are so closely woven together that they cannot be separated; they cannot be divorced. What God hath joined together let no man put asunder. We have no less than 603 references or allusions in the New Testament to the Old Testament. We have no less than 255 references in the New Testament to the Pentateuch alone, or the first five books of Moses. I remember hearing a converted Jew, a rabbi, make this remark. That the Old Testament contained the Scriptures. When we read of the Scriptures in the New Testament, reference is always made to the Old Testament. We have in the Old Testament the Scriptures, the writings of the revelation of God to man, and in the New Testament the Holy Ghost explains and unfolds to us the truth of the Old Testament. There were thirty different writers employed to write this book—not thirty different authors, but thirty different writers. I think Adam Clark was writing his Commentary about twenty-six years; and other men have spent

more than a quarter of a century in writing some great book. We find that God permitted fifteen hundred years to roll by from the time when the book was commenced until it was closed. In this book we have the thoughts and purposes of God, and the plans of God, revealing His love for man. It is not a book of science. It is the revelation of the Lord Jesus Christ.

I want you to help me for a moment. I think it will do the delegates good to take part in this service. So, you who have your Bibles, please take them and find the text as I call it out, and then you may respond. I want to call your attention to a few Scriptures speaking of the authority of the Bible and the testimony of the word regarding Jesus.

Mark, xii., 36: "For David himself said by the Holy Ghost, the Lord said to my Lord, sit thou on my right hand until I make thine enemies thy footstool."

Now, notice the saying of the Lord Jesus there: "David himself said by the Holy Ghost." Jesus is here quoting from the 110th Psalm. No less than four times in the New Testament is that same reference made. David was the writer, but he spake by the Holy Ghost, so that the Lord Jesus fixed the authorship of the 110th Psalm.

II. Samuel, xxiii., 1, 2: "Now these be the last words of David: David, the son of Jesse, said, And the man who was raised up on high, the anointed of the God of Jacob. And the sweet Psalmist of Israel said, The spirit of the Lord spake by me, and his word was in my tongue."

Not only the 110th Psalm, but all the Psalms which David penned were the production of the mind of the Holy Spirit. David said the spirit of the Lord spake by him, so that the songs of David were indited and inspired by the Holy Spirit of God.

I. Peter, i., 11: "Searching what, or what manner of time the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow."

The spirit of Christ which was in them—which was in the prophets, testified beforehand showing the things which would come to pass. Some of them have come to pass; some of them have been literally fulfilled—those about the sufferings,—and those prophecies which speak about the glory will also be fulfilled, because they were uttered by the spirit of Christ."

II. Peter, i., 21: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Those men all spake as they were moved by the Holy Ghost—not only David, but all the holy men, every writer of

the Old Testament books was moved by the Holy Ghost. So we find, not only from what the Lord Jesus said, but from what Peter and others have said, that the authorship of the Bible is settled. The Holy Spirit indited, the Holy Spirit inspired, the Holy Spirit gave the thoughts, the Holy Spirit gave the words, so that we have in the very words the mind of God.

II. Timothy, iii., 16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

All Scripture is given by inspiration of God—not only the Psalms and the prophecy of Isaiah, but the writings of the Chronicles, the book of Nehemiah, the book of Job, and all. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." For what purpose? "That the man of God may be perfect, thoroughly furnished unto all good works."

I want to call your attention to that verse where Paul says, "We speak not in words of man's wisdom, but in the words which the Holy Ghost teacheth." Not simply in the thoughts which the Holy Ghost gives, but in the words which the Holy Ghost teacheth. An argument for verbal inspiration.

Now, if you will take your Bibles again, I want to call your attention to the use and value of the Scripture. By having a proper knowledge of the value and use of the Scripture, we shall have an incentive to the study of Scripture. Because there is no use in asking a man to study his Bible if he goes to it in a spirit of drudgery, if it is a task or a duty. But when he comes to understand the value of the Bible, what it is to himself, what it contains, and what it is, then he will be impelled to study it with a relish.

John vi., 63: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

The words of Jesus are spirit and life. It is His word which quickens the dead. You will remember when Jesus came to the grave of Lazarus He merely called to him: "Lazarus, come forth!" and he came forth.

I. Peter, i., 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Not only is it a quickening word, but it is a regenerating word—the word by which regeneration is brought to the soul.

James, i., 21: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls,"

The word of God is able to save the soul. Now, I want you to remember the case of Cornelius, who sent for Peter to come to him that he might tell him words whereby he must be saved. Peter went and told him about the Savior, and Cornelius believed, so he was saved. So it is the word by which the soul is saved.

John, xvii., 17: "Sanctify them through thy truth. Thy word is truth."

It is the word by which we are sanctified. The word of the Lord is the word of sanctification for the believer.

I. Peter, ii., 1, 2: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby."

Milk gives growth. "That ye may grow thereby." You must grow; you must not always remain babes.

Hebrews, v., 12-14: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil."

You will see that the apostle says there is a time for us to cease to be babes in the church. The word of God supplies us not only with milk, but with meat. Meat makes men strong and able to do hard work.

Acts, xx., 32: "And now, brethren, I commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified."

Here we have development of Christian character.

Psalms, xvii., 4: "Concerning the works of men by the word of thy lips, I have kept me from the paths of the destroyer."

The word of God is a shield. It shields us from the destroyer; it shields us from sin.

Ephesians, vi., 17: "And take the helmet of salvation and the sword of the Spirit, which is the word of God."

The word of God is not only a defensive word, but it is offensive.

Jeremiah, xv., 16: "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart. For I am called by thy name, O Lord, God of hosts."

Psalms, cxix., 105: "Thy word is a lamp unto my feet and a light unto my path."

The word of God is the only light in the world to-day. Take the word of God out of the world, and it would be in darkness.

Luke, viii., 11: "Now the parable is this: The seed is the word of God."

Let us remember that we are sowing seed which will germinate and spring up and bear fruit.

Jeremiah, xxiii., 29: "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

Here we have both the power and the purity of the word, signified by the fire and by the hammer.

Now, I must not detain you, but just remember that these are only a few of the passages giving us an idea of the authority and the value and the use of the regenerating power of the word of God. It saves, it sanctifies, it gives growth, it makes us strong, it develops Christian character, it gives life, and joy, and peace.

At the close of the address Mr. John V. Farwell, of Chicago, led the Convention in prayer.

Mr. B. F. Jacobs next addressed the Convention on "The Work in Prospect."

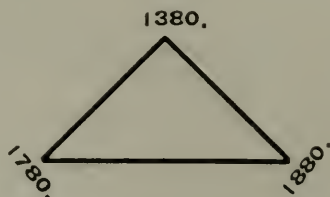
He illustrated the progress of the Bible work and the Sunday-school work by three designs, the first being a triangle, with the three dates, 1380, 1780, 1880; the second being a square with the same dates, and the additional one of 1878; the third being a five pointed star, with the above dates, and the additional one of 1859.

His address was as follows:

THE WORD AND THE WORK.

B. F. JACOBS.

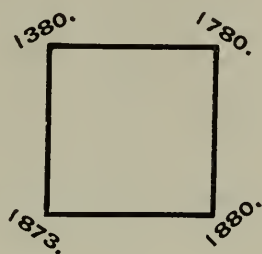
DEAR BRETHREN.—We meet to-day, under circumstances of peculiar interest. I have hastily prepared three diagrams to illustrate the three points most interesting to us. The first of these is a triangle with three dates, viz:



These dates stand respectively for the year when Wickliffe translated the Bible into the English language,—1380. For

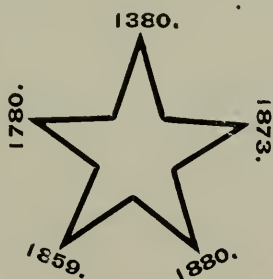
the year when Robert Raikes began his first Sunday-school,—1780, and for this year, which is the semi-millennial anniversary of the one, and the centennial anniversary of the other.

The second diagram is a square, with four dates :



You will notice, that to form the square from the triangle, we have but to add the date 1873. And what could be more appropriate than to add the first year of the series of International lessons, the completion of which we have just witnessed, and to celebrate the anniversary as we enter upon the first year of the second series.

The third diagram is a star with five dates, viz :



The change from the square to the star, is but one point, but *that point* is one of special importance to us—it is organization. We celebrate our *twenty-first* birthday anniversary, and step over the line where we are to put away childish things and become men. The third diagram is specially suggestive—it is the chosen symbol that adds lustre to our State, district, county, and township maps, and marks the progress of the march of our Sunday-school army.

What emotions arise in the mind as we repeat the figures, 1380—1880; and add the words, *five hundred years of the English Bible!* How the names of Bede, King Alfred, Wickliffe,

Tyndall, Coverdale, Cranmer, Calvin, Parker, and King James, come up before us, as we look at that book. Each of them linked with it in indissoluble connection.

We may properly notice the seven eras of the Bible, from its earliest known writing, to the last—and yet unfinished revision. These are as follows, viz: 1. The Pentateuch, 1492 B. C. For a thousand years, this was the scriptures—beginning with the tables, written by the finger of God, and ending with the mighty work furnished by Moses. 2. The compilation of the Old Testament writings by Ezra, about 450 B. C. We can hardly estimate the value of his service, but it was truly a great work. 3. The Septuagint, or translation from the Hebrew to the Greek, by the seventy; 287 B. C. This poured the precious metal of the Scriptures into the fine and incorruptible mould of the most beautiful language of earth, the Greek. 4. The Vulgate—the translation of the Old and New Testament from the scholarly Greek, to the more common Latin tongue, and thus began the work, that was by and by, to give the book of God to the world. 5. The translation of the Bible into the English language by John DeWickliffe, in 1380. This it was that was ordained of God, to be the medium of communicating His thoughts to the race, and to place His word in the hands of all. 6. In this order we may mention the great revision under King James in 1607. And last, but not least, the present work of revision, which we hope will be completed this year. When we look back at this chain, which encircles a period of nearly thirty-four centuries, we wonder at the length of the links, some of which stretch over a thousand years. Or, if to get a better idea, the seven steps be compared to seven mountains, on the plain of Scripture history, some of the valleys are a thousand years wide, and we wonder as we think of the slow progress of the word. And this brings us to the second point of our triangle, the organization of the Sunday-school in 1780. If we are to speak only of time, how small a fraction we have—one hundred years of the nearly thirty-four hundred. But if we estimate the results, how rapid the progress has been.

Within this century, all the mighty Evangelizing forces have been at work. It was as if the Bible work had been confined to one place, and suddenly a multitude of hands had been uplifted to carry it everywhere, and innumerable wings had been given it to fly to the ends of the earth. Within this century—in 1804, the British Bible Society was organized, and soon after, in 1816, the American Bible Society was formed. What has been the result? It is estimated, that in 1800, not more than two millions, or at most, two and a half millions of Bi-

bles and Testaments in print and in manuscript, were in the world; and since then, these two societies have published 154,000,000 copies of the Bible, or parts of the Bible. Compared with this, what are all the editions of all opposing works ever written or read? What a testimony to the divinity of the book and its value to man. We could imagine these millions of Bibles in one vast pile or monument, reaching from earth to heaven; but of what value, unless circulated and read? Just here, we look at the 10,000,000 and more of Sunday-school members, and see how quickly the twenty millions of hands could remove the monument and set it up in twenty or even a hundred millions of homes. But when there, it must be studied and believed. How shall we best aid in securing this? We turn to our second diagram and point to the date of the International lesson system and exclaim: "What hath God wrought?" That which was deemed impossible has been accomplished, and the Sunday-schools of the world have been united in the study of the word. This is not a fragmentary study; but systematic, orderly, and painstaking study, book by book of the whole Bible. Thousands of students, and millions of scholars, have examined, from many standpoints, the various parts, and the book as a whole, and have learned to prize and love it more than ever before. And this thing has not been done in a corner. The symbol of this age is a crucible, and the word of God shrinks not from the testing process. "*Search* the Scriptures," was the word of Jesus to the doctors of old, and search the Scriptures is the word now. This study and searching has been publicly done. A new literature has been created, and the leaves of this tree are being scattered for the healing of the nations. We have here given three terms of the proposition, and only the fourth remains to be supplied. It is thorough organization for our work.

Do you ask what is included in the word organization? I reply, it is, first, International or National Organization—the union of all our State and Territorial Associations, for the carrying forward of the best plans. Second, it is the union of all our counties in an effort to reach every part of our State. Third, it is the union of our townships in an effort to reach every school district in the State. Fourth, it is the union of all our school districts in an effort to reach every family in our State. And, fifth, it is a united and personal effort to reach every individual, in every county, of every State. To secure such results, there must be thorough organization, and persistent effort. To maintain this work there must be liberality and self-sacrifice. We know that among

our men of wealth, there are some who could contribute an amount sufficient to send the Bible to every family. We may suppose eight millions of families in our own land, one-half of which are supplied with the Word of God. If the numbers of the destitute are less, the work is easier; but even at this estimate a half million of dollars would *send the Bible* to every destitute family in the United States, within a year: and doubtless twenty-five thousand dollars would send a missionary with a Bible to every home in Illinois. What a monument! One man in New York has just given seventy-five thousand dollars to secure to us an Egyptian monolith, to be set up in Central Park, as a historic link to bind us to the old world; and can we not find men who will contribute enough to build this Bible monument, that shall link us to the world to come? If one man cannot be found to give twenty-five thousand dollars, can we not find twenty-five who will give one thousand dollars each, or at least secure enough to carry on our work until the whole State is thoroughly reached. And in every county shall we not band together in the blessed work, and make one mighty effort in the year before us—if the Lord tarries, and we are spared, that our next report may show that this anniversary has not been held in vain.

At the conclusion of his address he read the Treasurer's Report, as follows :

THE TREASURER'S REPORT.

1879-80.

ILLINOIS STATE S. S. ASSOCIATION, in account with B. F. JACOBS, Treasurer:
Dr.

1879.				
May 18	To	expenses for the 21st Convention—		
"		J. H. Vincent, D. D.....	\$70 00	
"		Miss Lucy J. Rider.....	35 00	
"		Rev. J. M. Worrall.....	7 00	
"		Rev. John Peddie	8 00	
"		Eli Corwin.....	4 00	
"		Chas. M. Morton.....	5 00	
"		I. M. Carman and family.....	33 50	
"		Local Committee.....	20 00	
"		Janitor.....	10 00	
"		Telegrams, 75c.; J. W. Compton, \$2.00.....	2 75	
"		Report of the Convention.....	50 00	
"		" " and postage.....	11 24	
"		F. M. Rockwell.....	7 00	
1880.				\$263 49
May 6	C. M. Morton, salary and expenses.....			723 98
"	E. Payson Porter, salary, St. Secretary.....	\$300 00		
"	" " attending District Conventions.....	50 00		
"	" " International Association	50 00		
"	" " expenses in part.....	143 53		
Feb. 19	Adams, Blackmer & Lyon, blanks	\$75 66		543 53
May 8	" " " "	2 80		
Feb. 12	Blakely, Brown & Marsh, printing.....			78 46
"	James Gilbert, printing.....			38 75
"	B. F. Jacobs' account—			50 50
	Postage.....	\$25 72		
	Electric pen printing.....	9 25		
	Telegrams.....	7 11		
	W. B. J.'s expenses.....	23 50		
April 6	Expense of self and Morton to Galesburg.....	17 50		
May 13	Balance to new account.....			83 08
				1 01
				\$1,782 80

Cr.

1879.				
May 16	By	Christian County C. W. Taylor.....	\$ 20 00	
" 16	"	Eflingham "	5 00	
" 17	"	McLean " J. W. Compton.....	50 00	
June 25	"	Shelby " J. C. Westervelt { June 25 \$4 60 }		
		{ Feb. 13 8 95 }	20 00	
		{ Mar. 29 6 45 }		
Aug. 9	"	McHenry "	12 00	
" 22	"	Brown " F. D. Crane	20 00	
" 28	"	Green " J. M. Armstrong.....	15 00	
Sept. 3	"	Morgan " C. M. Eames.....	25 00	
" 10	"	Menard " Jas. W. Prackelton.....	10 00	
" 11	"	Grundy " { Sept. 11..... \$15 00 }	25 00	
" 13	"	Tazewell " { May 11..... 10 00 }		
" 15	"	Cass " B. R. Hieronymus.....	25 00	
" 24	"	Crawford " J. J. Bergen	25 00	
Oct. 14	"	Edwards " P'd C. M. Morton.....	5 00	
" 14	"	Livingston " William Curtis	15 00	
" 22	"	Pike " Rev. W. H. Dorward.....	12 00	
Nov. 1	"	Cook " P'd E. P. Porter.....	20 00	
Dec. 6	"	Clay " Emmett C. Fisher.....	400 00	
1880.	"	" W. C. Keener.....	12 00	
Feb. 2	"	Winnebago " Chas. E. Sheldon.....	25 00	
" 3	"	Lee " A. H. Merrifield.....	20 00	
" 3	"	La Salle " A. M. Ebersoll.....	20 00	
" 4	"	Fulton " N. S. Wright.....	25 00	
" 7	"	Bureau " L. R. Morton.....	16 05	
" 10	"	Henry " Wight, W. K.....	25 00	
" 10	"	Schuyler " L. E. Caldwell.....	25 00	
" 11	"	Clinton " O. B. Nichols.....	15 00	
" 12	"	Putnam " P. B. Durley.....	10 00	
		Carried Forward.....		\$897 05

Cr.

TREASURER'S REPORT.—CONTINUED.

1880.				Brought Forward.....		\$897 05
Feb. 16	By Gallatin County,	Thos. S. Ridgway.....			\$25 00	
" 16	" Bond	" Florence B. Holden {	Mar. 15...\$7 50		15 00	
			Feb. 16 .. 7 50			
" 16	" Marion	" J. A. Viquesney {	\$10 00		17 00	
			At Con..... 2 00			
" 26	" Alexander	" Geo. W. Strode, Secretary.....			10 00	
" 26	" Du Page	" M. C. Hazard.....			20 00	
Mar. 2	" Kendall	" S. W. Johnson.....			11 50	
" 2	" Franklin	" J. B. Turner.....			10 00	
" 3	" Randolph	" James Sprout.....			25 00	
" 5	" Jackson	" E. J. Ingersoll.....			10 00	
" 11	" Washington	" J. M. Pierce.....			10 00	
" 13	" Fayette	" J. N. McCord.....	\$15 00 sub'n.		20 00	
			5 00 extra.			
" 13	" Carroll	" Geo. C. Mastin....	May 8 ...\$ 2 00		16 00	
			Mar. 13 ... 14 00			
" 15	" Macon	" Milton Johnson.....			25 00	
" 15	" St. Clair	" J. R. Miller.....			10 00	
" 26	" Kane	" W. B. Loyd.	Mar. 26...\$15 00		25 00	
			May 3 ... 10 00			
" 31	" Whiteside	" Payson Trask	April 16 ...\$10 00		25 00	
			Mar. 31 ... 15 00			
" 31	" Wabash	" J. P. McNair.....			2 00	
April 6	" Knox	" A. P. Babcock.....			25 00	
" 9	" Richland	" Wm. Thorn			10 00	
" 12	" Monroe	" C. W. Jerome.....			3 15	
" 12	" Perry	" W. S. D. Smith.....			6 50	
" 16	" Pope	" W. H. Boicourt.....			6 45	
" 16	" Ford	" O. H. Carr			15 00	
" 16	" Jasper	" D. J. Chamberlin ..			6 00	
" 17	" Peoria	" D. Henyer.....			25 00	
" 27	" Boone	" J. G. Stevens.....			15 00	
" 28	" Pulaski	" E. J. Ayres.....			4 10	
" 29	" Hardin	" J. A. Lowry.....			2 50	
" 30	" Rock Island	" E. W. Spencer.....			25 00	
May 4	" Ogle	" M. T. Ellinwood.....			5 00	
" 7	" Jo Daviess	" J. Barnes.....			20 00	
" 7	" Iroquois	" E. D. Durnham.....			15 00	
" 10	" Adams	" H. F. Humphrey....			10 00	
" 11	" McDonough	" J. B. Hendrickson.....			25 00	
" 11	" Sangamon	" E. A. Wilson.....			25 00	
" 11	" White	" R. C. Willis.....			10 00	
" 12	" Lake	"			50 00	
" 12	" Hancock	" J. B. Strader.....			25 00	
" 12	" Warren	" J. D. Arms.....			25 00	
" 12	" Champaign	" J. S. Sexton.....			20 00	
" 12	" Edgar	" C. Link.....			20 00	
" 12	" Kankakee	"			20 00	
" 12	" Madison	"			40 00	
" 12	" Collections at Galesburg	.....			150 55	
" 13	" Piatt County, W. W. Eastman.....				5 00	
						\$1,782 80

RECAPITULATION BY DISTRICTS.

Received from First District, 14 Counties.....		\$669 50
" " Second " 12 "		271 05
" " Third " 10 "		202 60
" " Fourth " 10 "		195 00
" " Fifth " 13 "		135 95
" " Sixth " 12 "		158 75
Total.....	70	\$1,632 25
Collections at Convention.....		150 55
		\$1,782 80

We have examined the above account and the vouchers, and find it correct.

GALESBURG, May 12, 1880.

WILLIAM THORN,
J. D. ARMS,

Committee.

The counties were next called, in order, for subscriptions for the ensuing year.

Responses were obtained as follows :

FIRST DISTRICT.

County.	A'mt.	County.	A'mt.
Boone.....	\$20 00	Ogle.....	\$25 00
Carroll.....	25 00	Stephenson.....	25 00
Cook.....	200 00	Whiteside.....	25 00
DuPage.....	30 00	Winnebago.....	35 00
Grundy.....	30 00		
Kane.....	25 00	McHenry (assessed).....	20 00
Kendall.....	25 00	DeKalb (assessed).....	20 00
Lake.....	50 00	Jo Daviess (assessed).....	20 00
Lee.....	25 00	Will (assessed).....	20 00

SECOND DISTRICT.

County.	A'mt.	County.	A'mt.
Bureau.....	\$25 00	Rock Island.....	\$25 00
Fulton.....	25 00	Warren.....	25 00
Henry.....	25 00	Woodford.....	20 00
Knox.....	25 00		
LaSalle.....	50 00	Hancock (assessed).....	25 00
McDonough.....	25 00	Henderson (assessed).....	20 00
Mercer.....	20 00	Marshall (assessed).....	20 00
Peoria.....	50 00	Stark (assessed).....	15 00
Putnam.....	10 00	Tazewell (assessed).....	25 00

THIRD DISTRICT.

County.	A'mt.	County.	A'mt.
Champaign.....	\$20 00	Clark (assessed).....	\$10 00
Edgar.....	15 00	Coles (assessed).....	10 00
Iroquois.....	15 00	Cumberland (assessed).....	10 00
Kankakee.....	25 00	DeWitt (assessed).....	15 00
Livingston.....	25 00	Douglas (assessed).....	15 00
McLean.....	50 00	Ford (assessed).....	20 00
Macon.....	25 00	Moultrie (assessed).....	15 00
Vermillion.....	20 00	Piatt (assessed).....	10 00
		Shelby (assessed).....	20 00

FOURTH DISTRICT.

County.	A'mt.	County.	A'mt.
Adams.....	\$25 00	Sangamon.....	\$25 00
Brown.....	25 00	Schuyler.....	25 00
Cass.....	20 00		
Christian.....	20 00	Calhoun (assessed).....	15 00
Green.....	25 00	Jersey (assessed).....	20 00
Logan.....	10 00	Macoupin (assessed).....	15 00
Menard.....	10 00	Mason (assessed).....	15 00
Morgan.....	30 00	Montgomery (assessed).....	15 00
Pike.....	25 00	Scott (assessed).....	10 00

FIFTH DISTRICT.

County.	A'mt.	County.	A'mt.
Clay	\$12 00	Effingham (assessed).....	\$10 00
Fayette	15 00	Hamilton (assessed)	10 00
Gallatin	25 00	Hardin (assessed).....	10 00
Marion	25 00	Jasper (assessed).....	10 00
Richland	10 00	Lawrence (assessed).....	10 00
White	10 00	Pope (assessed).....	10 00
Crawford (assessed).....	10 00	Saline (assessed).....	10 00
Edwards (assessed)	15 00	Wabash (assessed).....	10 00
		Wayne (assessed).....	10 00

SIXTH DISTRICT.

County.	A'mt.	County.	A'mt.
Bond	\$20 00	Franklin (assessed).....	\$25 00
Clinton	15 00	Jefferson (assessed).....	10 00
Jackson	10 00	Johnson (assessed)	10 00
Madison	40 00	Massac (assessed)	10 00
Randolph	25 00	Monroe (assessed)	10 00
Union	10 00	Perry (assessed)	10 00
Washington.....	10 00	St. Clair (assessed).....	10 00
Alexander (assessed)	10 00	Williamson (assessed).....	10 00
		Pulaski (assessed)	10 00

After the pledges had been announced a collection was taken, and the Treasurer made the announcement that the indebtedness of the past year was canceled, and a small amount was on hand with which to begin the new year.

The hymn, "Jesus, Lover of my Soul," was sung, the congregation rising and joining heartily in the song, after which, the Rev. John Hood, the Rev. I. N. Carman and Mr. Pitt, each, led the Convention in prayer.

The house was filled—all the available room being occupied and many standing. Yet others crowded in as Mr. Moody came in from the other meeting, and took the platform to speak on the topic, "The Worker in the Vineyard."

THE WORKER IN THE VINEYARD.

D. L. MOODY.

The subject that has been assigned me is "Work in the Vineyard." I will just change it a little and say, "The Worker in the Vineyard."

Now to be successful we have got to have great consecration. I would like to give two C's to every Sunday-school teacher and have them printed in their hearts. *Concentration*

and *Consecration* to the work. I believe that one reason that so many fail, utterly fail, to accomplish anything, is because they are trying to do too many things; trying to do too much; spreading over too much ground. If they would just concentrate upon some one thing, and do it well, do it thoroughly, they would be successful. You take a minister that is on twenty different committees in the town: that is running from one committee to another, and he will make poor work of it. But if he would concentrate upon some one thing, he might be successful.

I don't believe any man or woman is fit to work for God, if they do not see the importance of the work, if they consider it small work, little work, and think that it is not very important whether it is done or not. They are sure to be unsuccessful. I remember I noticed in an audience one Sunday afternoon, a lady who had that morning told me she had a Sunday-school class at that hour Sunday afternoon. And when I went home I said to her: "I saw you in meeting this afternoon. I thought you said that you had a Sunday-school class at 3 o'clock." Well, she says: "I have, but they are only five little boys, and I thought it wouldn't hurt anything if I was not there to-day." Five little boys, are they nothing? Why you can't tell what they may come to. There may be a Martin Luther among those five boys. That little "tow-head" may be at the head of a reformation. There may be a John Wesley among them. You can't tell.

God looks at things differently from what we do. When the poor woman put in two little mites, they thought it was a small gift. If some rich man in Jerusalem had put in a thousand dollars, and there had been a reporter there, there would have been a great heading in the papers next morning, perhaps in the Jerusalem Herald, announcing the fact that a certain rich man had put in a thousand dollars, and it would have been telegraphed all round the country if they had had telegraphs in those days. But no one would have noticed the poor woman, but the Master noticed her. He saw that she put in more than all the rest, because she put in all she had. And those two mites have been bearing interest for nearly nineteen hundred years. It has been piling up all these years. Ah! It was the heart. It was little in the sight of men, but it was great in the sight of God, because when she put those two mites in, she put her heart in with them. It is heart-service God wants. No man can preach who has no love. A man may have great faith, so that he can move mountains, but if he has no love, he is like sounding brass and a tinkling cymbal. God looks at the heart. You very often hear

people say they think it is their duty to do this; it is their duty to go to prayer meeting; it is their duty to go to church and Sunday-school; God doesn't want you to serve Him because it is your duty. Supposing when I went home to see my mother, down in the State of Massachusetts, I would say to her: "Mother I thought it was my duty to come to see you, and that it was my duty to make you a present, and I have come to make you a visit and to give you a present, so I have come and brought you a book. Here it is." I think that my mother would say: "Well, my boy, you may keep that book if it is given out of a sense of duty. If love don't prompt you to give it, I don't want it." God looks for love.

Another qualification that we need in order to be successful, is *courage*. You know that God never has used at any time a discouraged man. You may search all the passages in the Bible, and you can't find any one instance where God ever used a discouraged man. If a teacher or a superintendent becomes discouraged in his work, he fails. God never uses a discouraged man. If a teacher or a Sabbath-school superintendent becomes discouraged, he had better get some one else to take his place. Because, men must be full of hopeful courage, and very courageous, if they succeed in the Lord's work.

How was it on the day of Pentecost, when these men were filled with the Spirit of God? Then they were bold. Look at Peter. Why, before the Spirit of God came on him, he was unfit for service. One little maid scared him nearly out of his life, when she said to him "Thou art a Galileean; thou art one of these men." He said, "No! I am not. I never knew Him." And when another servant accused him of being a Disciple, he denied it, and began to swear, and say, "I never knew the man. I never saw Him." But when the Spirit of God came upon him, on the day of Pentecost, he was baptised with boldness and courage, and he stood up and preached. He was full of courage, full of boldness. So, if we are going to be successful, we have got to be full of courage, be ready to speak for Christ, ready to talk for Him, ready to act for Him.

When Elijah kept his eye upon God, he could stand before Ahab and those eight hundred and fifty prophets of Baal. He was one of the boldest of men. But when he got his eye off from God, he lost courage. He fled into the wilderness and went under a juniper tree, and there he began to pray, "Lord let me die, for I am no better than my fathers were," and then God couldn't use him. God never used a man lying under a

juniper tree yet, nor never will. He will have to come up from under the juniper tree before God can use him. When a man gets down, and loses courage, then it is that God can't use him. So, if we are going to be servants in the vineyard, let us be courageous, let us have courage.

The Lord tells Joshua four times in one chapter to be of great courage. "No man shall be able to stand before you all the days of your life." When he went out to walk around the walls of Jericho, the very first thing there stood a man with a drawn sword right in front of him. Joshua went right up to him, and he spoke to him and said, "Art thou for us, or for our adversaries?" And the man said, "I am the Lord of Hosts." The Lord just came down to try his courage. If he had run off in fear, the walls of Jericho would never have fallen. So it is all through life. You find that the man that God uses is a man of courage; a man of boldness; and when the Spirit of God comes upon him he is immediately baptised with boldness.

Well then, the next thing that we want is *faith*. They all go together, *love, consecration, courage, and faith*. You know when the children of Israel came up to Kadesh-Barnea, they took twelve spies and sent them over to see the land. Now, that was all wrong. Faith never sends out any spies. Moses sent them out, but it was on account of the hardness of their hearts that it was done. They might have gone over there to Kadesh-Barnea and taken possession of the land, but they must find out whether what God said was true, so they picked out twelve spies and sent them. *Faith never sends out any spies*. If God says, "*Go!*" faith goes right through anything. Faith says, "*I will have it!*" Fear says, "*I must find out.*" They were gone forty days, and when they came back every one of them had to testify that what God had said was true. It was a land flowing with milk and honey. They never had seen such beautiful fruit. They brought with them specimens of it. But ten of them said, "But we saw giants there." Oh, yes; they saw the sons of Anak there, and they said, "We are not able to go up and take the land." "Why," said one of them, "they are so high; I stood like a grasshopper in his sight; I had to look up like that to see him; I never felt so small in my life as I did when I saw that giant; we are not able to go up and take the land." Ten brought back what we call a majority report, and two of them were in the minority—Caleb and Joshua. They said, "If the Lord is with us, we are able to take the land." These ten men got their eyes off from the Lord, and were looking at themselves. Do you know that is what the Church is doing to-day; they

are looking at themselves. We must look away from ourselves to Christ. We must believe that God is able to save. We must believe that there is not a man in the community we live in, but that Christ came to save him. There is not a man so far gone, but that the grace of God can reach him. If we just have faith to believe that God will use us in the salvation of others. I heard a man remark once that he didn't believe there was a man in all the army of Israel but that believed God could use him to go out and meet Goliath, but there was one man believed God *would* use him, and he went out and slew the giant. David was the only man who believed God would use him. Men say, "I believe God can use us," but we must believe God will use *us*. Let *us* believe God wants to use us. I believe that if we just expect and have faith to believe that He can, and is willing, to use us, and just go forward, we will have results right away. I believe it is the privilege of every child of God to bring forth fruit daily. I believe there needn't be a day pass over our heads but that we can do something for Christ, if we will.

The next thing is *earnestness*. The Master wants earnest workers—those who are willing to take their Bibles and point out the way of Life to those who are not Christians, and if we do it with the Spirit of Christ, if we do it with the heart, with love for it, we will succeed. I believe that there is many a child that is now wandering off from the Sunday-school, going off riding and fishing and hunting on Sunday, because he has been driven out of the Sunday-school by the lukewarmness of the teacher. It don't take them long to find out whether it is a mere profession—whether we have just taken a class because we went to spend a pleasant afternoon with some friends, or because we have been in the habit of attending school, or whether we are really in earnest. They will soon know it. And if we have no love for the work, if we have no love for the Master, if we have no faith to believe that the Gospel is the power of God unto salvation, we are not going to succeed. What we want is faith and earnestness.

Then, there is another thing we want, and that is *perseverance*. In order to succeed in the Lord's work we have got to keep right to work three hundred and sixty-five days in the year. We have got to be at our post every Sunday; if we are not, why, we have to see that somebody else takes our place when we are away. We ought to follow our scholars up when they are away—send them letters and follow them in that way. When children leave the classes, when they get to be sixteen or seventeen or eighteen years old, often the trouble is that they notice that the teacher is not really in earnest.

I was very much interested at one time when I was down in Cairo. I was going down the Mississippi River. The boat stopped at Cairo one Sunday morning and was going to stay there for two or three hours, and I thought I would get off to see if could do a little good. I remembered twenty years before, there was a little German boy left our Sunday-school, who went down to Cairo. I just remembered his name. I thought I would go and hunt him up. I went and found him, and when he saw me, he looked at me just about half a minute, and then he came running to me and threw his arms round my neck, and hugged me and kissed me. It has been a long time since I have been kissed in that way, and he says: "My old Sunday-school friend." I found that the seed that was sown back there twenty years ago, had sprung up and borne fruit. I found that that young man had not forgotten the few months that he had been in Sunday-school, and had not forgotten what he had learned there. When he inquired about the school and found that it was prospering, how his face lit up. He seemed so interested to hear that the school was still existing. I believe that if we could just have some method of following up these scholars who leave our schools, of finding out where they live, where they are going, and send some one to look after them, that great good might be done.

Another thing that we want in order to be successful, is *sympathy* for those that we are trying to reach. If we do not sympathize with a man, we certainly cannot reach him. There are a great many men, I believe, failing utterly in their ministry and in their work for the Lord for the lack of sympathy.

The first time I went away from home, it was only thirteen miles, but I thought it was thirteen thousand miles. I had never been so far away from home before. I was going to spend the winter to attend school and do chores for my board. Well, I was very lonely, very homesick. I went to work for an old man that didn't have any sympathy for boys. He didn't care anything about them, he just wanted the chores done, that was all. My brother was trying to cheer me, to keep me from getting homesick and running back. We were walking and looking down the street, and says he: "There comes a man who will give you a cent." "How do you know he will." "Why, because he gives every boy that comes to town a cent." I thought he was the best looking man I ever saw. He had such a benevolent face. I kept my eye right on him. He came along, and I thought he was going by. I believe if that man would have passed me it would have broken my heart, it was so full; I could not have stood it any

longer. But when he came along up to us, he stopped and looked at me and said: "Is this a new boy?" My brother said: "Yes, he has just come," and then he put his hand on my head and spoke to me very kindly, and told me I had a Father in Heaven. I was a fatherless boy, and he touched my heart when he told me about our Heavenly Father. Then he took a brand new cent and put it in my hand. How that little cent did sparkle in my eyes. I looked at it, and it looked so bright and beautiful. I put it away in my pocket. I don't know what has become of that cent, but I tell you I have never forgotten the kind words of that old man. I feel the pressure of that old man's hands upon me to-day. It has followed me all these years. Those few kind words drew me right to his own heart. I was in sympathy with the man because I felt he was in sympathy with me. If that man had asked me to go to Sunday-school, I would have gone. If he had asked me to go into his class, I would have gone. No man could have taught me as that man could. He had won my heart, he had taken it captive.

Sympathize with a man if you would do him good. There is just one way to do it, and that is to put yourself in his place. If I see a man taken off to prison, I just put myself right in his place, and say, "Suppose I had had his father; suppose I had had his bringing up; suppose I had had the same influences brought to bear upon me that that man had. I might have been right in that man's place. When I put myself in his place, and put myself into the surroundings that he has had, I can then get into sympathy with him, and do him good.

I used to have to go to a good many funerals, many of the ministers being away in the summer; very often they would send for me, and sometimes I would attend three or four funerals in a day. I got so I could go to a funeral without thinking anything about it. I could see the mother weep, and the father stand by the little coffin. I could just go through all the ceremony, and not weep with them, or sympathize with them. One day when I came home my wife said that one of my little Sunday-school scholars had got drowned, and the mother was very anxious I should go and see her. I took my little girl, four years old, and went to the home of that child. I found it was the home of a drunkard. Her father was at that time beastly drunk. His wife was sitting in a chair weeping. The body of the little girl was lying on the table just as it was taken from the bottom of the Chicago river. The water was dripping from her dress down upon the floor. Then the mother told me her sad story. She

said her husband didn't bring anything home; he spent his earnings in drink. She had to go out washing, and take in washing, to support herself and the children. The little girl had gone to the Chicago river to get some wood. She saw a stick out in the water, and trying to get it she fell in and got drowned. She says, "I haven't any money to buy a lot in the cemetery, nor a coffin to bury my child, and I have sent to you to ask you to do it." I took out my note-book and put down all that she wanted; and I took the size of the coffin; then I made arrangements for the funeral, and told her I would attend to it. I started out. When I got on the street my little girl says, "Papa, did you feel bad for that mother? Suppose we were very, very poor, and my mother had to wash for a living, and I had to go and gather sticks to make the fire, and I should go down to the Chicago river, and I should see a stick out in the river, and try to get it, and I should fall in and drown, would you feel bad?" Well, that changed the whole scene. I took the little girl in my arms and pressed her to my heart, and as the tears dropped on to her cheeks, I said to her, "It would break my heart if I were to lose you." Then how I felt for that mother. How that question searched me right down into my heart—"Do you feel bad for that mother?" That little voice kept coming to me. "Papa, did you feel bad for that mother?" I turned and went back to the house and got the Bible, and I sat down by her to read. I tried to pray with her—tried to comfort her, and I wept with her. When the funeral came, instead of letting her go to the cemetery alone—I thought before I couldn't go, my time was too precious—but I got into the carriage with that drunken father—he was so drunk that he could hardly get in—I took my seat by his side, and sat with that wife and those four children, and went up to Graceland; and when we laid the little girl in a stranger's grave in the Potter's Field, the mother said to me, "It is very hard to bury my little girl here amongst strangers." And I said to myself, "It would be very hard if I had to bury my child here." I was in sympathy with her. When I went back to my school the next Sunday, I told them of it, and said, "Now let us buy a Sunday-school lot, and when any of our little children die in the church, we will have a lot to bury them in." Then we got a lot that we could bury fifty children in.

Soon afterwards another mother came to me and says: "Have you got a lot?" I said "yes." She said: "My little girl died this morning; can I bury her in that lot?" I said "yes." She says: "Will you go to the grave and make a few remarks?" I said I would. It was a beautiful day

when we went up there. When we went to put the little coffin down into the ground I said to the mother: "What is the name of your child?" "Emma;" and that happened to be the name of my only daughter. Do you think I couldn't weep with that mother? I put my child into that coffin; I laid my child down in that grave; I put myself in her place; I sympathized with her. In a few days after, another mother came and said: "My little boy died; can I bury him in your lot?" I said "yes." "Will you come to the funeral and make a few remarks?" I told her I would. When we went to lower that little coffin down into the grave, I said to the mother: "What is the name of your little boy?" She said: "Willie." That happened to be the name of my only boy. There were my two children. Do you think I didn't get into sympathy with those parents? Do you think that I didn't weep with them? Do you think I didn't understand then what Christ meant when he said: "We are to mourn with those who mourn, and to sympathize with those who need sympathy." We are to have the same spirit that our Master had. If you want to get into sympathy with others, put yourself in their place, and in that way you can sympathize with them and do them good.

Then we must have another thing, and that is *enthusiasm*. We need not only sympathy, but we want enthusiasm, and I tell you my friends, we have got to put some enthusiasm into this Sunday-school work, just as men put it into their business. The most successful business men in the world are enthusiastic, and what we need is more enthusiasm in this Sunday-school work. I never saw a man who did anything in the world that was not enthusiastic. Paul was the most enthusiastic man that lived in his day. If you had gone into Corinth or Ephesus, or some of those cities where he went preaching, they would have told you he was an enthusiast. He made himself unpopular. If we are popular with the world, we are unpopular with Heaven. Paul was a peculiar man. God wants peculiar men to do his work. Paul says: "I do one thing." He was a man with one idea, and that was Christ. That is enough. People don't like men with one idea. Some one has said a man with one idea is a terrible man. Hear Paul as he says: "Five times received I forty stripes save one." But that didn't seem to have any weight with him. His friends say: "What are you going to do?" He answers: "This one thing I do. I press forward to the mark for the prize of the high calling in Christ Jesus. I do but one thing." The Spirit of the Lord came upon him, and a few stripes were not going to hinder him. We want a few men like Paul. A man that is willing to go through fire and flood

for the Son of God. Now they are going to beat him the third time, and his friends asked him: "What are you going to do? They are going to beat you again. They are going to scourge you. Hadn't you better go away and rest a few months until this persecution ceases. What are you going to do?" He says: "I do but one thing. I press towards the mark for the prize of the high calling in Christ Jesus. These light afflictions, which are but for a moment, do not move me." Take your stand by him again. They are going to scourge and beat him again. His friends come and say to him: "Don't you think you had better be a little more conservative? You have been too earnest. You have said too many bitter things against these people—preaching too earnestly. Hadn't you better cease your efforts for a little while? Hadn't you better be more conservative? Hadn't you better be more like other men? You are too peculiar." He says: "I do but one thing. I press towards the mark for the prize of the high calling that is in Christ Jesus." And so you go on all through his life. They gave him thirty-nine stripes, put him in the inner prison, and made his feet fast in the stocks. At midnight the prison shook, the door flew wide open, his chains flew off, and in came the Phillipian Jailer and said: "What must I do to be saved." And Paul preached to him the Gospel of the Son of God. After he had preached eighteen years without pay, they take him, give him thirty-nine stripes, and put him into prison, but there was no complaint. Oh! That we might have some of the enthusiasm for Christ that Paul had. Let us look at him again. He is in Rome, in prison, and he is going to be beheaded. He writes to Timothy: "I have kept the faith." Let us stand by the Bible, the whole of it from back to back. Let us never give up one chapter or one verse. Let us hide the whole of it in our hearts. Let us give our lives rather than give up the word of God. "I have kept the faith. Henceforth there is laid up for me a crown." That is not the voice of a discouraged man or a despondent man, but it has the right ring. "The time of my departure is at hand." Why he is going to his reward that he has been looking forward to. He is going to be crowned, and be present with the Lord. The time is coming for him to be beheaded, but he is unmoved. He says: "I leave all these things behind me; I am pressing towards the mark; I shall see the King in his beauty; I shall behold my Lord and Master; I shall see Him who has won my heart. They may take away my head, but the Lord has my heart. My life is hid up yonder." He don't talk like a man who is disheartened. He comes to the place where he is to be beheaded. Now his head

is to be taken off. In those days they used to have the criminal bend his neck on a block, and an officer with one stroke of the sharp sword would cut the head off. The officer comes along with the sword, and with one stroke off goes that head. If we had been there, and our eyes had been opened, we might have seen Paul as he started on his way to Heaven. Look at him as he rises. Look at him as he sweeps along through the air. Look at him. Up, up, up, higher, higher, higher. Up, up, he goes towards the Eternal City. They see him coming and the Angels open the pearly gates. We see him as he goes up towards the Throne. Up, up, up, to the very Throne of Heaven, and the Son of God rises from His seat and says: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

That is what we call enthusiasm. I wish we had ten thousand of such men. Oh, that the spirit of Paul might come upon us. That the Lord might baptise us with His Spirit, that we might have power. The days are short, brothers; your hairs are turning gray. It may be that you will soon be taken. Let us work while the day lasts. The night will soon come. Let us pray God to give us souls, all the rest of our days. Let us pray that He may make us wise in winning souls to Him.

Mr. Moody's address occupied about an hour, many remaining standing during the time, the deepest attention being paid to all he said, and many eyes were filled with tears.

The Rev. James Haney led in prayer and the benediction was pronounced by the Rev. I. N. Carman, and the Convention adjourned.

SECOND DAY—Evening Session.

An out-door meeting was held in the city park at half-past six o'clock, which was largely attended, addressed by E. A. Wilson, of Springfield, and others.

Three meetings were held in the evening, as follows:

Major Whittle and Mr. McGranahan conducted an interesting service at the Presbyterian Church,

A Gospel Temperance Meeting was held at the Opera House, which was crowded. C. M. Morton presided, and addresses were made by Messrs. Morton, Whitney, Taylor, Albro, Farwell, Hallenbeck and Mrs. Hibbens.

The First Church was crowded, many occupying the windows.

The evening was given to Mr. Moody, who addressed the multitude, his subject being the "Work of the Holy Spirit."

THIRD DAY—Morning Session.

The morning session was opened at 8 o'clock with a consecration service led by Mr. Moody, and long before the hour announced, the house was filled to overflowing. It was a deeply interesting occasion, and the entire audience were frequently moved to tears, and at the close of the service the expressions of very many made manifest the interest that was felt.

CONSECRATION.

D. L. MOODY.

It is very difficult for us to get hold of ourselves from the very fact that we have been to work in the Lord's vineyard working for others. Ministers and Sabbath-school teachers, we have got so into the habit of thinking for others, and looking after others, that we forget ourselves, and very often leanness comes into our own souls before we are aware of it. Often we are out of communion with God, and don't know it. This morning let us see if we can call our thoughts in from the world and from our work for others, and fix them right upon ourselves. Let us just ask God to show us ourselves. We have talking and listening about being filled with the Spirit. I think before we know much more about God, we have got to get well acquainted with ourselves; we have got to know our needs; if we are hungry, we ought to know it; if we are really thirsty for the Water of Life, we ought to know it. A man isn't really very thirsty if he don't know it, and if he don't know that he is hungry, he isn't very hungry. I really believe God wants to get very near to this convention and give it a greater blessing than ever it has had yet. I believe the blessing that we have received from God is nothing to what he wants to do. I believe the blessing that he has given us in days gone by are nothing to what God has to give us, and if we do not get a blessing, it will be our own faults, and not His.

Look at Mary. She was commended more than Martha, because she took her place of receiving something. He says it is more blessed to give than receive. We want to put God in the place of a giver, and we take our place of receivers.

We will honor our Master very much if we will do that. So let us this morning take the place of Mary. Let us sit at the feet of Jesus and learn of Him, and let Him talk to us this morning. The Scripture I will call your attention to is, Psalm cxxxix.: 23d and 24th verses:

“Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way Everlasting.”

There is a great difference between God searching, and our searching ourselves. I think the trouble is very often we are searching ourselves with our little lighted candle. What we want this morning is for God to search us, and have him bring to our memory our own evil thoughts; everything that is in our life that is contrary to God's holy will; everything that is hindering it from being done by us. There may be some secret sin in our hearts, we do not know. If it is there, let us ask God to search us. It may be self. I think one of the bitterest enemies we have to contend with is self. Self comes into our plans and into our thoughts. We are often looking after our own reputation and our own position. All this is contrary to God's will, and if we are going to have power with God, and power with man, we have got to surrender self. Then it may be we may have hard feelings against some one. It may be that others have done us an injury. If there are such, we must forgive them. If I want God to forgive me ten thousand sins, should I not be willing to forgive some brother or sister one sin? If I expect God to forgive, I must forgive. It may be that which is keeping back the blessing. Let us ask God earnestly this morning to search our hearts and know if there be any evil way in us. Let him show it to us, that we may turn from it, so that we may have power with God.

The question is very often asked me by Christian people, “Why is it that my prayers are not answered?” I found this passage here some time ago, “Your iniquities have separated between you and your God.” I believe that to-day what is hindering the work of God all through this country is sin. We want to be holy. We want to be Christ-like. The eyes of the world are upon us; and if we are selfish, if we are ambitious, if we are self-seeking, we can't have power with God nor man. It is one thing to preach humility; it is one thing to preach unselfishness; but it is another thing to practice it, and to live in its power. If we do not practice these graces, if we do not live in the power of them, the world will not believe us; they will not have confidence in us. My friends, let us ask ourselves, to-day, what is it that

is keeping back the great blessing from our hearts. As I read this Bible, I find eminent men and women who were not any better than you or I. They were men of like passions as we are. They had the same enemies to contend with that we have. Take the case of Elijah: When he went off into the wilderness and got under the juniper tree, he said, "I am no better than my fathers were." You see, self was at the bottom. Elijah got to think he was somebody. He had been doing some wonderful things, and he began to look at himself and away from God. Then it was that he got into trouble, and said, "Now I am no better than my fathers." Look at Jonah. Because his reputation was suffering a little, he is troubled. He wants to save his reputation. Oh, how mean and contemptible these thoughts are, when we come to see them in ourselves. There are many Sunday-school teachers who are willing to rule the whole school; if they can't do that they are dissatisfied. Many ministers are displeased because they can't have their own way, and sometimes they think the whole church is broken all to pieces, because they can't have their pet theories carried out. Self is at the bottom. Christ was more anxious to teach His disciples humility, and to teach them love, than He was to teach them the wisdom of this world. The Disciples seemed to be looking out for themselves. Self was coming up all the while, although the Master taught them in honor to prefer one another; and He taught them not to seek great things for themselves; He taught them that those who would be the greatest should be the least, should be the humblest. It seems as if the Disciples who had followed Him three years had not learned that lesson after all.

I will call your attention to the 9th Chapter of Mark, beginning at the 30th verse: "And they departed thence and passed through Galilee, and He would not that any man should know it. For He taught His Disciples, and said unto them, 'The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed He shall rise the third day.' But they understood not that saying, and were afraid to ask Him. And He came to Capernaum, and being in the house, He asked them, 'What was it that ye disputed among yourselves by the way?' But they held their peace, for by the way they had disputed among themselves who should be the greatest." There was the same spirit that we have to-day—who should be the greatest. Our Sabbath-school cause is suffering from this same spirit of who shall be the greatest. Nearly every temperance movement in this country has been wrecked by this spirit of who shall be

the greatest. Nearly every reformation movement that has been started in this country has been wrecked by this same spirit of who shall be the greatest.

"But they held their peace, for by the way they had disputed among themselves who should be the greatest." He had been talking about Calvary. He had been talking about faith, and about his suffering, and while he was talking about that, his disciples were discussing who should be the greatest.

"And he sat down and called the twelve and said unto them: 'If any man desires to be first, the same shall be last of all, and servant of all.'" Well, that is different from what men teach. What a struggle there is to day among politicians for position. How different Jesus taught His disciples. He that is greatest, let him be the least. He that is greatest in the Kingdom of Heaven, is just merely nobody. Just emptied of self. See John the Baptist. He said: "I am nothing." When the deputation came down there in the wilderness to see him, instead of taking praise to himself, he sent back word that he was just a "voice crying in the wilderness. I am nobody." They asked him: "Shall we say that you are Elias? Shall we say that you are Jeremiah, or that you are a prophet?" And he said: "I am just a voice—a voice crying in the wilderness. A voice to be heard and not to be seen." John was literally nothing in his own sight, and the moment he saw the Son of God he cried out: "Behold the Lamb of God that taketh away the sin of the world. I must decrease, He must increase." He preached down himself, and preached up Christ. That is just what we need to do. The world can go on very well without you and me, but it can't get on without Christ. Therefore we want to preach Christ, and not ourselves.

"And He took a child and set him in the midst of them. And when He had taken him into His arms, He said unto them, 'whosoever shall receive one of such children in my name, receiveth me, and whosoever receiveth me, receiveth not me, but Him that sent me.'" If you will just turn over to the 10th chapter of Mark, you will find another strange thing in the disciples. "And they were in the way going up to Jerusalem; and Jesus went before them; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him, saying: 'Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: And they shall mock Him, and they shall scourge Him, and shall spit upon Him, and shall kill Him; and

the third day he shall rise again.' And James and John, sons of Zebedee, came unto Him saying: 'Master, we would that thou shouldest do for us whatsoever we desire.' And he said unto them, 'what would ye that I should do for you?' They said unto Him, 'grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto Him, 'we can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand, and on my left hand, is not mine to give: but it shall be given to them for whom it is prepared.' And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to Him, and saith unto them: 'Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them; but so shall it not be among you. But whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all; for even the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many.'"

Oh, that we could drink in this spirit this morning. How quick God would fill us; how quick He would give us the power; how quick He would use us in His kingdom. Well do the Christians of this present day know how God is willing to use them. Well do they know how God is anxious to use them, but I tell you the trouble is we are so full of pride, of conceit, of self-seeking. We are so full of ambition, worldly honor, and receiving honor from one another, that God can't use us. We are not emptied of self. We are not emptied of pride. We are not emptied of conceit. We are so full of the world, and so full of these things, that God can't use us; for when we are weak, then we are strong. When we are emptied of all these things, then it is that the power of God comes upon us. One drop of God's strength is worth all the strength of the world. People talk about not having ability, not having strength. Why, the fact is, we have got too much ability, we are too wise in our own conceit. We have got too much strength. When we are weak, literally nothing, then God takes us up; then we see the work prosper: because God never set a man to do a work for Him yet, that He didn't qualify him to do it. God never set a man to do something for Him, without He gave him the Spirit, and made him able

to accomplish it. We are just seeking our own glory. We are seeking for position. We are seeking to make ourselves a name. We want to forget ourselves. I will venture to say that the woman who came with the alabaster box didn't think of herself; she was so occupied with the Master that she just came right up towards Him, and broke the box, and the fragrance of that ointment has been in the Church for nineteen hundred years. The Church has not yet lost the fragrance of that box that was broken upon the Son of God. When we begin to forget ourselves, don't you see how God will bless us?

If you will turn over here into the 22d Chapter of Luke you will find another thing that will be very humiliating. "But behold the hand of him that betrayeth me is with me on the table. And, truly, the Son of man goeth as it was determined; but woe unto that man by whom He is betrayed. And they began to enquire among themselves which of them it was that should do this thing. And there was also a strife among them which of them should be accounted the greatest." Think of that! Jesus Christ coming to the very shadow of the cross; Jesus Christ coming unto the very gall of bitterness in Gethsemane; that very night Judas was to betray Him for thirty pieces of silver; that very night Peter was to deny Him; and yet there was strife right there; right by the last supper, when He instituted that blessed sacrament; there was strife among them who should be accounted the greatest. Do you know that spirit has been in the Churches all these years? Do you know that thing is doing more to-day to hinder the cause of Christ than any other one thing? Oh! that God may help us to get rid of self, of pride, of ambition, of self-seeking, and of every thing that is contrary to the Spirit of Christ.

"And He said unto them, 'the kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve.'" Then He took off His garment and prepared Himself, and took the position of a servant, and took a basin of water, and He went around and washed their feet, to teach them humility. The last act of the Son of God, before He went into the Garden of Gethsemane, was to stoop and wash their feet. Let us ask God to crush out this pride out of our hearts, that we may be nothing.

After a song, Miss Lucy J. Rider, of McKendree College, Lebanon, Ill., took the platform and addressed the Convention, her topic being "Words of Caution to Teachers."

DIFFICULTIES IN SUNDAY-SCHOOL TEACHING.

LUCY J. RIDER.

I am filled with regret, that the meeting this morning, the first that I have been able to attend—must close. It is taking a great step to pass from the themes of the meeting we have been having, to the consideration of the petty difficulties which no Sunday-school teacher, in practical work, fails to meet. But I remember that after the Mount Transfiguration comes the work in the plains, and that while the glorified vision passed, yet Jesus remained. "And they saw no man, save Jesus only."

The courage and faith of the Sunday-school teacher is most sorely tried by the little vexing questions which come up in our work, and we need surely the help of God to teach us how to meet these little things. Our great need comes to us, not here in this convention, where we are borne above on the wings of prayer and of faith until we almost catch a glimpse of the other world; but when we get home to our classes of perplexing boys and girls, who sometimes seem to take delight in seeing how much they can do to torment us, and bring us to confusion of face. So I have to speak to you a little while this morning, as simply and as plainly as I can with reference to some of the difficulties that I have met in my own experience in the Sunday-school, and to suggest to you some methods of meeting and overcoming these difficulties which have been brought to my mind by my own experience, and by the hints of others. That we have difficulties no one will deny, but that these difficulties should ever be a cause of discouragement, let us all most earnestly, and always deny. The cost of worth has always been labor effort. Everything that is of worth in this world,—or almost everything—is gained through effort, and it is only by meeting and overcoming difficulties that we attain to the best and highest things in our experience and in our work. Difficulties should be a stimulant or a tonic. They should guard us against carelessness and neglect in our work. The work of our Master was put forth in the midst of, and in spite of difficulties of which we can have no conception. And surely the disciple is not above his Master, nor the servant above his Lord. Our part is to expect difficulties, to look them squarely in the face and see how we may best meet them and conquer

them. And as strong as is our faith in the promises of God; so strong may be our assurance that we *can* conquer them; and that we shall have just the measure of success which the Lord sees is best for us, and for the work which we are trying to do.

Most of the difficulties which the teacher meets in his work may be traced to one of two sources, and I have therefore placed the difficulties that I shall speak of this morning, under two general classes:

FIRST, *Difficulties connected with the pupil*; and,

SECOND, *Difficulties which rest with the teacher*.

And in our sub-divisions under the first general division let me place,

1. *Irregular attendance*.

Every Sunday-school teacher knows what a tremendous disadvantage it is, if for any little excuse, or without the shadow of an excuse, the pupil is absent half the time. Let me mention as one corrective to be applied here, *the example of the teacher*. You know the old saw, "Example is better than precept." If my pupils are certain that I shall be at my post, through hot weather or cold, in spite of rain or dust or "Sunday headaches," this knowledge can not fail to have great influence in bringing them there. A teacher can not expect his class to do better than he does in this matter, but by the blessing of God, he may expect them to do as well as he does. Not at first, of course, but after the leaven has had time to work. Present, always. Myself and all my class, genuine sickness not detaining. Let this be our standard, and we can at least attain to the first part of it.

Then, to co-operate with the force of your own example, try *personal request*. Take the class some time when they are all present, and make a formal request that they try regularity of attendance, for a single month, and then do not fail to make that month's work so much more interesting than the work of any month of irregular attendance, that the pupils will never be willing to go back to the old way. It may be well, in presenting the matter, to ask for a vote of the class. We all have a passion for parliamentary forms. If we are allowed the opportunity of holding up our hands, and thus giving formal approval to a measure, it helps us, wonderfully, in our belief that the measure is a proper one. And the children are just like us. Give them a chance to vote for regularity of attendance, and it will help them to be regular in attendance. Try it. Throw responsibility upon them. We have no idea how much responsibility a child even can bear, till we try for ourselves.

Of course every Sunday-school teacher has a class-book, in which to keep a record of attendance, with other things. Mark the attendance, and let the pupils *know* that you are marking. I would call the roll occasionally. At any rate, I would have my pencil and book in hand, and in some way I would notice the attendance of the pupils. And I would notice absences too. And during this effective piece of formality, you can comment occasionally upon the fact that such a person "has had no absent mark for a month, or for a quarter, or a year!" All these little things have their weight.

My next thought is: *connect the lessons*. Connect them in such a way that the loss of one shall be *felt*, like a lost link from a golden chain. You might ask Susie or Johnnie to prepare from Sunday to Sunday the connecting links—to be given in writing or orally—and the one upon whom this work is laid will not fail to be at his post.

In these, and other ways which a consecrated ingenuity—pardon the expression—will suggest, awaken regret for every absence. And this is the best way, after all: Give them good, every lesson, and they will not like to lose the good, by staying away.

2. *Inattention*. What teacher of live boys and girls have not met this difficulty? And it is fatal to all attempts in Sunday-school work. We can make no impressions upon the minds of our pupils, if the minds are not there to be impressed. It is an utter waste of time and strength to pour out thoughts, though they be the most beautiful, upon deaf ears, or a wandering, inattentive mind. Perfect attention, every minute. How shall we obtain this?

First, let us take the very *best position* before our classes. The greatest mistakes are sometimes made just here. I have seen a class of twelve distributed along one long pew in the body of the church, and the teacher sitting at the extreme end, attempting to keep the attention of the whole class! Sometimes the teachers not standing before the class is a disastrous mistake. I was once asked to teach a class in the body of the church, where nobody stood up, during Sunday-school, in the whole room, not even the superintendent, except when he couldn't help it. I soon found that I had from fifteen to twenty-five young men and boys to teach, restless, talking, swapping jack-knives—maybe you've had just such classes—and I could not get along without standing up before that class. I *had* to stand, even though it made me conspicuous. The rest were all looking at me, of course, but they soon got tired of it, and I had gained my point. I could look into their eyes. The control of the eye has a great deal to do

with the attention of the pupil. No good teacher will feel comfortable unless he can control every eye—look squarely into the face of every pupil.

Next, let me speak of *determination*. Very rarely do men accomplish anything in the world till they *determine* to do something, and by the blessing of God, we can almost always do what we determine to do; that which we feel we ought to do. God never requires us to do that which he will not give us strength to accomplish, and if any Sunday-school teacher here has failed in the past, and is determined to get and keep attention during the whole of the time next Sunday, by thorough preparation; by prayer; by earnestness in effort; by the blessing of God; *he can do it*. Determination is half the battle.

Another suggestion: try the effect of pencil, or blackboard, or map, in gaining and retaining the attention of the class.

Were you ever pressed into teaching a strange Sunday-school class of a dozen wiggling boys, on some occasion when you had thought to have an easy time looking on, and so were unprepared?

I was once. O, that class! I can see it yet—"a dozen squirming eels, tied together in the middle." Well, I opened to the back part of my Bible—I had no paper, but I had not backslidden so far as not to have my Bible with me—and I borrowed a pencil from the nearest *cel*, and in sheer desperation I began to mark. "What was I drawing?" I don't know, but I know that the mere act of marking, drew those boys' heads around me, as the honey of the flower draws the bee.

Then again, I have some times given slips of paper to the class, asking each member to write in a few words, what he had learned during the class-hour. This would not be well with all classes, but with some it is both delightful and profitable. Profitable to the teacher, because the responses will mirror back his teaching, and he may thus learn to teach well—and to the pupil, because it will stimulate him to think and judge for himself.

And this leads me to another thought: *Give the pupil something to do*—in ways mentioned above, if you teach adult classes, and by simple methods if you teach little children. Let the primary class teacher often make object lessons of the little ones themselves. A boy, twelve years of age, will show about how large Jesus was when he disputed with the doctors in the Temple.

Then, too, many an inattentive and mischievous one has been dignified into an attentive and good one by being asked

to do a bit of work—to print something on the board, or point out a place on the map. Children, like larger people, enjoy the work in which they “lend a hand.” Some one tells of a little girl who returned from a prayer meeting, with radiant face, exclaiming, “O, Mamma! We had such a good meeting!” The secret was, *she, herself, had spoken* in the meeting. She had helped to make it good. Can’t we try this principle in our Sunday-school classes?

Use illustrations, in your teaching—the plainest and homeliest you can find. “A crooked stick often knocks down the most apples.” Pick your illustrations out of your every day life—or better, out of the every day life of the pupil. Take things from the street, the school—whatever the child is most familiar with. You can find them, if you look for them. Love is an alchemy that turns the commonest things of life into gold for the Sunday-school.

Never use illustrations that you have to spend ten minutes in explaining. As some one aptly says, “do not make the hinge larger than the door.”

This brings me to my next point—*questioning*, as a means of keeping the attention of the child.

Questions, as *ammunition*, are invaluable; there is nothing that will bring a head around as quickly as a question. Keep on the line of the lesson if you can—and you ought to be able to do this—but if you can’t think of a question on the lesson, ask one off the lesson. Be appropriate if you can, but keep attention, if you break every rule of rhetoric that ever was written! Let me say, as I pass, that by calling out answers from the class, you may often overcome the diffidence, that is such a difficult thing to deal with in a large class. You may sometimes cheat a person out of her self-consciousness, and get her talking in spite of herself—an allowable kind of cheating, this, Mr. President.

But the best way, after all, to keep the attention of the class, is *to give them good*.

Suppose you in this audience were models of inattention, every one whispering, talking, looking at books and papers, and I was to stand here and scatter golden pieces through this crowd. If we give gold to our Sunday-school classes, we shall have no trouble about attention.

The next difficulty I have noted is

3. *A disposition to quarrel*, on the part of the Sunday-school pupil.

But let me give you a word of caution, here, and that is, do not check expression. Why, I have known some teachers, not only in Sunday-school but in day school, who regarded

any expression of an opinion different from their own, as the height of impudence, not to be tolerated for one moment. Now, I believe in "opinionated" people—in people who have an opinion of their own, and are not afraid to express it. Don't confound the freest expression of opinion with a disposition to pick a quarrel. But if such a disposition unmistakably exists, the teacher may set the pupil an example of politeness in the matter. It is better, sometimes, to yield an unimportant point. Don't allow the class to spend the whole time of the lesson discussing some little point of geography or history.

Strike for vital points. I have found this rule an excellent one, not only in my Sunday-school classes, but in discussions I have sometimes fallen into, with persons who were—if such a thing be possible—honestly skeptical. I remember how a young man came to me once with a skeptical question that grieved me greatly. At first, I answered him by telling him, almost with tears, how sorry I felt that such thoughts should find a lodgment in his mind at all. He looked at me curiously, and said in reply, "Now, if I were a Christian, and you should come to me asking, honestly, for light on some obscure point, it seems to me I should try and give you the help you needed, instead of lamenting over the case."

Warned in this way, I tried to explain the questioned point. But all in vain. He could not understand my figures, and called my explanations mysterious and forced. I could not make one who had no spiritual insight see things designed to be spiritually perceived. I was finally driven to the plainest point of present duty. "I think there is one point," said I at last, "upon which we agree. You will acknowledge that a man ought to do the best he can—should live up to every bit of light he has, before he can claim more?" "Yes, certainly." "Are you, then, doing the best you can?" He acknowledged he was not. "Perhaps this is the reason you have no more light?" And the young man was silent. Strike for vital points in your teaching. Men in battle do not aim at each other's epaulets, or finger nails even. They aim at the heart.

Sometimes, however, in spite of all you can do, some egotist will insist on taking the lion's share of time in airing his views, or in discussing some skeptical matter. Then the teacher must gently but firmly take the matter into his own hands. Say with decision, that you can not spend time for further discussion. But whenever you are obliged to do this, lest your motive be misconstrued, it is best to add the kindest possible offer of private explanation. Say to the

questioner: "If you will come to me after school, or to my house, to-morrow evening, I will try to explain it, to your satisfaction." I could mention the name of a celebrated man—a name with which you are familiar—who was driven into temporary infidelity by an incident which occurred in his Sunday-school class. On one occasion he asked his teacher, a church officer, a question with reference to a certain difficulty that presented itself to his mind; but instead of answering the question, the Sunday-school teacher turned round and gave the questioner quite a lecture, before the class, upon the wickedness of doubting the Bible, and the total depravity of asking such a question! The impression received by our friend was that the difficulty *could not* be explained, and that the exhortation of his teacher was an attempt to dodge the point; a very unfortunate idea as you see. It is far better to give a little time, out of class, to the discussion and settlement of difficulties.

4. *Lack of preparation*, on the part of the pupil, a great difficulty. How shall we secure preparation of the lesson at home. In the very lowest and smallest—the infant classes especially, where the children are gathered from parents who are not students of the Bible, we can hardly expect them to study the lesson before hand. The most we can do in such cases, is to send notes and lesson-leaves to their homes, trying to secure the attention of mother or sister to this matter.

But with older pupils, first, *let the teacher set an example*. I was on one of our railroads not long ago, and a newsboy, trying with all his might to sell me a book, came and sat down by my side. I was learning my Sunday-school lesson, and he says: "I guess you are a Sunday-school teacher." I told him "I guessed I was;" and then he told me his experience in Sunday-school. He was spending Sunday in a certain town, not very long ago, and he thought he would drop into Sunday-school—there was nothing else to do—and so he went in with a lot of the "fellows." "They didn't any of them know anything about the lesson," he said, "and the teacher didn't know anything about it either!" I was grieved. Grieved for the honor of the Sunday-school; wounded in the house of its friends, and grieved for a lost opportunity to sow good seed in the heart of one who did not often put himself under good influences. No one can measure the opportunities for good lost for lack of faithful preparation on the part of the pupil, and as an example alone, its influence is not light. You cannot expect your pupils will prepare for their work unless you honestly, consciously, prepare for your part of the work of the hour.

Let me advise again, as to this difficulty, that the teacher *ask for preparation*. Ask it as a personal favor. Keep asking, and talking, and agitating the matter—not for one month, or two, but *till you succeed*. Expect it, and let the class know you expect it.

But here is another point: teach the children *how* to study. I think a great deal of the pupils carelessness in preparation comes from the fact that the boys and girls take their question books or lesson leaves home, and then don't know what to do with them. They remain folded up in their coat pockets from one week's end to another. They don't know *how* to study. Let the teacher meet this by taking a little time from the lesson to mark out a plan of study for the next lesson. Give them the old plan: persons, places, dates, duties, doctrines, difficulties, or show them how to utilize the lesson-cards. When you have succeeded in getting them to study the lesson-leaf, make it the stepping stone to the study of the Bible. And, by the way, if you can succeed in getting them to learn the lesson-leaf at home, after studying it—never bringing anything but the Bible into class, you will have done a good thing. As further inducement, lend them books from your own library. If they haven't any lesson-helps—those good things if only they be kept in the right place—provide them, out of your own purse if necessary. The giving may do good in more ways than one. And when they all have them, be sure they know how to use them.

And it is often well to *assign work* to members of the class, from Sunday to Sunday. For instance, in the lesson of the Marriage Feast, that is to come so soon, suppose you ask one to look up the parallel passages, another to bring a written list of the "excuses" made, another still, to bring a list of all the excuses he can think of that men make now-a-days for not accepting the Gospel invitation. To plan ahead in this way requires a little extra time and work, but it brings abundant reward.

My last thought under this division of the subject is, *give the class frequent reminders*. Give your boys and girls a cordial recognition whenever you meet them. Let them see that you remember them, and the lesson too. Greet them with a hearty "How do you do? and how is the study of the lesson getting on? Have you got those excuses written out yet?" And Johnnie will go away shaking his head and saying: "Well, that teacher don't forget. I really must attend to this. I'll look up that lesson this very day." And then I have found a little note or small letter sent through the post office to be of value, both in stimulating attendance, and the preparation

of the lesson. And, above all, never let the matter rest. I had almost said, make the pupils uncomfortable if they don't prepare the lessons, but do not make them so uncomfortable as to drive them quite away. We must guard against anything that would keep pupils away from the Sunday-school. Better have them come unprepared, than not to come at all, because the Bible is not like other books. There is vital power in God's word. As Napoleon said: "It is not a book, it is a Living Thing."

Let me speak now for a little while about the

DIFFICULTIES RELATING TO THE TEACHER.

And under this head let me name,

1. *The wrong aim.* The aim of the Sunday-school teacher should be, first of all, if there is any necessity for it, to bring the pupil to Christ, the quickest and the shortest way. How my soul has been stirred as I have thought what a fleeting thing human life is! A soul is in your class to-day. You may put your hand upon it. Where it will be to-morrow you do not know. It may fly infinitely beyond your reach. So this should be your first and constant aim, until every one of your pupils are Christians safe in the fold. But this is not all. Another part of our work is to give those already Christians, food to grow by—to nourish and train them for the Master's work. What a strange thing it is, that a strengthless, non-growing Christian is not an anomaly! I long for the time to come when a strengthless, non-working Christian, who has only enough of God's word to keep the breath of life in him, shall be just as great an occasion of concern to the Christian Church, as a puny child would be in a family—one who did not grow, who never gained strength, who always remained a helpless, sickly, starved creature. Let us never be satisfied with anything else than to see our pupils growing in grace and in the knowledge of the Lord, and putting forth all their increasing strength in the Master's service.

And this brings me to my next thought: Give them a *chance to work*. I believe this is a matter that we Sunday-school teachers have not thought about as much as we ought. Let us put the little children at work, and to direct work for God too. It is so easy for little children to work, far easier than for those who are brought into the fold late in life. Teach them to talk for Jesus. Why not? A word from some little child has led many a hard heart to the Savior. Why not talk as familiarly about the things of the Kingdom, as about the things of the world? Teach them to give. If little children could be brought up to give regularly and systemat-

icly "as the Lord prospers them," the church treasures of the next generation would overflow. Interest them in missionary effort. Let them do something, if it is nothing more than to cut out pictures and send to children in some less favored neighborhood.

2. *The lack of careful preparation*, is another great obstacle in the Sunday-school teachers' way. There would be much less reason for complaint on this score, if we Sunday-school teachers only understood and honestly believed in the value and the importance of Bible study. We all want to be "perfect," we all want to be "thoroughly furnished," we all want food and strength. Listen: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." That is the kind of wisdom we want. "Through faith which is in Christ Jesus." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be *perfect, thoroughly furnished* unto all good works."

After being filled with the idea of the value of Bible study, we can sum up the whole matter in one word, **STUDY!** Do it. Give the time. Study your Sunday-school lesson as you used to study your arithmetic lessons, and as a merchant pores over his accounts. Put your mind to it.

Again, study *the Bible*. I know I am speaking in the presence of a great many who use lesson helpers. I do it myself. I don't want to say one word against these helpers. But it will be an abuse of them if we take them instead of the Bible. Sunday-school teachers, and scholars, too, just as soon as we can work them up to that point, ought to take the Bible first, and the Bible most interpreting the Bible by the Bible. Let the helpers come in Friday and Saturday, late in your study; take the Bible alone, first. Study systematically. Some people lose half their lives for lack of system. Plan your work and then do it.

Study the Bible *early in the morning*. Let it be the first reading of the day. Then it does not get overlooked or crowded out. It comes to be a kind of second nature. You don't feel comfortable in taking up anything else, even if it be a letter from your dearest friend, until you have had your Bible reading in the morning.

3. *Lack of plan*, a habit of doing things just as we happen to think of them. This is a serious obstacle in the way of success. What a foolish thing it would be, if in this trip to London, which some of us hope to take, we should start out without any plan—not knowing exactly when we were going to start, or what we were going to do, or what it would cost.

or anything about it. No sensible person would do any such thing. We should have a well-arranged plan of our trip, in order to make the most possible out of our time and money. Let us make just as careful plans in our Sunday-school work and in our christian life; for these two things are so blended that they cannot be separated. We need a plan of study. We need a plan for teaching. We need to adapt the lesson, planning to give to each member of the class such portion of truth as we think they need. This takes time and labor, but these things pay. We need to plan for spiritual results. If we make only spasmodic efforts now and then—perhaps when we are warmed up with revival influences—for the salvation and growth of our pupils, we shall be almost sure to fail. The blessing of God rests upon constant, continued endeavor—not on these spasmodic, irregular, unnatural efforts.

There are other difficulties resting with the teacher, that I might name, many of which teachers themselves are fully conscious of. Lack of faith—lack of prayer—lack of consecration. These matters have been already fully discussed, but suffer a few words. Sometimes I hear the objection, "I can't pray with faith, I can't work up a feeling, whenever occasion offers." Does the objection sound ridiculous when put into words? It is in the hearts of a great many of our teachers, if not on their tongues. God does require us to have faith, but he does not require us to "work up" a feeling, without foundation. He only requires us to believe the TRUTH. Search out the truth. Find what grounds you have for believing, as you pray and labor for your Sunday-school class. Hunt out what is written. Put yourself through a course of Bible readings, on the Promises, and see if your faith does not grow stronger. Try and understand God's willingness to bless and to answer prayer—yea, His infinite anxiety to do more for us than we ask or think. Do your share, toward believing, base yourselves on what is written, then ask God to do his part—ask Him to bestow upon us the wonderful "gift" of faith, and He will surely do it. Then 4th, *Lack of a Teacher* is another great difficulty and hindrance to the efficiency of our Sunday-school working. We are not sent out to do this work alone. One has said, "Lo, I am with you always." Let the teacher recognize and depend upon the presence of this great Helper.

We need help in studying. Shall I tell you why it was that I enjoyed the study of Moral Science, as I enjoyed few other studies in my whole course of study? We had a grand textbook, but that was not all. We had for our President and teacher *the author of the text-book*. There was no trouble about

understanding that book, for its author was right in our midst. We could ask him directly, what he meant by this statement—to explain this knotty point, and he always made everything as clear as noon-day. No wonder we enjoyed the study. And it is just so with the wonderful Book of books. Its Author is always with us, and is willing to explain His own Book to us, and pour a flood of divine light upon its pages. Fellow teachers, have you ever seen this glory on the Sacred Page? Ask for it. Wait for it. You may see it. Then we need a teacher not only to direct our study, but to help us to teach. In the best methods of modern training, the young and weak teacher is not thrown at first, alone in the school-room, but an older and wiser teacher is present with the novice, to direct and instruct and give courage and help in any emergency. So it is in our work. We are all weak, all unskillful, but we are never alone. One able to help is with us in all our teaching, let us recognize His presence and ask a measure of His calmness and strength for our work, which is also His work.

Have I failed after all, to strike the great difficulty which opposes you, dear fellow teacher? Well this Divine Instructor knows all about it, go to Him. Ask and you may have His help just where you need it. In the little things as well as in the greater. Listen: "If any of you lack wisdom, let him ask of God—and it shall be given him." "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in every time of need."

At the close of this exercise so many wished to enter the church that Mr. Moody consented to speak to them in another place, which was soon filled.

The committee to whom was referred the Report of the Executive Committee, reported as follows:

Your Committee, to whom was referred the Report of the Executive Committee, having considered the suggestions therein contained, respectfully recommend:

First, That the facts and figures of the Report be carefully studied, and an earnest effort be made to correct our mistakes.

Second, That the Executive Committee, the District Officers, and the County and Township Officers, be urged to secure the organization of every township in the State during the coming year, and that this Convention approve the plan of the Committee to raise \$2,500, and to employ such competent men as may be needed to carry forward the work.

Third, That we appoint a suitable number of delegates to represent us at the Raikes Centennial Meeting in London, June 26th to July 4th.

Fourth, That the Executive Committee be authorized to correspond with other States in the Northwest, and to call a meeting to celebrate the centennial anniversary of Sunday-schools and the semi-millennial anniversary of the translation of the English Bible, and that said meeting be held in Chicago, about October 1st, 1880.

Fifth, That the portion of the Executive Committee's Report referring to temperance meets our hearty approval, and that we recommend a more thorough presentation of this subject to the children of our Sunday-schools.

Respectfully submitted,

A. G. TYNG,

A. R. THAIN,

Committee.

A memorial paper in memory of J. McKeePeeples, a member of the Executive Committee, from the Fifth District, and a former president of the association, was read, as follows:

WHEREAS, It has pleased our Heavenly Father to remove from us, by death, our beloved brother and faithful co-laborer in the Sabbath-school work, J. McKee Peeples,

Resolved, That, while we rejoice with him in his "abundant entrance" into a glorious immortality, and know full well his great gain, that we express our keen sense of the *loss* we sustain in the death of this man of God; this exemplary christian; this *earnest, devoted, self-sacrificing Sabbath-school worker*, and faithful friend.

Resolved, That we will ever hold him in loving remembrance, fulfilling the precious promise of our Lord, "The righteous shall be in everlasting remembrance." "The memory of the just is blessed." That we will emulate this shining example of our dear brother and follow him, as he followed Christ, praying that his mantel may fall upon one who shall take up, and bravely carry forward the work so dear to *him*, so dear to *us*, and so *infinitely dear to God*.

Resolved, That we tender to the family of the bereaved our heartfelt sympathy, assuring them of our continual remembrance of them at a throne of grace; that the God of all comfort may abide with them, and be unto them "as the shadow of a great Rock in a weary land."

Resolved, That these resolutions be spread upon the records of this Convention, and a copy be sent to the family of the bereaved.

Appropriate words were spoken by President Reynolds, Mr. B. F. Jacobs and William Thorn.

Mr. C. M. Morton led the Convention in prayer.

Mr. William Thorn, President of the Fifth District, reported as follows:

REPORT OF WM. THORN—FIFTH DISTRICT.

BRO. PRESIDENT AND FELLOW WORKERS. In submitting a brief report of Sunday-school work during the past year in the Fifth District, I can truthfully say that "the Lord has been with us," and we have reason to believe the condition of Sunday-school work in our district, as a whole, has never been so hopeful and encouraging as at the present time. And while it is true that very much remains to be done in this district before it can take its place alongside of its more promising sisters in the State, yet we are thankful that, during the past year, much has been accomplished, and with the blessing of God upon future efforts we are confident of a rich harvest throughout. A chain of County Conventions was arranged during the summer, and the helpful services of the President of the State Association secured, in company with one or more of the district officers, he attended nearly all the County Conventions.

In behalf of the Fifth District, and in my own name, I take this occasion, publicly, to return him our warmest thanks for the timely and efficient help rendered us.

COUNTY CONVENTIONS.

In submitting an outline of the County work, I must, necessarily be brief. The Report from Clay County shows a gain of 31 schools and a gain in membership of 1,778. The officers of this county have been diligent in the organization of the work, and successful in gathering the children into the schools. The Convention was fairly attended, and a growing interest was manifested in the District and State work.

The Convention in Crawford County, though slimly attended, brought together some earnest workers, and a live man was chosen as President of the County Association, who, we believe, will push forward the much needed work in this County.

The report from Edwards County, shows their deep interest in the work. The County is well officered, and the President has faithfully visited the schools under his charge. The County Convention was not largely attended, and we believe this waning of interest in Convention work in this County is largely due to the basket-dinner feature of the second day of

their Convention. It is still the banner temperance County of the District, not having a saloon in the County.

Although it has not been my privilege to meet the Sunday-school workers of Effingham County, in their Convention, yet from information received, progress has been made in the work, and the prospect is encouraging. Their County Convention was reported to have been the best ever held by them, and I feel assured that the officers and the workers of this County are doing a good work for the Master.

Brother J. N. McCord reports the Sunday-school work in Fayette County, in fair condition, and that the number of "*Evergreen*" Schools has increased. The prospect for a number of new schools, in the County, is good, and steps are now being taken to effect an organization in the three unorganized townships of the County. The Convention in this County was fairly attended.

It was my sad duty, at our last State Convention, to report the death of the Secretary of Jasper County, and I now have to report the death of their President, during the past year. The loss of these brethren has been keenly felt, and the work has suffered. However, their places have been filled by earnest workers, and we hope the County will soon again take its place as a leading one in the District. The Convention was not largely attended, but evinced considerable enthusiasm in the work, and the reports from the townships show a growing interest. Lawrence County held the banner convention of the district, and the attendance and interest were very large. A live interest was manifested in Sunday-school work. I regret to state, that notwithstanding this interest, they report the loss of twelve schools. I can only account for this decrease in the number of schools, on the ground, of this year's report being more correct than those previously given. There are many good, earnest workers in this county who are laboring in the Lord's vineyard.

Richland County during the past year, has made a steady progress. The President, Brother Wilson, has been untiring in his visitations to schools of the county, and in consequence, many more schools have become "*Evergreen*." The effort to hold a County Convention in Olney, as has been the custom hitherto, was a failure so far as attendance was concerned, but the second effort to hold a convention in the county was more successful.

Wabash County, which for a number of years, has not been identified with us in the District and State work, sent a delegate the past year to our District Convention, who reported that Township Conventions had been held in different parts

of the county, and that the Sunday-school work in the county was in good condition. They have held an Annual Convention, and report no saloons in the county.

The report from Wayne County is not encouraging—no work having been done previous to the time of holding their County Convention, and consequently the Convention was a failure. Brother Morton visited this county and secured the election of new officers, and the Secretary writes hopefully of the future.

I am unable to submit an itemized report of the following counties, viz: Gallatin, Hamilton, Hardin, Pope, Saline, and White, in as much as by special arrangement with my co-worker, Brother J. McKee Peeples, these counties were under his special charge. However, through correspondence, and in conversation with individuals, I have gathered the following facts: Hardin County reports a gain of six schools, 576 in membership, and is a "Banner County." In the words of Brother Porter I can say: "Good for little Hardin." Hamilton County has made progress in the work, and, although we have no statistics at hand, we believe that the work in this county has advanced materially during the past year. White County has held two conventions during the year. The reports show a net gain in the District of 37 schools and 1,605 in membership. For the contribution from the counties of this District, and for a fuller report of statisticians, you are respectfully referred to the reports of the Treasurer, the Executive Committee, and the State Statistical Secretary.

The chain of County Conventions was followed by a District Convention at Fairfield, which was well attended—ten counties being represented. The sessions of the Convention were marked with deep spirituality, and we trust were profitable to all. During the two days of this Convention, some useful measures were adopted looking toward a more thorough canvass and systematic work in the different counties of the District. A number of Sunday-school workers from other Districts, including the President of the State Association were present, and contributed very much to its interest. We were particularly edified in the stirring address of Miss Lucy J. Rider, of McKendree College, on the important subject, "Success with young people." We have much reason to be grateful to our Heavenly Father for the rich blessings bestowed upon us.

WM. THORN,
President.

THIRD DAY—Afternoon Session.

Long ere the time named on the programme for assembling, the house was crowded. The mystery seemed to be how so many were stowed away; it looked like an impossibility, as the living stream poured out of the church in every direction, to think of getting them all in again.

At two o'clock Mrs. McGranahan took her position at the organ, a place which she so faithfully filled during the sessions of the Convention.

Mr. McGranahan, whose thrilling voice had won many admirers, and whose faithful services during the past week had gained him a place in so many hearts in the city, announced the hymn, and led a delightful service of song.

The subject he presented was "The Music of the Bible."

At the close of this service Mr. Jacobs requested Mr. McGranahan to sing "Little Bessie's Song," with the chorus, "Hallelujah, 'Tis Done." During the singing some manifested their gratification by smiles, others by tears.

Mr. Moody, from the door, stated that there was another audience outside, and asked for speakers to go to another church and hold an extra session.

The hymn, "What a Friend We Have in Jesus," was sung, and after prayer the President said that there was one on the platform who did not need an introduction to this Convention; one that has done much for the Sunday-school work in this State; one who was an enthusiast in statistics, and one who had succeeded in making this subject interesting.

In presenting Mr. E. Payson Porter to the Convention, Mr. Reynolds stated that he had been elected the National Statistical Secretary, and expected soon to remove to Philadelphia. He commented upon the draft made in the ranks of Illinois workers by various States, and reminded the Convention that whenever a great need was felt Illinois was

called upon. Vincent, Eggleston and Porter have gone, and we have a host of great men coming on.

Mr. Porter stated that this was his Eleventh Annual Report as Statistical Secretary, and addressed the Convention as follows :

THE FIELD SURVEYED.

E. P. PORTER.

DEAR BRETHREN.—In presenting my Eleventh Annual Report, which is also my final one, I am happy to be able to present the work in as good shape as it is at present. Organization is the one thing needed in our own State, as well as in others. It is pleasant to know that 102 County Conventions, and over 1,100 Township Conventions have been held, and that 984 townships are reported “organized;” but, even that leaves 536 townships *unorganized*; over one third of the whole number, and doubtless some of the townships reported as organized, need to be worked up and made efficient. To do this work requires patient, persistent work, and I hope the new Secretary—our dear Brother Eames, will have the hearty and earnest support of every State and County officer. It has been my desire to see a star on every township on our State map, not so much that we may see them shine there, as that the work they represent may be thorough, and through that many stars may shine in the Redeemers crown. Paper organization is worthless in Illinois, every township should have a living organization. Several counties show a larger enrollment in the Sunday-schools than in the public schools; but why should not every county show the same? Also, let us not look upon the Sunday-school as an affair for children, but as it is—a Bible-school for the people; and then, surely, the number should exceed the public schools. Better work is needed. We should have more normal classes; more teachers’ meetings; and more and better work in every department. I am very thankful for the privilege I have enjoyed of laboring with such a band of workers as God has given to this State. I leave you with many regrets, because I hope the Lord has called me to another field, that I may try and help those who need it more than you do here. I hope God will continue to bless you, and the future may be more prosperous and blessed than the past.

The report has been printed, and I herewith submit it for your consideration.

Illinois Sunday-School Statistics, Galesburg, May 11-13, 1880.

COUNTIES.		SUNDAY-SCHOOLS.		MEMBERSHIP.			FINANCIAL.				T <small>REASURER'S</small> .		Conventions.	County Statistical Secretaries.				
Total in County.		Increase.	Open all the year.	Teachers.	Officers and Meetings.	Scholars.	Total.	Increase.	Scholars in Public Schools.	No. S. S. Papers Distributed.	Volumes in Library.	Received into Churches.			Money's Expended in S. S.	Beneficial and Monetary Contributions.	In County.	Organ-ized.
COUNTRIES.																		
*Boone.....	14	116	9	15	175	1,267	1,382	1,415	3,334	4,056	2,000	25	\$ 364 00	\$ 290 00	8	...	1	J. W. Gibson, <i>Belvidere.</i>
*Carroll.....	34	4	15	410	2,537	3,267	3,267	377	9,022	20,000	940	66	1,029 41	1,149 46	14	...	37	W. P. Hallett, <i>Mc Carroll.</i>
*Cook.....	399	348	130	6,732	84,103	90,885	90,885	42,560	73,072	1,103,883	53,718	1,876	31,589 00	12,256 00	33	33	8	H. S. Vail, <i>Chicago.</i>
*De Kalb.....	68	...	10	982	6,000	6,952	6,952	...	7,191	60,000	4,000	147	5,500 00	650 00	18	...	3	W. R. Kemper, <i>DeKalb.</i>
*Du Page.....	41	3	6	475	3,225	3,700	3,700	...	4,096	21,858	2,203	148	2,000 00	600 00	9	9	10	J. Russell Smith, <i>Wheaton.</i>
*Grundy.....	28	4	17	4	2,297	2,297	2,297	...	4,401	10,000	2,500	100	870 00	100 00	2	2	3	Prof. W. J. Stevens, <i>Morris.</i>
*Jo Daviess.....	70	...	33	5	845	5,463	6,313	...	7,185	7,950	4,118	79	788 00	251 49	14	14	4	James Barnes, <i>Warren.</i>
*Kane.....	96	...	83	12	1,121	9,365	140	...	6,619	78,004	10,328	53	1,777 36	766 82	16	11	12	W. B. Lloyd, <i>St. Charles.</i>
*Kendall.....	24	6	10	316	2,066	2,382	2,382	...	2,841	32,484	2,104	30	603 65	409 99	15	3	4	Rev. John R. Bullard, <i>Millbrook.</i>
*Lake.....	52	...	44	20	685	4,465	...	...	5,229	25,000	8,000	62	1,200 00	1,000 00	15	...	1	D. M. Erskine, <i>Highland Park.</i>
*Lea.....	62	...	42	11	744	4,778	5,622	...	7,512	33,538	8,305	97	2,044 06	461 09	22	22	23	Ira W. Lewis, <i>Dixon.</i>
*McHenry.....	42	...	28	23	447	2,639	3,106	...	6,538	15,000	5,932	102	1,150 49	110 00	17	...	16	A. C. Bingham, <i>Harvard.</i>
*Madison.....	80	23	46	20	886	6,893	6,779	...	7,881	56,000	4,821	80	1,625 00	202 53	15	15	16	M. T. Ellinwood, <i>Rochelle.</i>
*Stephenson.....	88	43	54	10	1,000	6,944	4,339	...	8,805	69,791	6,672	245	2,936 92	256 92	18	14	14	H. W. Allen, <i>Leva.</i>
*Whiteside.....	75	5	51	9	829	5,875	6,404	...	8,020	66,800	7,885	105	2,666 63	228 63	22	22	25	Dr. H. C. Donaldson, <i>Morrison.</i>
*Will.....	82	...	60	16	578	7,230	8,108	...	12,035	90,500	13,500	80	680 96	205 85	23	...	14	G. L. Vance, <i>Joliet.</i>
*WINNEBAGO.....	62	2	52	23	675	7,633	8,308	...	7,478	60,000	7,500	33	3,346 33	651 34	16	16	19	L. A. Townbridge, <i>Rockford.</i>
*Bureau.....	106	12	77	18	1,108	7,333	8,441	...	8,885	88,815	1,876	98	2,376 67	294 88	95	95	30	J. H. Phillips, <i>Malden.</i>
*Fulton.....	128	13	50	19	933	9,367	10,300	...	10,484	37,082	6,803	140	1,100 59	444 82	26	26	27	N. S. Wright, <i>Canon.</i>
*Hancock.....	94	...	55	47	680	5,245	5,915	...	10,129	16,729	2,364	45	2,000 00	300 00	38	...	29	Kittie Simpson, <i>Carthage.</i>
*Henderson.....	55	...	34	300	2,950	3,250	3,356	...	29,475	135,250	4,590	105	875 00	300 00	12	12	23	Rev. D. M. Hill, <i>Galesburg.</i>
*Hessy.....	91	6	39	31	986	8,603	9,554	...	197	10,234	6,540	232	3,175 25	814 15	24	24	23	W. K. Wright, <i>Cambridge.</i>
*Knox.....	105	7	80	25	1,258	8,711	9,969	...	375	82,540	6,540	160	2,250 00	975 00	20	20	25	A. P. Babcock, <i>Galesburg.</i>
*La Salle.....	90	25	44	882	5,328	6,210	43,086	...	16,452	105,416	7,600	218	1,355 59	440 00	37	6	7	A. M. Elersol, <i>Ottawa.</i>
*McDonough.....	91	8	72	15	625	7,441	8,066	...	8,234	80,000	6,000	175	1,430 47	...	17	17	32	J. E. Hendrickson, <i>Hardolph.</i>
*Marshall.....	34	2	23	5	310	2,385	2,035	...	4,403	10,400	855	34	576 03	134 91	14	14	21	William Tracy, <i>Lacon.</i>
*Mercer.....	54	4	37	8	545	3,261	3,806	...	41,403	37,072	1,740	209	867 17	303 99	15	...	16	H. Clark, <i>New Boston.</i>
*Monroe.....	100	45	60	16	905	7,999	8,964	...	41,824	140,262	7,700	214	614 61	2,816 02	19	19	16	David Heryer, <i>Brimfield.</i>
*Putnam.....	19	1	11	15	1,215	7,925	1,410	...	41,000	8,186	75	19	287 99	98 08	4	4	4	P. B. Dury, <i>Brimfield.</i>
*Rock Island.....	83	...	69	15	869	6,456	7,325	...	8,392	105,082	5,942	81	3,513 33	710 01	14	8	4	E. W. Spencer, <i>Rock Island.</i>
*Stark.....	23	...	16	3	237	1,733	1,970	...	9,944	59,973	1,500	14	529 07	74 00	8	1	12	B. G. Hall, <i>Tadous.</i>
*Tazewell.....	73	8	47	13	965	6,364	7,169	...	7,099	59,973	4,169	102	1,636 76	656 91	19	10	11	D. C. Smith, <i>Jekin.</i>
*WARREN.....	80	41	45	7	737	6,809	6,646	...	4,224	75,520	2,695	175	1,421 33	569 39	15	15	20	John A. McClish, <i>Rockville.</i>
*Woodford.....	56	1	40	5	581	3,753	4,334	...	37,355	37,355	2,695	23	927 83	52 00	17	5	4	Rev. A. G. Odell, <i>Metamora.</i>

*CHAMPAIGN	116	60	20	1	204	8,024	4,928	11,577	25,000	6,124	212	2,194	59	500	00	21	28	29	J. E. Saxton, <i>Champaign</i> .
*CLARK	54	17	25	4	1,138	4,463	3,628	5,000	5,924	53	250	00	35	500	00	15	12	13	W. R. Shuey, <i>Westfield</i> .
*COLES	64	8	30	25	600	4,500	3,984	5,000	60,000	800	.....	2,000	00	25	00	12	13	13	Tyra Montgomery, <i>Mattoon</i> .
*CUMBERLAND	56	8	2	.....	3,850	.....	.....	7,800	1,540	.....	.....	500	00	400	00	8	.....	.....	Mrs. Alice Mason, <i>Majority Point</i> .
*DECATUR	43	42	20	8	480	2,722	3,223	4,314	17,000	870	15	335	60	10	50	13	17	17	Frank J. Fackrell, <i>Clinton</i> .
*DOUGLAS	36	27	6	349	2,374	2,723	4,859	2,635	2,161	1,985	153	736	24	15	00	8	8	9	C. F. Lamb, <i>Tuscola</i> .
*EDGAR	70	15	23	8	711	4,563	5,297	6,786	33,126	1,985	153	736	24	15	00	15	15	16	Noah R. Yeargin, <i>Paris</i> .
*FOARD	72	1	20	10	385	2,312	2,697	3,137	64,180	.....	32	1,021	54	15	00	12	12	10	O. H. Carr, <i>Paxton</i> .
*HOOVER	60	40	15	485	4,325	4,810	5,594	7,406	1,118	00	.....	1,118	00	50	00	22	.....	.....	E. D. Durham, <i>Onarga</i> .
*KANKAKEE	50	7	20	6	497	3,330	3,897	4,742	35,800	3,405	63	1,335	00	75	00	16	.....	.....	A. S. Cudler, <i>Kankakee</i> .
*LIVINGSTON	83	427	53	8	849	5,540	6,389	44,618	42,659	3,112	130	1,282	61	297	63	30	12	12	Dr. C. H. Long, <i>Pontiac</i> .
*MACON	107	3	111	17	1,589	13,034	14,892	129,170	203,499	16,705	224	4,855	52	1,706	73	29	24	24	E. M. Hamilton, <i>Bloomington</i> .
*MONTGOMERY	84	71	47	6	972	6,776	7,826	60,435	5,749	43	.....	1,365	21	307	37	17	17	18	Milton Johnson, <i>Decatur</i> .
*MONTICELLO	32	45	18	4	286	2,070	2,356	3,66	17,000	1,200	326	500	00	30	00	8	8	31	Dr. J. C. Brooks, <i>Sullivan</i> .
*PIATT	46	49	19	2	467	2,681	3,348	80	4,206	1,563	126	583	41	43	00	7	6	5	Wm. W. Eastman, <i>Mansfield</i> .
*WEBB	118	9	8	.....	9,000	8,89	7,877	19,672	7,415	85	.....	683	76	29	47	20	15	15	Dr. J. C. Westervelt, <i>Shelbville</i> .
*VERMILION	127	25	65	12	705	9,500	9,905	3,026	41,747	2,411	17	177	01	151	79	15	15	16	Mr. Ella Foulke, <i>Russellville</i> .

135	115	28	1,555	12,578	15,133	11,961	20,000	17,143	151	1,643	36	375	31	21	10	11	Chas. A. Read, Adams.
134	114	27	234	2,036	2,330	d320	3,583	10,701	36	270	36	161	22	9	18	1	F. D. Crane, Mc. Sterling.	
133	113	26	94	900	934	.....	1,844	2,000	600	32	24	0	8	0	.....	1	Rev. H. Miller, Hardin.
132	112	25	94	2,550	2,980	.....	3,504	15,500	2,400	50	700	0	13	13	51	1	John Jay Bergen, Virginia.
131	111	24	810	5,425	6,235	210	8,546	15,000	7,600	400	2,200	0	250	0	13	51	T. W. Forbes, Piana.	
130	110	23	403	2,839	3,242	481	8,176	29,384	7,600	400	2,200	0	17	5	9	1	Clement L. Clay, Carrollton.	
129	109	22	480	2,874	3,359	.....	8,943	21,323	3,803	55	1,828	43	380	53	14	25	Morris R. Locke, Jerseyville.
128	108	21	580	3,605	4,195	175	9,970	15,000	2,785	60	1,500	0	280	00	10	6	J. B. Montague, Lincoln.	
127	107	20	511	4,410	5,168	.....	9,950	31,462	4,030	165	1,079	55	230	00	17	11	M. L. Kephenger, Carlinville.
126	106	19	758	5,788	6,129	.....	14,369	15,483	1,017	36	1,106	58	76	37	13	36	G. W. Ellsbury, Mason City.
125	105	18	558	3,618	4,168	111	4,399	24,810	8,560	140	681	15	116	00	8	9	Alva Crawford, Petersburg.	
124	104	17	366	2,330	2,696	102	2,827	24,810	8,560	140	681	15	116	00	17	12	Thos. J. Watkins, Butler.	
123	103	16	670	4,114	4,784	.....	7,117	25,000	8,560	140	1,000	00	500	00	17	12	Geo. W. Bailey, Perry.
122	102	15	911	6,156	7,097	d458	7,968	25,112	4,815	225	1,633	63	1,317	01	12	12	S. J. Wilson, Jackson.	
121	101	14	885	6,700	7,585	.....	8,982	63,410	8,774	306	2,118	24	600	00	22	12	Isaac R. Diller, Springfield.
120	100	13	1,085	7,860	8,445	d384	11,496	33,000	5,466	144	1,356	92	854	20	24	41	Rev. James DeWitt, Littleton.	
119	99	12	1,583	4,063	4,586	d134	4,915	16,051	9,944	91	605	72	534	13	24	13	Rev. Warren, Winchester.	
118	98	11	957	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
117	97	10	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
116	96	9	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
115	95	8	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
114	94	7	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
113	93	6	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
112	92	5	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
111	91	4	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
110	90	3	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
109	89	2	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
108	88	1	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
107	87	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
106	86	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
105	85	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
104	84	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
103	83	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
102	82	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
101	81	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
100	80	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
99	79	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
98	78	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
97	77	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
96	76	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
95	75	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
94	74	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
93	73	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
92	72	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
91	71	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
90	70	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
89	69	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
88	68	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
87	67	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
86	66	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
85	65	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
84	64	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
83	63	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
82	62	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
81	61	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
80	60	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
79	59	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
78	58	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
77	57	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
76	56	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
75	55	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
74	54	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
73	53	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
72	52	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
71	51	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
70	50	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
69	49	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
68	48	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
67	47	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
66	46	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
65	45	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
64	44	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
63	43	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
62	42	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
61	41	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
60	40	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
59	39	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
58	38	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
57	37	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
56	36	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
55	35	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
54	34	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
53	33	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
52	32	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
51	31	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
50	30	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
49	29	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
48	28	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
47	27	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
46	26	0	2	1,940	2,165	.....	2,771	2,200	6	0	627	00	.....	.....	10	7	
45	25	0	2	1,940	2,165													

*CLAY	63	31	21	7	546	3,729	4,275	1,778	5,050	18,864	584	41	609	96	73	49	12	12	16	W. C. Kenner, <i>Flora.</i>
*Crawford...	58	11	14	8	380	1,900	2,280	20	5,226	9,000	819	31	448	60	15	00	12	6	7	A. R. Short, <i>Robinson.</i>
*Edwards...	31	1	18	4	352	2,262	2,614	117	2,416	13,400	1,323	147	356	57	51	50	5	5	6	Lewis Harris, <i>Abion.</i>
*Flemingham...	27					1,803	2,039		5,143	16,516	1,075	51	359	40	15	00	15			W. P. Surrills, <i>Effingham.</i>
*Fayette...	62	d3	20	12	296	4,200	4,900	165	6,554	20,000	5,000	100	600	00	200	00	15			Dr. J. N. McCord, <i>Vandalia.</i>
*Gallatin...	36					3,300	2,580		2,542	15,000	2,500	120	800	00	200	00	9			T. J. Cooper, <i>Shawneetown.</i>
*Hamilton...	22		9	2	259	1,657	1,916		4,515	6,460	285	131	263	00	168	00	9			A. M. Wilson, <i>McLeansboro.</i>
*HAMILTON...	20	6	4	...	70	950	1,020	576	1,270	4,000	120	25	50	00	40	00	6			James A. Lowry, <i>Elizabethtown.</i>
*Jasper...	35	2	8	450	1,900	2,350	d370	4,580	4,000	800	75	300	00	35	00	8	6			D. J. Chamberlin, <i>Newton.</i>
*Lawrence...	34	d12	23	4	395	2,263	2,668	d29	3,872	23,860	1,143	86	642	46	20	00	8	2	4	J. N. Carlisle, <i>Chamney.</i>
*Marion...	79	9	55	50	632	5,185	5,817	d33	3,063	33,666	784	55	153	35	217	89	16	6	11	G. A. Viquesney, <i>Centralia.</i>
*Morton...	23	d2	20	1	193	1,198	1,391	83	2,080	8,588	240	86	166	79	10	00	11			W. H. Boicourt, <i>Goletonda.</i>
*RICHARD...	51		30	12	626	3,759	4,355	256	4,573	10,000	2,134	296	510	00	37	50	9	9	10	William Thorn, <i>Onsey.</i>
*Saine...	27		12		156	1,041	1,197		4,175	1,500	600	19	200	60	18	00	11			J. W. Bradshaw, <i>Harrisburg.</i>
*WABASH...	34		23	15	346	1,947	2,293	d382	2,595	9,004	818	44	151	79	177	01	7	7	6	W. P. Kingsbury, <i>Mt. Carmel.</i>
*WAYNE...	90		25	6	375	3,000	3,375		6,402	15,600	1,500	15	232	48	35	00	15			H. L. Wheat, <i>Fairfield.</i>
*WHITE...	44	1	20	6	381	3,154	3,535	507	5,252	21,795	550	166	513	16	73	22	10	10	4	R. C. Willis, <i>Empfield.</i>

The hymn, "We Praise Thee, O God, for the Son of Thy Love," was sung.

The committee announced the following names as delegates to the Sunday-school Centennial to be held at London, England, June 26th to July 3d:

B. F. Jacobs, M. C. Hazard, D. W. Whittle, E. Payson Porter, P. G. Gillett, C. M. Morton, W. B. Jacobs, W. T. Sherer, W. C. Kenner, G. A. Viquesney, Henry Wakeford, J. M. Gibson, Rev. M. M. Parkhurst, Rev. J. T. Burhoe, Rev. W. F. Crafts and wife, James McGranahan and wife, Joseph Bristow and wife, Miss Lucy J. Rider.

A collection was taken towards defraying the expenses of Major D. W. Whittle and Mr. E. P. Porter, amounting to \$294.19.

Mr. Moody came in, the hour having arrived for his address, and stated that many could not get into the church, and that he was informed some of the saloon-keepers wished to hear him, and desired that he should go to the College Park. This idea was favorably received, and at Mr. Moody's suggestion the multitude took up their line of march with a song.

A Sunday-school army, indeed, filed down the street to Knox College, where Mr. Moody, taking his stand on the steps, preached a most effective sermon to an audience of not less than 1,800 people.

At the same hour the First Congregational Church was filled to listen to an address before primary teachers, by Miss J. Rider.

Miss Rider's address was as follows :

ADDRESS TO PRIMARY CLASS TEACHERS.

LUCY J. RIDER.

You will all agree with me that our care of the little children in our Sabbath-schools, and in our homes is an exceedingly important matter. When we, as families, as churches, and as a nation, realize that the key to the whole great problem of the future, is in the hands of our little children, we shall have made a great advance in the matter of taking the world from the powers of darkness and bringing it to light.

You never knew a little child who could not be influenced for the right, unless that little child had a terribly wrong start at the beginning—was born with a perverted physical or moral nature. You never knew a little, tender-hearted child, old enough to love its father and mother, who was not quick to respond to appeals for God's love. I think God delights to explain his mysteries of grace to the hearts of little children; and we should recognize and act upon the fact, leading them tenderly to the church of God. We have, in our homes and in our Sunday-school classes of little children, the people who in a few years are going to rule our Nation and constitute our churches, and we can make the future what we will by taking this plastic material and making out of it what we will.

It is sometimes said that impressions upon little children's minds are so evanescent, they vanish so quickly, that it is hardly worth while to make these impressions; but I believe this is a great mistake. I know that some of the impressions of my early childhood are those which are most vividly remembered by me to-day, and I believe, have had a great deal to do in shaping the character of my adult years.

If we could untangle the intricate maze of the influences that go to making character, I believe that in every person we might trace the impressions that were given in earliest childhood. I do not know the age at which children begin to be impressed for good or for evil; and I would not dare to try to weigh the influence of a careless or impatient tone, or an unloving look upon a very little child. The most beautiful and sacred of all earthly missions, is the life which is spent in the great duty and the blessed privilege of trying to mould the character and shape the destinies of little children. Such a wonderful thing is a human soul, wrapped up in this little helpless piece of clay! Such possibilities for happiness or woe even in this life; and yet these souls encased in these little bodies are given to us, to mothers, to families, and to the churches; and when we think how completely under our influence they are, will you not bear me out in saying that the primary class teachers' work is the most important work of the Sunday-school after all! You may labor six months, as a friend of mine did, to redeem a drunkard, and after all, fail to save him. If you devote that same six months' work to instilling temperance principles into the hearts of little children, your labor will not be in vain. While I would not discourage any work with older persons, especially as I think of the untold value of a single soul, and of the help from God that we may expect in the otherwise difficult work of reaching a soul hardened in sin, yet I would urge that we do not neglect our

little children. How my heart aches at the little neglected children in the homes! Let the Sunday-school and the church put forth their kindly arms to gather in the neglected ones. It is true indeed that the parents have most of the training of little children, and though very often this training may be largely supplemented by the Sunday-school, it is a great mistake when father and mother think the Sunday-school can do it all. The Sunday-school can do much, but to leave all direct religious training to the Sunday-school, or to the primary class teacher, is a great mistake. Let us guard ourselves and the parents of our little ones against this with all might. The Sunday-school is a poor substitute for the home. But still, even in families where direct religious instruction is given, the primary class teacher may do a great deal to stimulate and assist the work, and where this blessed home instruction is wanting, her responsibilities are weightier still.

Now, methods of work with primary classes are not much different from methods of work with any other class. The primary class teacher has to get his or her basis of work from the same Book. We need the same careful, thorough conscientious Bible study, and added to this, special preparation to adapt the lesson to the minds we have to deal with in a primary class. Let no teacher of little children delude herself with the idea that she needs only a superficial knowledge of the lesson. We shall not teach well, and at the same time, we shall starve our own souls if we cherish this delusion. Begin to prepare just as early as you can, and study just as carefully and thoroughly as you would for any other class.

There are minor points in which primary class teaching must differ from other teaching—there must be more illustration; but let me say here, you must not drown your teaching with illustrations. Illustrate to teach; don't teach to illustrate. Never tell a story for the sake of the story. Let there be a kernel of truth. Very often it is only a kernel. Little children are not able to take in very much, but let that much be truth. If you can make it clearer; if you can fasten it more surely on their minds by illustrations, use them by all means. Only make them a means, not an end. The primary class must be thoroughly organized. Now, here I believe is where primary class teachers often have the greatest difficulty. The rest of the school is thoroughly organized, no class numbering more than ten or fifteen, many of them smaller still, and each under the care of one teacher, while in the primary department, there are from fifty to two hundred little children under the care of one person. Now, I do not want to dogmatize, but in my own experience, I have found it best to have

the infant department thoroughly organized—divided into little classes. Do not the little ones require more careful teaching and personal oversight than the older people? Do not the lambs need more tender care than the sheep?

Then too, many difficulties pertaining to the order of the class, disappear the moment this system of sub-division is put in force. I have known more than one room full of children, in hopeless disorder, to be reformed in this way. The children often don't mean to be disorderly, but their uneasiness comes from their very childishness. Children are not polite; if they are sleepy, they go to sleep; if weary, they yawn and fidget and whisper. Don't let us blame them and scold them, but put them under better conditions—give them more personal care.

Sometimes, however, it is impossible to sub-divide; there isn't room enough, or class teachers can not be secured. In that case, two or three efficient assistant superintendents or assistant teachers are greatly needed, and I would compel—no, I won't say compel, because we can't compel, in the Sunday-school—but I would insist upon it, that they be always on hand. The care they can give the children is needed at every session; breaking up a little clique in some corner; straightening this little one up, comforting another for a lost penny. All these little things have to be done with little children, and efficient assistants are certainly of great value where you have to get along without the class division to which I have referred.

Primary classes are more dependent upon their surroundings than any other class. They ought to have the best room in the whole church, the best pictures, and the pleasantest surroundings generally. So much has been said about this that I will not dwell particularly upon it. Neither is it necessary to talk of low seats, flowers, and pure air. You all know that the effect of these little things is so much greater upon little children than upon older ones, and every earnest teacher will aid herself by helpful surroundings.

The blackboard is almost an essential in the primary class. What little geography the children need, can be taught best by an extemporaneous map which you draw before them. It is not hard work to sketch an outline map, with the seacoast here and a mountain here (illustrating). You can do this as well as I; it only requires a little practice, and the children seeing you draw it, will remember very much better than if the most beautiful map, hanging before them, was explained to them.

Then too, give comparative knowledge, that is, compare things unknown with things known. For instance, in teaching the size of Palestine. Many children think it is as large as the whole United States. Find out what they do think about it, and then tell them how many times Palestine could be cut out of the State of Illinois.

Now, with reference to attention. Suppose we had difficulty in keeping the attention of the children to the lesson of next Sunday, about the guests who were invited and refused to come. I am often greatly helped by printing little things on the board. For instance, I might print the word "invited" on the blackboard, and talk about that awhile, and afterward, the word "excused," trying to teach the children the folly of the excuses that were given, and then last of all, "punished"—very simple, as you see, but effective, with the right kind of explanation. Then there are so many beautiful things which can be drawn upon a board. Take a leaf, a maple leaf, and draw it on the board, or outline it in pencil before the class meets, marking it over with chalk. In that way you may impress and illustrate some truth. For instance: "The grass withereth, the flower fadeth, but the word of God shall stand forever."

I might speak of many other little things, but the time fails me. Any one with heart in their work, will readily devise ways and means. But above all, dear friends, we must have a *willing spirit*. There isn't very much accomplished without work in this world, work that takes time. We must go into a thing with all our heart if we expect to make very much out of it. Work out a *plan* of your own; let it be *your own*; get what aid you can from lesson helpers, but let the central idea after all be your own. These helps for the Primary Class, and its teachers, are well known to you all. It would be perhaps wrong for me to mention any where all are so good. Here is the "Little Folks' Quarterly," by Mrs. Crafts, which most of you are familiar with. And here is the "Primary Quarterly," by Mr. W. B. Jacobs—an excellent little book for the children themselves, which I commend to every primary class teacher here. Then there are other quarterly and monthly papers. By sending to the publishers, you can get a large assortment from which to select the best. Yet you had better try to get along without the best helps in the world, than without your Bible, blessed book, suitable alike to young and old.

[Miss Rider was obliged to close abruptly, in order to give time for answering the many questions that had been handed her, on topics connected with Primary Class work.]

During the progress of the meeting in the College Park, and in the First Congregational Church, the First Baptist Church was filled with children, who were addressed by Mr. J. R. Mason, of Bloomington, and the Rev. Mr. Thayer.

THIRD DAY—Evening Session.

The closing session was held in the First Church, and every available place was occupied at an early hour.

A service of song was conducted by Mr. A. J. Nowlen, of Irving Park.

The Rev. Dr. Post, of Peoria, and Dr. Schofield, of London, England, led in prayer.

At the same hour the Presbyterian Church was filled, and addresses were delivered by B. F. Jacobs, George C. Needham and Major Whittle.

At the First Church the Chairman announced that Mr. Moody had been called away, and they would, therefore, have short addresses from a number of speakers.

He suggested as a topic for the meeting three questions:

“Why did you attend this Convention? What have you received while here? And what will you do?”

CLOSING ADDRESSES.

PRESIDENT REYNOLDS.

We have now arrived at the close of this Convention. We had expected that Mr. Moody would close it by a sermon or an address, but he received intelligence yesterday of sickness in his family which required him to leave immediately after the meeting this afternoon, so he is not with us to-night. We will therefore have short addresses. We feel like throwing this meeting open to-night largely for those of you who have not spoken here, to have an opportunity of expressing yourselves. Now that we may have a good many short addresses, we will have to limit them. I have no fear but what the time will be taken up. Now brothers and sisters what did you come here for? What have you received and what are you

going to do? That is the question. What did you come for? What have you received? Let that be our text to-night. Let us speak from our hearts. Now, after singing another hymn we will listen to a few remarks from Brother Mason, of McLean County, after which the meeting will be in your hands, and you may dispose of the time as you see fit.

MR. MASON.

Our beloved President has just asked me to speak a few words to you. I don't know why. I am not a public speaker; I am just merely a Sunday-school boy, that is all. I am glad, however, to bear witness for the Lord at all places and at all times. When I first came to this Convention and went out with a nominating committee, my brother Reynolds, our president, thought I was very persistent when he saw that I bound to have him for president, and he declined, but his name came in and he was elected, and we have had a good Convention. We have all been blessed. I find in this blessed Bible a great deal to comfort me. As I have listened to all that has been said in this Convention, I feel a good deal as Paul did when he wrote to the Corinthians, 9th chapter, 24th verse. "Know ye not that they which run in a race, run all, but one receiveth the prize. So run that ye may obtain." When we go to history and look to see how they prepared themselves for the races in those days, and that only one out of all those that ran received the prize, we can see what an honor it was to the one that won the prize, and we are not surprised at the preparation they made by stripping themselves of everything that would hinder them. I feel to-night, my brethren, like stripping myself of self, of pride, of ambition—of everything except the ambition to aid the advancement of the kingdom of our Lord. I feel like stripping myself of everything, and going down to my field of labor, determined to work only for the Lord Jesus.

We read in the scripture the words of the Master, where he says: "Many shall be called but few chosen." And as we look through our work we have seen that comparatively few have come to Christ. I heard a minister, not long ago, in speaking of the Kingdom of Christ. He compared it to an apple tree: He said it was in full bloom in the spring of the year—is just as full of blossoms as it could be, and then as you proceed along a little while you will find that many of the blossoms have fallen to the ground. Then you come again after a while and you find that the tree is full of little apples. It seems that there is such a great quantity of them

that the tree will not be able to bear them. And then you come again in a little while, and under that tree you will find the ground literally covered with these little apples, and it seems as though they had all fallen off, were lost and wasted, but you go there again in the fall and you will find the tree loaded with luscious fruit, the tree loaded down so that the limbs almost break.

Let us live and labor earnestly in this cause. As we go down to our homes, let us remember the children of the State of Illinois. I have in my Sunday-schools some nine hundred children, but during this last year, only a few have been brought to Christ. So it is all over the State of Illinois. My dear friends let us go home to work for those dear children. Let us labor earnestly for their soul's salvation; that is the object of all these meetings; that is what we come up here for; that is what we gather in all these Conventions for—is to prepare ourselves to do valiant service for the Lord Jesus. He himself says: "Let little children come unto me." Let us go home, dear friends, determined anew, annointed anew, that we may do valient service for the Lord Jesus.

THE PRESIDENT.

I see Brother Griffith here from Rushville, one of our staunch Sunday-school laborers.

MR. GRIFFITH.

Twenty-one years! I was thinking of the difference in the organization of this Convention of twenty-one years ago, and now the men who were then the active men moving in this work, are not here to-day. Some of them are gone to heaven. Some of them are gone far off. When I first commenced this work in these Conventions, the President then, has gone to his reward. Many of the active men then are not here, and I have just thought how men change; but the word of the Lord abides forever, and the cause of God goes forward continually. When we met here nine years ago—you remember it has been spoken of—that Brother Peoples was here as our President. There are two others that have not been mentioned, and I have thought of them every day since I have been in this beautiful city. The first time that I heard, or that any of you here heard that beautiful hymn: "I am so glad that our Father in Heaven tells of his love in the book he has given"—was in the opera house yonder, as it was sung by that man of God, that sweet singer, with his sweet voice, who went to heaven in a chariot of fire on a railroad

coming through Ohio. And let us not forget them to-night. But let us thank God that while they have gone, God has raised up here in Illinois, other sweet singers who took up the melody and the refrain where they left it off.

Brethren, we have reason to rejoice that the word of God goes on, that the cause of God goes forward. And one thing that rejoices me to-day, as I feel that the years are creeping on me, and as I see gray hairs coming among the locks of others, is that the young men are stepping forward here and taking up this work. Now I would like on this Twenty-first Birthday, if we could raise that stone that Samuel set up, Ebenezer. You remember that after he had gained that great victory over the Phillistines, he just raised a stone and called it Ebenezer—hitherto hath the Lord helped us. And then I find that as he rejoiced he was like Paul, forgetting the things that were behind, and reaching forward to those that were before; he just went out, and, as it says in the record, he went in a circuit and judged Israel all the days of his life. Now brethren, as we go down from this mountain, having raised our Ebenezer, I propose that we go through our townships and we see that Illinois is taken for our Lord Jesus Christ, and that we go forward all the days of our life.

THE PRESIDENT.

I am glad that Brother Griffiths put us in memory of P. P. Bliss, and the fact that the first Illinois State Convention he ever attended was in this city nine years ago. Brother Peeples, who has gone to his reward, was the President of that Convention, and Mr. Bliss was our chorister. I remember now the first hymn that he sang at that Convention was here in the Opera House. The first meeting that was ever held in that house was the Convention. They had to make great haste in order to have it finished, so that we could be accommodated there. I remember the very first hymn that he sang in that building, the first notes of melody that ever went up, that ever were heard in that hall was: "I am so glad that my Father in Heaven"—and now suppose that we sing it.

DEACON ALBRO.

I am glad, my friends, for the privilege of meeting you in this closing service to-night. Nine years ago it was my privilege to be in this city at the Sunday-school Convention, and I have not been able to attend one since. The Convention at that time gave me the privilege of forming an acquaintance with Brother Peeples. He was the President, and I was

chosen to an office with him; that introduced me, and I remember very well the words he said to me as we parted. I told him I thanked God that I had been introduced and formed an acquaintance with him, and he said: "Brother Albro! Oh! that God might consecrate us for Sabbath-school work." I never saw him again to speak to him after that Convention.

But our Brother asked the question to-night: what did you come here for? I came to get comfort. I have been mourning for the past two or three months; my heart has been sad and sorrowful. Death came to our home; my son's wife, a very lovely Christian woman, died, as it were, in a moment. With scarcely any notice a great stroke came. I have been studying the Bible, and trying to find out where comfort will come. And I said: "I will leave my business; I will leave everything and go to the State Convention." I am glad I did, for the words that have been spoken here have lifted my heart, and I have been enabled to say: "God is the resurrection and the life; he has power, and in him is everything that we need." "Blessed are they that mourn, for they shall be comforted." I thank God that I have been here, and for all the sweet words that have been spoken.

And now what are you going to do, is one of the questions that have been asked? I want to press forward for the mark of the prize of the high calling in Christ Jesus. I want the Holy Spirit to be with me in my Sabbath-school work all the time. This precious Bible shall be the light of my pathway, and I shall take it and bind it closely to my heart. I want its sweet passages to fill my soul with the words that Jesus has spoken, and then with the spirit and the light in Christ Jesus, I know that the future will be glorious.

I have been astonished since I came to this city this time to see the growth of the trees. How strong and stalwart they have become compared with what they were nine years ago. So I want, beloved brethren of the Convention, that we shall all be trees of the planting of the Lord, watered with the dews of Heaven, under the power and culture of the Holy Spirit, and we shall grow up, and we shall be like the cherry tree, and the pine tree, and the box tree, to beautify the sanctuary of God. Then we shall go out with joy and be filled with peace, and the mountains and the hills will break forth before us into singing, and the trees of the field shall clap their hands.

I don't want to forget prayer. I want to give you a little incident illustrating the power of prayer. Some years ago—I presume brother Farwell will remember it—there was a

little girl very poor, in a portion of our city, whose father and mother were very poor, and could not buy anything for the holidays when they came around, couldn't get anything for Christmas as they had been accustomed to, and the little girl said to her mother: "I must have something for Christmas, and I am going to write a letter to Santa Claus." So she printed a letter to Santa Claus: "We are very poor. My father wants a new coat; my mother wants a dress; little Jake wants some shoes and a hat," and so on, and sent it to the post office. A clerk discovered it and took it to the postmaster, who opened it in the presence of three or four others, and saw what it was and read it. Well, it touched the hearts of the men in a moment, and one of them took out twenty dollars from his pocket, and said to the postmaster: "Wont you please go around to that house and see what the necessities are." And he took a carriage and drove over there and found that the little girl hadn't begun to tell the real want and suffering that was there. And the result was that the petition to Santa Claus brought out everything that they needed—exceeding abundantly above all that was asked, for it provided means for the whole of them. Well, don't you believe that if men can be moved in that way, that we can move Heaven through Jesus Christ? I tell you that if we write these letters, offer up these petitions, the blessings of God will shower upon us. God give us this faith, through Jesus Christ, our Lord.

THE PRESIDENT.

I remember some years ago of traveling in a portion of this State and stopping at a little country hotel in the southern end of the State. After supper I picked up a little pamphlet, not a very little one either. I opened it, and on looking at the title, my eye fell on this passage: "Unless we educate the heart as well as the intellect, we fail in our purpose." I thought that was a grand doctrine. I turned over and looked at it, and found it was the annual report of the superintendent of public instruction of the State of Illinois. That gentleman is at the head of an educational institution in this city. Galesburg should be proud of the institution, and proud of such a president. I see the gentleman in the audience, and if Dr. Newton Bateman will come forward here and give us a few words, I am sure they will be very gratefully received.

DR. NEWTON BATEMAN.

I shall detain you, my friends, but a moment. I have been very unexpectedly called upon, and prefer greatly to hear

from brethren from abroad, and the single word that I shall have to say, my friends, will be in the line of the remark of my Brother Reynolds, asking me to say a word. It is this: Speaking as one whose whole life, almost, has been spent; whose whole mature life has been spent, in one way or another, in the educational work. I would say this, as the profoundest conviction of my mind, as the deep and ever deepening feeling of my soul, that the grand object of education is not to teach science alone, or philosophy alone, or language alone, or the sciences, or all combined, but it is to form character, Christian character, and if I did not feel that yonder institution recognizes that as its great object, I should not care to continue my connection with it another day. "Christ and the church" is the motto of Knox College. And I thank God that the purposes of the good men, who in faith and prayer, and with many tears, and with great earnestness, and with consecration, laid the foundation of that school years ago, many of whom have gone to their rest, but some of whom still linger with us. I thank God, beloved friends, that the holy purposes of those holy men are, as I believe, being carried out. I thank God for the Christian influences that there abound, for the unwontedly large number of Christian students, preparing for usefulness, in that institution. I thank God for this great Convention; the sessions of which are to-night drawing to a close. I thank God for this Convention on many accounts. It is but natural that I should feel the deepest interest in it with respect to the young people, the great number of young people there gathered. And it was with pleasure, this morning, at the request of a large number of students, of that institution, we dismissed all the exercises in order to afford our students an opportunity of attending these meetings. I repeat, the man whose intellect alone is educated, is but half educated. He is not half educated. The heart is the fountain of character, and not the intellect. I think it is with infinite peril that we educate the intellect alone; peril to him who is so educated, or uneducated; peril to the church; peril to the country; peril to the dearest interests of mankind. We believe and teach in that school, dear brethren, the truth as it is in Jesus Christ. We believe in evolution, to use a phrase that is in everybody's mouth in these times,—but it is the evolution of a grand Christian character, from the germ of love to Christ implanted in the heart by the spirit and grace of God. But I must not, and will not, occupy your time. I only want to express the profound feeling I have of the blessing to this city of having your gathering here this week. I have but one regret personally, and

that is that instead of being able to attend but a part of the meetings, I could not attend them all. God bless you, beloved bretheren, workers in the cause so dear to all our hearts.

Just suffer another thought that comes into my mind before I sit down. There are some things in respect to which the great army of Christ look at truth in somewhat different forms, but when it comes to the essential things that pertain to valuation and eternal life, all the believers in Jesus around the world see, eye to eye, heart beating to heart; marching shoulder to shoulder in the conquest of the world. Often we feel discouraged. Often it seems as if the time were far distant, yet when Jesus should see of the travail of his soul, and be satisfied; but dear bretheren, think of that phrase: "Jesus shall see of the travail of his soul and shall be satisfied." So saith the spirit, and we have no right to be discouraged. I believe that in the not distant future, there will be all over this land, and all lands, a revolution in public sentiment that will stagger the faith of even those whose faith in the speedy coming of the Kingdom of Christ is the strongest. Let us listen to the words of the Master as he tells us: "Be not afraid, only believe."

I thank you for the privilege of uttering this very vague and unsatisfactory word, and would that I could have said something that would have been more appropriate.

THE PRESIDENT.

There have been a number of requests sent me to call upon certain individuals. I now throw the meeting open for any to take part who desire. I have no doubt there are a number here who are desirous and would be glad to say a few words before this meeting closes.

A DELEGATE.

When I look over the State and see what has been done, I am led to say what wonderful things God hath wrought. You ask what we come here for. What have we received, and what are we going to do? As far as I am concerned; I came here to get my soul fired with the love of Jesus, and I have had my measure filled to overflowing. That is what I came here for, and to listen to these words of truth, life, and salvation. My heart has been filled full. My measure has been running over, and I propose to go home, God helping me, to lay myself more fully on the altar of God and work, what few days I have for the benefit of those that are young, and coming up to take our places, which they will soon fill in

a few years, or a few days, it may be. God bless this Convention and the people of this town; and that we may go home to empty ourselves of self, and be filled with the Lord, Jesus Christ, and humble ourselves at the foot of the cross.

ANOTHER DELEGATE.

I want to say, Mr. President, that I have attended a number of State Conventions that have been profitable to me as an individual, as a worker for the Lord, and I want to say, that of all the conventions of the kind that I have ever attended, I have never had one so profitable to my soul as this has been. I want to say that I realize to-day, as I have never before, the power of God, the beauty of his word, and the efficiency of his Spirit. I bless God for Moody's advice, and his preaching, and for what I have seen and realized in this city among the people and the delegates to this Convention. I have come here, as my brother says: "To have my soul fired and consecrated." I believe God has done that. I go down to my field of labor more determined to appreciate the power of his word; more resolved to depend wholly upon his Spirit, than I have ever before; and I pray god that I may go down to my work and see the grand effects of the Gospel; the grand power of his word in the salvation of souls.

ANOTHER DELEGATE.

Dear friends, one week from to-day the eyes of this Nation will be turned to Springfield. The great political party of this State will meet there in convention, then perhaps to settle the destiny of this country for years; and all the eyes of the Nation will be turned toward that city. And next fall we are going to have another convention in that city. I have not risen to make a speech, but to make a request. We are dead, over there. This is the first convention that I have attended for four years. I have been dead myself, and I laid off one day from my work to come to this Convention; but I couldn't satisfy myself with one day. I had to stay until its close. I am going to work harder and make up for lost time. I feel that God has blessed me, and I have made this resolve, that from this time until we meet in our District Convention, I shall labor with the Sabbath-school Convention in Springfield to work them up, and stir them up, so that there may go out an influence from that city that shall bless the entire district. We ask you to aid us by your prayers and sympathy; that from Springfield, which is the great political centre of this State, there may go out a Christian influence which shall lift these cursed politics of our land up from the depths into

which they have fallen, which shall carry on this blessed temperance work in our Sabbath-school. I want to say right here, I have not heard much about that—about this temperance work in our schools. I tell you, my dear friends, if our children are saved, if they are saved from this curse which is sweeping through our land, we have got to save them in the Sabbath-school, if we save them at all. In a few years they will slip away from us, and will be beyond our reach. But we can reach them here; let us instill into their young hearts true Christian principles of temperance, and then our State, our Nation, and our country will be saved.

ANOTHER DELEGATE.

Mr. Chairman, I also have a request to make of you bretheren. I do not discover that there is any delegate from farther south in the State than my mother and myself. We are from next to the lower tier of counties—Union County, just north of the county in which Cairo is. It is Egypt—lower Egypt at that. This Convention, and some of these dear bretheren, a few years ago, took Egypt into their hearts, and they laid themselves out for it. They went down into that country when there was no railroad to bear them. Brother Reynolds went right through there and labored among the people, but I tell you Egypt is dark yet, and I want you to remember them, and pray for them. Remember there is a region there yet on which the shadow of death rests, where the deepest darkness yet rests. People have gone there from the north; they have gone there from Illinois, from Arkansas. People of New England ancestry, with just such privileges as you have in Galesburg, but they do not all bear light with them. Some of them have been church members, but they forget their church privileges. One of my neighbors has forty acres of strawberries, and as we go to our Sunday-school and our church, there is a line of wagons a quarter of a mile long in two directions waiting to carry their berries to the train. We send as many as seventeen car loads of berries from there. The Sabbath is all trampled under foot, perfectly obliterated. They say it is necessary to pick berries on Sunday, because they are perishable. It only takes two weeks, they say; they only have to work two Sundays; then come the raspberries, two Sundays more; then come the early peaches—they are perishable. The effect is that every Sabbath through the year now, during fruit season, the wagons roll into the depot to discharge their freight for Chicago—every Sabbath. Well, since the old people take Sunday to make money on, the young people think they can take it for pleasure. They come there to Cobden, the place

where we live, to spend the Sabbath in pleasure. That is the largest place—it is the key to that region. As they come from the Ohio and the Mississippi, and pour into our streets, don't you see that if we would make right impressions upon them, they would bear them back to their homes in that dark region Christian influences. Don't you see what a chance we have? And we ask that you will not forget us down in Egypt. Lift your hearts to God in prayer for the heathen there; for there are heathen there as certainly as there are in China.

MR. JOHN V. FARWELL.

I feel as though I would be doing violence to my own feelings if I did not acknowledge, before I left the city, the benefit I have received from coming to this Convention. I have been much more interested in conventions of Young Men's Christian Associations than in Sabbath-school Conventions, as I have only attended one or two conventions before this, from the commencement of their organization up to the present time. My remembrance of the first convention that I attended is in very great contrast with the one I see before me in Galesburg. We had about twelve to fifteen delegates in Bloomington to the Sunday-school State Convention of the State of Illinois, twenty years ago. Now three of the largest churches in Galesburg hardly suffice to hold the people that come up to attend the Convention. I tell you it opens up before us the possibilities of Christian work, in such a manner, that there is not a heart nor a soul in this house, but what ought to be encouraged a hundred fold more than they ever have been before, to go forward in this work. Our attention has been brought to the connection between this work and the Government of this great country. The Sabbath-school work beginning with the young and tender vine, instilling into it the Gospel of the Son of God, has much to do with the future history of this Government. So you and I have a great work to do. Each one of us here in this audience to-night has something to do to support the Government of this country, that one day, within the lives of some of these little children here to-night, will have over two hundred millions of people. There are some in this audience to-night who will live to see the time when there will be two hundred millions of people. Now, what have we to do with these on-coming millions? Why, let us begin right at home, and let us convey the Gospel of the Son of God to every child's heart that we possibly can reach, and let us do it in the fear of God, with the hope that we shall be instrumental in his hands of build-

ing up an influence that shall convey this Government beyond the cavils of the politicians, and set it up upon a pinnacle where the nations of the earth shall look upon it. And when it will be—as it has been called—the asylum for the oppressed of all nations. There is nothing that fires a man's heart so much as to get it filled with the word of God. There is nothing that gives us so much power to work for those that are about us, and those that are dependent upon us, as to have the soul filled with the Spirit of God, that we get in the study of the word. And as Sunday-school teachers, we have the very highest motive that can be possibly placed before any one to labor in this work.

I remember in the beginning of Mr. Moody's work in Chicago, that there were very many wise men there, and some of them are among the men in the city of Chicago that told him in reference to this Sabbath-school work, that he could serve God a good deal better by keeping still and keeping his mouth shut, than he could by opening it; that it was his place to stay in his own little church and let this outside mission work alone. Well, he has a singular habit—I wish we all had it more—of asking God. And he asked God about it as well as his minister, and as well as the deacons of the church to which he belonged. And the answer from the Throne of God was to go down among the saloons of Chicago and gather up these neglected children and teach them the word of God. And he found those among his friends in the city of Chicago who believed just as he did, and the school was started. Brother Moody's work began against the advice of some of the best friends of the church of Christ in Chicago. Well, now, what has God wrought? I just want to call your attention, as I said in the beginning, to the possibilities of individual Christian effort. So let us, each one, go home from this Convention, remembering that the conventions of Illinois began in the brain of Brother Moody and Brother Jacobs, and perhaps two or three others, and they have persistently kept up that work from that time until this, and they have put forth every effort that could possibly be brought to the front into the line of Christian work, and they have multiplied these influences all over this State, until we see what is before us here in Galesburg during this week of this Convention.

I thank God for every description of union effort, Sunday-schools and Young Men's Christian Associations, Bible Societies, Tract Societies, and every other organization that unites the body of Christ into one grand army, with one commander sending us each forth to do our duty, not for one little branch of the army; one little division; one little company; but for

the whole grand army doing the work of Christ in this great State of Illinois. And so let us remember, as we go out from this place, that each one of us is responsible for the character of the two hundred millions that within a hundred years will be the citizens of this great country of ours; each one of us is responsible for the character of each of each one of those two hundred millions, so far as our little influence can be exerted; so let us be filled with ambition—that ambition that shall lift us above sectarianism and everything that will hinder the work of Christ in any department of labor in which we may be engaged as Christians, and God will honor us in the work, and God will bless us, and the day will come when our children's children will thank God that the laborers in the Sunday-schools of the State of Illinois started these conventions and kept them up, and encouraged the workers until this whole State was filled with love for Christ, and love for his cause. God help us as we go home from this Convention to redouble our efforts, and make the horoscope of the future a hundred fold brighter than I can possibly paint before you here in my weak way.

THE PRESIDENT.

We have with us, this evening, a brother who is on his way from the United States to China as a missionary. He is stopping here with us to participate in and enjoy this Convention. I feel it would do us good to hear a few words from him.

MR. SCOFIELD, M. D.

Dear brothers and sisters in Christ, it has been with great pleasure, and I trust profit, that I have attended this Convention. I have been very much struck, in attending these meetings, to see how minor points have been left, as it were, on one side, and our thoughts have been concentrated on the grand central subjects which form the very kernel of all Christian work. I mean on such subjects as Christ, his powers and work,—the word of God—how we can study it—how we ought to study it—how precious it ought to become with the Holy Spirit of God as the power and energizing influence for all Christian work.

You have heard that I am on my way to China. That is a dark land. This is comparatively a land of light. I suppose in the State of Illinois, there are about three million and a half of inhabitants. While the provinces of China are something like the State of Illinois in size, yet instead of three and a half millions, they have twenty or thirty millions of inhabitants. Some of the provinces of China are as populous almost

as the whole of the United States. And the missionaries in that country are in proportion to the inhabitants, about one, to one or two millions. There are some provinces in China larger by far than the State of Illinois in the west and south-west of China where no protestant missionary at present resides. There are provinces with twenty or thirty millions of people where there is no one to tell them of that name which is above every name—the name of Jesus. Dear brothers and sisters in Christ, you know very well that the field is vast. You may say there are many missionaries there already. But what are they among so many? We may well ask the question as the disciples asked of the Lord Jesus Christ when they said: “There is a lad here that has five barley loaves and two small fishes; but what are they among so many?” But with them, the Lord Jesus was able to feed the hungry multitude. He can employ these servants of his to carry his Gospel throughout the length and breadth of the land, and I ask your prayers, that he may enable me to preach that Gospel to those who have never heard it; to those who have never heard of Christ. I feel that it is one thing to speak to those who have often heard of the Gospel, who have received it and are living it, but that it is another thing to speak to those who have never heard the name of Jesus. Therefore, I ask your prayers, that God may fill me with his Spirit; that he may enable me to speak to those Chinese; that he may enable me to carry his Gospel to that country. Dear bretheren, I therefore ask your prayers. I shall always look back with the greatest pleasure—I shall never in my life forget—through all eternity, I think, I shall remember this Convention here in Galesburg.

B. F. JACOBS.

Dear bretheren, I have some little feeling, like the man who said, when he came up to the House of God, at an appointed time and found that the sermon was over. “Well,” said he, “it is all done, is it?” “No, no, man,” said an old Scotch woman, “it is all said, but the doing of it is for you.” So dear friends, we have had enough in the past few days to fill us full. The question remains: what shall we do? What shall we do for God? What shall we do for those who are about us? What shall we do for ourselves? If I had time to-night, and strength, I would repeat to you some words that I tried to speak at the meeting in the other church. The four words may be well taken as a motto for every Sunday-school worker in the State of Illinois. The first word is *Conviction*. Unless we have a deep, earnest conviction, we shall do very

little work. Enthusiasm will die out, unless underneath there is an earnest purpose born of conviction. And if the conviction of God has reached our souls, and if the conviction of duty abides in our hearts, we shall find the work to our hands, and we shall find the strength to do it. The second word is *Consecration*. We have had that subject brought before us this morning, and during this day, and I think, throughout the Convention. How much there is implied in that word, consecration. What does it mean for you and for me? How much is implied in it? I remember to have found on the first day of January, in a book, words like these: "Who, among you, is willing to consecrate himself this day unto the Lord?" Dear friends, the words are easy enough to speak, but how about the emptying out process that will bring such a result? We mean by this word consecration, that thorough subjection to God that will lead us to be anything, as well as nothing, in his service. I take great satisfaction in meditating upon the words of the Lord, where he speaks of the Apostle as being a chosen vessel unto him. "To bear my name among the Gentiles." Brother can you be such a vessel, to bear his name? Let us take this figure of a ship before us for a moment and imagine that the ship is loaded for Christ, and for perishing man. That from bow to stern, every portion of it is loaded with the precious cargo, and that every wind, and every storm, and every wave, and every ray of light is speeding it on the way to do work for Christ. There is many a man that will thank God after the storm, that he can even come into the heavenly port as ships come into our harbor after a gale, with the rigging and the masts carried away, blessing God that he he arrived there. "Some on boards, some on broken pieces of the ship," but if we only all get "safe to land." Sometimes it is difficult to tell what kind of cargo a ship carries when the hatches are battened down. But you know when they come into port, and the hatches are opened; especially if they are spice ships from the land of the East, it is easy to tell the cargo by the perfumes and the aroma. When Brother Moody was speaking of that woman pouring out her love with the ointment from the alabaster box, and when the pouring of the ointment was all too slow for the heat of her love, she broke the box that she might empty the whole of it—all at once, upon the feet of Christ, and upon his head; I thought how true it is as he impressed it upon us, that we need to be thus broken that we may be emptied, and we need to be emptied that we may be filled. And if we take the other figure of the vessel and turn to that verse in Timothy where the Lord says: "There are some vessels appointed to honor." He adds,

"that if we do the things that are therein prescribed, we shall be vessels of honor." I believe that as it was in the days of Gideon, so often it is now, that when the vessel is broken the light shines out clearest and brightest and most beneficently.

The third in the list is *Courage*—conviction, consecration, and courage. We need in our Sunday-school work, I think, as much courage as a warrior, as much courage as business men in planning their work, and as much courage as men in any service in life. It takes a great deal of courage to face the boys and girls we have to meet in our school. It takes a great deal of courage to carry a teacher through the discouraging circumstances that surround him; to teach a class of inattentive and listless children. We need that deep conviction and thorough consecration that will lead us continually to realize that Jesus Christ himself is with us, and that we are there for him. I believe that we need to carry this to our classes. The conviction that the Master is with us, that he who redeemed us by his blood has called us by name, and opened to us this specific work, at this specified time. How would it affect our teaching—how would it affect our talking—with what wondrous strength would we sit down before the class that we felt that we were not able to manage. How it would lead us to enquire into all the particulars of His will, and into a particular knowledge of our classes.

We are sometimes discouraged by circumstances. I wish to tell a little incident that opened my eyes a few weeks ago in my own school. I had two little children, a boy and girl, who sat on the seat right in front of my desk. They were the dirtiest children that ever came into my school, and when I looked at them I saw that they were not only dirty in person, but in other ways. I spoke to the little girl, and she turned around to me and said: "I won't." I said: "Won't you sit down there?" "No, I won't." I said: "Don't you mind at home?" "No, I don't." "Well," said I: "Don't you like to come here?" "No." I said: "I would like very much to have you help me keep that little brother still." She reached out one hand and gave him a box on the ear, and the little fellow turned round, struck back, and proposed to settle it right on the spot. I looked at them again and said: "What shall I do with these children? How shall I ever get along with them?" One day I sat in my office, and a man came in and was introduced, and I looked at him a few moments and began to speak to him. I said: "You have been up to the mission?" Said he: "Yes." I said: "Are you a Christian?" "No." I said: "Why do you not accept Christ?" Then he mentioned his reasons. He did not believe in the

Bible. I asked him a few more questions. He said: "I can't be a Christian." "Why not?" Said he: "There is no man in the world that has a home like mine; my wife is a prostitute." I said: "God pity you! God bless you, and bless her!" "What?" said he. I said: "God bless you, and bless her!" "Have you any children?" "Yes," said he: "I have two; I have not seen them in a long time. I have a little boy and a little girl." Then he looked me in the eye, and said: "They are in your Sunday-school." I said: "God help me. Who are they?" And he told me their names. And I went to my secretary and said: "Show me what class they are in." And he turned and said: "They are in Brother ——— class." I asked him to show me the little girl and boy. He said: "There they are!" And there were the two children who had troubled me. Well, do you wonder, dear friends, why she spoke as she did? I looked at them for a moment, and I remembered a story of Mr. Gough's that I heard when I was a boy. Some persons were traveling one night in a sleeping car. It was full. There was a child crying that kept them awake, and one great man got nervous and fidgety, and put his head out between the curtains and said: "Where is the mother of that child?" And a voice came back in reply: "In her coffin in the baggage car." And there was a heavy sound as a pair of great feet encased in stockings struck the floor as he sprang from that berth, and a pair of great arms went out, and he said: "My God! give me that baby, will you?" And he took it up in his arms and walked the floor, and hushed it down to rest. And I suppose he said in his heart: "God pity this child; I wish I could comfort it."

And I looked at those children and said: "Lord Jesus, give me those children; let me take that boy and that little girl, whose father is intemperate and a skeptic, and whose mother is a prostitute. Lord let me hush them down and speak to them of Thee, until the waves of passion go down; let me carry them through the night, and in the morning of the resurrection let me see them with Thee, Lord Jesus." And then I said to myself: "Now, you, as a Sunday-school superintendent, if you had the consecration, and the conviction, and the courage you ought to have, you would have looked upon them as Jesus looked upon them, and you would have carried them without waiting to know all these things. Oh, you idler in the Master's vineyard!"

Bretheren we need courage. We need holy courage. Oh, for a little of the courage of Joshua! God walked with him. The Lord came down and stood by Joshua one night, and that

mighty general fell down on his face before him, and he said: "What sayeth my Lord unto his servant?" And Jesus told him that it was His battle; that the plan of the campaign had all been marked out by the celestial engineers, and the batteries were manned in Heaven that were to be brought against the walls of Jericho. And then Jesus took him by the arm and they walked around the walls time after time, and I can imagine the other looking to see if there was any crack in the walls, or if any breach had been made in them at any point. Then, on the last day; on the seventh day; they marched around, and sent up one mighty shout, and the walls came tumbling down, and every man marched into the city. And friends we need a little of that courage to do work for God; remembering that we may have the living presence of Him who said: "I will be with you, all the days." I can imagine many of you saying: "Pray for me; I am here in this corner of the county, and we don't know of any one to aid us; won't you come down and help?" And I can see some of these workers going from place to place, looking over the multitude that care for none of these things, and wearied many times, and I say from my heart: "Oh, God of Joshua, give them the courage that they need to go on with this work; remembering that it is unto the Lord and not unto men." I think of that hour when Jesus Christ will bring the workers that have been faithful before him, and when he will bless them with such blessings as they have never thought of here.

And then the last word is this, *Contentment*. Conviction, consecration, courage, contentment. This is a sweet word, brother—contentment. If Christ has put you in your place and given you your work, there is no spot in all the world beside, like that appointed by Jesus, where He Himself will come to bless you. We shall learn this lesson by and by; we shall understand it after a while; that where Christ has put us, is the place for every child of God. Let us be contented. Let us be satisfied. You remember Mr. Moorhouse's story? When he was a young Christian, he went to see an old believer who was lying sick and going to die, and Moorhouse said to him: "Shall I read you the sweetest verse in the Bible?" And he said: "Oh! yes, read it to me." He turned over to the 14th chapter of John, and read in the 2d verse: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." And the old man looked up at him and said: "That is very sweet, but it is not the sweetest verse in the Bible; just read the next verse." And he read on: "And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I

am, there ye may be also." "That is it, my boy," said he; "it is *Himself* that I want." Brother it is Himself that *we* want. It is Christ. It was the opening word of this Convention: "Consider Him!" and let our Convention close with our eyes fixed upon Him. Looking unto Jesus; looking off from our sins and discouragements; looking away from ourselves, our failures, and our follies; let our eyes be fixed upon Him, until we shall be transfigured; because He says: "We shall be like Him, for we shall see Him as He is."

Lord God, Almighty! bless the dear pastors in Galesburg; bless the dear bretheren who have taken us into their homes and hearts, and bless the workers throughout our State and the world: for Jesus Christ's sake, Amen.

Resolutions were adopted, thanking the various Churches of Galesburg for the use of their buildings; the citizens for their generous hospitality; the press for their reports; the Railroads for reduction of rates; and the committees and pages for their work.

After brief closing remarks by the President, and prayer, the Convention adjourned.

OFFICE OF STATISTICAL SECRETARY,
JACKSONVILLE, ILL.,
June 11, 1880. }

DEAR SIR AND BROTHER. The State Association, at its last Annual Meeting, in Galesburg, saw fit to elect the subscriber to the responsible, arduous and usually thankless position of State Statistical Secretary. It seems almost presumption for any one to attempt to fill the place so long and successfully occupied by our worthy brother—now called to International S. S. Work—E. Payson Porter, but I have decided to accept the task given me, believing that by the *heartly co-operation of the County Secretaries*, I may become more than a mere figure-head of the Association.

Dear brother, will you not do your part in making my Annual Statistical Report both correct and full? If *each one* of the County Secretaries will see that the State Secretary gets *his* report in good shape and reliable, at least a month before the Annual State Convention, there will be no trouble, and "Old Illinois" will show the S. S. world what she is doing for the precious cause.

But even at Galesburg, in this S. S. centennial year, there were twenty-five counties that did not send in new reports. Is your county marked thus (*)? See reverse side of this sheet. I know that in some counties there are many more difficulties than in others, *but none* of these are unsurmountable.

With perseverance and postage enough, statistics can be secured. If township or school officers cannot be heard from, CALL ON THEM or visit the schools. *It will do you good as well as them.*

Don't accept guess work reports, but get the facts! If death, removal or inefficiency is the cause of difficulty, have a vacancy declared and filled by the proper authorities, without waiting for the next Annual Convention.

But I have other points to write of. Will you please notify me, at your earliest convenience, as to when and where you will hold your next County Convention.

If already held for 1880 please give the date and place.

Again, will you not always notify me of ALL CHANGES made in County Sunday-school officers?

Your Secretary would also invite your aid in keeping up a Sunday-school Department in many secular newspapers of this State, by sending to him notices, programmes, announcements and news items, which he will arrange and send out to the papers that have expressed a desire for such news.

Be sure that you have plenty of school blanks on hand to send out before your County Convention. If you need any send to your District Secretary for them.

Permit me to say, that, if you are not the owner of one of Porter's "Hand-Books," and also of one of the A. B. and L. Record Books, so that your reports may correspond, you should get them at once.

Your acceptance of the office of County Secretary implied a promise on your part that you were willing to work for the Sunday-school cause; and, so far as able, discharge the duties of that position.

Permit me also to suggest that the very first need of county officers should be a list of the Sunday-schools in the county, with the names and post office of the Superintendents. Until this is done, a County Association must necessarily be all at sea. Every officer, therefore—President, Secretary, Treasurer, Executive Committee, and man—should at once unite in this work, and contribute his share of labor to secure such a list. Changes will be made from season to season in Superintendents, but so far as the schools themselves are concerned, such a list would be comparatively permanent. The necessity and importance of a complete list of this kind cannot be over-estimated. But we know Secretaries who have frightened themselves by the apparent magnitude of the work, and so have attempted nothing. The labor, required however, is more imaginary than real. When undertaken systematically, it is both easy and pleasant.

Take up the work by townships. You can easily get in each township, and in different parts of the same township, the names and post office of a few professing Christians. Write these by postal, simply asking for the names of the Sunday-schools in their respective neighborhoods; also name and address of the Superintendents, enclosing an addressed postal for their reply. This information they will ordinarily give willingly. Don't bother them for statistics. In some cases the same school may be mentioned twice, but no matter. Tabulate this list, and then enclose a blank to each Superintendent for a detailed report of his school. Should a Superintendent fail to reply upon your first inquiry, as many of them will, send another, and *another* and *ANOTHER*, until he finds you mean business. Your persistence will surely triumph.

When the list is complete for every township—and this will form the foundation for all your subsequent work—procure a book and make a permanent record of them, for the use and encouragement, not only of those who now labor, but for those who shall take up our work in the future.

See that your Convention is well advertised. People will not come unless they know what is in store for them. The expense of a few hundred programmes, and the postage to get them into every school in the county, should not be grudged. You cannot have enthusiastic meetings without crowded houses.

The design of the Convention is to reach, aid and instruct the masses—of teachers. Therefore use every means to get them there. Have programmes published in every paper in the county. Also, secure editorial notices if possible.

The most efficient distribution of programmes is through the township vice-presidents, enough being sent to each one for him to supply each Superintendent with one for each teacher.

Do not expect a programme to “draw” unless leaders of mental and spiritual power are announced.

Remember that Conventions are for teachers and officers and not for pupils, and have no “children’s meeting” on the programme. Have on this year’s programme some topics in advance of those on last year’s, or a bad condition of affairs will be indicated.

Whenever practicable, let the evening previous to your Convention be devoted to Gospel Praise and Prayer Meeting, with addresses by some of your most spiritually minded. It will have good effect upon the spirit of your discussions and the attendance at your sessions. “Without Me ye can do nothing.”

If you want school reports in early, announce that they will be printed on your Convention programmes. This will prove a spur, for all that come to the Convention will want to see their school reported with the rest. Request the reports to be sent in three weeks before the Convention, to give time for printing and distribution.

After Convention the Secretary should lose no time in notifying the vice-presidents elect of their election, instructing them as to their duties, and insisting upon a pledge that they will act or tender their resignation at once so that the Executive Committee may fill vacancies.

If, at the close of the Convention, the Statistical Report is still incomplete, the Secretary should prepare a list of those not returning his blanks filled, and should send, or, still better, go after them before sending in his condensed Annual Report to district or State officers.

See to it, Mr. Secretary, that a good, fair and full report of every meeting gets into all your county papers, regardless of politics, religion, or irreligion of its editors.

Don’t forget to send me your Convention date on enclosed postal, and believe,

Yours Truly,

C. M. EAMES,

Statistical Secretary.

PROCEEDINGS

—OF THE—

TWENTY-THIRD

ILLINOIS

State Sunday School Convention

—HELD IN THE—

TABERNACLE, CENTRALIA,

TUESDAY, WEDNESDAY AND THURSDAY, MAY 3, 4 & 5,

1881.

CHICAGO:

JAMES GUILBERT, PRINTER, 164 CLARK STREET.

1881.

Illinois State Sabbath School Association.

President.

J. R. MASON, Bloomington.

Vice-Presidents.

O. R. BROUSE, Rockford; C. LINK, Paris; M. EASTERDAY, Cairo.

State Secretary—H. S. VAIL, Chicago.

Statistical Secretary—C. M. EAMES, Jacksonville.

Treasurer—B. F. JACOBS, Chicago.

Executive Committee.

B. F. JACOBS, Chairman, Chicago.

M. C. HAZARD, Wheaton.

A. G. TYNG, Peoria.

H. C. DE MOTTE, Bloomington.

R. H. GRIFFITH, Rushville.

THOMAS RIDGEWAY, Shawneetown.

T. B. NISBETT, Alton.

C. W. JEROME, Carbondale.

District Presidents.

1. D W. POTTER, Chicago.
2. WM. REYNOLDS, Peoria.
3. C. LINK, Paris.
4. C. M. EAMES, Jacksonville.
5. R. C. WILLIS, Enfield.
6. H. B. DOUGLAS, Greenville.

District Secretaries.

- W. B. LLOYD, St. Charles.
A. P. BABCOCK, Galesburg.
J. E. SAXTON, Champaign.
R. G. HOBBS, Petersburg.
W. C. KENNER, Flora.
F. P. HOPKINS, Alton.

Illinois State Sunday School Conventions.

No.	President.	Year.
I. Dixon	Rev. W. W. Harsha.....	1859
II. Bloomington	*R. M. Guilford	1860
III. Alton	*E. C. Wilder.....	1861
IV. Chicago.....	Rev. S. G. Lathrop.....	1882
V. Jacksonville	*Isaac Scarritt.....	1863
VI. Springfield.....	A. G. Tying.....	1864
VII. Peoria.....	Rev. W. G. Pierce	1865
VIII. Rockford.....	P. G. Gillett.....	1866
IX. Decatur	Wm. Reynolds	1867
X. Du Quoin	B. F. Jacobs	1868
XI. Blomington.....	D. L. Moody	1869
XII. Quincy	P. F. Gillet	1870
XIII. Galesburg.....	*J. McKee Peeples.....	1871
XIV. Aurora	C. R. Blackall	1872
XV. Springfield	J. F. Culver	1873
XVI. Champaign.	D. W. Whittle.....	1874
XVII. Alton	R. H. Griffith	1875
XVIII. Jacksonville	D. L. Moody	1876
XIX. Peoria.....	E. C. Hewett.....	1877
XX. Decatur.....	Rev. F. L. Thompson.....	1878
XXI. Bloomington.....	C. M. Morton.....	1879
XXII. Galesburg.....	Wm. Reynolds.....	1880
XXIII. Centralia.....	J. R. Mason.....	1881

* Deceased.

PROCEEDINGS

OF THE TWENTY-THIRD

Illinois State Sunday-School Convention.

First Day—Morning Session.

The 23d Annual Convention of the Illinois State Sunday School Association met in the city of Centralia, on Tuesday morning, May 3d, 1881. The preparation for the Convention included the building of a spacious tabernacle, capable of seating 1500 people, that had been erected by the contributions of the people of Centralia, Chicago, and a few other places in the state. The building was handsomely-decorated with evergreens, and with a fine display of blackboard illustrations of the lessons for the first two quarters of the present year, engraved by the Providence Lithographing Company. A large motto was stretched in front of the platform, near the ceiling, containing the last message of the lamented Stephen Paxson to his fellow workers: "Hold on to the work. Take firm hold and never let go."

A number of delegates arrived on the previous evening, and the early morning trains brought many more. They were received in the midst of a shower, and as the rain had fallen during the previous day, it was thought best to hold the first session of the Convention in the Methodist Episcopal Church, across the street from the tabernacle.

The opening service, at 9 o'clock, was one of thanksgiving and prayer, and the meeting was led by Mr. C. Link, of Edgar county. Prof. C. C. Case conducted the singing, and Mrs. Jerome, of Carbonale, was at the organ. A large number were present to unite in the opening hymn, and the meeting was one of earnest gratitude for the past and prayer for God's blessing upon the Convention.

At 10 o'clock, Mr. G. C. Needham, evangelist, gave the following Bible reading, from the topic, "A Call to Work."

BIBLE READING—"A CALL TO WORK."

BY G. C. NEEDHAM, EVANGELIST.

When the Lord's people come together, it should be with a spirit of prayer—praying for the speaker, praying for all errors to be removed, in order that we may receive the word prayerfully, and may not listen out

of curiosity; that we may not listen through any other motive than that souls be blessed. How hushed we should be when God speaks. We speak to God in prayer, and He speaks to us out of His word. Our subject this morning is one of great importance—A Call to Work. I think it is very appropriate that such a subject should open our Convention. We come together as workers, and I trust that all need to be encouraged, need to be stimulated, need to be reminded of their privileges, duties and rewards. Need to hear the Divine Master speaking to every servant, so that he may go forth invigorated and refreshed.

In Matt. 11:29, we find a "call to work." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Indeed, we need hardly take a text, for there are so many passages in both the Old and New Testament Scriptures ringing out this note, calling to us loudly to enter the vineyard. "Rest unto your souls!" Rest in work seems paradoxical, like many other statements in God's word. The man most engaged in God's work is the man of the most restful spirit. Rest, in abounding activities. God speaks to the people in the previous verse, and calls them to come unto Him and He would give them rest, salvation. In the present verse God speaks to those who have found rest for their conscience, and they found that only by taking His yoke upon them. Notice the honor which the Lord Jesus confers upon His servants. "Take my yoke upon you." Not that He wished to get rid of the yoke, but that we might be yoked with Him. What an honor for you to be yoked with Him! It is a great thing to work for Christ and under Christ. But it is a higher service to work with Christ. We are workers with Him, ambassadors for Christ. How can we take this yoke upon us? Will it not be a poor yoking, for poor, halting man to be yoked with the Master? Would there not be incomplete work done because of it? Does not the Old Testament forbid the yoking of the clean and the unclean? My dear friends, in this yoking there is no inequality, for God lifts us up out of our unclean position and makes us priests and kings with Him. As believers, take the yoke upon you. The yoke is the symbol of service, and "take my yoke upon you" is the Lord's call to work.

Matt. 21:28: "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard." It is to the Son the Father speaks. We must become sons before we can become servants. And do your best, you cannot work yourself into the family. God's order is, become a child. Become a son first, then God's prophets and ambassadors, to teach and to preach to men. Let us understand our destiny. God calls sons. If we are not a son we cannot work. If we are not sons of God, it is like beating our knuckles against a granite wall, trying to do His service. Son of God, work. The command is very imperative. God does not ask the sinner to do His work. He asks Him to be saved. When He asks us to work out our salvation, he means the Christian. There is no such work for a sinner. Believe! Then go forth and serve. Service presupposes a healthy relationship. I believe he that understands this relationship will be the most successful of all. We must first settle the question of acceptance, and then we can direct all our energies, all our thoughts

into the line of service. Not that we *might* be of service, but, being saved by the cross, *serve Him* through life. "Take my yoke upon you." They that have received Him are already brought into fellowship with Him. Now, son of God, "work in my vineyard." It is not enough to simply understand the relationship, and lack the power that is furnished for the work.

We must go through the word of God from beginning to end, for all Scripture is given by inspiration of God. Traveling through God's word we meet with many beautiful oasis. Take for example:

I. Chron. 4:23: These *were* the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work." David had different sorts of workers: those who planted and those who made hedges, and those who worked in the pottery. "There they dwelt with the king for his work." The king's work is for them that dwell with the king. Those that want to live with Christ after the nature of this relationship must dwell with the king. Abiding with the king, communing with the king, is essential to service. God's people should be united. There are not too many sons in the world, and we cannot afford to be separated much from each other, for that is to be separated from the king. Those that were gathered in the cause with David came out ready for work. But there is danger of being too much with one another and too little with Jesus Christ. Let us seek to be dwelling with the king, and go out from that fellowship with Him so that men will take knowledge of us that we have been with Jesus. "There they dwelt with the king for his work."

Mark 14:6: "And Jesus said, Let her alone; why trouble ye her. She hath wrought a good work on me."

Wrought a good work on Him. It is a great thing when the Lord calls us to work "a good work." What a great thing to know that our work is approved of the Lord! Mary was blamed because "Some had indignation within themselves, and said, Why was this waste of the ointment made?" Mary sought to serve her Master by breaking the box of ointment. But those who had the spirit of the creature complained. The Master said, "Let her alone; she hath wrought a good work upon me." Mary worked with intelligence. We must have knowledge with our zeal, in order to direct our efforts. But how do we know that Mary had received knowledge? How do we know that she was prepared for service? Luke, 10:39: "Mary sat at Jesus' feet and heard his words." Christ loved Martha, and Martha loved Christ, but he did not like to see her cumbered with serving. Martha served Jesus, but on this occasion complained of Mary, and said to her Lord, "Dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me."

The disciples had been three years with Jesus, but did not know of the burial of Jesus to this day. But here is a woman who understands all about it. "She hath done it for my burial," and it shall be told for a memorial, in memory of Mary, and more lasting than a granite statue. Fitting words.

I do not know how it has been with you, but I have wasted a great deal of time in active work. By and by there will be a great bonfire, and there will be burnt up wood, hay and stubble. Works done in the energy of the flesh. Work done to be seen of men; not done for

the Master's account, and which cannot stand the test of the Master. What a privilege, what a need it is, for Jesus the Lord to teach me what he would have me do. He calls and directs as to the time and place, He inspires and qualifies us to go and work for Him. And what a privilege it will be for us, at the close of life, to lie down in peace! What though the church, and my friends, and the people do not understand me. I am satisfied if the Lord approves. By and by our names will be read, and our reward given.

II Cor., 5:14: "For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead." We are called to service. Our relationship starts with service, but we must have a motive power. Something constraining us, impelling us on. "The love of Christ" impelling me. So says Paul. There should be one channel, and in this all our energies, all our intellect, must be directed one certain way. "The love of Christ constraineth me." It is possible to interest people and do a certain kind of work without this love. We may be men of brilliant intellect, clear as an iceberg, and just as cool. We need something that will be tangible, real, and that will abide. The love of Christ, like the sunshine, giving warmth as well as life. The love of Christ, filling the intellect, the mind, and the purposes of the heart; so that every day we shall be like men on fire. "doing what our hand findeth to do with our might."

One day a clergyman was walking hurriedly along the street, when he heard a loud call. He was asked to come in for a moment to see a daughter who was dying. The clergyman said, well, my poor child, what can I do for you? "Oh, I have so little love for Jesus." Well, said he, I cannot help you. I am going to see a poor dying man who has no love for Jesus. He pretended to make for the door, when he was called back. "Oh, do not leave me," said the girl. There was a bowl of water sitting on the table, and, putting his finger into the bowl of water and then taking it out again, he said: "What do you see here?" "I see a little drop of water." "Well," said he, "is there any more in that bowl?" "Yes, there must be." "Now, you said you had a little love for Jesus. Where did it come from? There must be more there." "Oh, yes, sir," said the girl, and her heart began swelling with emotion.

Paul meant by the "love of Christ" the assurance of His love to man; it is this that impels us. When we are within that Divine heart we are never growing feeble, we are never growing less; but the Holy Ghost is constantly communicating love. We must not be encouraged by any love we have, but by the love with which he has filled us.

John 4:35. When I stumbled upon this passage, I could not but smile at this, that the Bible is new, yet old. It is like a kaleidoscope, which at every slight turn gives a variety of new colors. We come to this blessed old Bible, but how frequently the believer meets with old things, yet not like things human, but Divine, precious, like God's sunshine.

"He that reapeth, receiveth wages." Now, my dear friends, is not this a sweet consideration? He sendeth no man at his own charges, but gives wages. Now, during the harvest time, at the end of every man's day's work, he gave a penny for wages. When we are going here and there to work for our Lord and Master, He does not send us

at our charges. When the Lord used Peter's boat He desired to pay him for the use of it. So He said to him, "Let down your net:" and they took a multitude of fishes. The Lord Jesus Christ is going to give wages, yet we must not be anxious about the wages. To every man his wages, to every man his reward.

I Cor., 3:7: "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." We have wages in the joy we have in our work. Now that a soul is converted; is not that wages? I know a teacher in one of our schools in Chicago who has been very successful. Fifteen out of his class have joined the church, and all were real vigorous conversions. O what wages we receive! This is a reward for service. According to his own labor to every man his reward, just as for those who *work*. For God the Master rewardeth us. Oh friends, the precious crown, the precious stars for our diadem, if we work for Jesus! For He who was spat upon is exalted by our ministry. I think it is the highest honor, to be used in gathering precious souls. What an honor that we have the privilege of ministering for Jesus, the man of sorrows! What a dignity is conferred upon us. If we go into our Sunday Schools discouraged, let us remember William Burns. He had been years in China, and yet no one was converted. A friend said to him, "Are you not discouraged?" "No: I have not gone for the conversion of the Chinese; I have gone for the glory of Christ." It is not in bringing lambs and sheep to the flock that we glorify God. Angels are watching, and devils are watching, too. Our dalliance is commented upon, and in stillness heaven is bending over us, to see if Christ is being honored. And sometimes I think we can hear a hallelujah even before we have arrived in heaven. We are paid now, blessed be God, in the true currency of the kingdom. Lo! the reward is, we shall see the King in His glory, and gaze not only upon the crown but at his pierced hand.

Finally, "Brethren (I Cor., 15:5), be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord." You remember John Wesley's motto, "All at it, and always at it." Some have also heard of Dr. Henry Morehouse, a dear brother. Think of him, at the age of 40, going home. Yet he put as much work in 20 years as some do in 60 years—preaching the word, helping encourage Sunday Schools and Christian associations, going earnestly wherever he went. His plans were to scatter the Bible, and in two years he sent out 16,500 Bibles and Testaments, and 2,000,000 tracts. We will have a good time here, but when we go to our different districts, then will come the trial. One brother said he received at the Convention last year an impulse sufficient to last three months. But what about the brethren who cannot have the privilege of coming to the Convention? For such, *know* that your labor is not in vain here. Therefore, let us be abounding in the work of the Lord. In the name of the Master, cast all your energies and ambitions into the Divine current of the Spirit of God. Rejoice ye that Christ may be magnified, and in Him abide. For, "to live is Christ, and to die is gain." "Take my yoke upon you, and learn of me, for I am meek and lowly of heart and ye shall find rest to your souls." May God bless you, dear brethren.

Prayer by R. C. Willis closed the meeting in the M. E. Church.

IN THE TABERNACLE.

The audience during the Bible reading had completely filled the church, and it was decided to adjourn to the tabernacle. The Convention was called to order in the tabernacle by President Reynolds, and the congregation united in singing the long metre doxology, "Praise God from whom all blessings flow." The audience remained standing and united in the Lord's prayer.

The President announced that the Convention was ready for business, and on motion, the following Committee were appointed a permanent organization:

Mr. T. B. NISBETT, of Alton; Mr. B. Y. GEORGE, of Cairo; Mr. C. M. MORTON of Chicago; Mr. C. LINK, of Paris; Mr. THOMAS RIDGEWAY, of Shawneetown.

After singing "All hail the power of Jesus' name," M. C. Kell introduced Hon. S. L. Dwight, of Centralia, who delivered the following address of welcome:

MR. PRESIDENT AND MEMBERS OF THE CONVENTION.—It is my privilege as well as pleasure to appear before you to-day in behalf of the good people of this city; and I am commissioned to express to you their high appreciation of the important interests you represent, and their earnest sympathy in the work in which you are engaged.

Gladly do we come to greet so many earnest hearts, and to meet this large gathering, coming as it does to promote the best interests of the Sunday School cause throughout our state.

Every good citizen feels, or ought to feel, a lively interest in not only commending, but in advocating and advancing whatever tends to promote the "greatest good to the greatest number."

The preservation of the valued institutions of our country depend upon a strict adherence to the great truths that dictate a pure life, and we must know and appreciate these if we would do our whole duty.

Let us understand the wants and demands of the age in which we live, the high privileges we may enjoy, and with the coming dawn of each day there will unfold to us a constantly increasing comprehension of life, its purposes, its attainments, and its ultimate realizations.

We live not for ourselves alone, but for the good of those around and about us, for the establishment and advancement of that which tends to elevate humanity and insure good order in society; failing in this, we not only do injustice to ourselves and violence to the promptings of every honest impulse, but an absolute wrong and injury to the community in which we live, and to our fellow-men.

The broad plain of human action lies out before us. Eager throngs await the growth and culture of grander ideas. The things of yesterday must fall before the brightest realities of to-day. New thoughts inspire to greater action. Hitherto unknown mysteries gradually unfold. Hope bids us to ascend to greater heights. And thus day by day may we learn more and more of true mission of life.

No field of usefulness looms up in more sublime fertility—that is

susceptible of so high an order of cultivation, or promises so fruitful results, as the Sunday School. No other department of education excels this branch of culture in preparing the pure and innocent to safely enter upon the varied scenes of after life; in guiding manhood through the surging billows of adversity; and in leading old age gently and lovingly through the mists of declining years. Gentle as the dews from heaven, the sweet and lasting impressions of brighter hopes, and the fondest anticipations of the life to come, fall upon all who will not rudely turn away.

From an insignificant beginning the present Sunday School system has grown to be a structure of magnificent and wonderful proportions, and is gradually reaching out into every part of the habitable world.

Its blessed influence permeates the very air we breathe, and is wafted by the winds of heaven over the faces of the earth to gladden the hearts of men.

It is a star in the moral, social, and religious firmament of the first magnitude, that rises higher and grows brighter as the fleeting moments of time hasten us on to eternity.

Progress pervades all nature. The human mind, never satisfied, continually longs for larger attainments. This great principle has led to the recent adoption of what is known and called an International Series of Lessons. And to-day the same lessons are read and taught, the same thoughts suggested, and the same principles advanced, all over this land, across the deep, and everywhere this inspired thought has gained a foothold.

In this we see the elements of strength. By this means a union of hearts, of thoughts, of sympathies, and of the great truths of Christianity, is being created and established that no power upon earth can break.

Though we may not know the people that dwell in the far off distant lands, nor mingle with them, "ere we reach the shining river," yet bound together as we are, by this cord of sympathy, our mutual interests will gradually bring all nations into kind and friendly relations with each other, and in a large degree regulate the differences that now exist.

History records the rise and fall of empires, the decay of nations, and the downfall of kingdoms, but the International Series in our Sunday Schools will lift the veil of prejudice and passion, liberalize the hearts and actions of men, and place the theory of human government upon a nobler, higher plane; and more than all, will preserve this fair fabric our fathers bequeathed us, and save this home and refuge for the oppressed and downtrodden of every land and clime from the bitter experiences of the nations of the past.

May we not take high ground on this great question? For we must learn to know and realize that the excellency to which the present Sunday School system has attained, is doing, and will do, more towards planting and establishing in the hearts of all men the real value and grandeur of the American Republic.

It was my privilege a few years ago, as a silent listener, to attend the great gathering of Sunday School workers at Chautauqua, and there, under the leadership of that grand and noble Christian gentleman, Dr. Vincent, hear this great question of Sunday Schools dis-

cussed in all its phases. Its influence upon the homes, the prosperity, and all the various interests of the people. The plans most generally adopted for the successful progress of the work; the practical results of the combined efforts of the Sunday School workers of any community—all showing and carrying conviction to the observing mind, that the day is not far distant when the study of the Bible will take such hold upon this great people that a part of every man's time will be voluntarily set apart for the devout study of that law which alone comes from God.

Let us hail with delight the dawn of that glad day. Let the hope cheer our souls to continue diligently and earnestly in this great work—in building up our Sunday Schools all over this land, and in reaching the homes and hearts of all men with the nobler, sweeter influences of a better life. And when the ruler of the universe shall come "to make up his jewels," then may we rejoice that we have not wilfully faltered in the earnest discharge of every duty, nor wantonly let slip the golden moments as they glided by.

Mr. President—and your associates—permit me to say that your mission is a superb one. You lead the van of a mighty army. Your labors bring joy and gladness to thousands of homes. Your words of counsel cause hosts to rally to your assistance, and nerves the Christian workers all over the state to move forward with renewed activity and greater diligence. You awaken the slumbering energies of the people everywhere, and inspire them both by precept and example, to enter this larger field of usefulness. You have done, and are doing, a noble work in our state. Evidences of this are seen and felt on every hand.

Proud are we, that the great state of Illinois has so many noble, generous, brave leaders to point the way, under Divine guidance, and lead us on to more glorious triumphs.

We know that you will press on to still greater victories, and yet larger achievements. And may we not hope, that in the near future, such a halo of Christian brightness and beauty will light up our great prairies, illuminate our cities, and adorn the homes far and near, as shall make our state the model, and her people the champion Sunday School workers of the nation and the world.

And now, as you come in your onward march, we welcome you—yes, thrice welcome to our midst. We welcome you to our homes, our community, our city, our churches and our hearts. We bid you a cordial, a kind, and a hearty greeting.

Come with your sweet voices; come with your songs of praise; your prayers to the God of heaven; come with all your generous, loving influences, your wisdom in this great work, so freely given; and as result of your deliberations here upon the borders of Egypt, I am sure a cheering, hopeful influence for great and lasting good will go out not only in Southern Illinois, but throughout the entire state. Again I bid you welcome.

President Reynolds responded to the address of welcome as follows:

In responding to this exceedingly kind address of welcome, which has been delivered in our hearing, I feel an inability to reply, owing to an imperfect state of voice. I took a severe cold, and it has settled upon my throat and lungs so that I am almost incapacitated for speak-

ing. But I cannot refrain from expressing my most sincere thanks for the address of welcome. It needed no address of welcome to those who come from abroad, from another section of the state. We knew we would be heartily welcomed in Southern Illinois. And some of us knew that this portion of the state would bring back recollections of precious scenes and experiences which neither time nor eternity will erase. Some can remember years ago when the first Convention was held in Illinois. We remember 14 years ago, when our State Convention was held in Decatur, and a brother from your portion of the state arose and invited the Convention to meet in the city of Duquoin in Egypt, the next year. Many doubted the expediency of entertaining such a Convention, as there would be present no less than 2,000 delegates. It was thought wise to have a preliminary meeting to know whether this man was not an enthusiast—to know whether he was in earnest. A preliminary meeting was held for the purpose of bringing the matter before the people of this section of the State. I was delegated to attend that meeting. It was the first Sunday School union of that character ever held in this portion of the State. It was a grand, glorious meeting. All denominations came together, and for unity, cordiality and sympathy, I think I have never seen a more precious or pleasant meeting. I went back and reported that there was no trouble in holding a Convention in Southern Illinois. The city of Duquoin threw open their doors and the hearts of her people, and invited us. We came like an avalanche from the North, train load after train load. When we landed at Odin, the bar-keeper, who had a very prominent place at the door, jumped over the bar, he and his assistant, ready to deal out liquor. Scores passed by and went into the dining room. The bar-tender came out and said to me, "What kind of a crowd, stranger, is this?" I replied, "What kind of a crowd do you think it is?" He answered, "I never saw such a crowd before; no one is dry." "No, stranger, you will not sell them any liquor, and if we ever get to work among the people down here you will sell less of it." "What?" "We are a Sunday School Association going to meet in Duquoin."

We marched out, and we marched in, but I do not think there was one who spent a dime at the bar. We came on down to Duquoin. There the people came pouring in, not only by railroads, but the roads seemed to be covered with wagons. Talk about a place to stop at! One gentleman with only a small house entertained 24 delegates. Some of the rest of us slept in a hay mow. I have ever held this occasion up as an emblem of hospitality second to none I ever heard of. One thousand to fifteen hundred delegates were entertained. The people from the country brought in their beds and spread them out in a hall, and we covered the whole surface. There was another hall where the women slept, and also another hall, with the tables upon one side, through the middle, and upon the other side were loaded every good thing to eat. I fell in love with Egypt then, and I said if there is anything I can do, brethren, to help you down here, let me know. I had scarcely got the words out of my mouth before a gentleman arose and said: "We want you down here all summer." "But I have to attend to my business. I can't come." "Leave your business on Saturday and come down here on Sunday." "Yes, but I

have a mission church in Peoria, and I must preach Sunday morning and superintend the Sunday School and teach a Bible class." I will tell you what you can do. You can leave Peoria on Monday morning and hold a Convention here on Tuesday, Wednesday, Thursday and Friday, go home on Saturday, and come down next Monday morning." For 13 weeks I fulfilled that programme. It was hot work, the thermometer standing from 90 to 100, and the mosquitos were troublesome. But I never enjoyed myself more in my life, and I thought we must spend another summer in the southern portion of the state. At the close of that campaign, I said, if there is any work that I can do for the Master and the cause of Christ, I am willing to do it. When we began the campaign, this portion of the State had only two single counties organized, or that had Conventions. When I was asked to go, I said, who is over there that will take hold of the work and go along with me? I want somebody to go and introduce me. Mr. Hardin Wallace said there were two men over there living in Washington county, leaders in the Presbyterian Church. Just get them waked up and you have got a host. Their names are J. McKee Peeples and Thomas Ridgeway. I forgot the name of the last brother, so I wrote to the first. At last I got an answer from him, asking me what I wanted. I told him that I wanted to get a conference with him. I told him that I did not want him to go to New York, but that I wanted him to come to the Convention at Bloomington—that is all I asked. He answered, I will be there, God willing. I remember that great Convention. We had a tabernacle built, and Mr. Moody was present. A gentleman came to me at the close of the morning session, and said, "My name is McKee Peeples. You have requested that I should be present at this meeting." Yes, sir, very much obliged. "What do you want me to do?" "I will be very much obliged, Mr. McKee Peeples, if you will take a seat here every day." "I will do it, sir." Sometimes he would take up a paper and read, and then he would lay aside his paper and listen. The second day he did not bring his paper. The third day he took a second seat from the front. Mr. Moody asked me who that man was sitting down there. I said, "he is a man under my spiritual care. I want you to watch him with great care and say anything you can to wake him up. They need to be aroused where he lives, and I want him to get interested." He replied, I think that he is interested. The result was, at the close of the session he came to me and said: "Reynolds, what can be done for Southern Illinois?" You are a business man, Mr. Peeples, and I am a business man. Let us go through the state and canvass it for Christ." "We will do it," he answered, "come down." We went down there, and I shall never cease to thank God for the privilege I had of laboring there with Peeples, Ridgeway, Hunter, and others. Now after laboring in this portion of the State of Illinois, more dear to me than ever, we come down among you, after a lapse of 13 years, in the capacity of a Sunday School Convention. I trust we can get as much good, that we can get revived and warmed up, that we can be a blessing, as in days gone by. I hope and trust that we may be enabled to leave here a feeling that our visit has not been in vain. We meet together as brethren. We meet together on this grand platform of Sunday School Work, and I know of no other organization in the

State of Illinois where all denominations can come together, and where all meet upon one platform; the love of Christ and a desire to promote his kingdom. For more than 20 years we have met together. All know the history of these 20 years, and never in a single State or County Convention has one word of discord occurred, nothing that could not be indorsed, for "behold how these brethren love each other." May the Lord bless this Convention. May it be the most blessed one we have ever had—the best for us, the best in the service of our Lord, and for the advancement of His Kingdom.

After singing "Blest be the Tie," the nominating committee reported as follows:

For President.—J. R. MASON, McLean Co.
Vice-Presidents.—O. R. BROUSE, Winnebago Co.; C. LINK, Edgar Co.; M. EASTERDAY, Alexander Co.
State Secretary.—H. S. VAIL, Cook Co.
Statistical Secretary.—C. M. EAMES, Morgan Co.
Treasurer.—B. F. JACOBS, Cook Co.

They were unanimously elected.

The following were nominated and elected as an Executive Committee:

B. F. JACOBS, chairman, Chicago; M. C. HAZARD, Wheaton; H. C. DE MOTTE, Bloomington; THOS. RIDGEWAY, Shawneetown; A. G. TYNG, Peoria; R. H. GRIFFITH, Rushville; T. P. NESBITT, Alton; C. W. JEROME, Carbondale.

Pres. Reynolds asked Messrs. Hunter and Morton to escort the President elect to the chair. President Mason was introduced to the convention thus:

Some men are born to greatness, others for greatness to be conferred upon them, and others are honored because of their worth. I now have the pleasure of introducing to you J. R. MASON, one of the most devoted and untiring workers in the State of Illinois.

INAUGURAL ADDRESS.

My dear Brethren and Fellow-Workers in the Sunday-School Work: Truly I thank you for this expression of your confidence, love, and esteem, in selecting and electing me as your president. Like Paul I feel the least of all disciples, and as I come before you I ask your loving charity. I ask your counsel and your earnest prayers, that the Lord Jesus Christ, whom we serve, may have all the honor and glory of this convention; that we may be baptized with the Holy Ghost; and as we dedicate this beautiful tabernacle, oh may the Holy Spirit come upon us as it did upon the disciples in that upper chamber.

During the past three years I have many times been called to the platform to work for the Master; but, brethren, I have never before had that deep sense of responsibility come upon me as at this time. You have all read and some witnessed the honor of the inauguration of President Garfield, when truly all the honors of the United States were heaped upon him, and perhaps the greatest honor in the world. But to be honored of God is by far more honorable. At Washington, it is man's work, here it is God's and Christ's work. There it is for

time; here it is for eternity. There it is an earthly kingdom; here it is the kingdom of heaven. And so, my dear friends, as I stand before you this morning, the evening of the 22d year, and the morning of the 23d as well, and take a view of the past, look back at the work done by you and your brethren, I see how much has been done for God, and see Illinois standing upon a pre-eminence second to none of the States. I also see the products of many sons and Christian workers, and of our beloved dead as well. You look at the motto before you; it is that of our dear brother Paxson. He is gone. We look to our Moody, to our Vincent, and to our noble Jacobs—God bless him—who has been with us from the very first. These are the products of Illinois. I not only see organization, but I see men and women consecrated to God, and who have been honored in his work. As I take this position to-day I feel honored, and also feel the responsibility that comes upon me. We all must stand to-day and look forward to see what can be done to perfect our organizations. We have 1520 townships, and many unorganized. In each one there should be held a township convention. And in these 102 counties, 102 county conventions must be held, as well as a State convention. Greater responsibilities rest upon us than ever before. May we maintain the honors that rest upon the State of Illinois. May God help us in doing this work. Not only are the organizations to be attended to, but we must remember that the men and women who are to fill our places in the next decade are children to-day. The boys and girls who are to fill our places of responsibility, to-day are children. Ah, and the men and women who are to fill drunkards' graves, places of crime, and our penitentiaries, all these are to-day children. They may be mine; they may be yours. May God help us! Your child, your scholar, your neighbor's children, must fill one of these places, and upon us rests the responsibility, under God, of deciding which of these places they shall fill. As I look upon the work we have undertaken, I see our inability. So, my dear friends, let us turn to the source of all strength. Come with me this morning and ascend Calvary. Look upon the rugged tree and see the dying Lord. As beloved disciples, linger near Christ; come and kneel at the feet of Jesus. Then shall we hear his loving voice, Go teach the children, "Lo, I am with you alway unto the end of the world." Let us pray for that blessing, that all our counsels and plans may be conducted by the Holy Spirit, and so that we may go forth from this place prepared to do our work.

Again I thank you for the honor conferred upon me in making me president. May God bless us.

The morning session closed with prayer by B. F. Jacobs. Benediction by G. C. Needham.

First Day—Second Session.

President Mason called the Convention to order. The congregation at this time nearly filled the tabernacle. After a song of praise, Rev. G. Frederick led the Convention in prayer.

The report of the Executive Committee was read by M. C. Hazard, of Du Page, and was as follows:

EXECUTIVE COMMITTEE'S REPORT.

To the Illinois State Sunday School Association:

DEAR BRETHREN:—In submitting our annual report, the Executive Committee desire to express their satisfaction, that we meet in this central city of Southern Illinois. It is thirteen years since the Annual Convention was held in Du Quoin, and the influence of that meeting is yet felt in the State. The power of our Conventions may, in some measure, be compared to the lessons taught in a Sunday School, or the prayers offered for our children, they are a cumulative force, and new results are constantly developing. This fact is but one of the many reasons for thanksgiving, as we bow before the Lord our God, in grateful acknowledgment of His divine blessing. His gracious hand has led and sustained us in our work during the past year. His love has constantly supplied a motive for our greatest effort. His spirit alone has given power to the work performed, His presence will make this Convention a success, and fill all our hearts with joy. We regret, that we are not able to report a Convention held in every county since our last meeting. Vigorous efforts have been made to secure this, but for certain reasons we have failed in three counties. The unusually severe winter has so interfered with the plans that several meetings have been postponed, thus making the interval between their Conventions more than a year, and excluding them from their list of counties whose Conventions have been held since the meeting at Galesburg. This is true of the counties of Will in the first district, of Christian in the fourth district, and Pope in the fifth district. In Christian county, the failure is due to local causes, that have been remedied, and no doubt all these will be found in place the coming year. The reports from the districts are as follows, viz:

THE FIRST DISTRICT.

The District Convention was held at Dixon, November 9 and 10. It was well attended, and was in all respects the best ever held in this district. Fifteen counties were represented. 16 county and 196 township Conventions have been held—gain of 37 Conventions. 4 banner counties are reported—a loss of two; and 176 townships are reported organized—a gain of 19, being 60 per cent. of the whole number. The statistics in this district give 1300 schools—a loss of 26; and a total membership of 177,641, a gain of 546. The members reported added to the Church are 946 less than last year. It will be noticed that the figures from several counties are not given, and it is easy to see that full reports would show a gain in the district. The work done in Cook County has been more thorough and better than ever before. The county has been canvassed in part, one brother having been employed three months in the work, and another nearly four months, in addition to the voluntary work of the officers and executive committee. In addition to the township organizations, the City of Chicago has been subdivided into 21 districts, and these are being organized for house to house visitation. A superintendent of the work has been employed, and rooms will be opened, to which the brethren from the State are invited, when in the city, and it is hoped that such correspondence may

be secured with the other counties, as will make this a centre for our work in the state. The example of the president of this county organization is commended as worthy of imitation. Resigning the charge of a large Sunday School, he has given each Lord's day to the visitation of other schools, and with results that leave no room for doubt as to the wisdom of the plan. Where it does not seem best for a superintendent to resign his own charge, it cannot be doubted that such visits once a month, at least, would entirely change the character of our county work. New life would be infused into the schools, the workers would be cheered, and where destitution existed new schools would be organized. In the work in this county, frequent meetings are held of the officers of a few schools grouped together, who spend the time in a conversational manner, talk over the needs of the work and make new plans for the future. Eleven counties have contributed to the state work.

THE SECOND DISTRICT.

The District Convention was held at Bushnell, October 26 and 27. It was fairly attended by representatives from 9 counties. The report shows 3 banner counties, a loss of 6; 17 county and 188 township conventions—a loss of 52. 191 townships are reported organized, being 60 per cent. of the whole number—a loss of 9; schools, 1,255—a loss of 30; membership, 101,796—a loss of 4,168. The additions to the church show a loss of 792. From the statistics it appears that there has been a loss in membership in a majority of the counties reported, which fact should command earnest attention. Whether it is by reason of incomplete returns or not, the loss appears, and in either case it ought to be remedied. A great deal of earnest and faithful work is done in this district, and a little more vigorous effort will bring a full report from 17 banner counties. Nine counties have contributed to the state work.

THE THIRD DISTRICT.

The District Convention was held at Champaign, October 21 and 22. The attendance was large, and the representation good, 13 counties responding to the call. The report shows, banner counties 4, a loss of 8. Conventions held—17 county and 151 township, a loss of 80. Townships organized, 194, being 66 per cent. of the whole number, a loss of 31. Schools, 1,214, a loss of 34. Membership, 94,211, a loss of 3,130. Addition to the church 1,175, a loss of 829. Nine counties have contributed to the state work.

THE FOURTH DISTRICT.

The Convention was held at Springfield, October 19 and 20, and was a good Convention, though not as large or spiritual as some of the previous ones. The report shows, banner counties 6, a loss of 5, Conventions held, 16 county, and township 232, a loss of 65; townships organized 171, being 65 per cent. of the whole, a loss of 10; schools, 1,046, a loss of 51; membership, 78,788, loss 6,335; received into the church, 953, loss 1,066. Twelve counties have contributed to the state work.

THE FIFTH DISTRICT.

The District Convention was held at Enfield, October 11 and 13. The convention was well attended and a good degree of interest was manifested. The report shows, banner counties 5, a loss of 3; conventions held, 16 county and 76 township, a loss of 23; townships organized, 78, being 43 per cent. of the whole, a loss of 3; schools, 170, a loss of 66; membership, 46,594, a loss of 2,091; received into the church, 849, a loss of 639. Eleven counties have contributed to the state work. This district, which last year suffered the loss of a member of the executive committee, in the death of Bro. J. McKee Peeples, has since suffered the loss of his successor, in the removal from the state of Bro. Wm. P. Thorn, a most excellent worker, and also the loss of their President, in the removal from that district of Rev. F. L. Thompson. At the last district convention, Mr. R. C. Willis, of Enfield, was chosen to fill the vacancy, and has proved an efficient officer. He has made an earnest effort to carry forward the work, and your committee have thought it wise to render them all the aid in their power. The results have been good. Fifteen new reports have been received, and the conventions held during the past month have been much blessed.

THE SIXTH DISTRICT.

The District Convention was held at Du Quoin, October 14 and 15. The report shows, banner counties 4, a loss of 3; conventions held, county 17, township 136, a loss of 45; townships organized, 129, being 60 per cent. of the whole number, a loss of 11; schools, 837, a loss of 2; membership, 54,710, a gain of 214; received into the church, 563, a loss of 317. Eight counties have contributed to the state work. Twelve counties have sent new reports, and this district and the first, show gains in some places. How these would be affected by full returns is a matter of conjecture, but we fear it would be unsatisfactory.

RECAPITULATION.

The full report of the Statistical Secretary, which should be carefully studied, gives a total of Banner Counties 27, a loss of 26. But it must be noticed that *only those counties are counted that have held Township Conventions in every township*. Conventions held—county 99, township 937, total 1039, a loss of 182. Townships organized 979, being 61 per cent. of the whole, a loss of 5. Schools, 6,322, a loss of 210. Membership, 553,730, a loss of 14,971. Received into the Church, 7,080, a loss of 4,598. It is easy to see why and where we have failed.

First. The work has slackened. 3 County and 179 Township Conventions have not been held. Difficulties there have been, and many, but we must try to surmount them, and not succumb to them.

Second. The work has not been well reported.

It will also be noticed that 80 counties have sent reports for the current year. That 15 marked with a dagger have not reported for the past year. That 7 marked with a double dagger have not reported for two years. In addition it must be stated, that many of these reports are made up in a hasty and careless manner, showing the greatest neg-

lect on the part of those that are intrusted with this responsible work. Some counties, where the conventions have been held, and in a single instance where every township convention has been held, have sent reports with but two or three items, and with a word of explanation that was in itself proof that no reasonable effort had been made on the part of the Secretary. Very frequently these reports, which should be sent immediately after the meeting of the County Association, are delayed until the closing weeks, and even days, of the year, and are only obtained after repeated letters have been written, both by the Statistical Secretary and by the Chairman of the Executive Committee. Notwithstanding those unfavorable features, the whole report may be regarded as favorable. It has been a year of peculiar trial; political conventions and meetings greatly interfered with the work during summer and fall, and the weather has greatly interfered with the plans of both district, county and township officers. Conventions that would have been held, have been postponed, or abandoned, and while there have been showers of grace in different parts of the state, nothing like a general or wide spread revival has prevailed. On the other hand, enemies have been most active and persistent. Every conceivable attack has been made, not only upon the adults, but upon the children and youth, to break down all regard for the Lord's day, all reverence for His word, and all interest in His work. These facts lead your committee to urge their previous recommendation, that county and township Conventions be held as early in the year as possible. That faithful efforts be made to secure house to house visitation; that county officers be held to a more faithful discharge of their obligations to their fellow workers in other parts of the State; that the suggestions of the Statistical Secretary in reference to the Sunday School year, and the uniformity of blanks, be adopted, and that a special effort be made during the year to carry the work forward more vigorously than before. In carrying out the last suggestion, your committee have earnestly desired, for more than a year, to secure for the state work the services of a lady, well known as being eminently qualified to perform the duties required. We cannot hope to succeed with less of special effort than we have had in the past. But if to the services of the brethren who are able to render them, we can add the services of this lady worker, we believe it will give fresh interest to the work in many of our counties. Arrangements can be made with the Cook County Association to take a portion of her time in that county, or to exchange and give us in the state work an equal amount of the services of the superintendent of their county work. It will require an additional sum of six to eight hundred dollars, which, we believe, the counties will willingly contribute. We hope this will be specially productive of the establishment of more normal or training classes, as well as of better methods of teaching. We earnestly recommend that this plan be adopted.

The question of re-districting the state has often been before us, and many arguments have been made on both sides. The question is one of men, rather than the extent of the territory, and may possibly be considered in the district meetings held during this session.

You have been advised of the centennial anniversary meetings of Sunday Schools, held in London, Eng., during the past year. Several delegates from our own state were present, and it is expected that at

this meeting you will hear a brief report from them. We hope that the effect of this meeting will be specially stimulating to the Sunday School in foreign lands, not only in the continent of Europe, but in the far East, and in the Islands of the Sea.

While our own work has not advanced with the rapidity we could have desired, it is truly comforting to note the rapid progress that has been made in the missionary work abroad, in connection with this work, which will also be brought before you. Sunday Schools have become a great power for good. We have been specially requested to present at this time a brief report of the work by the Foreign Sunday School Association which was organized in the country. This will be brought to your attention by one of the speakers, and is commended to your prayerful co-operation.

The Third International Sunday School Convention for the United States and British Provinces will meet D. V. June 22 and 24, in the city of Toronto, Canada. We are entitled to 42 delegates, and they should be appointed at this meeting.

It is again our painful duty to announce the death of two persons prominently connected with the work in this State; first, Mr. E. C. Wilder, the third President of the Association in 1861, and for several years an earnest and faithful worker with us, has died during the past year. After leaving our own state, he removed to New York, where for a number of years he held the important office of President of the New York City and County Association work, where he was enabled to do much good. We recommend that suitable resolutions to his memory be spread upon the records of our Association. Second, Stephen Paxson, often called "The Father of Illinois Sunday Schools," so long identified with the work in this state, so widely known, not only throughout our state, but throughout our country, so universally beloved by all who have known him, and by many who have read of the work God permitted him to do, fell asleep in Christ, at his home in St. Louis, on Friday, April 22d, in the 73d year of his age. Your committee will not attempt in this report to bring before you anything concerning the life and services of our beloved brother, but at a late hour have changed the programme to include in the exercises for Wednesday evening a memorial service in memory of our beloved brother, at which time suitable words may be spoken concerning him. Your committee also recommend that a subscription be taken up by us as the beginning of a fund to be raised by the Sunday Schools throughout the land to purchase a suitable lot in the cemetery, and to erect a suitable monument to his memory in connection with his Sunday School work, and that we invite all who are like-minded with us, in other parts of the country, to contribute to this purpose.

We cannot close our report in a more earnest or suitable manner than to repeat the last words of this beloved brother, "Hold fast unto the end. Take hold of the Christian work and hold on."

Respectfully submitted,

B. F. JACOBS, Chairman.

On motion, the following were appointed a committee on the Executive Committee's report: O. R. Brouse, Winnebago County; G. W. Trask, Green County; T. M. Eckley, Hamilton County.

The report of the Statistical Secretary was printed and distributed to the Convention, as follows:

Illinois Sunday-School Statistics, Centralia, May 3d, 4th and 5th, 1881.

COUNTIES.	SUNDAY-SCHOOLS.				MEMBERSHIP.			Scholars enrolled in Public Schools.	No. S. S. Papers Distributed.	Volumes in Library.	Received into Churches.	FINANCIAL.		COUNTY PRESIDENTS.			STATISTICAL SECRETARIES.
	Total in County.	Increase.	Open all the year.	Teachers and Officers.	Scholars.	Total.	Decrease.					Moneys expended in S. S.	Benefit and Miscellaneous Contributions.	In County.	Organized.	Conventions.	
{Boone.....	14		8	4	175	1,207	1,332	2,807	4,056	2,000		364.00	200.00	8	H. W. Avery, <i>Belvidere</i> .	J. W. Gibson, <i>Belvidere</i> .	J. W. Gibson, <i>Belvidere</i> .
{Carroll.....	34		24	11	9	2,857	3,267	5,145	2,000	840		1,020.41	1,149.46	14	Joseph P. Phillips, <i>Mt. Carroll</i> .	Geo. C. Mastin, <i>Savanna</i> .	Geo. C. Mastin, <i>Savanna</i> .
{Cook.....	414	15	371	115	9,654	88,464	95,418	112,383	1,236,300	55,270	1,563	38,329.40	15,261.00	33	H. S. Vall, <i>150 Madison St., Chicago</i> .	H. S. Vall, <i>150 Madison St., Chicago</i> .	H. S. Vall, <i>150 Madison St., Chicago</i> .
{DeKalb.....	65		63	10	932	6,090	6,952	6,880	60,000	4,000		2,600.00	670.00	18	W. R. Kemper, <i>De Kalb</i> .	W. R. Kemper, <i>De Kalb</i> .	W. R. Kemper, <i>De Kalb</i> .
{DuPage.....	42	d1	17	6	351	2,728	3,079	3,349	20,000	3,000	13	700.00	200.00	14	Daniel Dustin, <i>Sycamore</i> .	J. Russell Smith, <i>Wheaton</i> .	J. Russell Smith, <i>Wheaton</i> .
{Grundy.....	21	d7	17	6	200	1,680	1,789	4,254	16,000	2,500		600.00	75.00	14	L. C. Cooper, <i>Morris</i> .	Prof. W. J. Stevens, <i>Morris</i> .	Prof. W. J. Stevens, <i>Morris</i> .
{Jo Daviess.....	69	d2	37	6	704	4,722	5,426	6,838	8,447	5,405	112	376.84	219.47	22	Rev. A. J. Monteith, <i>Hanover</i> .	J. Brooks, <i>Galena</i> .	J. Brooks, <i>Galena</i> .
{Kane.....	01	d2	39	13	1,135	7,805	9,030	9,389	58,914	7,700	92	1,775.84	721.16	16	Rev. J. A. Harpending, <i>Urbana</i> .	W. B. Lloyd, <i>St. Charles</i> .	W. B. Lloyd, <i>St. Charles</i> .
{Kendall.....	24	d6	10	6	316	1,957	2,273	2,069	27,004	2,106	30	604.10	87.30	8	Rev. A. J. Bailey, <i>Waukegan</i> .	Rev. John R. Bullard, <i>Millbrook</i> .	Rev. John R. Bullard, <i>Millbrook</i> .
{Lake.....	38	d4	32	16	430	2,630	3,000	5,156	25,000	7,000		1,200.00	800.00	5	Rev. A. J. Bailey, <i>Waukegan</i> .	D. M. Erskine, <i>Jr., Highland Pa.</i>	D. M. Erskine, <i>Jr., Highland Pa.</i>
{Lee.....	63	1	51	11	752	4,697	5,349	7,674	68,872	7,593	79	1,922.69	531.98	22	L. C. Runyan, <i>Pap Paw Grove</i> .	Ira W. Lewis, <i>Dixon</i> .	Ira W. Lewis, <i>Dixon</i> .
{McHenry.....	42		28	23	447	2,650	3,100	6,064	16,000	5,822		1,106.40	110.00	17	W. H. S. Barrows, <i>Woodstock</i> .	Peter Whitney, <i>Woodstock</i> .	Peter Whitney, <i>Woodstock</i> .
{McLe.....	80		46	20	880	5,893	6,779	7,840	56,000	4,821		1,625.00	202.53	15	Hon. Isaac Rice, <i>Mt. Morris</i> .	John T. Ray, <i>Oregon</i> .	John T. Ray, <i>Oregon</i> .
{Stephens.....	78		17	10	1,081	6,548	8,290	8,692	106,331	7,424	237	2,213.04	389.10	18	H. W. Richardson, <i>Leoda</i> .	Dr. H. B. Hobbs, <i>Dakota</i> .	Dr. H. B. Hobbs, <i>Dakota</i> .
{Whiteside.....	85		51	0	829	5,575	6,404	8,057	66,860	7,035		2,666.63	228.63	22	D. R. Jenne, <i>Sterling</i> .	Dr. H. C. Donaldson, <i>Morrison</i> .	Dr. H. C. Donaldson, <i>Morrison</i> .
{Will.....	82		16	16	878	7,230	8,102	11,021	96,500	13,500		690.07	956.35	23	A. H. Dean, <i>Joliet</i> .	G. L. Vance, <i>Joliet</i> .	G. L. Vance, <i>Joliet</i> .
{Winnebago.....	55	d7	46	17	834	6,195	7,020	7,417	61,108	8,000	156	1,794.23	956.33	16	O. R. Brouse, <i>Rockford</i> .	H. L. Tupper, <i>Rockford</i> .	H. L. Tupper, <i>Rockford</i> .
{Bureau.....	90	d7	76	17	1,003	6,672	7,680	8,274	93,290	4,080	178	2,534.15	690.03	25	Rev. L. R. Norton, <i>Princeton</i> .	J. Harry Phillips, <i>Malden</i> .	J. Harry Phillips, <i>Malden</i> .
{Fulton.....	128		58	19	973	9,367	10,340	10,372	93,911	5,893	140	1,875.53	650.42	26	Rev. A. C. Wilkins, <i>Farmington</i> .	Albert Bonnel, <i>Astoria</i> .	Albert Bonnel, <i>Astoria</i> .
{Itasca.....	05		1	56	10	630	2,335	3,915	28,531	2,304	48	365.25	199.74	6	S. P. McGraw, <i>Elstons</i> .	Rev. W. A. Hunter, <i>Warsaw</i> .	Rev. W. A. Hunter, <i>Warsaw</i> .
{Henderson.....	30	d25	16	25	215	1,425	1,940	3,101	18,550	1,500	14	400.31	176.30	12	Rev. W. H. Merriam, <i>Biggsville</i> .	Rev. R. W. McBride, <i>Olena</i> .	Rev. R. W. McBride, <i>Olena</i> .
{Henry.....	87	d4	07	29	907	8,275	9,242	9,523	14,500	4,500	105	3,250.00	850.00	24	H. T. Lay, <i>Keosau</i> .	W. K. Wight, <i>Cambridge</i> .	W. K. Wight, <i>Cambridge</i> .
{Knox.....	113	8	89	24	1,226	9,244	10,464	870	8,940	7,756	250	2,806.58	1,094.58	20	Prof. M. Andrews, <i>Galesburg</i> .	A. M. Babcock, <i>Galesburg</i> .	A. M. Babcock, <i>Galesburg</i> .
{La Salle.....	91	1	40	14	916	5,585	6,504	16,666	105,416	6,600		1,355.50	468.22	30	D. Hurd, <i>Marseilles</i> .	A. M. Ebersoll, <i>Ottawa</i> .	A. M. Ebersoll, <i>Ottawa</i> .
{McDonough.....	98	7	76	20	735	4,771	5,206	7,781	85,642	8,000	202	1,409.00	225.00	19	Dr. A. W. King, <i>Plymouth</i> .	J. E. Hendrickson, <i>Bardolph</i> .	J. E. Hendrickson, <i>Bardolph</i> .
{Marshall.....	31	d3	21	6	300	2,316	2,616	3,592	19,310	1,522	60	747.25	154.00	14	W. H. Webber, <i>Rutland</i> .	William Tracy, <i>Lacon</i> .	William Tracy, <i>Lacon</i> .
{Merce.....	45	d9	33	24	434	3,008	3,307	5,620	19,300	2,160	47	592.27	419.51	15	Rev. W. McClanahan, <i>Viola</i> .	Miss Juliet Bestor, <i>New Windsor</i> .	Miss Juliet Bestor, <i>New Windsor</i> .
{Peoria.....	105	5	93	18	965	8,350	9,285	10,814	149,000	7,700		2,816.02	614.61	19	J. E. Wilkinson, <i>Edwards Station</i> .	David Heryer, <i>Brimfield</i> .	David Heryer, <i>Brimfield</i> .
{Putnam.....	15	d4	13	1	170	1,100	1,270	1,392	8,186	875		3,525.33	80.00	4	Aug. Shepherd, <i>Hennepin</i> .	P. B. Hurley, <i>Hennepin</i> .	P. B. Hurley, <i>Hennepin</i> .
{Rock Island.....	81	60	15	809	6,456	7,325	8,005	105,982	5,042			3,525.33	710.00	14	Rev. D. G. Stouffer, <i>Teaton</i> .	E. W. Spencer, <i>Rock Island</i> .	E. W. Spencer, <i>Rock Island</i> .
{Stark.....	28		16	3	237	1,733	1,970	3,068	9,440	1,500		820.07	74.00	8	Rev. E. F. Linfield, <i>Mobile</i> .	B. G. Hall, <i>Toulon</i> .	B. G. Hall, <i>Toulon</i> .
{Tazewell.....	81	10	55	13	842	4,776	5,218	6,929	49,445	3,100	75	1,016.08	508.11	10	Rev. E. F. Simington.	R. B. Hieronymus, <i>Pekin</i> .	R. B. Hieronymus, <i>Pekin</i> .
{Warren.....	72	d1	44	5	718	5,072	6,300	8,156	85,766	1,855	148	1,466.93	663.69	15	Rev. N. E. Corey, <i>Normouth</i> .	John A. Gordon, <i>Roseville</i> .	John A. Gordon, <i>Roseville</i> .
{Woodford.....	50		49	5	581	3,753	4,333	5,717	37,355	1,855		927.83	52.00	17	J. M. McCulloch, <i>Cazenovia</i> .	Rev. E. McCulloch, <i>Metamora</i> .	Rev. E. McCulloch, <i>Metamora</i> .

District No. 1.

90	d7	76	17	1,003	6,672	7,630	d760	8,274	93,390	4,050	178	2,534.15	690.62	25	25	28	Rev. L. R. Norton, <i>Yoncton</i>	J. Harry Phillips, <i>Malden</i> .
91	58	19	973	9,367	10,340	40	10,372	10,893	140	1,375.53	650.42	650.42	26	26	26	Rev. A. C. Wilkins, <i>Farmington</i>	Albert Bonnel, <i>Astoria</i> .	
92	...	1	56	10	630	9,235	9,915	10,383	28,251	5,893	140	8,865.25	190.74	25	6	6	Rev. W. A. Hunter, <i>Warsaw</i> .	Rev. W. A. Hunter, <i>Warsaw</i> .
93	d25	16	25	215	1,425	1,425	d610	3,101	18,560	1,500	14	4,900.31	176.30	12	12	12	Rev. W. H. Merriam, <i>Bogsville</i> ...	Rev. W. H. Merriam, <i>Bogsville</i> .
94	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
95	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
96	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
97	d4	07	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .
98	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
99	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
100	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
101	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
102	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
103	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
104	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
105	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
106	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
107	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
108	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
109	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
110	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
111	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
112	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
113	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
114	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
115	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
116	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
117	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
118	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
119	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
120	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
121	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
122	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
123	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
124	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
125	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
126	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
127	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
128	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
129	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
130	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
131	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
132	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
133	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
134	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
135	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
136	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
137	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
138	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
139	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
140	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
141	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
142	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
143	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
144	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
145	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
146	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
147	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
148	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
149	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
150	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
151	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
152	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
153	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
154	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
155	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
156	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500	165	1,325.00	850.00	24	15	15	H. T. Lay, <i>Kennewick</i>	W. K. Wright, <i>Cambridge</i> .	
157	d7	29	067	8,275	9,242	d312	9,523	14,650	4,500									

District No. 3

*Champaign...	96	d20	49	19	1	1,057	7,031	8,688	d1,340	12	926	26,200	4,767	127	1,494.00	776.42	27	27	10	Frank Wilcox, Champaign.
*Clark.....	32	d22	15	6	280	3,500	3,780	d912	6,109	6,109	2,000	2,000	200	200	260.00	50.00	8	8	8	Dr. H. McMullen, Marshall.
*Coles.....	64	...	30	25	600	4,100	4,500	...	3,058	3,058	650	650	650	650	2,000.00	25.00	12	12	8	J. K. Failing, Oakland.
*Cumberland	56	...	80	2	600	3,250	3,850	...	3,588	3,588	1,500	1,500	1,500	1,500	2,000.00	40.00	8	8	8	J. W. Holesfield, Majority Point.
*Dr. Witt.....	48	...	20	8	400	2,732	2,951	...	4,799	4,799	17,000	870	870	870	895.00	10.50	13	13	14	J. E. Delbi, Kenney.
*Douglas.....	39	3	16	10	367	2,134	2,951	298	6,441	6,441	30,000	2,000	46	46	54.15	91.08	8	8	16	E. C. Siler, Newman.
*Egan.....	70	...	29	9	711	1,563	5,274	...	6,701	6,701	33,136	1,985	41	41	796.24	15.00	15	15	15	Wm. Blackburn, Patton.
*Ford.....	33	1	54	10	392	2,368	2,757	60	3,465	3,465	37,180	2,558	137	137	1,822.25	50.00	12	12	13	Frank A. Thompson, Patton.
*Froquois.....	68	d1	47	6	663	4,368	4,921	111	9,215	9,215	71,862	3,416	137	137	1,822.25	216.24	22	22	13	Isaac Bailey, Gilman.
*Kankakee...	105	22	61	40	600	2,600	3,000	d821	6,374	6,374	50,323	3,879	...	...	1,600.47	183.00	16	16	20	John Dale, Kankakee.
*Livingston...	105	22	61	12	921	6,245	7,266	811	11,113	11,113	63,870	3,978	385	385	1,000.47	141.65	30	30	20	E. A. Sweet, Chenua.
*McLean.....	167	3	111	17	912	13,034	14,892	729	14,446	14,446	203,993	16,505	330	330	4,985.52	7,006.75	29	29	22	J. W. Compton, Bloomington.
*Macos.....	187	3	111	17	912	13,034	14,892	729	14,446	14,446	203,993	16,505	330	330	4,985.52	7,006.75	29	29	22	J. R. Gorin, Decatur.
*Moultrie.....	32	18	4	286	2,467	2,356	6,748	...	6,282	6,282	60,435	6,749	...	...	1,365.21	367.77	17	17	17	G. N. Vaughan, Sullivan.
*Piatt.....	48	3	20	30	495	2,990	3,485	137	3,453	3,453	16,000	12,100	...	...	500.00	20.00	7	7	4	W. G. Herron, Monticello.
*Shelby.....	118	...	80	8	710	7,600	8,310	1,180	8,669	8,669	23,000	1,000	110	110	136.80	19.72	8	8	4	R. H. Patton, Monequa.
*Vermilion...	114	d13	66	10	1,037	6,988	8,225	d1,680	10,581	10,581	49,104	3,774	149	149	2,303.80	534.04	15	15	13	Wm. H. Chamberlin, Ridge Farm.
*Adams.....	109	d26	76	30	1,226	9,767	11,013	d4,120	12,009	12,009	20,000	8,000	282	282	2,678.76	1,680.01	21	21	26	Ed. F. Humphrey, Quincy.
*Browns.....	36	26	2	304	2,187	2,491	1,611	...	3,633	3,633	13,400	900	85	85	485.54	123.91	9	9	14	A. E. Lowry, Mt. Sterling.
*Cabinou...	16	d3	12	96	410	511	4,483	...	1,491	1,491	2,400	627	20	20	215.00	50.00	8	8	14	I. M. Johnson, Hartford.
*Cash.....	63	6	40	7	434	2,566	3,000	20	3,988	3,988	22,700	1,800	15	15	400.00	200.00	11	11	31	Rev. J. McGuire, Virginia.
*Christian...	50	...	80	20	810	5,425	6,255	...	7,300	7,300	15,700	7,000	...	...	2,000.00	200.00	17	17	...	Jam. M. Taylor, Taylorville.
*Greene.....	51	5	31	9	420	2,870	3,396	54	7,151	7,151	20,121	1,350	20	20	820.15	211.00	14	14	28	W. Trask, Whitchell.
*Jersey.....	66	...	28	4	486	2,579	3,359	...	4,140	4,140	31,923	3,803	...	...	1,822.42	300.53	10	10	...	Dr. H. Z. Gill, Jerseyville.
*Logan.....	61	d2	46	13	595	3,106	3,701	d494	5,633	5,633	15,000	3,000	...	...	300.00	100.00	17	17	13	W. P. Wakeman, Lincoln.
*Macoupin...	45	d6	15	10	500	3,540	4,000	d129	4,287	4,287	30,000	2,500	50	50	700.00	75.00	13	13	15	Rev. H. D. Platt, Brighton.
*Menard.....	29	d18	33	1	268	2,164	2,972	d354	4,239	4,239	30,648	1,112	50	50	304.74	66.41	8	8	15	F. M. Baldwin, Petersburg.
*Montgomery	90	d10	40	70	420	2,450	2,950	176	7,160	7,160	33,600	4,000	160	160	3,000.00	600.00	17	17	26	Rev. T. E. Spillman, Nokomis.
*Morgan.....	81	d3	61	15	895	6,271	7,169	72	6,187	6,187	23,794	4,555	146	146	1,731.28	1,175.38	22	22	26	Rev. J. P. Dimmitt, Jacksonville.
*Pike.....	82	d6	66	10	915	6,115	7,020	d105	10,472	10,472	57,886	8,357	21	21	982.88	598.40	22	22	16	E. F. Rush, Perry.
*SANGAMON...	91	d0	67	11	965	7,037	8,032	d413	10,542	10,542	60,206	4,807	71	71	869.29	241.58	24	24	36	S. Bogardus, Springfield.
*Schuyler...	20	d8	46	10	567	3,594	4,491	d945	6,945	6,945	16,801	9,944	53	53	2,693.34	101.50	13	13	...	*L. R. Caldwell, Rushville.
*Scott.....	23	d3	13	6	160	1,410	1,960	d215	2,590	2,590	2,000	1,932	...	...	600.00	10.00	10	10	6	H. Miner, Winchester.
*Clay.....	31	d4	34	7	525	3,332	3,847	d488	5,313	5,313	25,199	506	39	39	620.77	30.48	12	12	6	A. E. Shinn, Flora.
*Edwards...	26	d4	26	4	392	2,583	2,941	d331	4,429	4,429	10,630	800	50	50	428.47	25.00	12	12	9	A. E. Short, Robinson.
*Effingham...	23	d4	16	1	243	1,683	1,956	d173	5,518	5,518	16,000	366	51	51	557.20	28.72	5	5	1	William Curtis, Alton.
*FAVETTE...	61	d1	12	15	635	4,000	4,605	d215	6,672	6,672	18,000	5,000	110	110	700.00	300.00	15	15	17	Wm. Britton, Mason.
*Gallatin...	23	d13	13	5	164	1,759	1,513	d1,097	2,647	2,647	15,000	2,500	...	...	365.00	5.50	9	9	...	John J. Brown, Vandalia.
*HAMILTON...	50	18	20	10	291	1,780	2,071	155	4,354	4,354	7,000	2,000	...	...	300.00	180.00	9	9	12	H. A. Ingraham, McLeansboro.
*Hardin.....	50	4	4	70	950	1,020	1,000	...	1,605	1,605	4,000	190	...	...	50.00	40.00	6	6	...	J. F. Taylor, Elizabethtown.
*JASPER.....	47	2	12	6	407	2,100	2,570	250	4,155	4,155	5,000	900	200	200	577.00	35.00	9	9	10	Jesse R. Johnson, Newton.
*Lawrence...	26	2	24	4	357	2,365	2,752	94	2,945	2,945	28,591	1,559	109	109	857.71	25.00	9	9	4	A. E. Buchanan, Bridgeport.
*Marion.....	70	d9	50	40	610	5,100	5,700	d117	6,450	6,450	23,000	750	50	50	250.00	175.00	16	16	4	W. B. Egan, Kimmunity.
*Pope.....	23	...	30	2	193	1,118	1,391	...	4,571	4,571	6,000	400	...	...	200.00	10.00	11	11	...	J. A. Rose, Galesburg.
*Richland...	51	...	30	12	626	3,169	3,885	...	4,736	4,736	16,000	2,134	...	...	510.00	37.50	9	9	...	D. M. Houser, Olney.
*Sahine.....	31	4	11	...	186	1,301	1,587	d190	4,603	4,603	1,540	600	...	...	200.00	10.00	11	11	...	R. S. Marsh, Harrisburg.
*WABASH...	35	1	26	5	371	2,206	2,603	310	4,631	4,631	24,750	1,120	57	57	592.19	133.88	7	7	...	James McNair, Friendsville.
*Wayne.....	26	...	12	2	254	1,669	1,825	...	1,442	1,442	15,310	1,650	...	...	468.95	81.60	15	15	...	C. Youngken, Fairfield.
*WHITE.....	40	2	20	6	425	2,534	2,559	34	5,653	5,653	24,750	821	132	132	522.13	928.82	10	10	...	M. A. Miller, Engfeld.

District No. 5

*Clark.....	51	d7	14	8	525	3,332	3,847	d488	5,313	5,313	25,199	506	39	39	620.77	30.48	12	12	6	A. E. Shinn, Flora.
*Edwards...	26	d4	26	4	392	2,583	2,941	d331	4,429	4,429	10,630	800	50	50	428.47	25.00	12	12	9	A. E. Short, Robinson.
*Effingham...	23	d4	16	1	243	1,683	1,956	d173	5,518	5,518	16,000	366	51	51	557.20	28.72	5	5	1	William Curtis, Alton.
*FAVETTE...	61	d1	12	15	635	4,000	4,605	d215	6,672	6,672	18,000	5,000	110	110	700.00	300.00	15	15	17	Wm. Britton, Mason.
*Gallatin...	23	d13	13	5	164	1,759	1,513	d1,097	2,647	2,647	15,000	2,500	...	...	365.00	5.50	9	9	...	John J. Brown, Vandalia.
*HAMILTON...	50	18	20	10	291	1,780	2,071	155	4,354	4,354	7,000	2,000	...	...	300.00	180.00	9	9	12	H. A. Ingraham, McLeansboro.
*Hardin.....	50	4	4	70	950	1,020	1,000	...	1,605	1,605	4,000	190	...	...	50.00	40.00	6	6	...	J. F. Taylor, Elizabethtown.
*JASPER.....	47	2	12	6	407	2,100	2,570	250	4,155	4,155	5,000	900	200	200	577.00	35.00	9	9	10	Jesse R. Johnson, Newton.
*Lawrence...	26	2	24	4	357	2,365	2,752	94	2,945	2,945	28,591	1,559	109	109	857.71	25.00	9	9	4	A. E. Buchanan, Bridgeport.
*Marion.....	70	d9	50	40	610	5,100	5,700	d117	6,450	6,450	23,000	750	50	50	250.00	175.00	16	16	4	W. B. Egan, Kimmunity.
*Pope.....	23	...	30	2	193	1,118	1,391	...	4,571	4,571	6,000	400	...	...	200.00	10.00	11	11	...	J. A. Rose, Galesburg.
*Richland...	51	...	30	12	626	3,169	3,885	...	4,736	4,736	16,000	2,134	...	...	510.00	37.50	9	9	...	D. M. Houser, Olney.
*Sahine.....	31	4	11	...	186	1,301	1,587	d190	4,603	4,603	1,540	600	...	...	200.00	10.00	11	11	...	R. S. Marsh, Harrisburg.
*WABASH...	35	1	26	5	371	2,206	2,603	310	4,631	4,631	24,750	1,120	57	57	592.19	133.88	7	7	...	James McNair, Friendsville.
*Wayne.....	26	...	12	2	254	1,669	1,825	...	1,442	1,442	15,310	1,650	...	...	468.95	81.60	15	15	...	C. Youngken, Fairfield.
*WHITE.....	40	2	20	6	425	2,534	2,559	34	5,653	5,653	24,750	821	132	132	522.13	928.82	10	10	...	M. A. Miller, Engfeld.

District No. 4

J. E. Sartori, Chambray.	10	Frank Wilcox, Chambray.	27	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	4,764	26,200	8,688	d1,340	12,926	776.42	1,494.00	127	26,200	
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REPORT OF DELEGATES TO THE CENTENNIAL.

ADDRESS OF W. C. KENNER.

W. C. Kenner, of Flora, reported as follows:

Mr. President, and Dear Sunday School Workers:

I have reason to thank you for the honor conferred upon me by being made a delegate to the London Centennial. It is one of the pleasures of my life that I was permitted to go to that great gathering, to enjoy the feast of good things, and to return safely and stand before you this afternoon. I thank you for this pleasure. I shall allude briefly to the meetings that were held. Others are present, and they may speak more at length in regard to what they saw and heard on that occasion.

The first meeting was held in the rooms of the London Sunday School Union, an organization for establishing Sunday Schools in all parts of the world, especially in English colonies and on the continent of Europe. At the first meeting, or reception, we were all welcomed by Sir Charles Reed, President of the Association. He stated that at the opening of the meeting there were 200 foreign delegates present, representing 14 nationalities. It afforded me great pleasure to add to the statistics of the world 7,500,000 children for the United States. Although this was the centennial of Robert Raikes, they met to glorify God and not Robert Raikes. Truly, the sentiment of the first meeting was "What hath God wrought."

The next speaker was Mr. H. E. Wade. He said: We come to bring you a greeting from Australia, 16,000 miles away. Our education there is free and compulsory. It is also secular, hence we have need of the Sunday school work that we are doing in our island.

The next was Pastor Truve, President of the Sunday School Union of Sweden. He said that the first school in Sweden was prohibited by law and closed by the police, while now they have 100 schools and 150,000 scholars.

Dr. Prochnow said Sunday school work began in Portugal in 1864. Mr. Woodruff said to him, "You must take this work." He replied, "I am editor of 6 newspapers." Woodruff replied, "We are looking for a busy man." Prochnow answered, "But I am also a doctor, missionary and society instructor in the hospital." But he did take it, and thank God that he did; for he was the spiritual lever that brought about the work in that land.

Our next meeting was precisely at 12 o'clock, noon. In London they seemed partial to that hour, because they have their dinner at 6 o'clock. This meeting was held in Guild Hall, and during business hours they came together to talk about Sunday-schools. It was presided over by the Right Honorable Lord Mayor of London. It seemed to us that he must be to London, what Queen Victoria is to England. The Archbishop of Canterbury spoke, and let me speak forth the words that he said on that occasion: "Let us be resolved that the coming generation have the word of God in the family and are trained in the gospel."

In the afternoon the first regular meeting met in Memorial Hall, a

large and commodious building. But it did not appear that the convention was for the people, but being invited by the Sunday School Union was only for those delegates who were present. An interesting paper was read on the Sunday school work in England, "What it is and what we are Doing."

Dr. J. H. Vincent said the great powers were : "The International Convention," "The American Sunday-School Union" and the union of the various denominational Sunday-schools. In speaking of the International Convention, he referred briefly to the history of the International Sunday-School Union, and referred particularly to B. F. Jacobs, as the one who had done more than any other man to bring about the International Lesson System.

Mr. Wade, of Australia, reported 112,000 Sunday-school scholars in Australia. Millard, of Canada, stated that their reports were compiled only every three years. (Mr. Jacobs replied, "One of our counties would just fit that.") He gave 399,000 in the Sunday-school and hoped there would be a grand increase shown in the next report.

Mr. Granville, of New Zealand, stated that they had a branch of the Sunday-school Union and that it was doing great good there, in supplying Sunday-school literature and in various ways. He reported 16,000 in the schools. He said it might seem a small number, but it was only a short time since they began, and it seemed a great harvest.

On Tuesday morning we had the most interesting part of the session. It brought out the position and prospects of the Sunday-schools on the continent. Mr. Woodruff of New York, was thanked for introducing Sunday-schools into Germany. Next we heard a brief report from feeble efforts to establish Sunday-schools in Austria. We heard from Italy through Rev. A. Meille. There were Sunday schools in Milan, but not properly Sunday schools, for the Bible is not taught in them. Meille had the pleasure of being the second evangelist in Rome. After the Waldenses came into the city, one morning he was very much surprised on seeing a lady come to the church at 10 o'clock. He said, "Our church service is not until 11." "Oh, I came to your Sunday school. I came to your Sunday school in Florence and I supposed you had a Sunday-school in Rome." He was now able to report 10,600 in the Sunday-school.

On Wednesday we went to the Crystal Palace. On that morning we witnessed the various sports and games for the boys, but the delegates were not invited to take part.

In the afternoon we had a concert by 5,000 voices, the grandest concert ever given by Sunday school children. We also had an open air concert of 30,000 voices.

On Thursday morning we listened to selected speakers on various topics. At 12 o'clock we witnessed the unveiling of the statue to Robert Raikes. The memorable statue was unveiled by the Earl of Shaftesbury. The statue cost \$60,000, and it was stated at the time that we were \$1,000 in debt. John Wannamaker of Philadelphia, raised the \$1,000 in a few minutes.

I should like to dwell more at length upon the pleasant time we had. There are a great many other things I should like to refer to, but I can only give you a brief synopsis of what I saw and heard at the London Centennial.

ADDRESS OF W. B. JACOBS.

It would be hard to tell in five minutes all that I heard and saw in three weeks with eyes and ears both open. I can only speak of a few things which most deeply impressed me. The first of these is, the *thoroughness* and *system* which characterizes everything that is done in England. Their great idea seems to be a solid foundation for future work, and that this extends to religious organizations, the great Religious Tract Society, and the London Sunday School Union are mighty witnesses.

I was the guest of Mr. Henry Hawkes, one of the secretaries of the Sunday School Union, and nearly every night, during my stay, he worked till a late hour making reports and corresponding with the school secretaries in his district.

All their efforts are to accomplish the utmost good. They do not make the mistake so common in America of having a Methodist school on one corner and a Presbyterian school just across the way. But new schools are organized in destitute localities, and their efforts are not wasted in building up one school at the expense of another. We often say our hands are full, that we are overworked; but an illustration may show that very few in our country, work as the Sunday School workers in London. Mr. Hawkes went to his school at quarter before 9. School service lasted from 9 to 10:30. Then followed a childrens' preaching service from 11 to 12. Another service of school from 2:30 to 4 P. M., and another preaching service at 6:30 to 7:30 P. M. Often the Superintendent attended all these services, besides the time spent in talking with teachers and scholars, so that he had barely time to lunch at noon and return, and to dinner at 5 and return to evening service. These are outside of the church services, in buildings used especially for Mission Schools. This is by no means a solitary case, but an illustration of what scores of Sunday-school workers in London are doing every Sunday. English Sunday-schools are behind us in many things, but in point of fidelity, duty and earnestness in redeeming the time, their workers will compare favorably with our own country.

Centennial Sunday-school meetings were held all over England, and also in Ireland and Wales, for this celebration was not confined to London, it was a lighting of the fires of enthusiasm all over the land, and there were great gatherings and mass conventions of people of all classes in many cities and towns.

Rev. Drs. Hall and Vincent from our country were present, and their time was used to the utmost. American speakers were in great demand. I spoke in Yorkshire to those who were hungry to hear how things were done in the United States. No speaker could say more flattering things for true Sunday-school work in the United States, than was heard every where in these meetings. In Sheffield, a great city, I spoke to a large audience. The people, mayor of the city, members of Parliament and business men of every class gathered there. They are taking on American methods and have Sunday-schools in connection with the church, and sit with their children

studying the Bible together. Efforts are making to be abreast of us in every good word and work.

The Archbishop of Canterbury said this for our encouragement. Though he would hold the standard the highest, and thought we should make every attainment possible in God's word; yet he said: "Fellow workers in the Sunday-school, I would give more for the poorest teacher, the most ignorant teacher, whose heart is filled with the love of Christ and the children, than I would for the wisest and best teacher who lacks this love."

At Bradford, a city of 300,000 inhabitants, they filled a hall whose capacity was 4,000. There was this peculiarity about those meetings held in various parts of England, Ireland and Wales: that in this centennial celebration the children had a great place. At Halifax the attendance on childrens' day was estimated at 30,000. At Bradford, it was estimated there were 100,000 present at the childrens' meeting to celebrate the centennial. I speak this to show you, brethren, that the interest is increasing there.

Pastor Paul Cook of Paris, and myself, were traveling companions. He said to me: "You can get no idea of the work in France from statistics. Let me illustrate the eagerness for instruction. When many of the old Huguenot families returned to France they wanted to organize a Sunday-school. But the boys are shepherds and had to take their flocks out at six o'clock on Sunday as well as on other days, and had to remain with them till dark. So they had to make choice of a Sunday-school before they went out or after they came home. They said, after we come in from our flocks we are weary and tired; let us have the Sunday-school before we go out. So the Sunday-school was organized and meets every Sunday morning at 4 o'clock to study the word of God. So, whether in France or America, if the Sunday-school fails, it will not fail for want of the support of the children, but because of its officers. If the children are lost it will be because of the carelessness of teachers, lost for want of some one to look after them and follow them up. And I sometimes fear that you and I will have to answer in that great day, if the eager eyes, loving voices and earnest desires of children to hear of Christ are not satisfied. May we gather these children into the presence of the great Master, joining our voices with them in ascribing honor and glory to Him that loved us and gave Himself for us to redeem us to God by His own precious blood.

THE WORK OF THE FOREIGN SUNDAY SCHOOL ASSOCIATION.

O. R. BROUSE, A. M.

O. R. Brouse, of Rockford, Winnebago county, read a paper on the work of the Foreign Sunday School Association, as follows:

We do not come to present any very wonderful things accomplished by this organization; for it is at the beginning of a new line of Sunday-school activity, the inception of a new movement seemingly capable of grand results. Therefore we will not despise the day of small things, but first looking over the reasons for the existence of such an

association, and its chances of producing good, we will next consider what has been and is being done. First, then, as to why this association exists.

The topic for this afternoon is, "A place for the Sunday-school." There is a place for the Sunday-school. In our boyhood's school-room there hung this motto: "A time and place for every thing; and every thing in its proper time and place." If there be anything in the Sunday-school of any value, let us find its proper place, and put it there.

The Sunday-school is the present *Bible school*. Here almost alone the people study God's word; and yet back to our knowledge of what God teaches, and to our acceptance of His teachings, can be traced every blessing of our better civilization. What makes England and America the leading nations of the world but our knowledge of the Bible? But the blessings of the Sunday school are confined mostly to England and America. Hear this! France had in 1880 less than 50,000 members of Sunday-schools,—less than the city of Chicago alone; Protestant Germany, the home of Luther and Melancthon, 210,000; Holland, 103,000; Italy, 10,000; Spain, 3,000; Sweden, 165,000, and Switzerland, 81,000. Thus all Europe but 622,000, and the entire world outside of Great Britain and America, has less than a million souls in their Sunday-schools.

Of the ninety millions in our two nations, fourteen millions are in the Sunday-schools; while of the 1.400 millions in other lands, less than *one* million thus study God's word. Yet it is just as desirable for them as for us.

Does any one ask what need there is of our carrying Sunday-schools into *Protestant* lands, such as Germany? Let us recall a moment the condition in which England and the United States were a hundred years ago, and inquire whether the existence of Sunday-schools here has been justified by their results. Germany is in many respects in the same condition as to the popular knowledge of the Word of God, as were our ancestors before the time of Robert Raikes.

While the Bible is free, yet the people must be stimulated to study it. This, and this alone, will keep the best of churches pure and efficient. But while this is a great truth, as we have found it to be, the old established churches do not perceive it, and even their best ministers doubt the expediency of Bible schools. Take an instance: A lady going into North Germany thought to begin Sunday-school work, but the pastor, though himself a true believer, for three years would not consent to have a school opened. At length consent was given, and the lady began with thirty-five and soon had 250 scholars, and almost a complement of teachers, when the pastor, returning home from a visit, took charge of the teacher's preparatory meeting, divided the school into four classes, with a new teacher for every Sunday, and sent home all the children over twelve years, and constantly urged upon the teachers that the school was wholly unnecessary. He soon reduced the school to twenty; and when the lady began again independently of him, he used his authority over the children, who must be prepared by him for confirmation in the church, to withdraw them from the school. We are glad to add that this faithful lady's third effort, this time among the poor, ignorant, and hitherto unmanageable

children is having success in the face of the opposition. Now, this pastor is among the best, and yet his judgment is against the usefulness of the Bible school. It will take a generation to overcome the opposition of the constituted church of God. Why, even after the Crown of England had lent its aid to Robert Raikes in furthering his work, the primate of Canterbury held a council of his clergy to see what could be done to check the dangerous innovation of Sunday-schools.

If this be true of Protestant lands, the condition of Catholic countries is far worse. Here, to get the Word of God in its simplicity and purity into the hands of the people at all, there must first be encountered and defeated all the secret and political power of ever-vigilant Rome. The priests claim that it is unsafe to allow men and women, much less children, to read the Bible, unexplained by the authority of the church; that while the Bible is the Word of God, the church of Rome is the divinely inspired interpreter, and that it is more important to have the interpretation than the word itself. In order to hold intact a rotten and tottering system, fastened upon the truth as a leech, the dogmas of men must be held to be more important than the truth of God itself; for even their practices have no support in the Word, and must fall when the truth becomes free. With us the pure, unqualified word is first and supreme, and all things inconsistent therewith must give way and be reconstructed in accordance therewith, but it is not so in France, Italy, or Spain and the Catholic world.

Catholicism is in control of the vast millions who have heard of Jesus, but still the far greater number of millions have never even heard this charmed name. We have then utter heathenism, Buddhism, Confucianism, Mahomedanism and Catholicism to contend against in first and simply getting to the people what God himself has spoken for them. But we will not be discouraged. The Bible, reaching the children, and then through them the parents, is steadily doing its work of salvation. This seems to be the efficient method even with missionaries who have been sent primarily to preach to the parents; their most effective means is the Bible school for the children.

We do not depreciate the work of our noble missionaries, nor speak lightly of the proclamation of God's message to the dying millions of men and women. God forbid! But we think we are fully supported by the experience of our missions in saying that the Bible schools are doing the pioneer work among the heathen, preparing the way for the church among them. It is for us to put the pure gospel into the hands of these dying millions, and there is no other way so promising as that of first teaching the children. This thoroughly done, in a short generation all will know of Jesus' love; all will have come into the kingdom as little children; and through the children large numbers of the parents will be brought into the truth ere they die. Give me the children and I will control the parents. The children are impressible. Why spend our limited strength upon calloused men and women and leave the children to become likewise hard to reach? To work to the best advantage with what means we have let us teach the children God's pure word.

There is an efficient society already organized in this country to further these ends. Albert Woodruff, of Brooklyn, N. Y., has been at

work for sixteen years with his associates, developing and bringing into practical work the *Foreign Sunday-school Association*.

"The object of this association is to establish, improve, and assist Sunday or Bible-schools in foreign lands, seeking thereby to promote the religious observance of the Sabbath, international and local intercourse between Christians of all denominations, a scriptural faith, and zealous work in making that faith more general and effective."

They have a president, treasurer, two recording and two corresponding secretaries, eleven trustees to hold and invest the funds intrusted to the association, and several committees of correspondence. One of these, consisting of eight ladies, has charge of the Spanish work; another of six, attends to the Italian work; one of seven, the German; and another, consisting of eleven ladies, conduct the work in France, Russia, China, Japan, and other countries. These committees meet together once a week and thus they become thoroughly acquainted with each foreign field and its workers. By the New Testament method of letter-writing, these seek to push the kingdom of Christ among men, keeping up constant communication with all their workers, cheering and helping them.

They do not wholly support any teachers or schools, but stimulate and assist by furnishing small sums of money with which to buy papers, music, maps and books to aid in teaching the Bible to the children. They print, or help to print, six children's papers in as many languages. Also they have translated into several tongues and distributed several thousand copies of "*Christie's Old Organ*," a little book of wonderful power and charm. They furnish some of their European teachers with copies of the *S. S. Times*, the great Sunday-school paper of America. The outlay last year was only \$3,840, wholly provided by contributions; yet they assisted about 100 schools, besides publishing their six papers and one book.

The work is not yet large, but is opening a wide door. They can now move on just as rapidly as they can secure the means, and the channel they have opened for our contributions leads straight to the sea of the universal dominion of Christ over human hearts.

Though not a missionary society, it is doing a large missionary work. Though not a church, it is reinforcing all the churches. The best good you can give a man is to stimulate him to help himself.

Bismarck and a friend were out snipe-hunting, when the friend fell into a mud-hole and was sinking deeper in the quicksands with every struggle. Being up to his armpits and helplessly sinking, he called loudly to Bismarck to help him out. Bismarck said coolly, "My friend, I cannot help you, good-bye! Yes, I can end your sufferings now." And leveling his gun at his friend's head, he again said, "Good-bye, old fellow! I will tell your wife all about it. What message shall I bear to her for you? Be quick before I shoot." But by this time the maddened man had extricated himself.

Wm. Taylor, known many years ago as the California street-preacher, is to-day carrying many missionaries to foreign lands; but he does not support one of them. He says, "If you are willing to go and trust God and the people you serve, for support, come!" He has traveled farther, established more churches, and possibly had more converts than the Apostle Paul, and he works upon Paul's plan. The

laborer is worthy of his hire. The people served must help themselves. This is a somewhat different work from that of our mission societies, but it is a rich field, and India, Africa, Peru, Chili, Brazil, and various other posts all over the world show Wm. Taylor's success.

Now, the Foreign Sunday-school Association does its work in much the same way, otherwise \$3,840 could not do much for six newspapers and one hundred Sunday-schools. They only help those who can be induced to help themselves, and any Christian who will begin the Sunday-school work in any foreign land can call upon this association and receive the best of advice, the most perfect system of work, and some material aid to supplement and energize the work of the natives themselves. The denominational schools also receive help wherever it is needed. They know no master but Christ, no limits save their own power and means.

In many instances they correspond with the regular missionaries of the churches, and through them project and foster the Bible-schools which are the first object of their association; but for the most part they are aiding and encouraging individual Christians in isolated places on the continent of Europe to set the Christian churches to work in the most profitable, systematic study of the Word of God. We bid them God speed, and lend them a helping hand.

A PLACE FOR THE SUNDAY-SCHOOL IN THE CHURCH.

ADDRESS OF KNOX P. TAYLOR.

- I. Importance of Bible study by all.
- II. Necessity for Christians to work.
- III. The Support and Direction of the Sunday-School.

I.—The question to consider is the importance of Bible study by all in the Sunday-school and in the church. We must first think what the Bible proposes to do for those, and the condition of those we have to work with. We learn from the precious word itself that sin entered into the world, and death by sin. Now, from the Bible standpoint we look upon the world dead in trespasses and sins. Then we have the Master commanding us to go forth and teach all nations, teaching them whatsoever I have commanded you. Then we have a double incentive. "Go help our neighbor, dead in trespasses and sins, knowing that He who had all power in heaven and on earth, said, "Go Teach." Oh, what an honor to go and teach. But we must learn of Him who was a teacher of teachers, a Master of all. Learn of Him. Then we come to that precious word, and study it that we may learn of Jesus. Sit at His feet studying the blessed word and learning how to do this grand work.

Now, dear friends, we must look and see what this word proposes to do. It is the power of God unto salvation. This word is the sword of the Spirit; "Sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

This word comes as a power to us. Begotten by this word, born by this word of truth. Again, we have faith by this word. Faith

comes by hearing, but how can we hear unless we have God's word preached unto us. Hence the influence of the word upon our hearts gives faith. Let us look at it, for "It is able to make us wise unto salvation!" "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." It is also to the Christian a lamp to his feet, and a light to his path, bread, food, water, and refreshment. The word of God is sweeter than honey, and the honey-comb. It is all this! Thus considering the word of God, why not study it with care. Besides, a necessity is laid upon all to study this word. I want to direct attention to-day to this study. Do you think when you take up the word and read four or five chapters, that that is studying? Reading chapter after chapter, and book after book, and not centering the mind upon one thought, is not study. We should study the word until it opens up in all its grandeur, making the soul leap for joy. We need to study the word of God until it becomes a well of living water. Studying it in that way we will accomplish a great deal for God.

What are some of the difficulties in the way of Sunday-school work? [Here the speaker paused and obtained the following replies from the audience.]

"The greatest difficulty is the want of complete consecration," (Hazard). Other replies, in brief, were as follows: "Lack of study;" "Lack of zeal on the part of parents;" "Lack of a realization of the importance of the work;" "Indifference on the part of teachers;" "We do not aim high enough;" "Want of spirituality;" "Lack of teachers' meetings;" "Lack of faith;" "Want of love in the cause;" "Lack of prayers."

Now, dear friends, there is reason for these difficulties. But if there are difficulties in the way, we want to remove them. Let a man go deep into the truth and God will lift him up. We want to rise like those children Mr. Jacobs spoke of, and be willing to go to Sunday-school at six o'clock in the morning. That is what the word of God will do for us. What will it do for the indifferent parents who need more truth and more spirituality at home? We need the word of God so that we may go before them, and lead our children on. The word of God will give us this power. Then we want the word of God for indifferent teachers. When we study in the true import of the word, business will make way for study. Yes, it is a sweet comfort to reflect upon the word of God. I remember a lady in a Sunday-school Convention who said to me: How do you prepare your lesson? She said, As soon as I get home from church I get the next Sunday-school lesson and sit down with my Bible, pencil and paper. After I get down deep into the word my prayer goes up to the Lord that He will reveal the word unto me. In the hours of the night when I cannot sleep, I try to get thoughts for the children. Talk about indifference! The word of God gained was almost consuming her. She took care of her home and taught her own children as well as others. When the word of truth goes down into the heart we can work at home as well as elsewhere. Many, when they go out of their own city or home, can work delightfully, but at home and around the family altar they cannot. When we get our hearts full of the truth we can talk at home

to our children, and need not be ashamed to tell Mary how she ought to do, and dear little Johnny, what the word will do for him. In traveling up and down the State in Sunday-school work, my heart almost aches when I go into a Sunday-school and there is no interest. The Superintendent having no interest or care for the Sunday-school except during the hour of Sunday-school. The plea is, I have no time. But did you not go to the political meetings last fall? You could get away from business. You could go every night, stay till twelve o'clock, and attend to business too. We want more consecration, and the truth will consecrate us.

We want to look at it from the other standpoint, "The necessity for Christians to work."

II.—The Bible is not in our public schools, and these children who are to take our places in State and church, are not taught the Bible in the public schools. Then somebody else must take the place of teacher. Where should it be taught if not in the public schools? We are a religious people and yet do not pretend to teach the Bible in our schools. There is a class of persons who stand fair in our churches, and could receive a letter of commendation at any time. But what are they doing at home for their children? What are you doing to have them saved? You love those children and you are working day and night to make them popular in society, but what are you doing for their souls? Must somebody else attend to that? You will excuse me for a few remarks on this point. I have gone over this country and have been at conventions, and have asked what proportion of the ministers prepared and actually gave time to the children from the pulpit, and who adapted the teaching to youth? One out of ten! In one convention the brethren said, not more than one out of fourteen. "Feed my lambs," said Christ, if you love me. Sometimes I have had the answer, one out of twenty-five; but never more than one out of ten, who had actually prepared themselves to do the work.

The public schools fail, the parents fail, the ministers fail, or, at least, many of them to teach the word of God from the pulpit.

III.—Then there is a place for the Sunday-school. Yes, and the preachers come with us, with loving hearts and hands, they come to help and teach you. The preacher comes and sits there before the class and begins to teach the children. This is elevating the pulpit and it is doing a grander class of work. You do not believe it. The Sunday-school work comes in to fill that great gap in the wall, "Feed the Lambs." God can speak these grand words in such a way as to lead hearts to Jesus. Thank God for the Sunday-school. This winter I was in a grand revival, where a little boy eleven years of age professed Christ. The house was crowded, and the minister said, I will guarantee that there are fifty men saying that this boy is unconscious of what he is doing. Fifty who are saying that he is not ready. I will take that fifty and I will put them in a room with the boy and let them question him, and he can put the blush upon their cheeks.

Thank God the Sunday-school is raising up these lambs. Three-fourths of those who join the church come from the Sunday-school. Therefore, to the work, we need this work. There are thirty-three millions born into the world every year. Who is going to take charge of these? Oh, dear brethren, we want to go into the work more fully,

feeling, "as for me and my house, we will serve the Lord" in this particular field of work. Concentrate your mind upon some especial field of work, let it be that of superintendent, teacher, librarian; or let it be work in the temperance society. Concentrate your mind upon that. Study that subject and make yourself acquainted with it till you become a power in the community. So many work a little here and a little there, seeking a field of labor.

What do you say of the spirit of Catholicism? We have got to meet that at home. A few days ago a Presbyterian minister handed me a tract with reference to what the Catholics' proposed to do with our public schools. They are introducing their text books into our own schools. You don't believe it! It is so, friends, and you will wake up from that thought when the shackles are upon us. May God give us an eye to look out for our children, the interests of our nation, and our own future good, to-day, while it is called to-day, and not put it off for a future time.

A PLACE FOR THE SUNDAY-SCHOOL IN THE FAMILY.

BY H. R. CLISSOLD.

In an address delivered some years ago by Henry Ward Beecher, he made use of language something like this: "When Napoleon the First had overrun Germany and reduced the nation to despair, then it was that the king was wisely advised that the salvation of the empire lay in a more thorough education of the household. And France, that ground Germany to powder, saw the change by which she was brought back under German supremacy." The change was wrought by the education of the household. Perhaps some such a thought was in the heart of Napoleon himself when he made the suggestion that France's greatest need was for mothers and for homes. We have this question before us to-day: A place for the Sunday-school in the family. Our programmes for Sunday-school conventions show a marked progress in the work, and the programme topics themselves show progress. A few years ago this topic would have been stated in the question form: Is there a place for the Sabbath-school in the family? Now it is granted that there is a place, and we have simply to state what that place is. When I was at work in Clark county, I visited a church and talked with one of the foremost members of the church about the superintendent of the Sunday-school, teachers, and so on. I found that the superintendent did not belong to the church, and that none of the teachers were professing christians. He told me that the superintendent was a grand Sunday-school worker, full of gas. Full of gas! I think we have gone a little beyond that point.

There is a place for the Sunday-school in the family. The help of the Bible school is needed by the family, 1st. for giving instruction to those who have the training of children. Our brother, Taylor, alluded to this command of God. The statutes of the Lord are to be taught to the children. "Thou shalt teach them, thy sons and thy son's sons." The help of the Sunday-school is needed in the fam-

ily that parents may teach the children. "Thou shalt teach these statutes diligently to thy children." In Paul's letter to the Ephesians, (Eph. 6:4.) we read, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of Lord." "Train up a child in the way he should go and when he is old he will not depart from it." We find it constantly stated in the word of God, and we cannot lay too much stress upon it, that it is an obligation laid upon us to *teach*, whether the church teaches or not. There is a desire to turn over to the church the responsibility laid upon us parents. The obligation is laid upon me to teach as faithfully and earnestly as if there were no church or Sunday-school in existence. Because home has such a mighty influence for good or ill in the formative period of a child's life, therefore the home needs the help of the Sunday-school, that those trained be fitly trained. How shall we teach those statutes diligently unless we are instructed in them. When we have provided for the study of the word, is it all that we can do? You know that it is not. Every one knows that in our Sunday-school study of God's word, we are better prepared for the preaching service, and we will learn out of God's word faster sitting before the minister, because we have studied things and not simply heard from others. The great Apostle writes to Timothy that, the scriptures are given by inspiration, and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Dear friends, is there a good work, is there a better work, than this training of our children at home in the word of God? Under our present system of Sunday-school work, we claim that we are better able to become teachers of our own children. We can give direction to home study by studying the lessons in the school. Thus parents have a place in the Bible school so that they may be able to study with the children at home.

The help of the Bible school is needed for the preparation of the children for this home training. Our young people soon grow independent of home restraints. They soon get free from the restraints of father and mother. There is a tendency to independence which seems to threaten us like a curse. I believe if we study this word, we will be learning to maintain, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." We talk of these lightly, we repeat these lightly to them, and we think little; but when we come to study the circumstances, it is high time and of the utmost moment that these words be impressed upon the young. In Paul's letters we read, "Children, obey your parents, for this is well pleasing in the Lord." Obey, for this is right. If we study the characters of obedient Isaac and rebellious Absalom and impress them upon the children, we believe the boys and girls will be more ready to come under the restraint of home, than without the schools. We may well claim that the home needs the Bible school so that the children may be trained to obey the commands of father and mother.

The family needs the Bible school for elevation of its tone. The tone of our homes is not what it ought to be. Some homes God has blessed with wealth and art, and in very many of these homes there

is nothing but a love for self. Self is set up and God and His great kingdom is lost sight of. When we come to study God's word we learn, as we do from Paul's letter to the Corinthians, the law of love. From our Saviour's golden rule we learn that the love of God requires a life of self denial, and it gives a higher tone to our lives than centering them on self. If we can be brought into contact with them, we will be lifted into a higher atmosphere. There is no caste in our Sunday-school. Years ago the children of the better classes were not found in our Sunday-school. In our country it is the great leveler, there is no caste, here the children of the poor and rich sit side by side studying the same word. Some of the classes are those to which God has given wealth, and brought into contact with others they minister to them. God has given to us thousands of degraded children, whose homes are filled with misery, whose homes are a blight. What can we do for them in our schools? Ah, bring them by contact to the knowledge of something better: to the life up yonder to which every one may come. Then bring them into an acquaintance with something which will enrich them in this life, better habits, cleanliness, neatness. All these things are brought unto them by contact with the people, and through the Bible schools their character and tone are elevated.

I believe there is no greater danger threatening the country than Sabbath desecration. It is like the rushing waters that have lately done so much damage. What would we do if our Sabbaths were gone? Let us bring the children to the knowledge of the fact that they are to "Remember the Sabbath day to keep it holy." In our Bible schools we have an opportunity to worship, and we can train the scholars in obedience to law. A few years ago the commerce of this country was stopped by those who had no regard for law. I believe if those persons who were the authors had been trained in the Sunday-schools to regard law, that those scenes would never have been enacted. In our Bible schools we learn to have respect "for the powers that be." We learn reverence, obedience and industry.

The help of the family is needed by our schools, as well, for several reasons. For one, for the power of a godly life in the home. We read in Paul's letter to Timothy, "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." The power of a godly life in the home can never be estimated. We see the illustration of scripture given in godly homes, it is the influence of truth in the concrete, and has greater influence than the truth in the abstract. The helpful, prayerful mother is a force in the religious world which cannot be measured. How often we are told of the power of a mother to rescue her boy. I can tell you of a woman who died at something over 80. Among her children, grand children and great grand children, are 140 souls in all. Every one is leading a consistent life, and the work is due largely to the woman's influence in home. What a power, and how much the teachers need it! I tell you, there is a power growing out of truth by reflection, and so we need the influence of the home in order to help us in the school. You remember the story of the person requesting membership in the church, and he

was asked under whose preaching he was converted, and he replied, "I don't think it was any body's preaching. It was my aunt's practising." The seed we sow in the school we need to water in the home. Then God giveth the increase.

For another reason: We need the help of the family in the school for a better knowledge of the scholar, by the teacher. "Study to show thyself approved of God, rightly dividing the word of truth." There is a portion of it adapted to the need of the scholar. Who knows the scholar better than the parent? Cannot the parent help the teacher in such a case? How little the teacher is helped by father or mother in their telling the points about the boy. Think how much you can help the teachers by telling something about the child. You may help them so that they may be able to lead him to the Lord Jesus Christ. Help for the school is needed at home in the exercise of authority. The teacher finds that the scholar is surrounded by evil influence, finds that while he instructs for an hour on the Sabbath, that the scholar is taking instruction out of bad books for all the rest of the week. The authority is needed at home to give assistance to the teacher, it is needed as a restraint there to keep those bad influences down. The help of the family is needed by the school for the study of the lesson. The teacher's greatest difficulty is that he finds that the scholars do not study the lessons in advance. They come without any preparation but simply to spend the time. Oh, if the family would give this help to the teacher, how much greater opportunity would be given for enforcing the truth. Here we have in all our quarterlies, home readings. I am utterly surprised to find so many families never paying any attention to those readings. If every morning we would take the home reading for family worship, with the golden text, and a little comment bearing particularly upon the lesson, don't you see what a light it would throw upon the word of God all the week, and by the time the scholar comes to the class on Sunday morning, the knowledge of the lesson is a basis for instruction, and helps the teacher amazingly. This ought to be done in every family, and at the fireside talk about the lesson. We can talk about anything else but about God's word. Why can't we introduce the theme of the lesson and make it the theme in the evening? I have spent many hours in christian families and have found a great deal of time lost in talking on any thing or on nothing at all. Put the time into this and help the scholars with the lesson.

The help of the family is needed by the school for memorizing the Scriptures. This you will find will help the teacher and preacher. Those who know nothing of the word of God are not so easily instructed. Any preacher will tell you that he would rather speak to a congregation steeped in the word of God, than to one that had never heard of their responsibilities. We can help the teacher by teaching the children to memorize the lessons. It is possible for every child, for every man and woman to do this. I have no hesitation in saying that every lesson can be memorized. It is being done now by those who said it could not be memorized. Brother Jacobs told me of a little girl who could not read or write, who had memorized 20 chapters of God's blessed word. Her parents repeated the verses to her and now she is able to repeat the 20 chapters, including the sermon on the

mount. Why not do this, and help the teachers and preachers of the gospel. Any child can thus be brought to the fountain of christian knowledge. We must bring the home and school together. We must know that there is a place for the family in the school, and a place for the school in the family. One thing suggests itself to me, "The House to House Visitation." We must go after the scholars. I hold in my hand a card. I take time to speak of it because it is the most important thing we can do. This is the card of District No. 20, in Chicago. It has upon it the name of all the churches in that district, and the hour of the different services is noted. It is an invitation card, asking the people to come to the house of God. It is intended that every family in that district shall be visited. They go and visit and speak to them and invite them if they have a chance to do it, or they simply hand the invitation. Every home may be visited, and it is hoped it will be visited. It is possible in the city of Centralia. It is possible in Bloomington. It is possible in Springfield. Why not here and in all communities. If it is possible for Illinois, it is possible for the United States. It is possible for every family to be visited and invited to the house of God.

There must be a co-operation between the schools and the families. We must make our hours of service suit our own community. A suitable hour in one community may not be suitable in another. I cannot help alluding to one who has been a thorn in my side. He is a deacon of the church. Though I have tried and tried to get him into the Sunday-school, he has never come, because he has always wanted his dinner just at 3. (Why not bring it in his pocket? Jacobs.) He wanted it hot. With a little care and a little foresight, we might avoid all things of that kind and make the family service suit the service of God. Then, there is another thing needed in this matter of co-operation: Earnest prayer for the Sunday-school in the family. Prayer for both in both. Let us not forget that God's blessing comes to us in answer to prayer. What a sight it will be when the Bible-lighted homes and the Bible schools, are thus linked together, as I believe they ought to be. What a bond binding the nation together. I believe that God has joined these two, and "what God has joined, let no man put asunder."

The Doxology—"Praise God from whom all blessings flow," was sung, and prayer was offered by Rev. J. B. Thompson, of Centralia.

First Day—Third Session.

The great Tabernacle was crowded, and many stood without to listen.

A Song Service by the Carman Family occupied the first half hour.

On motion, the following were appointed a committee on resolutions :

C. M. MORTON, H. C. DEMOTTE, GEO. TUNNYCLIFF, WM. B. LLOYD.

THEME—HOW TO STUDY THE BIBLE.

BY REV. A. A. KENDRICK, D.D., MADISON COUNTY, PRESIDENT OF SHURTLEFF COLLEGE.

It would be presumption, Mr. President and dear friends, in this presence and within the limit of time assigned me, to present a code of practical rules by which it may be determined how we shall study the Bible. Such a theme is practicably exhaustless. There are many devout students of the word in this convention, who would, after I had said all I was capable of saying, stand ready to add other suggestions. I do not undertake the task. My sole object is to suggest how to study the Bible, not by endeavoring to give any such system of rules, but preferring rather to lay down certain principles, and if you receive these principles, the rules will suggest themselves. What we have to say upon this topic is suggestive, for to make a very natural classification, two questions may be presented:

First, "What is the Bible?" and secondly, "What is it to study the Bible?" Now, for the purposes to which I desire to put it, I shall define the Bible as a composite book, in which there exists two elements, the divine element and the human element. As in the person of the Lord Jesus Christ, there are to be discovered a mysterious and perfect union of the divine and human, so in this word, this book called the Bible; there are present, closely and perfectly united, two elements, the divine and the human. The divine element consists of perfect truth, it is that which constitutes revelation—makes it revelation. The human element is also infallible truth, and the book is perfect infallible truth. The writers, though possessed of errors in and of themselves, simply fallible men, in conduct and nature sinful, although not possessed of a perfect moral nature, though liable to errors in judgment, and mistakes in argument, nevertheless they were so inter-penetrated with the divine element, that they were kept from all error. These two elements combined, constitute the word of God—the Bible—the book of revelation of which we speak. The original scriptures are inspired and completely infallible, even if errors have crept into the English translation.

There are one or two things I shall say about the Bible in this connection. The first thing is, that it is an infallible book. It has been said concerning the Bible, that it does not, as a book, differ in the general character—in its composition—from any other revelation that God has made of Himself. I have affirmed that it is infallible; I am willing to affirm its infallibility, for God made it Himself. We shall take hints of this belief in revelation, in the truths of nature. God is in natural science, and the things of God are known by studying the things which God has made. Nature contains truth, nature is revealing God, nature is an infallible Bible, just as any other. But in so far as these truths are contained in the scriptures, the Bible, they are superior in their character, in their scope, in their clearness, in their purposes, to the truths revealed in nature. By so far, the Bible is a better volume than all the rest. It contains clearer truth, more important truth, more useful truth. This is the truth we ought to study

and that we ought to grasp. The method of revelation that you discover in nature, that you discover in mind, that you discover in the whole universe—that method of revelation is the same as that in the book. What I mean to say is this, the Bible does not contain systems of theology any more than the earth contains a system of geology, or the heavens a system of astronomy, or the flowers a system of botany. We do not find truths revealed in systems. If the Bible were a system of theology, a formal treatise on christian ethics, or a formula of statements concerning the constitution of man, I am afraid it would prove a human constitution. Truth lies in the Bible as it does in the universe, to be gathered up, systematized and arranged; a subject for the study and consideration of man. And it is only in such a guise that you ever discover it in the Bible. Let me indicate what I mean. Look at the relation that exists between the Bible and all other books. All other books are the consequences of human thought. The Bible is necessarily antecedent to all human thought. Other books show that men have thought. The Bible presents materials in order that they may think concerning truth.

What is it to study the Bible? I answer it is to apply to the Bible those higher mental processes of which man is capable. Man of all beings possesses the power of carrying on certain mental processes which we call thought. To study the Bible is to apply to the word of God these higher processes. For instance, I should say it is not reading the Bible that constitutes the study of the Bible. By reading the Bible, we understand a simple perception through the organ of sight with just enough mental activity voted to the brain, to *mind* the contents. Reading is looking at it in this simple way. Accordingly, we find men saying that they were reading such and such a thing, but were thinking about something else. We may distinguish reading and the work of studying—the work of thinking about it. The distinction is a clear one, an important one. A great many people by a process of unconsciously absorbing by perfunctory reading passages of scripture, come to think in some way that they are not true. Mere formal reading is of no special value or significance; if thought is not performed, we have accomplished little. Study does not consist in speculation about the scriptures. Speculation is an operation of the imagination, the exercise of that power of the soul to imagine. A great many persons suppose this is study, and project their imagination into the scriptures. They will interpret the passages of scriptures and tell us what the Bible may mean, what this may seem to imply. Now, I affirm that this is not studying the scriptures. What we are to do is not to see what the scriptures *may* mean but what they *do* mean. Finding what interpretation is proper or possible serves often as a correct mode of approach to the scriptures. But we are not to find out what is possibly taught, but what is actually taught. What are the processes we are to apply in order to constitute a study of the Bible? The true method of studying the scripture, is to apply to it, strictly, the scientific method. Study by the careful scientific processes. Any scientist will tell you that there must first be a careful observation of facts. When we speak of the scientific processes, we do not mean the processes that scientific men are capable of and no others. There is no difference between the thinking of scientific men

and the thinking of any other man. As processes of thought, there is no difference, but we call it the scientific way of thinking. The first thing a scientific man asks, the first thing a Bible student asks is: What are the facts? Observation is the first thing of importance. Now our scientific men have cultivated the observing faculty, and have learned to record their observations—these men have looked with open eyes. This is precisely the need of to-day. The first thing is to ascertain what the scriptures contain. This involves exegetical study of the scriptures, a careful mastery of the scriptures in their relations, exposition, a carefully and complete mastery of the contents, in order that we may know what it contains, the truth presented in it. The second step is to arrange these truths, to classify and systematize the truths. Now in all this we are simply walking in the steps of our scientific friends. We simply take what we discover, and classify and arrange it. We love order; the human mind loves order—finds its delight in order. When we find a flower we have never seen before, and examine its buds and leaves, study and determine where it belongs, and give it a name, we really do not know any more, when we are able to put it in a class, but we feel that we have reached some explanation. It is precisely this process which men need to exercise every hour. It is natural for the mind to arrange ideas. All minds do it. It is the most natural thing in the world. Accordingly, all men have a more or less distinctly affirmed system of truth. Some more clear, some less, some more full, some less full. Every man has a religious creed. Then the next and last step in systematizing thought is, the process of analyzing. That is to say, we first observe facts, and then we study the facts by themselves, and apply to them these three methods: First, we discover the contents. Second, we arrange the contents. Third, we study them one by one. Now, I have made these points because it seems to me that these principles must underlie any study of the scriptures in which we engage. Anyone studying the scriptures will find delight in it. He will see that in studying them, he has gathered their contents, and has formed certain systematic conceptions, and certain conceptions of the principles of ethics.

I was charmed with the Bible lesson this morning, by Brother Needham, when the brother took that one topic and naturally arrayed and systematized the thoughts presented. Then by a sort of reflect action he brings us to look upon the *subject*—the whole in all its parts. That is the work to which the mind has been called by virtue of its original endowment.

This is the study of God's word, the work in which we are all engaged.

They tell us in some parts of the West men are engaged in what is called "pocket-mining." That is to say, they go along, and beneath some of the hills—along at the foot of the hills they find dirt in which there are traces of the presence of gold. With their skilled eye and trained way, by careful study, they scan the soil, and at last,—by a sort of intuition, but really the result of training,—in the crevices of the rocks they find a pocket of gold. A little collection of gold out of which the particles discovered had fallen away so as to suggest the presence of this pocket of gold.

You will find these pockets of truth all through the Bible. These suggestions of truth you will find even in the genealogical tables. In history, in prosy narrative, in beautiful poetry—scattered everywhere with a lavish hand. The study of the Bible employs the processes of the mind with which God has endowed us. The study of the Scriptures is the great work in which we are to engage. You will understand that a study of this character will be very largely determined by the purposes with which we study. The professor of systematic theology will study the Scriptures with reference to his system. Another person will study for the ethical, and will direct his study so as to gather up these principles. Another will study for the Sunday-school and he will gather up those ideas he desires to possess and present to the children.

The Bible contains a great many sciences. Some it does not contain. It contains the science of God and human ethics. It contains the sciences that cover all the relations of man to his Maker, expressed in multiplied terms. Here we study with reference to the science we desire to secure—not exactly the topic of study. We study a book with reference to the science it contains. One professor will gather for the science of geology, another for botany, another for the science of entomology, and some in the universe hold the matter for the purpose of discovery, in their special science. In reference to our science we should study, and study in reference to the things we wish to teach. Be it known unto you, oh friends, that man has never obtained a mastery of the things of nature. Like children we are ignorant of the things surrounding us in nature. We are equally children, ignorant of the things to be learned out of God's Word. No one lifetime can span all, and each should study over against those things important for him to know. Study the Bible in reference to those things. In all these things it has been rather assumed that man as a thinker—capable of these thought processes—is capable of exercising them to such an extent as, that with an infallible Bible in his hand, he may come into the possession of infallible truth. Alas, my friend, the fallible element must be introduced. Man is not an infallible thinker. Man is not clear, because his eyes are blinded by sin. His moral nature, his affections are perverted. Spiritual things are spiritually discerned, and natural things are naturally discerned. He can not discern the things of the spirit taught in this same word. How often we have been taught that He, by whom the holy men spake and were moved—the author of this word—is likewise its interpreter. He who stood by the side of the writers of the Scriptures and so guided and controlled them, so as to permit no error to enter to enter the Scriptures—stands by the Christian as a guide into all truth. Paramount to all other things let me give this: To study the Bible aright you must have in answer to prayer, as He has promised, the guidance and direction of the infallible author of the Bible—the Holy Spirit.

THE WORK OF THE HOLY SPIRIT.

ADDRESS OF G. C. NEEDHAM.

The subject assigned me is the work of the Holy Spirit. I am almost sorry that the subject introduced has not been followed up because it is one of great importance—Bible Study. Yet, the subject on which I am to speak is not separate from Bible study. I have to approach a very large subject in speaking of the work of the Holy Spirit. It is difficult to know what aspect to present. I wish to present two or three things that have come fresh to my own mind, regarding the Spirit of God. I like to speak of that which has come as a blessing, which is fresh. It brings power.

John 14: 16. "I will pray the Father and He shall give you another comforter, that He may abide with you forever."

I have sometimes been asked if there was any one passage in the Scripture which presents the three persons of the Godhead. There are many passages where we find the three separate and distinct, and yet one. Now we have in this passage an argument for the personality of the Holy Ghost. The comforter is the same as the advocate. An advocate is one whom we may call to help us, and therefore comfort us. We have the Spirit interceding in us, Christ in Heaven carrying on His work of intercession. And so we find the two in harmony, yoked together, so to speak. What Jesus Christ is carrying out, God's Spirit is carrying out to the same purpose.

John 14: 6. "Jesus saith, I am the way, and the truth, and the life: no man cometh unto the Father but by me."

All truth is in Jesus. He is the personification of truth. All light and all truth comes from the Son. All truth is in Him and from Him. What is truth, said Pilate? when the truth stood before him.

John 14: 17. "The Spirit of truth."

The Holy Spirit is called the spirit of truth, proceeding from the Father and testifying of Christ, the living truth. We practically and really deny the Spirit. But we must have the spirit in order to know spiritual things. We need the Holy Ghost as our guide to lead us into all truth. We consider men strong who think for themselves. I pity the man who thinks for himself. I want the Holy Spirit to think for me. It is He that giveth me truth. The Spirit of God reveals it to us. Some of you occasionally read in the papers about a new thing known as *agnosticism*. Some men are almost worshiped because they do not know anything. If a man is an unbeliever he may say I don't know. I know, said Paul. I know, said John. Be positive and definite in teaching. Be sure you have the word, the spirit of truth, and then teach without hesitation the truth as it is. The truth as it is in Jesus will drive out doubt.

John 14: 6. "I am the life." Rom. 8: 2. "The spirit of life in Christ Jesus hath made me free from the law of sin and death."

There is no life out of Christ, any more than there is truth out of Christ. All life is in Him and coming from Him. In Genesis we find that the magicians were abashed and said, "This is the finger of God." The spirit of life takes possession of those who believe in Him.

There were two stages in Peter's life, and yet he is the same Peter. On one occasion he said, I believe that "Thou art Christ the Son of the living God." Christ answered him, "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Peter, on the day of Pentecost, was abounding in love. If we have life in Christ we have abundant life.

Luke 4: 8. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor."

The Spirit of God came down upon the Lord Jesus Christ at his baptism, and proved to man the Lord's divinity. The Father declared upon whom ye see the spirit descending, the same is baptized with the Holy Ghost. The Spirit of God has found a dwelling place, a resting place for the sole of his feet. He came down and abode upon Christ. Like Noah's dove, it could find no holy spot on earth. But when Jesus entered into his life ministry the Holy Ghost came and abode upon him.

Acts 2: 3. "When the Lord's people were gathered together as a church, the Holy Ghost came in the symbol of fire and sat upon each one of them. A resting place for the Spirit of God."

I Pet. 3: 14. "The spirit of glory and of God resteth upon you."

I Cor. 6: 19. "Know you not that your body is the temple of the Holy Ghost?"

Just as the tabernacle was filled with the shekinah light. Now, Paul applies this to the church. Your body is the temple of the Holy Ghost. You are not your own. The Lord Jesus Christ said, The Spirit of God hath anointed me. If the perfect teacher needed it surely we need some anointing. So, dear friends, the Spirit of God is given to us also, and for the very same purpose.

II Cor. 1: 21. "Now, he which stablisheth us with you in Christ, and hath anointed us, is God."

The Lord Jesus Christ was anointed once. We are anointed once. We are anointed sons. He was anointed a great high priest to minister for the people. He was anointed king. We are anointed subjects. He was anointed a prophet. We are anointed ambassadors. Our anointing is for service. We need to be anointed for service. We need the unction of the Holy Ghost for every task. Oh, my friends, we need to have the anointing in order that we may do the work with gladness of heart.

Psalms 45:7. "Thy God has anointed thee with the oil of gladness above thy fellows."

The anointing came down silently upon the Lord Jesus, and abode with him. Jesus was never alone. We have been quickened from the tomb. We have the Spirit of God to be our companion. Therefore we have the oil of gladness. Led by the Holy Spirit we cannot go wrong, and being frequently anointed we are glad. Who can work without gladness. Who can go into the Sunday-school in the country and teach the boys and girls, and continue to do this without having some well-spring of joy? Joy! wonderful power in the Christian service. We are anointed for beauty. Moses' face shone when he was in the mountain. We are to carry about with us the comeliness of the Lord Jesus which he has put upon us.

I John 2: 20. "You are anointed. • Ye have an unction from the Holy One."

Did you ever meet a man full of the Spirit of God, doubting? Did you ever hear of a skeptic without the Spirit of God, not doubting?

In closing, dear brethren, this hasty little address, I want to call your attention to Eph. 4:30. "Grieve not the Spirit of God." We are often apt to misquote Scripture. This is sometimes quoted, "Grieve not away the Holy Spirit." But the word away is not there. The Holy Spirit loves a Holy Temple.

I Thess. 5:19. "Quench not the Spirit," by despising prophecy.

The Spirit of God is called the spirit of prophecy. The Bible tells us of the news of to-morrow and the news of the millennial age, the Spirit of God being the spirit of prophecy. Prophecy is God's revealed word. Let us not engender one wrong thought concerning it. Resist not the Spirit, I think applies to sinners. But I believe the "quench not," "grieve not," applies especially to believers. If you reject the personality of Jesus Christ, you resist the Holy Ghost. You resist the Holy Ghost by unbelief. Fall into the currents of the Spirit and then you will be a living man, a man of power. The Spirit of God resteth upon us, it is the witnessing Spirit. It witnesseth with our spirits. The Holy Ghost is called the "witness." Jesus said: "He also shall witness of me."

After prayer by Mr. Hunter, of Shawneetown, and benediction by Rev. I. N. Carman, convention adjourned.

Second Day—First Session.

"A PLACE FOR ALL IN THE SUNDAY SCHOOL."

The first topic on the programme for this morning was "A Place for Prayer," and this found expression in an excellent devotional meeting led by Rev. Downs.

At the close of the prayer meeting the primary class workers met in the M. E. Church, and were addressed by Miss Lucy J. Rider, of St. Clair County, Mrs. George McFadden, of McLean County, and W. B. Jacobs, of Cook County.

The convention was called to order by President Mason, and after a song by the Carmen family, a congregational hymn led by Professor Case, an address "On the Pastor's Place in Sunday-school," was delivered by the Rev. B. Y. George, of Cairo, as follows:

THE PASTOR'S PLACE IN SUNDAY SCHOOL.

BY REV. B. Y. GEORGE.

When I was a boy and beginning to study for the Gospel ministry, an old minister, a friend of mine, used to take great pleasure in talking in reference to the ministry, and sometimes bantering me. I remember he used to talk against our modern invention—the Sunday-school,

and he made two points against it. First, It embodied or fostered a false idea in reference to our salvation, in that the Sabbath-school was the nursery of the church. His idea was, that children go into the Sabbath-school to be taught right out of it into the church, as a matter of course, just as we transplant trees.

Second, He objected that the Sabbath-school was merely a human invention, and not a divinely ordained means of grace. We were never commissioned, he said, to teach a Sunday-school class. Our commission, I replied, made no mention of the pulpit. If I sit down with that Sabbath-school class and take this word of the Lord, which I am commissioned to preach, and preach the gospel, I am carrying out that great commission. I might have told him about Paul being connected with a great Bible school. But I had not been in so many Sabbath-schools then, as I have since.

The Sunday-school is worthy of the highest powers of learning, training and culture, both intellectual and spiritual, of every minister of the gospel. This work gives him an opportunity of presenting the gospel in an interesting form. It is a hand to hand encounter with immortal souls. It gives him an opportunity to present the gospel with its adaptation to individual wants. He needs to be a pastor of the flock indeed, and not simply in title. He should feel that he is the shepherd of individual souls, and he must imitate that blessed Saviour who goes after the one lost sheep, and brings it home with rejoicing. He must be like that Apostle who taught both in public and from house to house, warning every man day and night with tears. I imagine Paul could never have been so great a preacher, if he had not also been a pastor, going from house to house, laboring with tears, with individual souls. We should never lose sight of that special commission, to every individual soul. In the Sabbath-school we come in contact with the individual. We come to apply the word of God to the misconceptions and trials of the individual, and thereby learn when we come into the pulpit how to preach, not to imaginary, but to actual people. The minister must use the Sabbath-school as a means of bringing himself into relation with the church. If he depends upon family visitation he will find it very hard work. He will find it very difficult to come in contact with all the various children of the church, if he has only to seek them in their homes. He can see all in the Sunday-school. He can find what all are thinking about, and what kind of training all are having at home. He can use the Sunday-school with this view.

The minister must guard the Sunday-school against certain dangers. It is his business to guard it, as he has a general oversight of all church work. If anything is going wrong it is his business to correct it. If he finds error has crept in, it is his business to counteract it. He must see that his church is not a part of a dead machine. He must guard against the false, against dangerous truths, and soul destroying error. How can he do this unless he becomes acquainted with all the teachers, and knows what they are doing? The pastor should find a great field of work in the teachers' meetings. He should be the leading spirit if he does not take charge of the meeting. He should watch all the out-croppings and come to understand the teachers' conception of divine truth, and the knowledge of the word of God. In a word, to

become experimentally acquainted with the teachers' meeting. He must be careful that there is no skeptical teacher in the school, sowing the seed of infidelity. If he is not in the teachers' meeting, then he must have some substitute for it. He must meet the teachers individually, and make it his personal business to see every one of them, and see how they regard the work of God which they have in hand. See that they have higher views, if they go through the work in a mechanical and dead way. He must inspire them with the conception, that they are working for souls, and that they are to bring the children to a knowledge of Christ. He must direct the aim in Sabbath-school work, to leading souls to an experimental acquaintance with Christ. The ministers place is to see that all the teachers have that end in view, and animate them with a right spirit in the work. Again, he must specially guard against the severance of the school from the church. It is the handmaid of the church. It is one form of the church's work to train the young, so that they may take their place in the church. The minister should see that the Sabbath-school does not come to be a separate organization wherein is done a work distinct from the pulpit and other agencies of the church. He must see that the children do not regard the Sabbath-school as taking the place of the church, so that they never feel that they are under obligations to maintain the ordinances of God's house. The minister must be identified with the children. He is the leader of the church, and if he is not directly interested in them, and manifests his personal interests in these children, then he will lose them from the church, and from attendance on his ministry. The Sabbath-school will thus become perverted, and alienate them from the church they love. The minister should become identified with all the classes as far as he can. Ordinarily he should teach a class himself, from which teachers can be drawn. Whether he does that or not, he must find some way of getting into contact with the school. Some ministers stand at the door and shake hands with the children as they come in or go out. Some visit one or two classes every Sabbath. If that can be done it is a good thing to do. Some pastors have childrens' meetings in which they bring out expressions from all the different classes, and so learn what is going on in the minds of the children; and are thus able to make applications to the spiritual necessity of the children. Some pastors appoint times to meet separate classes, and meet the class with the teacher, having some direct heart to heart work with the teacher of the class. It is indispensable that the pastor should come into personal and spiritual intimacy with the children.

The last danger is the danger of substituting the Sabbath-school for the family work. No one can counteract that danger like the pastor. He may find out by contact how the children are taught at home, and then he will know how to preach to the parents, and how to labor from house to house. In relation to the teachers and superintendent, the pastor is an advisor. If there is any vital error he must correct it. If there is any soul-ruining tendency he must oppose it with all his might. But in the management and arrangement of the school he must not assert his authority in a dictatorial manner. Let the superintendent and teachers take the responsibility and do their part of the work. In the spirit of kindness, the pastor must love and help

all, by advice and by sympathy. Now let me say, the higher our conceptions of the greatness and importance of the work, the more we can accomplish. Work for the present and for the future. Lay the foundation for coming time. May God bless the minister, the superintendent, and the teachers with a baptism of the Holy Ghost, which will fit us rightly to engage in the work. We must be directed rightly in heart by Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

This was followed by an address on "The Superintendent's Place in the Sunday-school," by T. M. Eckley, of Hamilton County, as follows:

THE SUPERINTENDENT'S PLACE.

ADDRESS BY T. M. ECKLEY.

CHRISTIAN WORKERS: A great deal of what Bro. George has said, I might take up bodily and appropriate for the Superintendent. It applies just as appropriately to the Superintendent as it does to the pastor.

The first idea I wish to give expression to is, that no man has a qualification so great, but what in some part of the Sunday-school work he can find a field sufficient for the development of every faculty. He can use the power he possesses. I don't think a man ever gets too great for a place in the Sunday-school army. No matter how great his intellect, how deep his learning or his piety; no matter how many talents, he can use them all. I heard a brother state, that to fill the place of a Superintendent, requires all there is in a man. This place about which I am talking is one which requires *all there is in a man*. The term itself will locate the man, and describe and point out his duties. He is to be a manager, an overseer, a manager with the power of direction. We learn in daily experience that in organized effort there is power. Concentrated energies bring increased capacity for the accomplishment of good. The Superintendent must bring together these influences for good and direct their management. He must bring them into his hands and take means to distribute the work. There are some communities in which after the opening song or prayer the Superintendent has no place in the Sunday-school. Not long ago, in discussing who would be fitted for a superintendent, a lady said: This man will make a superintendent, he can lead in prayer. It seemed that the idea was that the Superintendent is one who can lead in prayer and announce hymns. This seems strange to us, but that was the idea presented to her. The opening services do little more than introduce the Superintendent. If he feels his place he will be far more than a figure-head. After the opening services his duties are continued. He ought no more to quit at the signal for duty, than the general ought to stop at the signal for war. The orphan class—the class whose teacher is absent—will look up to him as much as to say, now what are you going to do with us. I confess it is a very serious question what he will do. Then there is the stranger within the gates, one who has just come to spend an hour in the Sunday-school, and they look for a welcome. They ought not to look in vain.

Then there is the unprepared teacher in the school—they are not all dead yet. Sometimes in the course of the lesson the unprepared teacher will be run ashore, and in his helplessness will appeal to the Superintendent for aid. When the work of the school is almost ended, the school will look to the Superintendent for a brief review. A presentation in a few words of the main thoughts of the lesson that they have been studying during the hour. Direction and supervision is not all the term means. The Superintendent must develop and direct the influences and energies of the school, and to control and direct these becomes, sometimes, a most important matter. A military commander who takes a trained and disciplined army may accomplish a great deal. But if he does nothing more than that, he displays only one side of the general. If he can do more, if he can take a mob of raw recruits and teach their unpracticed hands to use weapons, if he can teach them to employ their awkward limbs, if he can inspire the timid with courage, if he repress those who are irrepressible, and make a trained army, I say that man is a general. The Superintendent is required to do this double work. He must first make the powers, develop, draw out, organize these instruments which he is to handle; and then he must direct and control them. There are many who fail to draw out, to organize, to develop those forces placed in their hand. While overburdened they scarcely know what to do. There are other hands that would willingly lift the burdens from them, but they don't see the help. They fail to utilize, and fail in an important part of duty. The Superintendent's place is not, however, by any means confined to the school. The Superintendent's place is in the church. The body of Christ, to which he belongs, should have no more efficient workman, and the pastor no more efficient helper. It is the duty of the pastor to use his influence and authority to bring the entire membership of the church to work in the Sabbath-school. It is the duty of the Superintendent to bring the entire membership of the school into the church. We hear the complaint, a great many times, that the children are drawn away from the church by the Sabbath-school, and seldom hear the preaching of the gospel. Wherever that exists there is something wrong. It may be in the Sabbath-school, it may be in the home, it may be in the pulpit. It is the place and duty of the Superintendent to see that the wrong is not in his bailiwick. The pastor and superintendent ought to work in harmony with each other, their work literally dove-tailed into each other for bringing the Sunday-school into the church.

Again, the Superintendent's place is in the prayer meeting. He ought to be there for his own sake. If he feels the responsibility of his position he will welcome every opportunity for gaining strength and encouragement. Where is a better place than with God and his people. He should be there for the church's sake. It needs the aid of his prayer and example. Above all, he should there for Christ's sake. When Christ's people meet it never should be said, I was not with them, when Jesus came.

The Superintendent's place is in the teachers' meeting, leading it or aiding it in the study of the lesson. He should not be absent any more than the general should from the council of war. The teachers' meeting and his attendance upon it is necessary, in order that the

wants of the class may be made known. His knowledge is unfolded here for the teachers' benefit, and the teachers' for his benefit, that the school may advance in perfect harmony, and that no conflicting views may be taught in the same school. He should not be like the teacher of a day-school who kept two classes in geography to accommodate himself to the views of his patrons. In one class he taught that the earth was flat; in the other, he taught that it was round. This is only a supposed case of the actual teaching going on in the Sunday-school of to-day. Teachers who never meet for consultation shoot out in different directions and never hit anybody. The teachers should harmonize their conflicting views. Again, his place is among those who in their daily life exemplify the gospel they teach—the lessons they study. No argument is so powerful for Christ as a consistent life for Him. If we can, in daily life, live so that others will take knowledge that we have been with Jesus, we can accomplish more for Christ and God, though we speak with stammering lips, than we could by a long life of brilliant activity, contradicted by a life of inconsistency.

Another place for the Superintendent is in the hearts of the children. We are daily learning that like begets like, that love begets love. The warm heart of childhood responds to love. Children answer quickly to a word of kindness. There should be a place in our hearts for the children, and a place in their hearts for us.

There is another place which the Superintendent must fill, that is a place among those who diligently study God's word. There is no one who does not feel the need of more wisdom, more knowledge, more light. We must search the Scriptures if we would find the choicest treasures. I could find in this audience those who are trying to learn God's will, by studying His revelation, but I could not find one servant of God who knows so much about it that he would admit that he was more than a mere beginner. We are like children playing upon the beach while the whole ocean of knowledge lies before us. If this is the experience of those who have done the most study, who have spent their whole lives in drinking at this fountain, how ought the necessity of prayerful study be impressed upon the hearts of those in the morning of life.

There is another place still, and that is at the feet of Jesus. We cannot fill the place of Superintendent if we cannot occupy that, and learn in humility and trustful confidence at his feet—and start from the feet of Jesus carrying the influences of His presence and power. The men that are doing the most successful work in fighting the moral battles of the world, are the men who live close to God. Luther, in his busiest time, could not get along without hours of daily prayer, drawing strength from that inexhaustible source. It was not Luther, but God that shook the world. The men in our own time who have done the most have been at God's feet. Bro. Peeples learned that lesson of living close to God. Called away during the exercise of singing, "Near the Cross," he said, after singing the first stanza, let us not stop until we sing the next verse:

"Near the Cross! O, Lamb of God,
Bring its scenes before me."

The old servant has gone to Heaven. He was a power, because he

lived close to God. What he accomplished, God only knows. When a Superintendent discharges his duties, standing in the place of the church meeting, in the prayer meeting, in the teachers' meeting, when he is living for Christ in the daily walk of life, and learning from day to day from God's law; then he is concentrating his energy, gathering up power, taking advanced strides, and making himself capable for Christian work. If a man has managing tact and executive ability, he might wait a life time for a better field of work than that of the superintendency. No man is so great that he need to have fears that he has some superfluous ability that will have to be laid aside.

An address on the "Chorister's Place in Sunday-School," was delivered by Professor H. C. DeMotte, of McLean County, as follows:

THE CHORISTER'S PLACE.

ADDRESS BY H. C. DE MOTTE.

MY FELLOW WORKERS:—I am exceedingly sorry that Brother McCullough, who was to speak on this topic is not here. I feel sorry for my own sake, and especially for your sake. Just a short time ago your Executive Committee said I must try and say something upon this topic. I have had no time to arrange my thoughts in any special order, and it reminds me of hunting in the West. I found this difficulty, I never knew how to load my gun. If I loaded it for a sage hen I was sure to find a grizzly. If I loaded it for a grizzly I might meet a sage hen. I soon learned to load up in short time. In Sunday-school work we must load up in short order. You all doubtless think this an important topic, and a great many things could be said upon it. I don't know the design of the work, whether it is the qualifications of the Chorister, the character of the work, the method of the work, the importance of the work, or the particular phases of the work that are to be considered. [Yes that is it exactly.—*Jacobs*.] I want to say that there is a vast difference between theory and practice. I might map out a Chorister, and then look over the State and I could not find such a man. I suppose it is well to have a good idea, as we are told that we must aim high, if we don't hit the mark. It is very difficult, sometimes, to find the right man for Chorister. In my opinion, he should not be an executive officer. He is not supposed to do a great deal of planning. The Superintendent himself should have the planning, not only of the general work of the school, but of every lesson. He has a point to be made and everything in the hour should bear upon that point. None know how much influence songs have in driving home the truth. We don't know when the right kind of a song is presented, and presented in the right way, how it is fastening the truth. I think after all, a song has as much importance as an exercise, in Sunday-school. I remember an explanation of a song driven home to the heart, given by one of our brethren, who heard of it in a Young Men's Christian Association. This man said he was a cast-away, a drunkard. Moody and Sankey were at that time holding a meeting in Chicago. He and his companion were sitting at one of the billiard tables in that city, when his companion said: Suppose we go

to the Tabernacle and see what they are doing up there. The house was full and they could not get in, yet he was so impressed that he wanted to go; so he went again. He said he didn't like the looks of things, he didn't like what Moody was saying. In every statement there arose in his nature an opposition against it. After a while Brother Sanky began to sing "What Shall the Harvest Be." This man had even changed his name, left his wife and beautiful little girl, and meditated suicide. But he could not get away from the song. That one song reached him. We do not know when we are presenting these truths, what an influence a song is going to have, if selected and sung with reference to the lesson. The Chorister is a kind of sheriff at court. The question sometimes comes up, in regard to the Chorister: Shall he take new music? I never favor taking the hour of Sunday-school for new music. The Chorister has some little work outside. Have the school meet a little before or after, and not let the practicing of new music become a part of the Sunday-school session. There is a vast difference in the influence of a song while we are learning to sing it, and after we have learned to sing it. After we have learned it, then it will take hold, give light, filter down into our hearts and do us good. Work, Choristers, and carry out the object of the Superintendent, in driving truths home to the hearts of those who sing.

After the recess an address on "The Teacher's Place in the Sunday-school," was delivered by the Rev. J. L. Waller, D. D., of White County, as follows:

THE TEACHER'S PLACE.

ADDRESS BY REV. J. L. WALLER.

Listening to the remarks of my good Brother Echley, I felt that I had very little left of the speech I wanted to make. For I found if I had a Superintendent so perfectly qualified and fitted for the post, a good teacher would be a natural result. After Brother George spoke of the relation of the pastor to the Sunday-school, then followed that of the Superintendent. As Brother Echley introduced the figure of the army, I appropriated the secretary of war for the pastor, the general for the Superintendent, and knowing nothing else for the teacher, I make him a private soldier, who shall look the work right in the face, and execute the plans which have been already laid. This work of teaching may be represented by that of the private soldier the one who bears the musket. After the council of war, after the plan is well laid, the campaign marked out and the orders issued, the soldier puts his musket upon his shoulder and marches out to execute the work. So in the teachers' meeting, where they are gathered together for orders, he comes directly from contact with the people, and the best laid schemes of mice and men "Gang aft aglee." No matter how thoroughly the pastor may understand the work, nor how perfectly the Superintendent may arrange, if the teacher fails in pressing the plan upon each individual pupil in the class, the whole scheme is defeated, or at least largely defeated, and the end is not reached. There

should be on the part of the teacher, an earnest desire to be thoroughly acquainted with the plan of the Superintendent. There should be the utmost harmony and blending of souls, a unity of purpose, hand in hand. While it belongs to the Superintendent to direct and control, he should have confidence in the teacher, and the teacher should seek to gain a place in the heart of the Superintendent. There must be union here, close union, and confidence in the superior. During the war when I fought under an inexperienced general, I always felt shaky. When the general who wore the larger shoulder-straps was experienced I felt safe. The teacher wants the ability of the soldier. Coming in from the scout he makes his report to the general, and upon these reports the general forms his plans, and hands them back to the soldier to execute. From personal contact with the pupils looking them in the face he understands their wants, the influence of family training, or the lack of it. The teacher having a smaller field must of necessity be better acquainted with it than the Superintendent can be. He must come to the Superintendent with the class, and with the wants and peculiarities connected with the class. Then there should be a union of feeling. There are two objects which the Sunday-school has in view, to make christians, and to aid in building up christians. For those two things there ought to be union of purpose, blending together of souls, between the Superintendent and the teacher. That teacher who would act independent of the Superintendent, or would imagine that the Superintendent was usurping his authority or dictating to him, certainly can never accomplish anything in the Sunday-school. The teacher should cultivate as far as possible respect for the Superintendent, showing him those attentions and paying that respect due to him. The teacher should be governed by the law of courtesy and kindness, tenderness and patience with the Superintendent will increase the teacher's usefulness and power with the Superintendent, and in the school. The greatest difficulty in the way of teachers, probably preachers, is, we think, that some one else is getting more glory than we are. We want to get rid of that, and let the glory of God and the salvation of souls fill our hearts. God will take care of us if we look after His work. I think the teacher being in harmony with the Superintendent, should seek to carry out his plans, by a thorough and complete consecration to the work.

We want to keep these two objects in view. There is too much of our teaching that lacks an object. We go to Sunday-school because we belong to the church. We would not be engaged in the Sunday-school if the pastor had not visited us, and lashed us until we were ashamed not to take a class. We meet teachers engaged in this routine manner teaching without an object in view. Some of the pupils are christians, and some are not christians, yet the teacher talks to all alike. They try to give some of the geography of the Bible, but their geographical teaching is very imperfect. They try to give some of the history of the text, but their history is very imperfect. When the teacher gets through I imagine there is not a pupil who would know what the teacher knew, or what he intended to do. I doubt whether the teacher knew what he intended to do.

With these two objects, the building up of christian character, the leading of others to Christ, with the great watch-word "bringing souls

to Christ," couple another watch-word, "to keep souls to Christ." It is just as important for Sunday-school teachers to feed the lambs, as it is to run out into the wilderness and catch strays.

If we want to come with a message to those two classes, we must be acquainted with our pupils. There must be this directness in teaching, this specific teaching. If I am given a class I assume to study the character and wants of the individual members of my class. Some teachers want to teach about twenty-five or thirty, but I do not, if I can help it. I think it is more than a teacher can properly manage, I would rather have six. Perhaps some men can manage twenty-five or thirty and do it well. When I was in the army and tried to command more than a company, I found I was getting out into deep water. When there were more than a hundred in the string the line got in my way. So in Sunday-school, I think I would like to have about six. I do not care whether they are wild or tame, I would not be particular in choosing the class. I would visit each one of them in their homes. I would not underate my object. I would want to open the door to their hearts and make them love me. Until that is done I could do but little. History and chronology, and all these cannot bring to Christ until you get into the hearts. When you are admitted, then take Christ in with you. Go where they live, cultivate their acquaintance, showing that you are in earnest about their welfare, and when you see just exactly the target, and come to fire at it, you can take direct aim. We want more directing of the word of God to these specific cases. Study the object of the young men. If there is one who has thought of entering the pathway of drunkenness and he is in my Sunday-school class, I will not inquire about him offensively. I want to know his noble traits. When I come to the lesson, I think of John Smith, and find something there that I can make an application of to that individual in the class. Not so much that we desire to teach all there is in the lesson. I used to try—when the lesson papers were first published—to cover the whole ground. The consequence was, that the Superintendent's bell rang and I found I had taught nothing. Now I have learned to take something that will fit some pupil in my class. I get something to do that soul good. I have no time to run over the whole field. There is something in God's word for every human being. I find in the lesson something peculiarly adapted to the case in hand. So I have this specific teaching, then doctrinal teaching. I know among many of our Sunday-schools they do not teach doctrine. How do you teach Christ without teaching doctrine? Well I must not teach doctrine or I will offend somebody. I was pleased with Brother Echley's remark in regard to the unity of teaching in the school. Hit somebody. The teacher ought to study the doctrines. If there is anybody who cannot stand the doctrine they will move out. Probably it is better to lose one or two from the school, than to go on not teaching the doctrines of the Bible. Do this in all kindness and in persuasion. I think the teacher ought to be thoroughly drilled in the doctrines of the Bible, and fitted for teaching doctrine. Infidelity is attacking the strongholds of faith in doctrines, and we need to fortify these children in the doctrines.

In conclusion, let me impress this thought, it is the most important,

and I think I can sum it up in a few words. Like the soldier in going into battle, when we go to the magazine to draw our ammunition be sure to get something that will fit. In the magazine are all sizes. Shell that will reach fourteen hundred yards, and some that will reach two miles. Be sure that you don't load up with something that goes beyond the class, and lights among the Jews and Gentiles. Get truth for the class, build up the inner soul for Christ. Come from the closet full of purpose, with your hearts and hands united with the pastor. Go into the presence of your class and look them in the eyes, and give them the truth. I think then we will have successful Sunday-school teaching. Let me say, that the recommendations which Brother Echley has given to the Superintendent to be present at the means of grace in God's house, are equally applicable to the teacher in the Sunday-school.

The Carman family sang with great effect, "Now to Work, look up," and then an address on "The Scholars' Place in Sunday School," was delivered by John Carman, (one of the Carman boys,) as follows:

THE SCHOLARS' PLACE.

ADDRESS OF JOHN CARMAN, (one of the Carman boys.)

MR. PRESIDENT AND FRIENDS: The only thing I can do is to speak my thoughts, and let you arrange them to suit yourselves, if you can get any arrangement out of them. The subject suggested to me is, that there may be some such a thing as a scholar being out of place. And I guess this is one of the times. Bro. Mason, you will have to shoulder the responsibility this time. I wish to say, first, that the scholars' place is in the Kingdom of our Lord Jesus Christ. I may say the scholars' place in general is the position of a learner. Then, as a learner, I should say, he should be at the family altar, thinking and asking questions concerning the daily reading which bears upon the following Sunday-school lesson. Again, his place is at the preaching service. His place is certainly in the Sunday-school class on time, every Sunday in the year, Providence permitting. I may add, there are scholars not in their places, but because they are kept away on account of rain, or a little "I don't want to," or something of that kind. A little compulsion is needed on the part of some one older than the scholar. A scholar's place is on his knees at the bedside or in the closet. The smaller scholars—the little ones—place is in the children's prayer-meeting. That is, where they can find a children's prayer-meeting to attend; also, in the young peoples' prayer-meeting of the church, no matter how old or young they are. The older scholars, of course, in the young peoples' prayer-meeting. Then, the place of the older scholars is in the Normal school, where these scholars can be preparing themselves, making their best efforts, and of the teachers' efforts made upon them, with reference to the responsibilities of teaching, superintending, and the general Christian work which they will be called upon to take, whether they are prepared or not. Then, in general, the place of the older scholars—granted they

are Christians—is in the work, everywhere, and they should not be ashamed to take it up. I feel, for myself, being in a student's Bible class, that my place is in the school prayer-meeting, in the young people's prayer-meeting, in the church service, in all the services. In the Sunday-school Convention, when I can get there. In the work everywhere, where I can learn more about Christ, and about His work. Where I can hear difficulties discussed, where I can find out how to avoid the difficulties, of the positions of teacher, secretary, librarian and chorister. So that when I am called upon to take them, I shall not come without some knowledge of the thing. As Mr. Needham said, we want Christ, the love of Christ to constrain us. But he also said, we need knowledge. I want knowledge. I believe I have given myself to the work of Christ, and am willing to do it. I am determined to find out how, if it is possible. I have before me a plan which aims for a better development of these scholars in the Bible classes. They are just of the age, if in the right position, to make efforts to unite themselves for the purposes of work.

An auxiliary to the church and Sunday-school Christian work in general, is this Youths' Christian Association of Sunday-school scholars. The thing has been tried and it is successful. If I can make any suggestion, it is this: that there should be some union of these scholars, and this is a good one. This is needed because all through this Convention we have seen, that in order to teach them the way, we must give them some responsibility. When Mr. Jacobs was building a fire, on the morning of the Convention, he set the boys at it. They went at it with a vim and energy, because they felt they had some responsibility in the matter. I know it is just so with me. When I can get these scholars to feel that they have got a heavy burden of responsibility upon themselves, for preparing themselves for work, they can make greater advancement. They can study these things by themselves, and with the help of teacher, superintendent, and their suggestions, they can be thoroughly prepared for the duties of superintendent, secretary, and treasurer, and all the rest of these positions.

We band together in colleges and we get at the place where the trouble lies. When we get the youth of these scholars' bands in the way of duty, there will not be such a great cry for efficient teachers. Neither will Bro. Jacobs or the others have to bewail the fact of shiftless secretaries, those who leave the work half done. The Youths' Christian Association referred to has positions of teacher, secretary, treasurer, superintendent, cor. secretary, State secretary, and president, corresponding to all these positions in Sunday-school Conventions, and we are drilling ourselves in these. (*Good! Jacobs.*) We mean to bring on secretaries and treasurers. We could show you to-day the reports of secretaries and committees. We are going to try to get at the matter in the right way. We mean to know something about it, and have experience in it, so that it will not be an entirely new thing. We have 400 of our little pamphlets that we want to circulate in this Convention, discussing the union of our Sunday-schools.

THE TREASURER'S PLACE IN SUNDAY SCHOOL.

BY B. F. JACOBS.

Mr. Jacobs having been pleasantly introduced by the President, said:

I am glad to make your acquaintance, very glad indeed, and I hope the pleasure is mutual. (Laughter.) Now leaving this mirthfulness and coming to the solemn subject under consideration, I will say that there are a few things connected with a treasurer's position which are exceedingly pleasant and interesting, and there are some things not so pleasant. It is a great pleasure to correspond with the brethren throughout the State. The first six or eight letters I write to each individual (making six or eight hundred in all) I quite enjoy, but when the number reaches a thousand, or the letters increase from eight to a dozen to the same parties on the same subject, it becomes a little monotonous, especially if there is no response.

You know when you undertake to carry on an animated conversation with some particular friend, you may come to a time when you would like to hear something in reply. You even wait for a monosyllable in great suspense. So in reference to these letters, and not always in vain. Sometimes they bring joy, sometimes on opening the letters we find engraved pictures, and evidences of good workmanship in the writing, position, etc., of the letters. Frequently the writers grasp financial problems, and sometimes statistical information is furnished concerning the resources of the State. Occasionally words of instruction and reproof are uttered. All of these show either the interest or lack of interest that treasurers and other county officers have in the work. It would, I think, be interesting this morning for us to know how many counties are represented in this Convention. Permit me to call the list and ask that all counties represented by delegates on this floor respond, that we may know the result.

Mr. Jacobs proceeded to call the list of counties, which was as follows:

First District, seven counties represented; Second district, eight; Third district, nine; Fourth district, seven; Fifth district, fifteen; Sixth district, sixteen.

The Treasurer's report was read, showing that the unpaid debts of the Association amounted to over \$300.

Mr. Jacobs made the following statement:

First, We owe money. Second, We must pay it. Third, The Association ought not to run in debt. Fourth, There are a good many counties that have not paid their proportion. Fifth, Those of us that are present must contribute individually to make up the deficiency.

A contribution was accordingly taken, pledges were made of \$10 and \$5 each until a large part of the debt was raised, when some one called out in the audience, "Why not permit those of us to contribute who cannot afford to pay \$5?" Mr. Jacobs replied, "We will take any sum, send up your dollars. This was answered by the brother tossing a silver dollar to him on the platform, followed by many others,

until quite a shower of money had rained on the table, and it was announced that a sufficient amount was collected to pay all the debts.

The long meter doxology was sung and the Convention adjourned with a benediction.

Second Day—Second Session.

The Convention was called to order and a song service was conducted by Prof. C. C. Case, after which Brother Casey sung a solo, "Let us Gather up the Sunbeams." The Carman family followed with a song, "Is it Well with your Soul To-day, Brother?"

After the reading of the scriptures and a prayer, Mr. O. R. Brouse, of Winnebago County, Chairman of the Committee to whom was referred the reports of the Executive Committee and Statistical Secretary, made the following report, viz.:

Report of O. R. Brouse, Chairman of the Committee, to whom were referred the reports of the Executive Committee and Statistical Secretary.

To the State Sunday School Convention in session in Centralia, Illinois, May 4th, 1881.

Your committee, to whom was referred the report of the Executive Committee and Statistical Secretary, for the past year respectfully report:

We recommend the continuance of good county secretaries, and the displacement of inefficient ones. When a man has proven himself capable, there is reason, even at the expense of great sacrifice upon his own part, that he should continue the work. This is the most difficult place in our system to rightly fill, and our working brethren—doubtless all of them busy men—should feel that this is the Master's work, and in proportion to the cost of His work will be our reward. The subject of uniform reports from all parts of the work is worthy of special attention. To secure this the inspiration must come from a single source. We recommend that the International Convention at Toronto, in June next, ordain a form of blank for (1st), the State Secretary, (2d), the County Secretaries, and (3d), the Individual School, and that the Secretary of this Convention send out to the County Secretaries, at the earliest moment, the blanks for the report of the county and for the individual school.

We also recommend that the County Secretary, or Executive Committee, see to it that every school in the county be visited.

The visitor ought to inform the Superintendent beforehand, as to the questions to be asked, and request him to be fully ready to answer all questions when the visit is made.

This plan of visitation will insure uniformity and completeness, if followed out, and will entail no cost of time or money of moment. There ought to be a definite time, or school year, for the purposes of gathering and counting our statistics, and we recommend that the

school year in this State be from March 1st to March 1st, and that it be rigidly adhered to.

In order that the best effect of the Sunday-school Convention shall be realized, and the summer work be done to the best advantage, we recommend that the county and township conventions be held as early as possible. The project of having a lady assist in the State work, in holding conventions and instituting and stimulating the work in the counties seems to be a good one. It is thought that the additional expense will not be great over our present method.

We recommend that the State Executive Committee be authorized to so employ a lady helper, if they can see their way to do so without involving this convention in debt or expense beyond its receipts.

We recommend that the question of re-districting the State be referred to the Executive Committee, and the various district meetings to be held during this summer, and that they report the results of their deliberations to the convention.

We recommend that 4,000 copies of a report of the proceedings of this convention, not exceeding ninety-six pages be printed by the Executive Committee, and distributed in the usual way.

We recommend that this convention appropriate twelve dollars for the purpose of printing 2,000 copies of a revised edition of the Illinois Sunday-school Chronicle, under the directions of the President and State Secretary of this Convention.

We recommend that the Chair be instructed to appoint some suitable persons well acquainted with the persons, characters, and work of Brothers E. C. Wilder and Stephen Paxson respectively, to prepare a worthy memoir of each of these faithful co-workers, to be printed with the proceedings of this convention.

We recommend that a committee of three be appointed by the Chair, to devise plans for securing the funds necessary to purchase a lot and erect a suitable monument to the memory of that devoted father of Illinois Sunday-schools, Stephen Paxson.

This is no time to retreat or be idle, the fields are white before us, and the grand work opened up by the past years of noble effort, calls for an advance all along the line. The political year 1880, involves our work in seeming loss—we believe it is not a real loss in numbers or interest. But in any event it is for us to take higher and better ground this year.

We, therefore, recommend that the treasurer apportion to the counties such sums as will make an aggregate of \$2,500, for carrying on the State work for this year.

In conclusion we commend the faithful work of the Executive Committee and the Statistical Secretary for the past year. Their work has been harder than usual, and the results are not all that they—and we—wished for. Yet looking at the difficulties in a political year, and the work as compared with other States, we feel to thank God for such noble self-sacrificing men, and recommend that the convention extend to them our warmest sympathy, and liberal additional means for the prosecution of their arduous work the coming year.

O. R. BROUSE.

T. M. ECHLEY.

GEO. G. TRASK.

The report was adopted.

An address was delivered by the Rev. R. Allyn, D.D., President of the Southern Normal University, Carbondale, Jackson County, on the "Teachers' Work in the Sunday-school," as follows:

THE TEACHERS' WORK.

ADDRESS BY REV. R. ALLYN, D.D., JACKSON COUNTY.

(PRESIDENT SOUTHERN NORMAL UNIVERSITY.)

Dear Brethren and Sisters:—The first thing I have to say is, that the teachers' work is a religious work. We must keep that in mind. It is religious, not intellectual simply. Nothing of that sort as an end and object. By religious, I mean to go back to the etymology of the word. Religion is to bind back again. It is therefore the teacher's work to bind the soul of the child back to God. It was bound to God originally, Christ bound it to God by redemption. Now if the teacher go at the work and bind that child to God, he does it largely by teaching the word. He does it partly by training the child, but this training must be done more by family teaching. To train is to make do. Hence, we read "Train up a child in the way he should go, and when he is old he will not depart from it." If made to do it he will not depart from it. The teacher's work is thus religious. He is to get hold of the whole nature of the child, so as to bind that nature to God—bind it to the church. It is the work of the Sunday-school, superintendent, pastor, and teacher, to bind the child to the church. I think we are apt to make mistakes in the Sunday-school, and think that it is simply to instruct—build a kind of foundation. This is right in a proper sense, and to a proper extent. But we have higher work to do than to instruct. Higher work than teaching. More radical work than making them understand the word. It is to bind the child's heart to God. This will include something of the original influence of the Holy Spirit, something of the redeeming power of Christ. That child is astray, and it cannot be bound to God unless the soul is renewed. The teacher who does not prepare by prayer, by earnest study, and thought, and does not set his will on the determination to get the children converted to God, by the power of the Holy Ghost, forgets what religion ought to do.

In the next place, I say the teacher's work is something more than religious, in this sense spoken of. Now he is to go forward and lead the child, teaching it how to act right. Having now a new nature put into him by the grace of God, having a soul regenerated, now that soul is to act. The teacher then becomes in some sense a trainer, so as to lead the child to *do*. When you ask him to repeat a verse you are training him in the habit of memorizing, in the habit of accurate truthfulness in the statements he makes. You ask him to express thought. You ask him to conceive of some thought and find words that will come near measuring that thought correctly—expressing it. Thus you are training the child in truthful statement of thoughts, and distinct utterance of thought conceived. Here comes in

the power of action. I think we find—at least it has been my experience as a teacher for a long number of years—that young persons and children need to be taught, and trained in this matter of making accurate statements more than they are trained. Their comprehension of truth depends upon clear conception and statement. I may say here, that it is not the business of the child to absorb. You are not simply to pour out your own thoughts, tell your own exposition of scripture to the child thinking that he will absorb it. This would be like the young lady's study of metaphysics. The incident happened just at the time young ladies had been admitted to co-education. One young lady in the senior class studying mental philosophy, said: Mental philosophy is just splendid! Locke and Sir Wm. Hamilton are splendid! I just absorb metaphysics at every pore! My classes don't get it in that way. It don't go into the pores. You don't take food that way. If you take food to nourish you, you get it into some function within you. There is no absorbing power through the skin to take in food. Within it is absorbed by the lactels. If we want to get knowledge, we must make the mind act, after the mind has taken in knowledge. As Bacon says, Some books are to be chewed, and some to be digested. Good scholars do more than chew cuds of scripture, they must digest them by an act of the mind within. The mind, mental, moral and spiritual. Then the child's mind grows, grows in grace and knowledge, grows in favor with God, is learning His word. The Sunday-school is for the purpose of teaching children to act. It is a part of the teacher's work to act religiously. First, getting bound to God, then acting.

Another part of the teacher's work is to try and form habits in the child. Actions one after another repeated make a kind of habit of soul. Gives the soul a set tendency in a particular direction. We know the particular bad habit formed by a cigar. At first it is sickening, but smoking a little, for a minute, or two minutes, every day for for a week, the habit is formed and the smoker will tell you he cannot quit. Bad habits are more easily formed than good ones. Now we need to form good habits, and good acts repeated will form good habits. The act of attending Sunday-school every single Sunday in the year, will form the habit of Sunday-school going. The teacher must manage to bring the scholars every Sunday. He must try to do his part to bring them into the Sunday worship, attendance upon preaching. When the habit is formed the child will be uneasy if he is away from the Sunday-school. If we determinately set our wills as families to do this, as well as Sunday-school teachers, we will make the scholars so uneasy that they will not stay away unless they are sick. We are to try to form habits then, talk about training more than intellectual teaching, trying to impress on the minds of the teachers that they should train the child in the way in which he should go. The result of this will be (in the fourth place), character will be formed in the children. Get character. What is a man worth unless he has character. When we have a hired servant and she goes away she wants us to give her a (karakter), character. She expects it, and we are sometimes very willing to do it. Sometimes it is very good and sometimes it is meant to be. What is character, and what is a person worth without character? What are children sent to Sunday-

school for unless it is to form character. Sunday-school teachers, heads of families, christian ministers, it is a part of your business to make characters. In this world of probation God wants character made, and he has sent the children into this world without a character, like a blank sheet of paper, and He expects us to write the character. What character shall it be? You begin religiously by taking that child's nature and fashioning it to God and Christ. So that the child's whole nature is singing "I am Clinging to the Cross." We put the child's nature at the foot of the Cross, and fasten it there. Then we begin to train it by religious devotion, and active spiritual work, and make by means of these acts, habits. And these habits blossom into noble pure characters. You work systematically, deliberately, thoughtfully, and prayerfully, to make characters. When you get a character for the child, then you may let him go. God and Christ will take care of him. Why, you may take a child brought up in this way, with such a character, and send him up to Chicago, and he will not go astray. He would not be getting up corners to cheat people. You might send him to Congress, and he would be safe. Put him where you will in this world or the next, he is a saved man. Unless the Sunday-school teachers take hold of this work and make characters for our boys and girls, what a nation we will have. Talk about congressmen lacking back-bone. Give them character and they will have something better than back-bone.

The last thing is that the teacher's work is to show itself in the life and character. It is to show itself in a life of activity.

SUMMARY.—Let us remember these five things. The teacher's work is a religious work of binding the soul to God. Then he goes on to teach the soul to repeat acts of religious devotion, till they form habit. Then christian living, and obedience, that comes into noble character, exhibiting the life of Christ and showing itself in the world, a glorious, holy, self-sacrificing religious life, what we need and what the world needs. We can fill this world with holy lives of young and old. Children are just as fit subjects for holy lives as older persons. We want to bring them where they can live holy, pure lives, and this is more largely the work of training than of teaching. After all we bring ourselves back to this idea in the Sunday-school, family, and church work, of training the children *to do*. This training is more efficient than teaching.

An address was delivered on "Sunday School Teachers' Meetings," by Rev. G. W. Eichelberger, of Edwards County, as follows:

SUNDAY SCHOOL TEACHERS' MEETINGS.

BY REV. G. W. EICHELBERGER.

Hail to the man or woman who bears the name of teacher; and *all* hail to the teacher in the Sabbath-school. Every wise parent feels a just appreciation of the position held by the teacher over his children. Philip, King of Macedon, was in the habit of saying, that he did not know whether he was more proud of having such a son as Alexander, or such a man as Aristotle to teach him. The boy in after manhood,

unfolded the man who taught him. No other calling is nobler than that of the teacher; none offer higher possibilities of doing good; and none shows the embryonic manhood folded up within the youth so correctly to others.

Confucius stands distinguished among the Chinese to-day for his peerless authority as a teacher. Multitudes are ready to spring to their feet at the mere mention of Thomas Arnold, because he could so justly write teacher after his name. Among all the various titles given to the divine Jesus, which one was more significant, which fraught with more hope, than the one He so justly received, Rabbi, Master, Teacher? At His feet sat Mary, in sweet docility; there sat His wandering followers, whom He called disciples or learners. Nor did He chose to give them a grander commission than to go "teach *all* nations."

On the mount He taught His disciples, when He had opened His mouth. When away from the multitude, in the house, He taught His disciples the meaning of the parable. In the Upper Chamber the Holy Spirit taught the disciples wisdom from above. But we, too, are teachers.

Indeed, the teacher's task is something more than mere pedagogue drudgery; it is not only to develop the future bishop, bard or chancellor, but above and beyond *these* to develop the *man*, true to himself, true to others, and true to his God.

But it is necessary that the "teacher should be taught," and in speaking of the "teachers' meetings" for the Sabbath-schools, let me begin with

I.—The Prime Object of the Teachers' Meeting.

It is designed to make BETTER TEACHERS. Some one proudly says: "Poets are born such, not made." All honor to their birthright. But with equal credit, we believe that teachers are *made* such, not *born*. They not only feel the eternal responsibility of their calling, but they also strive to be the *best* teachers, *best* in imparting goodness and inspiring with holy thoughts.

The day has passed when just *anybody* can be a teacher in our Sabbath-schools. It requires something more than to merely head the class, keep the children quiet, and keep a roll. Perhaps I am right in believing that every teacher ought to labor and study, as though he were sitting himself to be superintendent and an extensive worker some day.

The Teachers' meeting is a place where the discouraged teacher catches *inspiration*, who afterward becomes an *inspirer* of his own class. The boy or girl comes to the class as intensely discouraged as the teacher comes to his or her class. It is not enough to *study* the lesson with fidelity; it is not enough to be able to give *correct* information to the child, but his mind must be made to feel the *thrill* of inspiration leaping with magnetic power from the teacher's soul, and from his warm nature kindled in his choicest hours of study, and in his keenest perceptions of truth.

The child's mind may naturally be dull as flint, and unaspiring, still the inspiring teacher can kindle it into a blaze of worthy ambition and noble purposes. Just what this teacher does for his class—will the Teachers' meeting, rightly conducted, do for *him*. Like a fire-

brand thrown into a sleeping camp, this inspiration will awaken young minds to vigilance and research. Pizaro, inspired with the mission of discovering a western fortune, or Cortez, with that of conquering Mexico, were not more earnest, than the leader of a teachers' meeting should be when standing before a score of teachers.

The Teachers' meeting is a great aid in making Scriptorians and Biblical Historians out of the teachers.

Some teachers, many of them, are as well versed in Scripture and sacred history *now*, as the major part of the ministers were fifty or one hundred years ago. This is as it should be. The weekly convention of teachers will carry on further this, while the pastors who lead the meetings will be compelled to march upon, and wade deeper, and move faster, even than ever before.

II.—Secondary Object may be to form *an executive committee*.

It is not only a favorable time, but a variation of the exercise for the teachers to take up some *feature in the Sabbath-school* and *discuss it informally*. It will make each teacher take a deeper insight into the work.

The question of "how to secure more new scholars," may be very profitably spoken of, and valuable suggestions received from teachers, who seem more indifferent than they really are. How and when to hold anniversaries; what awards to offer the scholars, and similar questions, may all be profitably handled in the Teachers' meeting. Difficulties often arise, which seem appalling to a single member; but when he is aware that it is common to others, he feels nerved through sympathy and prayer to meet them with untiring patience.

But there is still another aim, not to be ignored by the Teachers' meeting. It is to be made a *place of prayer in behalf of the scholars*.

The conversion of the children is a subject of constant prayer. Speaking on this point, Bishop Beveridge used to say, that "the conversion of hundreds, in years to come, may depend upon the conversion of that little boy." It is true in every Sabbath-school. Let teachers bear this in mind at every weekly meeting, while prayer is earnestly offered also in behalf of fellow-teachers. The religious world is propelled to-day by prayer and sincere godly piety—so must the Sunday-school.

III.—But HOW TO CONDUCT THE TEACHERS' MEETING is one of the most difficult questions to answer, especially by one who does not know.

Generally the Pastor or Superintendent should lead the meeting. If it should be impracticable, then the same one should lead *all* the *time*. It seems to me that the pastor is the one to lead the meeting. At least do not change leaders often. This regular routine of leaders, until all, or most all, have led, is not successful. It seems to have the same disastrous effect that changes pastors does upon the churches, or changing teachers each winter does upon the public schools. He must be a live man and a man of some ingenuity.

With the same teacher, the meeting should always open and close with PRAYER. Luther's motto was: "To pray well is to study well" True, every word of it. No use to try to understand God's Word, without light from above. John Hall, in speaking of beginning everything in prayer, said once: "If we neglect prayer, everything

goes wrong; but with prayer and pains, all goes well with us." But a Greater than Luther or Hall, has said, "If any man lack wisdom, let him ask of God who giveth."

Singing a verse or two at the opening and closing is inspiring; but I have never found it profitable to sing in the middle of a lesson, unless some fiery debate should spring up, which really is out of order.

But, perhaps the hardest thing to remember in the teachers' meeting is, that *it is not a lecture room*. The leader should be full of questions, but not of talk.

Young teachers are apt to think that it is what they tell the class that does the good. Old teachers find that it is what they succeed in getting the class to tell them, that does the good. Scholars will not remember well what the teacher says, but they are sure to remember what they say to the teacher. Hence, the province of the teacher is not to lecture, but to bring out such answers from the class as contain the truths taught in the lesson. Put the questions, so that they must bring out the answers that will recite the lesson.

There are two ways to teach. One is to bring out the entire lesson in truths, by the teaching of it. The other is, to have a great number of questions answered, but not such questions as develop thought. Scholars, generally, are not frank to answer Sunday-school questions, because they are not put in every day simplicity and earnestness.

It would also be very wise to hold the Teachers' Meeting in the same place.

To change from place to place, in order to circulate to different houses of the teachers, does not seem the best plan. Most everything in the world changes except *men's habits*. And the regular attendance of some teachers may depend upon the meetings being at the same place.

It is beyond question a necessity to have maps on the wall; and not only that, but to *use them*. This need was beautifully set forth in the closing half year of 1880, and will be in the six last months of 1881.

Let me illustrate: "The call of Abram" found us at "Ur of Chaldees." Now, show EVERY teacher where "Ur" was. Impress upon their minds that is now a mission point of the American Board.

Now, show Abram's wanderings. Point to every stopping place. For instance, take Hebron, his fourth stopping place. Show that Hebron is now where the plains of Mamre were. Then near here was the oak of Abraham. Point to it on the map, point to it in the mind. Tell them that *here* Abram entertained the angels; here were the vineyards of Eschol; here was the cave of Machpelah, in which rest the immortal bones of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. Tell them that this was afterwards a great city of Refuge. Here is where Zacharias and Elizabeth probably lived; here is where John the Baptist was born. Show John's route to the wilderness, and that it is only twenty-one miles from Jerusalem. It is easy to see the use, the great need of a map in our Teachers' meetings. After a while you may have the whole map of God's children's homes, printed on every teacher's mind and breast.

I would also have a *blackboard* and have *one* teacher draw off for the Primary classes, while the other teachers are reciting some object lessons; let that portion of the teachers who can draw these in turn.

Thus we have tried to show the object of the "Teachers' Meeting," and how to hold them, glancing hastily at these.

IV.—But *when* to hold the meeting depends upon the time of other meetings in the church. At any rate have the meeting in the latter of the week. This gives time to study the lesson at home, first, as best one can. Study it with the Bible only, first, then use all the help they can command. I recommend that all the helps be brought to the Teachers' Meeting, for references and comparison. This is not my ideal class, but since we are not likely to reach an ideal class, take the next *best*.

It should meet at an hour most *convenient for the business men*. Do we ever think how little there is done for the convenience of the business men? If they can't leave at seven o'clock, have it at eight. If they can't come then, and are willing to come at nine, have it at nine. The four o'clock meetings in the afternoon may be found preferable in a few places, but not often, it seems.

It does not seem to me best to have the class on Sabbath morning, as many do. It employs them with too much labor; it does not give them time to reflect on what others say respecting the lesson. It gives little time for a deliberate body. Nor do I think it best to have the meeting on *Wednesday night after prayer-meeting*, it is sure to hurry one or the other. Both should run as long as the leader sees proper. This is destined a great school, this Teachers' Meeting.

The ancient Jews went into the temple to learn, whenever they felt so disposed. It seems that this Teachers' Meeting, under the spontaneous growth from the lesson leaf is destined to become a place where the devout worshipper will come to learn.

Miss Lucy J. Rider, of McKendree College, Lebanon, St. Clair County, delivered an address on "Normal Methods," as follows:

NORMAL METHODS.

ADDRESS AND BLACKBOARD EXERCISE BY MISS LUCY J. RIDER, ST. CLAIR CO.

(OF MCKENDREE COLLEGE.)

I am to speak to-day, friends, on Normal Methods. Perhaps the greatest event of the last century, was in a political point of view the American revolution. The nineteenth century is noticable, however, as being the century of scientific discovery and invention, and the century of temperance. With reference to instruction, training, and improved methods of training, it is the century of Normal work. The word Normal means by law. Nature works by law. God works in nature by law. We find a real want met by Normal Schools. They are doing a good work in preparing teachers to teach. Is not this thing noticeable in this century. Is it not a fact that we are no longer willing to trust the most delicate work of fashioning delicate material, without training, without instruction, in the matter of instruction. This matter of introducing normal methods, is becoming one of felt necessity in our Sunday-school work. We are no longer willing, if it can be helped, that an untrained and untaught teacher take the precious half hour of the lesson in mis-spent time, no matter how earnest,

and miss the good that might be done by a trained teacher. Many teachers may say with discouragement and sinking heart, that we have not the ability nor time to attend even the Normal summer schools, and so prepare ourselves to teach. There are many things to be said to encourage such,—the busy housewife and the mechanic at the work-bench. But men who are able to give their time to preparation ought to give it. But in Sunday-school work there are influences that go far to make up for a lack of training and wisdom.

It seems a great practical question that confronts us all; how can I personally get hold of Normal methods and plans? I am convinced of the necessity of the best teaching, but how am I going to learn? not *what* to teach, nor the nature of the soil, but how to *teach*, how to build up. There are many books, the reading of which will make us familiar with methods, and the example of others may do much. They may suggest some practical Normal methods.

In Normal Schools the first thing is, what to study. You will find the great fundamental three R's. Arithmetic, reading, and writing. These are the fundamental things taught in Normal Schools. I remember my own experience while a student. I was examined in arithmetic as soon as I was in school. We had to start in arithmetic back in fractions, and take up the subjects one by one under the eye of a teacher of teachers, a trainer of teachers, in order that he might be perfectly certain that the fundamental points were not omitted. Fractions, then discount, and so on. Then came arithmetical abstracts. I would about as soon make an arithmetic as an abstract, in which the student wrote in her own words, how to teach, and how to explain. If there was not a thorough knowledge of the subject, it was sure to come out in the subject of abstracts. Before passing the final examination, came again arithmetical reviews. The whole subject had to be gone over from the beginning, and taught by lecture, with the book and without the book, so that the thorough student might be grounded in arithmetic. If teachers of arithmetic, of dollars and cents, are not permitted to go out without training, shall we dare to go before our classes without the most thorough work in the great fundamental thing to be taught. The Bible, the first term, the second term, the third term, and the last term. We ought to keep the book before us, and study it constantly. We want all other things, but they are incidental, and not fundamental. We can't do the work unless we know the subject of the Bible thoroughly. The Normal student ought to teach arithmetic, and though he must study chemistry, Greek, Universal History, &c., he must take time to his arithmetic, if he would succeed. So the Sunday-school teacher who spends too much time on chronology, etc., makes ruinous mistakes, which cannot fail to bear a practical negation of results. The practical arithmetic may not be of use to the person studying it. It is not food and drink and culture to him, he may never need it for his own personal use. Not a single objection of that kind can be brought against the Bible, for it is drink and culture for the teachers, increasing their talents for the work. Yes we must study arithmetic. It must be ground into us, for by and by we are to teach and get our living by it. We are to get our spiritual living out of the Bible, and is it not the height of foolishness to say we cannot spend the time? You say, I always read a chapter

or two a day. Is that Bible study? Is that the time you ought to put on the Bible? How long does it take to read through one chapter? The average is less than three minutes. You spend a half hour, perhaps an hour or two hours a day, on the newspaper. I ask you all to take it home to your consciences. Am I spending all the time I ought on the Bible?

The student goes up there to the Normal School and works for money. He thinks it is worth his while to spend his time on the fundamentals. Friends, what are we working for? Not money, but souls. See to it that we are as earnest in our preparation as the average Normal student is for the sake of money. I often think this matter is not pressed home to us. I never talk about it, but I talk to myself. I need it too. Possibly we all need it.

The Normal worker must know not only the subject, but the nature of the ground that is to receive the teaching. A farmer would be no farmer if he did not know something experimentally about the nature of the soil in which he was to put his seed. Any teacher of the young, secular or otherwise, must know something of the nature of the ground he tills, of child nature, of human nature. Education is a leading out—a developing. To my own mind, certain classifications have a good deal of interesting value. Education comprises two distinct lines of work, instruction and knowledge; and training of the religious nature and character. Now the teacher must know the ground if he wants to work well, especially when the ends to be gained are distinctly moral or spiritual. We are too apt to think that religious education rests with instruction. There is danger of its being so, and we must work to counteract this influence, and give as much training as possible. The teacher may object, and say, I do not know why it is necessary to study mental philosophy, the will, the emotions, and the intellect. I have thought sometimes that mistakes were made by confusing the emotions with the will. Tears start at the relation of a story, the emotions turn toward the right and toward God. But that teacher would make a great mistake who thought the simple movement of the emotions could in any way take the place of the will, which sets the heart toward God. We, as teachers in the Sunday-school, need to know something about human nature, because we want to know the right time for the right thing. The memory is best to the age of ten or fourteen, the reasoning powers after this age. These are some hints to show us how necessary it is to understand something of the nature of the ground we have to teach. Books and lectures will help us in this matter, but we must not forget personal associations. They will be personal idiosyncrasy. We can only conquer such cases by entering into the life of our own pupils. This is especially necessary with little children. Let me urge upon you to study the examples of successful workers. Let me urge you, above all, to make an especial study of the Great Teacher. We will learn much if we study the teaching and personal conversation of our Lord Jesus Christ. How beautifully he brought the subject of His great mission before the woman at the well, and to the young man seeking advice, without doing any violence to human nature, or the laws of mind. This brings in the great question of personal responsibility. Again and again we do not know what to say. Look up,

friends, look up, for the wisdom promised. A principal in Rutland, Vermont, when he came to his wit's ends and could manage the pupils no longer, he said then he used to pray. We must know when to strike. Look up for guidance and expect it. The Normal teacher, as I have before said, must know the object to be taught, and must know the methods. The most important work is, what are called the primary methods. I have a round dozen rules and suggestions on this point. I would like to have the papers distributed. [Here the ushers distributed 500 outline leaves, for the use of the audience during the Black-board Exercise.]

I. SUBJECT—BIBLE.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly* furnished unto all good works."—Paul.

II. OBJECT—MIND.

"The faculties exist together—leaf, flower, fruit and seed—but each has its best time for ripening."—Dr. Hart.

III. METHODS—THE BEST.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—Paul.

Study Simplicity. (Bible—Bunyan.)

I heard a woman say, not long ago, that she heard the best sermon she had ever heard from the parable of the Prodigal Son. It was preached by a German who was just learning the English language, and who could not construct a long sentence. She said, he just had to get down to business. I caught that story in a minute. Counting the words in the parable of the Prodigal Son, we find that only five per cent. of them are from the Latin and Greek. There are but seventeen per cent., that contain more than a syllable. The two hardest words are riotous and compassion. John Bunyan's favorite books were the Bible and Fox's Book of Martyrs. John Bunyan's language is still terse and strong. It is the simple Anglo-Saxon. Samuel Johnson, and even Milton with his rolling and beautiful periods is being laid upon the shelf and not read. We make mistakes in speaking in too figurative language. We must use, if possible, the vocabulary of the child. We must enter into the child's nature, into the child's surrounding. We must talk his language and use his words. The illustrations come naturally from his surroundings.

2. Illuminate. (Caution.)

I never could understand why it was that the Monks used to spend so much time in embellishing the capital letters, at the heads of the chapters in the Bible, with red, purple, gold, and silver. But the idea came to me that it was to attract attention, to make beautiful, to make plain. Let the illustrations be drawn from the life of the child if possible. Child nature requires much explanation. Illuminate or illustrate. Illustrations are windows which let in the light. But don't make it all windows. Some one has said, don't make the hinges larger than the door. If I have a class of restless boys and girls, or am standing before a primary class, there is a strong temptation to tell story

after story. It is a great mistake to talk in this direction, and crowd out the gospel Bible lesson. Use illustrations as a means rather than an end.

3. Regard Connection. (Luke xv.)

Don't sacrifice the connection between different parts of the Bible story. Jesus intended that we should study in orderly sequence, one after another. Notice the parables in Luke. We should lose much if we fail to take them in connection. "The piece of money lost." The Lamb lost, neither to blame. What a truth we miss if we fail to go on to the next lesson which teaches the sinners' part in this work.

I. STUPID OR FOOLISH.

II. UNCONSCIOUS.

III. WILLFUL.

The First and Second is God's part of the work in salvation. The Third is man's work.

4. Use all Avenues....	{	A	
		P	J
		o	J
		S	J
		T	J
		L	M
		E	B
	{	S	

The Fourth point is, appeal to all the possible avenues. There are five gateways to the mind, the five senses. The sense of sight, the sense of hearing, the sense of taste, the sense of smell, and possibly the sense of touch. The eye and the ear are remarkable instances. We may be able to use feeling sometimes, and sometimes taste. But many of us use only the ear. We get just double teaching power by using the second avenue of the eye.

The names of the Apostles. A mnemonic help.

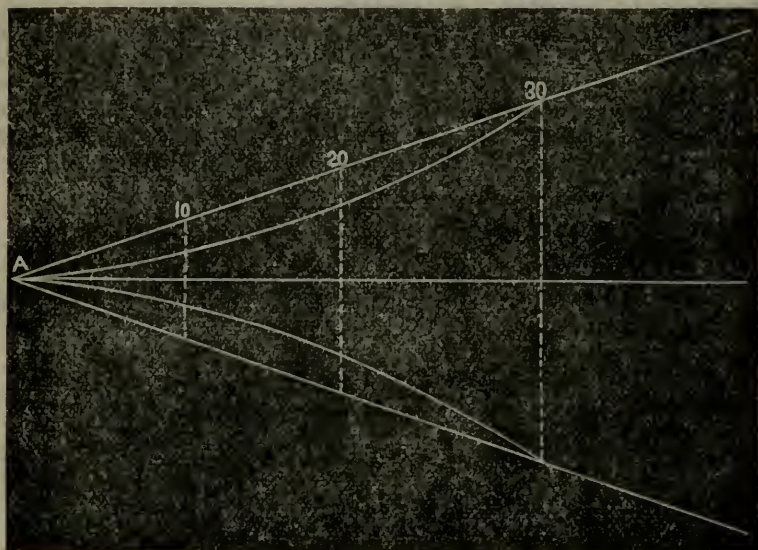
A..Andrew.....	
P..Phillip.....	J..James, of J.....
o	J..James, of Al.....
S..Simon Peter.....	J..John.....
T..Thomas.....	J..Judas.....
L..Lebbeus.....	M..Matthew.....
e	B..Bartholomew.....
S..Simon, the Can.....	

You will notice by the insertion of a small "o" and "e" in the initials of the first list of name, that we have the word APOSTLES.

The above was kindly suggested to me by Prof. A. F. Townsend, of Iowa, whom I see in the audience.

I do not say that mnemonics are fit for children, they are not fit for children. It would require as much effort on their part to remember the mnemonic sign, as the object itself. I never could remember a certion section of the minor Prophets until I mastered that fearful word, Hazehazema.

Miss Rider made use of the following diagram to show how children rise and fall, from a line of innocence, beginning at infancy:



The straight line represents a line of innocence. The downward line from A shows the downward course from infancy. The curved line shows that it is the direction of a falling body. The upward line from A shows the upward course from infancy. We have nothing like the upward curved line any where in natural philosophy. The dotted lines show how far apart are the courses of right and wrong, at each decade, *i. e.* at the ages of 10, 20, 30, etc., ever and evermore widely diverging.

5. Teach unknown by known. ("Like.—")

Get a common ground footing with the pupil. Stand upon his ground, and take him with you as you go on to higher ground. Let me illustrate by a sentence in grammar. "The boy said, 'I can't do it.'" Now, this whole sentence may be too hard. What is the object? One boy answers, "I can't do it," is the object. But his answer is received with disapproving shakes of the head. Now, in order to lead the class to see that the answer is right, you must go down to their state of knowledge or ignorance and lead them up. (Q.) The boy said, "No." What is the object? (A.) No. (Q.) The boy said, "I can't." What is the object? (A.) I can't. (Q.) The boy said, "I can't do it," what is the object? (A.) I can't do it.

Now, the class might have been lifted up by muscular power to see that the object was, "I can't do it." But it is vastly better to lead them up. They thus get development, true education, strength to make a second ascent.

6. Teach abstract by concrete. (Objects—Ideas.)

How shall we know anything about God's love, if we do not know something about the love of mother or father, or some member of the family? How are you to know anything about divine love if you

do not know anything about human love? You can never get an idea into the children if it is presented in the abstract form. The child can comprehend the *pennies*. Don't make a mistake and expect the child to grasp ideas without giving it something of the concrete upon which to build.

7. Repeat. (With Variety.)

We all know the need of repetition. Is not God compelled to drill into us by experience after experience all the Christian graces, trust, faith, hope, love, and charity. God works by natural law. But we must be careful to introduce variety, especially in these somewhat drier matters. It is said, that Webster realized this point, and in his speeches he returned again and again, hammering in the truth, but never wearying, because he always presented the truth in a different way. Teach the doctrines. We cannot spend too much time, especially if we spend our force wisely.

8. Seek active co-operation. "To sit as a passive bucket and be pumped into, can, in the long run, be exhilarating to no creature."—Carlyle.

The didactic method must have all the co-operation possible, so that the pupil will co-operate with you in receiving and digesting the material which you give. I prefer to use the conversational method, by discerning questions, and by encouraging remark. Set young people to work and they will find nuggets of gold in some way. If we teach by the didactic method we must secure co-operation. As Carlyle says: "To sit as a passive bucket and be pumped into, can, in the long run, be exhilarating to no one."

9. Be practical. (Profit and loss.)

What good would arithmetic do a business man if he was not able to take his pencil and work out the profit and loss accruing from a certain business transaction. The Sunday-school teachers and pupils need alike to be taught in such a way as to be able to bring the matter into the practical affairs of life. Teaching is a failure if it does not have this direct tendency. "What shall it profit a man if he shall gain the whole world and lose his own soul." Teach your Sunday-school classes in such a way that they will go home and put to practical application the lessons taught.

10. Write abstracts. (Crystallize thought).

Write abstracts. Here is the infallible cure for aimless indigestible teaching. The last half hour's study of the lesson should be given to a digest. When your plans are to be formed, as to just how you will begin, as to the points you will try to impress, just how you will work up the matter, just how you will make it. But don't let the coat fit so tight that you cannot shrug your shoulders in it.

11. Teach earnestly. (Weld at white heat.)

Teach earnestly. Elizabeth Barrett Browning's success lay in the fact that she wrote with an earnest purpose. If you are in earnest, teach earnestly. Wait, meditate, pray and beseech God that you may be in earnest about this the only serious thing in the world, doing God's work, saving souls. You may have a tremendous moral force which comes from being in earnest. Wait before God until you feel the responsibility of the position, until you realize that immortal souls are in your hand. That will make you earnest and give you a force which always carries along the earnest teacher.

12. Submit designs. (Matt. xxviii. 20.)

Matt xxviii. 20. Lo, I am with you always, even unto the end of the world." The normal teacher preparing to teach is obliged during his time of probation to make written designs of work, and submit to the principal for his approval and correction. I lose because I do not carry my designs to the Great Teacher. I will carry my designs to the Great Teacher. I will go and be more faithful for God's guidance, direction and blessing. The other day, walking through our *campus*, I saw a bird, or mass of matter rising. I asked myself what makes the matter go up? Evidently life. A stone would never do that. But the bird might be alive and not go up. But the air is the matter from God which supports its life. If it was not for the air it would not go up. Friends, there is a share for God to do. Let us make an effort and try to rise, and we will find God's Spirit uplifting us. As we strive to fly we will find ourselves able to go up like the bird, because we are alive, because God helps us.

TREASURER'S REPORT.

Mr. B. F. JACOBS, Treasurer, submitted his report for the year as follows:

Illinois State S. S. Association in account with B. F. Jacobs, Treas.

1880.					
May	13.	By	Balance on hand.....		\$1 01
"	14.	"	Woodford County, R. C. McCulloch.....	\$14 60	
"	14.	"	White " R. C. Willis	10 00	
"	14.	"	Bond " H. P. Douglas.....	20 00	
"	24.	"	Fayette " J. N. McCord.....	18 00	
"	26.	"	Cass " Jno. J. Bergen.....	20 00	
June	8.	"	Bureau " J. P. Richardson... ..	8 95	
Aug.	9.	"	Brown " F. D. Crane.....	25 00	
"	13.	"	Morgan " C. M. Eames.....	30 00	
"	14.	"	Pike " P. M. Parker.....	25 00	
"	20.	"	Wabash " W. P. Kingsbury... ..	10 00	
"	20.	"	Massac " J. M. Stone.....	10 00	
"	23.	"	Schuyler " L. R. Caldwell... ..	25 00	
"	24.	"	Menard " J. W. Frackelton.....	10 00	
Sept.	1.	"	Livingston " C. H. Long	25 00	
"	1.	"	Clinton " Samuel Burnside.....	15 00	
"	2.	"	Henry " W. H. Wight.....	25 00	
"	3.	"	Calhoun " C. M. Eames.....	8 00	
"	4.	"	Jackson " E. J. Ingersoll.....	10 00	
"	8.	"	Putnam " P. B. Durley	10 00	
"	17.	"	Macoupin " M. L. Keplinger.....	10 00	
"	23.	"	Vermillion " Chas. Tilton.....	20 00	
"	27.	"	Edwards " Mrs. Olive M. Smith....	15 00	
"	28.	"	Rock Island " E. W. Spencer.....	25 00	
"	29.	"	La Salle " C. S. Jones.....	50 00	
Oct.	6.	"	Kendall " J. R. Bullard.....	24 00	
"	9.	"	Alexander " George W. Strod.....	10 00	
"	11.	"	Crawford " A. R. Short... ..	10 00	
"	11.	"	Mason " G. W. Ellsberry.....	10 00	
"	16.	"	Edgar " N. R. Yeargin.....	15 00	
"	21.	"	Douglas " J. R. Mason.....	10 00	
"	29.	"	Knox " George Davis, Jr.....	25 00	
"	29.	"	Fulton " N. S. Wright.....	25 00	

Nov.	9.	By Stephenson county,	— Rising, at Dixon.....	25 00
"	10.	" De Kalb	" L. H. Holt.....	15 00
"	18.	" Clay	" W. C. Kenner.....	12 00
Dec.	10.	" Mercer	" T. B. Mayo.....	20 00
"	15.	" Moultrie	" G. N. Vaughn....	10 00
"	17.	" McLean	" P. Whitmer.....	50 00
"	17.	" Macon	" Milton Johnson.....	25 00
"	17.	" Whiteside	" Payson Trask.....	25 00
"	18.	" Winnebago	" S. F. Weyburn, Jr.....	35 00
"	21.	" Hamilton	" P. M. Eckley	10 00
"	30.	" Carroll	" George C. Mastin....	7 75
1881.				
Jan'y	3.	" Montgomery	" J. F. Gowdy.....	20 00
"	4.	" Washington	" J. M. Pierce.....	10 00
"	10.	" Green	" John C. Woodford.....	25 00
"	14.	" Lee	" A. E. Slanter.....	25 00
"	21.	" Bureau	" J. P. Richardson.....	25 00
"	24.	" Lake	" E. S. Wells.....	50 00
Feb'y	7.	" Randolph	" James Hood.....	25 00
"	15.	" Cook	" Mr. Lindsey.....	200 00
March	8.	" Marion	" W. H. Cunningham..	10 00
"	11.	" Gallatin	" T. S. Ridgeway.....	25 00
"	11.	" Perry	" J. B. Curlee	10 00
"	11.	" Pulaski	" Mrs. K. A. H. Edson....	3 55
"	16.	" Peoria	" William Reynolds....	50 00
"	17.	" Tazewell	" B. R. Hieronymus.....	25 00
"	22.	" Williamson	" J. P. Copeland.....	10 00
"	26.	" Ford	" E. H. Carr.....	20 00
April	1.	" Wayne	" J. C. Youngken.....	10 00
"	13.	" Saline	" J. W. Bradshaw.....	10 00
"	25.	" Adams	" E. F. Humphrey.....	10 00
"	27.	" Shelby	" Judson Combs, Sec'y....	20 00
"	29.	" Du Page	" M. C. Hazard.....	30 00
May	3.	" Kane	" W. B. Lloyd.....	25 00
"	3.	" Union	" W. B. Mead....	10 00
"	3.	" Madison	" T. P. Nisbett.....	40 00
"	3.	" Champaign	" J. E. Saxton.....	20 00
"	3.	" Hancock	" Rev. W. A. Miller.....	25 00
"	3.	" Effingham	" Miss Hasbrook.....	6 00
"	3.	" Franklin	"	10 00
"	3.	" St. Clair	" J. R. Miller.....	10 00
"	3.	" Sangamon	" I. R. Diller.....	25 00
"	3.	" Iroquois	" — Durham.....	15 00
"	3.	" De Witt	"	15 00
"	3.	" Collection at Centralia.....	.....	284 92
				<hr/> \$1,901 76
				<hr/> \$1,902 77
May, 1881. To Expenses for 22nd Convention.....				
" Services and Expenses attending Convention,				\$220 70
" C. M. Morton.....				466 85
" W. B. Jacobs....				328 20
" Rev. W. S. Post.....				125 00
" Expenses of Ex. Com. arranging for 23d Con.				17 00
" C. M. Eames, State Sec'y, Salary & Expenses,				357 20
" Short hand Reporter.....				104 35
" Blanks and Printing.....				141 50
" Postage, Telegrams, Circulars, &c.....				104 19
" Interest on Loan.....				8 01
" Error in previous acc't inserting I Co. not paid				20 00
Balance on hand.....				9 77
				<hr/> \$1,902 77

Pledges were then called for to carry forward the work during the coming year. By resolution of the Convention it was proposed to secure the sum of \$2,500. The counties present were invited to make pledges with the understanding that those not represented would be assessed in fair proportion. The pledges and assessments are as follows, viz:

FIRST DISTRICT.

Boone.....	\$25 00	Lake.....	\$50 00
Carroll.....	25 00	Lee.....	30 00
Cook.....	300 00	Mc Henry.....	30 00
De Kalb.....	25 00	Ogle.....	25 00
Du Page.....	40 00	Stephenson.....	25 00
Grundy.....	25 00	Whiteside.....	40 00
Jo Daviess.....	25 00	Will.....	25 00
Kane.....	100 00	Winnebago.....	40 00
Kendall.....	30 00		

SECOND DISTRICT.

Bureau.....	\$25 00	Mercer.....	\$25 00
Fulton.....	25 00	Peoria.....	50 00
Hancock.....	30 00	Putnam.....	15 00
Henderson.....	25 00	Rock Island.....	25 00
Henry.....	35 00	Stark.....	20 00
Knox.....	30 00	Tazewell.....	25 00
La Salle.....	50 00	Warren.....	25 00
McDonough.....	25 00	Woodford.....	25 00
Marshall.....	25 00		

THIRD DISTRICT.

Champaign.....	\$25 00	Kankakee.....	\$25 00
Clark.....	20 00	Livingston.....	25 00
Coles.....	20 00	Mc Lean.....	50 00
Cumberland.....	20 00	Macon.....	25 00
De Witt.....	20 00	Moultrie.....	25 00
Douglas.....	20 00	Piatt.....	25 00
Edgar.....	20 00	Shelby.....	25 00
Ford.....	20 00	Vermillion.....	25 00
Iroquois.....	20 00		

FOURTH DISTRICT.

Adams.....	\$25 00	Mason.....	\$25 00
Brown.....	25 00	Menard.....	20 00
Calhoun.....	20 00	Montgomery.....	25 00
Cass.....	15 00	Morgan.....	25 00
Christian.....	25 00	Pike.....	25 00
Greene.....	35 00	Sangamon.....	25 00
Jersey.....	20 00	Schuyler.....	25 00
Logan.....	20 00	Scott.....	20 00
Macoupin.....	20 00		

FIFTH DISTRICT.

Clay.....	\$25 00	Lawrence.....	\$20 00
Crawford.....	25 00	Marion.....	25 00
Edwards.....	20 00	Pope.....	15 00
Efingham.....	20 00	Richland.....	25 00
Fayette.....	20 00	Saline.....	15 00
Gallatin.....	50 00	Wabash.....	20 00
Hamilton.....	20 00	Wayne.....	20 00
Hardin.....	20 00	White.....	50 00
Jasper.....	20 00		

SIXTH DISTRICT.

Alexander	\$15 00	Monroe.....	\$10 00
Bond.....	20 00	Perry.....	10 00
Clinton.....	20 00	Pulaski.....	10 00
Franklin.....	10 00	Randolph.....	40 00
Jackson.....	15 00	St. Clair.....	15 00
Jefferson.....	15 00	Union.....	15 00
Johnson.....	15 00	Washington.....	10 00
Madison.....	40 00	Williamson.....	10 00
Massac.....	10 00		

Benediction by Rev. M. M. Parkhurst, and Convention adjourned.

Second Day—Third Session.

The tabernacle was crowded at an early hour, and many persons were standing on the outside listening through the doors and windows.

The second meeting was held in the Methodist church, which was also crowded. At this meeting the Carman family sang, and addresses were made by Mr. W. B. Jacobs and Mr. G. C. Needham.

The session in the tabernacle was opened with a song service, conducted by Professor Case. The Carman family sang, "Like the Still Quiet that Falls," and the baby of the family, little David Carman, was lifted upon the president's desk, and sang, "I am a Youthful Pilgrim."

Prayer was offered by Mr. C. Link, of Paris, and Prof. H. C. De Motte, chairman of the committee, announced the names of the officers for the Sunday-school session, Thursday morning.

I. H. C. Royse, President of the Indiana State Sunday-school Association, was introduced and spoke a few words of cheer and greeting, from Indiana, as follows, viz:

CHRISTIAN FRIENDS OF ILLINOIS: I cannot tell you how much pleasure it affords to be in this Convention. First, it is a pleasure because I used to live in Illinois; and, second, because for three years I tramped with Illinois soldiers. So I feel at home to be in an Illinois State Convention. All recognize Illinois not only as the banner State, but it is the pioneer State. It is a pleasure to be here and to learn of you your methods and system of organization. Although Indiana began work much later, and although we have failed to secure that systematic organization, the thoroughness of organization that your gallant workers have secured for you, yet we have our banner unfurled, and we are doing what we can to hold up that banner for the people, that every child may have the benefit of good Sunday-school instruction, and we are looking forward to better work. Our State Convention will meet in Evansville, which is a point quite near to you, on the last day of May and on the 1st and 2d of June, following.

A cordial invitation is extended to this Convention to meet with us at Evansville. We will be glad to see you, and we hope to have a good Convention. Dear brother Reynolds will be with us, and some other workers from this State.

Rev. M. M. Parkhurst, D.D., a delegate to the London Centennial, was to have spoken on Tuesday afternoon, but was delayed and did not reach the Convention in time. He was introduced, and spoke as follows:

ADDRESS OF M. M. PARKHURST.

Of course I did not come into the room under a desire to speak. But my engagements are such that I cannot remain. I am engaged to preach at Rockford to-morrow, and I must meet the engagement. This is the only apology that I can make for standing in Bro. Needham's place to-night.

The subject, I understand by the programme, is in reference to the work I saw in Great Britain, or the great gathering in London last year. I labor under a disadvantage, as I do not know what has been said upon the subject. So I may say what I have to say without reference to that. The first impression was the magnitude of the Sunday-school work in the world. We are told that there are 12,000,000 of children and youth enrolled in the Sabbath-schools of the world. Perhaps you can see 12,000,000 with the mind's eye, I cannot. I went into the Convention and listened during the morning, for three hours, to reports from England, Ireland, and Scotland. The United States and the Canadas came next. The next day we had three hours reports from Germany, France, and Holland. In the afternoon, from Belgium, Sweden, Norway, Denmark, Italy, and all the rest of the world. After listening to twelve hours' solid reports I began to feel that the Sunday-school was the biggest thing in the world, if we can judge by reports. The magnitude and far-reaching work of to-day overwhelms me. It was especially so when I went to Gloucester and saw the beginning. I went into a little room seven feet square, in a second story. There, in a back room I saw the people's Sunday-school as an institution, which now exists as an organization. Somebody holds that Sabbath-schools are older. They will tell you that in the city of Milan, was organized a Sunday-school 300 years ago. So the school has been running for 300 years and has never had a Bible in it, it is never used. I don't call that a Sunday-school. There is no preparation of the lesson, and no books. The pupils are trained on the dogmas of the church and the catechism. There are places here and there, one in Scotland, one in England, where people were taught on the Sabbath the Word of God. But for a steady, progressive work, for a perpetual work, I have yet to learn of a place before Gloucester which leads in the idea of uplifting children by bringing the Gospel home to the hearts, and in which the persons received payment. Two pennies a Sabbath for attending, and twenty-five cents for teaching. This Sunday-school began on the lowest possible imaginable plane, and taught by hired women. That man had an idea, he had conviction of duty and dared to press it. He pressed it with the agency of his newspaper. When a man has an idea of truth, a con-

viction of truth, and a newspaper to press it, you have got to get out of the way. People found that out when Garrison got hold of a newspaper.

The changes that have been wrought upon the Sunday-school since the time of Robert Raikes, are very fitly represented by the changes which architecture itself has undergone. The cathedral, in a room of which Raikes organized his Sunday-school, with its low ceiling, and in appearance the nearest that a building could be made to a cave, has now given place to a structure with strong massive ground work, elegant finish, and every thing about it beautiful and attractive.

The Sunday-school work as carried forward in foreign countries is accomplishing tremendous results. The Gospel is being carried home to the hearts of youth by the hand of men and women saved by the Gospel. This work is breaking down paganism. The Sunday-school has been organized and two generations have been trained in it. These two generations are moulding and shaping the influences of the nation in this country. In the city of Centralia, if two business men disagree, they do not go out into the street and fight. That would be barbarism. But you call in your neighbors, a jury is constituted and each agrees to abide by the decision of the referee. If either should refuse and take the law into his own hands the public will interfere, and lay their hands upon him, and declare that he must abide by the decision. To-day, if some great question comes up between North America and Britain, what do the people say? They say to these great nations, if you have a difficulty you must go and sit down before persons appointed to hear the cause, and then you must submit to the decision. If the governments at Washington and London should declare war, the people of these two nations would say to their Governors, if you cannot settle that difficulty you had better resign. The demagogue on the other shore cannot dog the people into war to gratify his individual notions. We see here a feeling established. The Sunday-school work is bringing the Gospel home to the hearts of the children, has educated two grand Christian nations so that they can settle difficulties like Christian men.

Germany and France have 200,000 children in the Sunday-school. The Sunday-school work is going on rapidly in France, and when the Sunday-school work covers Germany and France as it covers America and Britain, there will be no more war between these nations.

Nations will practice war no more, for that great peace society is conquering the world with its principles of peace. The Sunday-school work is the grandest work that has ever been undertaken by the race. How the Sunday-school work brings us together and breaks down the walls which have kept us so far apart that somehow or other we could not possibly work hand to hand. By this work we are bringing ourselves together so that to-day it is very difficult to tell on which side of the hedge a man stands. This grand Sunday-school work is unifying the church of Christ so that we are seeing eye to eye. The work thus going on is to my mind the grand glorious consummation of the Gospel of Christ. This work will continue and cannot stop till it has conquered the world. The same lesson you study is read in Japan, China, India, and in every nation in Europe. Twelve millions of Sunday-school scholars are studying the same les-

son. This is only a beginning, and is prophesying future success and final conquest.

In conclusion it seems to me that we need to buckle on the armor. We need to undertake the work with greater enthusiasm, with greater earnestness.

Here the speaker touchingly referred to the sudden death of one of his pupils.

These boys are so wayward, they forget so quickly. These girls are so thoughtless. Under these circumstances the best workers get discouraged and don't know hardly what to do. The little boy going out riding with his father, was holding the lines, yet the father was driving in such a way that the boy thought he was driving. Soon he saw another team coming pell mell, and as the team drew near the boy began to cry. But on looking down he saw his father holding the reins, and he said: "Papa, I thought I was driving." So, if things are going wrong, and we are becoming anxious, never begin to worry, for we shall see, bye-and-bye, that it is not I, but that it is God that is doing this work. Let us have power of faith to believe that the work we are trying to accomplish is God's Work, and that He is guiding and helping on that work. We have but to try to get the meaning of God's Word and give it to the children, and trust to God. He will take care of the work. If we sit down and study closely the illustrations of Scripture they will get close home to the heart, and we will be able to use them far more effectually. Much of the Bible used to look to me like a myth, and I could not seem to get hold of it. But when I come to see the illustrations of Scripture, the Bible became so real, so natural, that its force and power was vastly increased. Very much of the Scripture will bear close study. A great deal of the Scripture we do not get for want of close study. Take the parable of the sower, and study the history, and it will enrich every teacher. Here we are passing through a field. In Syria they have no carriage roads to-day, except the royal road. You go through the fields. There is simply a pathway, no fence, you go single file. The sowers of the seed pays no attention to the path, but sows right over it; so you see the seeds fall upon the path. Those going through the field when the grain is ripe can take hold of the heads of wheat. Thus we are constantly seeing the Bible illustrated. The plow used is only a pointed stick. Now, if a man takes hold of that and looks around, this plow whips out of the ground. "He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God." There is not a word about the backslider there. It is calling our attention to business. "They that seek me early shall find me." Some take this as a promise only to children. It is nothing of the kind. It means, to get up and go to work at four, instead of nine. The man who seeks Me early and diligently shall find Me. I would say, that we are to study the Bible for the truth and not take something passing current in the community. We are to take it and study it, or we shall lose the power and strength of the Word of God. "The Lord is my shepherd, I shall not want." If I am allowed to change two words in the Psalm, it becomes a beautiful poem. Instead of "dwell in the house of the Lord forever," read, dwell on David's throne forever. Then the whole poem itself is a beautiful experience of going out in

morning and returning at night. Well, what about "through the valley of the shadow of death." There is no death there, it is through the "valley of shadows." I studied three weeks on that Psalm and feasted on it so much, that the Word of God became sweeter than honey and the honeycomb. In the Bible we have a mine of rich deep study. We should study it more, so that it may have richness and power when we take it and bring it home to the hearts of the children. Then they will understand it, and feel it as they have not felt it before.

Professor Case sang the solo, "Redeemed, redeemed, O, sing the Joyful Theme," the large choir joining in the chorus. The subject for the evening, as stated by the President, was a memorial service to Stephen Paxson. Mr. Morton, Chairman of the Committee to prepare resolutions, reported as follows:

One by one, our life work terminates, and we close the scenes of this life. Every year some dear ones depart. Another during the last year, one loved, and gone—Father Paxson. Your committee who were appointed to prepare resolutions of respect, are now ready to report.

*To the Illinois State Sabbath-school Association:—*DEAR BRETHREN:—The Special Committee appointed to draft resolutions expressive of our feelings, concerning the death of our departed brother, Father Stephen Paxson, who died April 24th, at St. Louis, Mo., aged 73 years, respectfully report:

WHEREAS, Stephen Paxson, our beloved brother and fellow-soldier, has fought the good fight, has finished his course, has kept the faith, and has gone to receive the crown of righteousness, which the Lord, the Righteous Judge, shall give him at that day, and also to all them that love his appearing, and

WHEREAS, While living, his presence in the midst of Sabbath-school workers was a constant inspiration, and his example is worthy of our highest emulation.

Resolved, That we are fully sensible of the great loss the Sabbath-school cause has sustained in the death of Father Paxson, and we will ever cherish the memory of the departed hero, and bless the Father Almighty, for the gift of both the worker and his work.

Resolved, That we deeply sympathize with his aged wife and family, and commend them for consolation to God, whose grace and blessing rendered effective the labors of him who has gone before.

Resolved, That in view of Father Paxton's eminent service in the field of organized Sabbath-school work, especially in our own State, we recommend the erection of a suitable monument, worthy of his memory.

Resolved, That we invite the Sabbath-school workers of the United States, and Canada, who would esteem it a privilege to join us in this labor of love, and token of appreciation to a great and good man.

CHAS. M. MORTON.
H. C. DEMOTTE.
WM. REYNOLDS.

The Committee request me to make a few remarks concerning these resolutions. I assure you that there is no greater privilege, than to say a few words to the memory of Father Paxson. It is reported that at the funeral of Daniel Webster, when all were taking their last look at his face, one old man came and looked, and said: "Daniel Webster, the world will be lonely without you." I feel that I express

the feeling of christian hearts and christian Sabbath-school workers, when I say, "Father Paxson, we are lonely without you to-night." I would give anything to see that gray head at the front, and hear his words of wisdom. I am right when I say, he was a *manly* man. The grandest sight is a manly christian man. I have yet to hear anywhere of any man who ever knew Father Paxson to do an unmanly thing. If true to any thing, he was true to his christian manhood. I have spent days in his home, and noted the influence of the old man in his home, as well as in the great work done in different States. The rich blessing of God rested upon every member of the family. Every soul is rejoicing in the Lord Jesus Christ. Bless God, He has give him all of them. Although the old man does not meet with us, there stands his son who for years has been a minister of Christ, doing good in the minister's service. All know that Father Paxson had a limited education. He was 25 years old before he could read or write. He was not talented, if we talk about him after the manner of men. But how prominent are the characteristics that gave him success. The first thing that attracted attention to Father Paxson was his *hatred of sham*. The hypocrite did not have much comfort in his company. If any one used a great deal of cant, it was sure to be followed by his rebuke. Cant stood a poor chance in the presence of a man who wore his heart on his sleeve, and you knew what it was all the time. Another characteristic of his success was his *loyalty to the Son of God*. He never worshiped the work. He always realized whom he was doing it for. It is a thought worthy of attention. Only the One who gave Himself for our salvation is worthy of our worship. His son William told us to-day that when one of the boys asked him on his death-bed, "Father how is it with you?"—the old man looked up and said, "Ah, my son, that question was settled long ago." As far as the East is from the West, so far his sins were removed from him. There was nothing but joy and peace in his heart. If ever any one won his love he never lost it. That is the right kind of friendship. No matter what the faults of his friends, he loved them and always stood by them. Let this be a lesson to us, not only to be constant in our love to Christ, but constant in our love to one another. Brethren and sisters in the Lord, no matter what inconstancy, let us stand by one another throughout all our christian acquaintance. Among other points of excellence was his *common sense*. It was a great part of his stock in trade. He looked at every thing with common-sense eyes. A student came to one of our colleges, and the President said to him, "Young man, if you have come lacking learning we can help you, but if you have come lacking common-sense we can do nothing for you." It was not so with old Father Paxson. Common sense was born in him. I never knew him to say a foolish thing. He truly kept his stock of common sense good and strong.

Then his kindness! A lady going along the street of a city one day, right ahead of her, saw a boy standing against a house putting his bare cold feet under his pants. As she came, she put her hands upon his head and said in a kind way, "Are you not cold, my boy?" "I was ma'm, until you spoke!" So many people were cold, so many people were sad and discouraged, until they heard the old man speak. I do not believe there is a man in Illinois who has helped more to

minister to and lift the loads off the hearts of Sabbath-school Superintendents. Two or three times, I have felt cold, till I heard him speak. His memory will be like a golden cord of love let down from the throne of God, drawing us nearer and nearer to heaven.

Brother Knox Taylor, asked to read a few words from a Sunday-school worker in Texas, who had just heard of Father Paxson's death. He read the following: "I have just heard of the death of the old veteran. I feel lonely."

The resolutions were seconded by Wm. Reynolds, of Peoria.

ADDRESS OF WM. REYNOLDS, OF PEORIA.

If it was any ordinary occasion I should not feel like inflicting any remarks on this audience. But this occasion is no ordinary occasion, and this man was no ordinary man. He was an extraordinary man. He was a rare man. I remember well the first time I ever met him. It was on the cars between Jacksonville and Springfield, while on the way to attend a State Sunday-school Convention in that city. There I made his acquaintance, and he made me promise to attend the sessions of that convention. It was the first Sunday-school Convention that I ever attended. He visited Peoria after that. He said he desired to have an interview with me. He spent the evening with me. He was the first man that aroused me to a realization of what true life was. Your aim and object he said is to obtain the things of this life. I want you to realize that there are greater things than these. There is a precious work which God wants you to do. I want a man who is willing to leave his business and organize the State of Illinois for Christ. I said, until the State of Illinois is organized I will do my part. I am not the only one who labored with him. There are many others who added to Father Paxson's joy and pleasure in this grand work for Christ. I thank God to-night that I ever made the acquaintance of that noble Christian soldier. He was an extraordinary man. He was 30 years old before he could read a word. All the education he ever received was in the Sabbath-school. There he learned his letters. There he learned to read and write, and there he learned the way to Christ, and gave his heart to Jesus. His gratitude was so great for what the Sunday-school had done for him, that he dedicated his life to that mission. If ever a man could say, since the days of Paul, this one thing I know, that man was Stephen Paxson. This State owes to him, more than to any other man, its organization. He was the first man that ever organized a County Convention in the State of Illinois, and he never rested nor left the State till it was organized from one end to another.

Look what that man has been able to accomplish. A man becoming a christian in middle life. This man of wonderful natural abilities, organized 1500 Sabbath-schools which enroll 71,000 children. Who can tell the influence these Sabbath-schools have exerted in this land. To-day, churches—scores raised from these schools—whose spires point to heaven, would never have been, had it not been for Paxson. Thousands have been brought to a saving knowledge of Christ, directly or indirectly, by this one servant of the Living God. To-day men are

preaching the everlasting gospel, who owe their conversion to the instrumentality of this man. I was thinking to-day of the departure from earth, thinking of the angels, imagining the great pearly gates opening, the angels and arch-angels coming to receive him, and the Son of God taking him by the hand, and saying, "Well done, good and faithful servant." Think of him standing there among the redeemed, think of the Superintendents by scores, and hundreds of bright boys saved by his instrumentality welcoming him, and tell me whether his life was a success or failure. If he had devoted his talents to the accumulation of wealth, what would it have been in the eyes of God? A success or a failure?

His life was the grandest success ever achieved in this country. That monument that we shall erect may stand for years, but his monument will be in the hearts of those that to-day love him. My friends, let us emulate his example. He was a consecrated man of God. Let us consecrate ourselves to God. Follow him as he followed our Saviour. May the Lord bless this man's life to every one of us, I thank God, first, that I ever knew that man, next, that his influence upon me brought comfort and peace to my heart. Thank God that he gave to us Stephen Paxson. God bless us and help us, so that when we die some man may stand over our graves, and thank God that we ever lived.

At the close of Mr. Reynold's remarks the President said:

"I am sure we all think there is one person present who, as a representative of this association, should say a few words on this occasion. I will ask Brother Jacobs to speak to the resolution."

Mr. Jacobs spoke as follows:

ADDRESS OF B. F. JACOBS.

We are not to leave this building until we add a word of testimony and thanksgiving to God, in remembrance of this dear brother, whose name has been brought before us at this time. There are three things that should certainly be in every christian worker's heart. If I may say it, three things that must characterize every christian worker, and these things characterized our beloved Brother Stephen Paxson.

I. He must have a belief in the word of God. That word in its fulness, that book from back to back.

II. He must believe and rest in the finished work of Christ our Lord.

III. He must be possessed of the indwelling power of the Holy Ghost.

That word Stephen Paxson believed. That Bible to him was the revelation of God to man. I have often been with him and heard him read, and seen the rich joy show itself in his face as he feasted upon it. He believed, and God counted it to him for righteousness. Like Paul, he could say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." We are never tossed about with fears if once, for time and eternity, we believe in the efficiency of the work of Him who declared upon Calvary—"It is finished." It was once, and for

all. The Spirit of God—the Holy Ghost, possessed that beloved brother. And truly it was with him as recorded of Isaac, where we learn that he dwelt at the well. We must go to the wells of the Bible if we want refreshment, and let down our buckets and measures, and draw up fresh, rich, copious draughts of comfort and life. Isaac dwelt by the well Lahai-roi. Stephen Paxson dwelt in the presence of the Living and Seeing One. How delightful to be guided by the eye of God! In the 32d Psalm we read, “Blessed is he whose transgression is forgiven, and whose sin is covered, and from that thought the Psalmist passes on and says, “I will instruct thee, and teach thee in the way thou shalt go; I will guide thee with mine eye.” How much better it is to be guided by the eye of God, than driven by whip and spur. That eye marked out the path of Israel through the Red Sea. That eye marked out a path through a desert without roads or guide-posts. That eye sees through all things from the beginning to the end of the world. It appears like a pillar of fire by night, and a pillar of cloud by day. Oh, that the power of a sanctified life might be written in golden letters over this platform, and over the doors of our homes. The power that is needed, the power that is felt, is the power of a life sanctified by the Holy Ghost, and consecrated to the service of Jesus Christ our Master.

A gentleman told me the other day of an interesting religious visit to the mission stations of Japan, China, Syria and Egypt. In Japan he was introduced to a theological school, and invited to speak. He asked for an interpreter. The reply was speak on. They will understand you in English if you speak plainly and slowly. Then some of the young men desired a personal interview, and told a little of their history. A number of years ago a soldier, who had not been ruined in war, was sent to Japan as a teacher, and given a class of young men of that nation, on condition that he should not teach them anything about the religion of Jesus Christ. He went on in the fulfillment of his duties. After a while the students met and discussed the matter of the religion of their teacher in an earnest manner, and prepared a paper saying: “We do not know the religion of our teacher, but whatever that religion is we want it. We do not know the God of our teacher, but whoever He is we wish him for our God.” What a testimony was the silence of that young man! It is golden and need not be broken by silver music. Twenty-five of this teacher’s pupils became theological students, and began the study of the gospel. And this brother was permitted to take twelve young men by the hand, who were just about to receive their diplomas and go out to preach the gospel.

Some men believe not in prayer; Stephen Paxson did. There are communications going up to God. I believe in telephones. I do not know where the wires go, but I put my lips to the tube, speak, and wait for a response. In our city, concert tunes played in Milwaukee were distinctly heard. Ah, friends, if our hearts are closely in communion with God, and our ears are strained to catch the notes of song the angels sing, we shall receive the answers we need. What shall we say of Stephen Paxson’s reward? It is not in language to portray it. None but the heart of Christ himself can describe it. If the infinite, omnipotent and All-loving God provides it, how shall the

finite measure and receive the infinite supply, while tabernacling in the flesh? How the words of Christ, how the sweet music of Jesus' voice will empty the memory of reproach and shame, as it will of earthly honors, when we stand in the presence of the Lamb who was slain. We need not fear in the glorious rewards that shall be given to these gifted and greatly honored servants of Christ, that it will not be abundant in measure in that day. Not only infinite love, but an infinite measure of love.

A little while ago we had in our city a great procession. It attracted men from all parts of the United States. It was a procession in which it was said, that 30,000 men in uniform were to be in line. It was very wonderful, and lasted for a number of days. One Sunday evening, before it took place, I was going to our mission, and at the main crossing of the railway track there was passing a train of empty sleepers going out. A little fellow stepped up and said, "Did you see that train of empty cars going out? They are going out after Knights, Sir? My cousin is a Knight, he is a Sir Knight." I smiled, and said, very well. He asked me if I was a Knight, and I answered, No. He said, "I wish that I was one, Sir." I answered, why? He replied, "It is a grand thing." Well, said I, what good does it do? "Well, I would like to belong anyhow because it looks so pretty." I replied, I guess you are a little proud. He answered, "No, mother often says we have to work too hard to be proud." I tell you, my friends, there is a great deal of truth in that remark. Do you work? "Yes, I am in the telegraph office, leaving home at half past six in the morning, and I leave the office at six and get home at half past six in the evening. I live over there on the corner of —— avenue and Harrison street." Well, do you work hard? "Yes, Sir." Then let me tell you something, the money spent in this procession would earn enough to take care of the poor of our city to the end of time. Let me ask you a question. Did you ever hear of our Lord Jesus Christ? "Yes, Sir." My boy, do you know that the Saviour died for us and that he is coming back again? "Yes, Sir." Did you ever read about that glorious appearing, "When the Son of Man shall come in his glory, and all the holy angels with Him?" The redeemed prophets, priests, and kings, all the church of the living God. All the boys and girls that have loved him. (All the babies that ever died. There will never be a baby's little cry heard in that world of woe. Every little one is with Jesus.) What a sight it will be to see the King's nursery, when Jesus brings the children all back. My boy, what do you think of that procession? He said, "Why, Sir, I don't believe this procession will be a flea bite compared with that." In that day those who have lived for Christ, those who have been consecrated to him, those who have been single-minded for Christ, will be assigned to posts of honor, and shall shine like the brightness of stars for ever and ever. The little fellow looked up, and said, "Well, Sir, I tell you I think I would rather be at the tail end of Jesus' procession, than at the head of this one." Let every one remember what Jesus has promised, that each one may say, I would rather be anywhere with Jesus in glory, than to be anywhere without Christ. May God greatly bless us, and keep us faithful to the end, for His name's sake. "Amen, and Amen," came from all parts of the house.

After prayer, the choir leading, the whole congregation united in singing, "Jesus, Lover of my Soul." The President introduced the Rev. William Paxson, of Missouri, the son of Father Stephen Paxson, who spoke as follows:

MR. PRESIDENT AND FRIENDS: Words would fail to express my feelings this evening, as I have listened to those warm, hearty eulogies of one so near to me by the ties of blood. One who twenty-seven years ago committed me to the work of gathering children into the Sunday-school, by taking me into his buggy and making a Sunday-school missionary of me. I wish to express, as far as I can, my thanks, and those of all the family, to those dear friends for those words. They are precious. His life was precious. His death was precious to us. I have thought, as I looked over this audience this evening, of the past and the present, and I expect, as young as I am, that I am as old in the Sunday-school work as any one here. I thought of the first remembrance I had of my father, then of the second, and of the third. The first was when he came from a place of amusement a godless man. The next was in the Sunday-school. The next was organizing Sunday-schools on his own responsibility. I remember the day when he came home from the postoffice with a letter in his hand. It was in the old days before postage had to be prepaid. Dr. William Adams had heard of him and had sent to the Sunday-school Union, representing the case, and had him commissioned. He opened the letter and brought it to my oldest sister for her to read it. His eyes opened wide when he was told it was a commission to labor as a missionary and gather in the neglected and destitute children of the land. But, what about his business? What about his stammering? He could not walk four blocks without stopping to rest. What about all these defects? I tell you my dear friends, in the coming glory, when we all stand before the tribunal of God, I doubt whether there will be a brighter crown around the brow of the old veteran, than of her who said before the days of railroads and telegraphs. Go. It was her life example, with the teachings of the Sunday-school that brought him to Christ. This was a mighty unseen power through the long years of sin and suffering. The Christian power of a holy woman standing by his side. She never lifted up a protest. I want to bring out that thought.

I remember how Father went. I remember he said he would be gone a month, one time. The month passed and we moved east of the town of Winchester, and lived with a gentleman on the farm. For ten days I went down to the gate and climbed on the gate-post and looked down the road to see if Father was coming. Bye-and-bye after the tenth day, he came home from his first missionary expedition. Then his absences were frequent. He went we knew not where. He had no course marked out, but the Lord led him. It was something to stand up for Sunday-schools in those times. But God was with him. He planted nurseries of piety in Illinois, and then across the Mississippi, and all over the State of Missouri. Churches were organized here and there where he had founded Sunday-schools. Here men were standing up and preaching Christ to others. An indomitable energy led him out in this great work. It was for the

Lord, "whose I am and whom I serve." It was saved first, and then service. "Whose I am." Bought by the blood of the Lord Jesus, redeemed and saved from among men, I serve Him. He never could read without stammering. He would say, when asked to have prayers, William, you read. But he never stammered when he came to talk with his Master. He never stammered when he was pleading for sinners. It was only when he was reading to others that he stammered. I remember once he came into a country neighborhood where they were harvesting. He said, friends, I am a Sunday-school missionary, and I would like to know if you would like to have a Sunday-school in this neighborhood. One of the men said, I don't like Sunday-schools. Father replied: No. Nor the devil don't either.

It is reported that he organized 1,300 Sunday-schools, and one fact I may tell, to the glory of God's grace, every time he attempted to organize one he succeeded. He never failed. The evening he organized the Sunday-school in the neighborhood of the harvesters, the man who said he didn't like Sunday-schools took him to one side and said: Mr.—, I misunderstood you to-day at the field. I thought you said singing-school, and I don't like singing-schools.

I remember in passing through a neighborhood, we came to an old house which leaned one way and the chimney another, the doors and shutters were off the hinges, and I think you could throw your cap through the cracks without touching. Here, Father said we would organize a Sunday-school. What, in this house? All right, if you think so. There was only one man in the neighborhood that had ever belonged to church. We organized a Sunday-school and made him Superintendent. On the evening of organization I remember the boys of the neighborhood came and brought their guns and hounds. They stacked their guns up outside of the house. The dogs got to quarreling, and every time one was whipped he would bound into the house. We had to station a couple of men at the door to keep the dogs out. We went on in that way sowing beside all waters.

I have seen many beautiful death-beds, but none more beautiful than that of Father's. When asked, Is it well with you? He looked up in surprise, and answered: "My son, that was settled many years ago."

The Sunday-school work in Illinois was his pride and glory. He always used to stand up and tell the people how they held conventions in Illinois. And he has sent to you these words: "Hold fast unto the end. Take hold of the Christian work and hold on." No wonder, at last, when the message came, that it was rest, rest, home, sweet home.

We do not know what a heritage God has given us.

I represent 500,000 square miles in Missouri, Arkansas, and Texas, and a million and a half of children. One State of 274,000 square miles. It would make 210 Rhode Islands. If settled as densely as Rhode Island it would support the whole population of the United States; and there would be room for 7,000,000 more. If we planted 19,000 square miles of cotton, these 19,000 square miles will produce as much cotton as the world used last year. Now, what a heritage? I love to lift it up to you as God lifted it up to me. Contemplate that

country settled for God, emigration pouring in upon its fertile prairies, think of its being cultivated, and of its wealth being drawn out of the soil, and from beneath the soil. Think of its great destinies.

Think of the 70,000 Indians, and I blush to name the name of an Indian, for we have never kept faith with them. Treaties have always been broken by us. I should like to tell you of an Indian expedition I saw in Saint Louis. When Bro. Trumbull came home he said, Bro. Paxson, I have been out to the Cheyennes on a missionary expedition. One morning after the corn was laid by they went out and lassoed their ponies, got a little jerked meat and bid their families good bye, not to look in their faces for six long months. They struck out across the treeless prairies. Wrapped in their blankets after eating their frugal meal, they lay down, and God's stars looked down upon them in pitying love. They thus journeyed on week after week. The Cheyennes listened, but would not receive them. I said, are you going any more? Yes. They know me now and I can do more the next time. So they came back through that long trackless distance, and all the long months they had heard nothing from home. There is an apostolic missionary expedition telling the people they can be Christians. We have Sunday-schools out in the Choctaw country. By the blessing of God we never intend to rest till the whole South-western country, and the children in it, are won to Christ. So that His name may be lifted up, honored and glorified.

After the doxology, and benediction by Rev. G. Frederick, the Convention adjourned.

Third Day—First Session.

The convention opened with a Sunday-school session, for the study of the lesson, "The Prodigal Son," Luke xv, 11-24. Rev. William Tracy, of Lacon, was pastor, and B. F. Jacobs was superintendent. The session was conducted as a school, with nine officers, twenty-one teachers, three hundred and fifty scholars in the main room; two officers, two teachers and sixty-two scholars in the primary department. Total, officers, eleven; teachers, twenty-three; scholars, four hundred and twelve; visitors, one hundred and twenty-five. The collection was appropriated to the Paxson Memorial Fund.

The convention then resolved itself into six district meetings, and the following district officers were elected:

1st. District.	{ D. W. POTTER, President,	-	(Chicago.)
	{ W. B. LLOYD, Secretary,	-	(St. Charles.)
2d. District.	{ WM. REYNOLDS, President,	-	(Peoria.)
	{ A. P. BABCOCK, Secretary,	-	(Galesburg.)
3d. District.	{ C. LINK, President,	-	(Paris.)
	{ J. E. SAXTON, Secretary,	-	(Champaign.)
4th. District.	{ C. M. EAMES, President,	-	(Jacksonville.)
	{ REV. R. G. HOBBS, Secretary,	-	(Petersburg.)

5th. District.	{	R. C. WILLIS, President, - - -	(Enfield.)
		W. C. KENNER, Secretary, - - -	(Flora.)
6th. District.	{	H. B. DOUGLAS, President, - - -	(Greenville.)
		H. P. HOPKINS, Secretary, - - -	(Alton.)

Delegates to the International Convention at Toronto were appointed.

The Committee appointed to examine Treasurer's report and the vouchers therefore, reported through the Chairman, D. Hurd, of La-Salle County, that the same had been found correct, and the report was accepted.

Third Day—Second Session.

The session opened with a song service by the Carman family.

The Chairman of the Executive Committee submitted a proposition to print the report of the convention, with the understanding that the same should not be a verbatim report, but as full as possible in a pamphlet of about ninety-six pages.

Subscriptions were taken from the various counties, amounting to about 2,000 copies, and the convention instructed the committee to have 4,000 reports published.

On motion of Mr. B. F. Jacobs, Mr. C. W. Jerome, of Carbondale, was added to the Executive Committee.

"SUNDAY-SCHOOL AUXILIARIES."

TOWNSHIP AND COUNTY WORK.

ADDRESS BY W. B. JACOBS.

What do we want of a county convention? Why do we have house to house visitation? The aim of the Sunday-school work is not to have a convention, for the sake of one. The Sunday-school is not only for the family, nor is its object simply to get children to Sunday-school. The aim is, that all may be brought to the knowledge and love of Christ. Our aim is the conversion of sinners and the training of christians.

"The children all for Jesus, every one, every one;
While a soul remains in sin, our work is but begun."

With that aim, we feel that we must work for the conversion of children and parents. The second aim of the Sunday-school is to impart knowledge. "They that know Thy name will put their trust in Thee." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Knowledge is essential to salvation. Knowledge is essential to faith. The teaching of the word is essential. The declaration of the word reveals God.

There is, therefore, the necessity that we shall hear this word, for

"How shall we hear without a preacher?" The knowledge revealed in the word of God must be brought into contact with the person, by preaching the word, or by instruction in the Sabbath-school. Our first duty then, is to bring all the people where they may be influenced by instruction in this word. The Sunday-school for all, and all in the Sunday-school.

This shows the necessity of house to house visitation. The first question before us is: How shall we get the children into the Sunday-school? The second question is, how shall we teach them so as to secure the greatest results? The eternal life beyond, and the character here, which shall fit them for that eternal life. One object advanced by the township and county convention is that it gives co-operation. The next is, that it brings before us the great mass of people and children. There are 80,000 without Sunday-school instruction in the city of Chicago alone. How can we reach them? We cannot reach the 80,000 in a mass. The only way is to divide the work up. We must divide the different parts of the State into districts, and go at the thing in detail. Set about doing the work and be sure to have the work done. In the city we take a section a mile square, and to visit it we divide it into sub-districts, and let each church have a part in the work. Difficulties arise here as in the general work. The people want excuses not to go to church. When a Methodist family is visited by a Presbyterian, many make the excuse: The Presbyterians are proselyting. The same is true if a Presbyterian brother is visited by a Methodist. These people who are so quick to take offense do not love Christ. Now we unite together and go out, and they see that the work is for Christ. The aim is, not to make men Methodists, or Congregationalists, but to make them Christians. In whatever place of worship they find the association which keeps the heart nearest to Christ, they are invited to go there. When a family says to us we are Methodists, we take the name and send it to the pastor of the Methodist church. I don't think we make the statement too strong, when we say these pastors of the different churches only desire to forward Christ's kingdom. Hence, the Presbyterians are glad to see a Methodist pastor, and *vice versa*, when they know he only wants them to go to Sunday-school. And this one great obstacle is removed, by sending the visitors out with this invitation.

Now, religious union in the work is just as important in township and county conventions, as in these small districts. I think this is the purpose we heard of in reference to a national report. Having one line of thought, and *that the best line of thought*. When this State Convention sends such a recommendation to the counties and townships it has power. Not only the power of authority, but the power of wisdom. The thought is, that we are all working together in unity of purpose.

Departments are necessary. As in an army, so in the State work. In the Sunday-school work, districts and divisions are parts of the army. These townships are regiments, and these schools companies. In this work we have something even higher than the State organization. We have a grand international organization. It is impossible for a general of a grand army to know all the soldiers. But it is possible for him to know the names of department commanders. It is

possible for these district officers to know the names of the officers in the county. It is possible for the Superintendents to know the name of every officer and teacher. It is possible for the teachers to know the names of every child. So, step by step we get at the work in detail. There need not be, there should not be a single child that is not known to the workers for Christ.

When we come to speak of the district work, it is positively necessary that the officers know the county officers. It is positively necessary that some one of the district officers, or members of the Executive Committee of the district, know personally and *meet personally* the officers in every county in the district. As to writing letters, some one has said very truthfully, something about like this: If you want the work done *go yourself* and do it. If you want it half done send somebody else. If you don't want it done at all send a postal card.

But the county officers, in a greater sense, ought to know the names of the township officers. In the army we used to have a brigade inspector. The brigade inspector handled every gun. It spoiled the looks of his buckskin gloves, and sometimes his clothes too. He got very weary, but he was appointed that he might see that every man was ready for duty when called. We will do our work better when we know that we are not appointed for the sake of wearing shoulder-straps. Our appointment means work, hard work. We need to know that every man is ready for a call to duty. In this work the warfare is upon us every day. "I need Thee every hour most gracious Lord." We need to have the army kept ready for activity every hour, and every day. We used to imagine that we could do the work by correspondence or proxy.

Now, my dear friends, if the township officers neglect their duty, the plan, after all, falls through. We must get down to the lowest point. From the township work springs that great stream of Sunday-school workers, that pours into the county and district conventions. Without the township work our meetings are in vain. These township officers must devise a plan, or else put into execution our plan for house to house visitation. There seems to be a great deal of township organization, for the sake of organization. Better never have a star on the map, unless it is a working organization. We want to know when we put a star on the map that it means a working organization. Now, about carrying on the work. The less machinery that will accomplish the end the better. My mind is, that one good officer in a township is all we want, one man to be responsible, and let him be a Vice-President of the county. Every superintendent ought to be a member of the township executive committee, and these superintendents together with the Vice-President ought to constitute such Executive Committee, of which three or five might constitute a quorum. Have quarterly meetings, and get all Sunday-school superintendents together and talk about the work of visitation. For, brethren, it can be carried on in the county just as well as in the city. Think of the influence in a community, where three or four churches get this idea of working together. These brethren should get together, and have printed a simple card of the churches, pastor's names, hours of service, etc., and invite the people to attend. You will be able to carry this plan

into the towns and precincts. Let the executive committee plan for visitation, talk of the work, and see if there is a place where there ought to be a new school, let them have the facts before them, and when the Vice-President comes, present the facts, and decide how to meet them, and arrange work for destitute localities. There are many places where the minister only preaches once a month. Let gospel meetings be held, and invite to the work every one interested in carrying on God's work.

Every home should be visited, every child invited to come to Sunday-school. We want every child in the church and every parent in the Sunday-school.

The brethren ought to arrange for their annual meeting at the quarterly meeting, three months before the time for annual meeting. Let the time and place be fixed, and notices sent to the county officers and all pastors and superintendents in the township, and it is easy for them to notify everybody. Have some such questions as these in the quarterly meeting: Has every one been invited? Can the work be better done than it is? And it will be just as helpful to report failures as successes. We learn by failures in this work. Bring them in then. We do not want anybody to get up and boast. We do not want any exhortation. The brethren should discuss and adopt well laid plans for the work. I met a brother who said that they did not need a township meeting. I asked, are all the homes visited? Are all the parents in the church? Are all the children in the Sunday-school? Why No! Well, I said, my dear brother, had we not better get the Christians together? How can we do God's work without taking counsel and getting very enthusiastic?

One caution, we do not want our meetings too long, one day and evening is usually enough. I suggest that the evening session be given to the addresses, the morning to business, and plans of work in the township, and the afternoon to instruction. The ladies are willing, but they are not usually interested in matters of business. As in this convention, then, arrange to have the business done in the morning session, and gospel meetings in the evening. As far as it can be, let all township workers consult about what ought to be done.

Now, in a county convention we want a president, secretary, and executive committee of three. Let the time to have a county convention be discussed through the quarterly meetings, as to when and where, and how we can accomplish the most good. If the county convention is to be held in August. Commence in May, June, July, and go into every township, and have it understood where and when the county convention will meet, and announce it. We should talk about the work undertaken in the county, and under the blessed influence of the Spirit of God stir up the people to greater interest. Go from township to township, and when the county meetings have gathered, they will pour in from all of them to the grand gathering.

Every county ought to have an outline map showing the different townships, and the location of different schools, and accompanied by a brief record showing what has been done. Let the roll of townships be called. How many schools? How many teachers and officers? How many scholars? When were conventions held? Then statistics as to whether there has been house to house visitation. What collec-

tions have been taken for the State and county work? What are the expenses of the schools? And most important of all, how many have been brought into the church.

Three questions ought to be asked:

I. Is there house to house visitation?

II. Has there been collections for benevolent purposes?

III. Have there been additions to the church?

There can be an enthusiastic awakening to have the report compare favorably with the best we have. Every township has good young men and women coming on, who only need to have duty thrust upon them to have it done thoroughly. Brethren, we need not be discouraged, we need not hang our harps upon the willows, God is with us. God is able to take care of us.

Now to the question of making programmes. One of the greatest failures is in programmes. I have been surprised to see what poor excuses for programmes can be issued by intelligent men. I feel that the district officers ought to take the thing in hand, and send outlines of programmes. Brethren in the work, you know the needs, the questions of mightiest import. There are thousands of questions more or less interesting. But there are a few questions of vital importance. Men that know these questions ought to see them brought before these conventions. Looking ahead, let preparation be made in regard to entertainment, speakers, etc. Be there yourself.

District and county officers see that the work is carried on for the best results, and the glory of God. While we have in this convention the blessed experience of listening to the words of those who are wise and earnest, don't let us be satisfied with the words of any man or woman. Let us desire God and let our might and our counsel be from Him. Many teachers go home with great enthusiasm, but what do they do for Christ? Let each one say, I will do the best I can. And go to work to do it, but don't be satisfied unless your best *is* the best. Do your best for God and let God do his best in you. Let God do his best in you, and through you, and you will be surprised at the result. Brethren, the old flint-lock gun may strike fire every time, but the needle-gun will fire fifty times while the flint-lock does once. Brethren, we should get needle-guns. The devil has not a flint-lock gun in his whole army. Brethren, let us have the best guns we can get. Let each one say, I will do my best, and I will let God do his best in me, and the work will be a success.

SUNDAY SCHOOLS AND MISSIONS.

ADDRESS BY REV. ISAAC BAILEY, OF WAUKEGAN.

MR. PRESIDENT:—I know the friends present this hour are weary and warm, and I am rather glad since the session must continue, that I am called to speak. It is so much easier to speak than to listen, I remember of hearing of an old minister who had preached enthusiastically for two hours, and some one said to him, "Were you not very weary?" No. But it would have done you good to see how tired the people were. He exchanged once with a neighboring minister, who

told him that a good many of his congregation had fallen into the way of falling to sleep. Well, I think I can get along with that, he replied. After the opening exercises, the minister arose and announced his text, but while he was getting ready he saw some brethren and sisters getting into a comfortable sleep. He said, give me a fair chance, let me get started and then you won't try to sleep. Now, we are to talk to-day about

"SUNDAY SCHOOLS AND MISSIONS."

The word mission, means being sent out. Christ told his Apostles that the gift of the Holy Spirit would be poured out, he said, "Tarry at Jerusalem for a little while." I want you all to run out, but I don't want you to go before I send you. Missions in the Sunday-schools, means missions for the Sunday-schools. What are missions? Christ gave the great commission "Go into all the world and preach the gospel unto every creature." What do we mean by missions for Christians? We mean that when a man reads the gospel that he is to spread it abroad like a herald. So we come to every converted man, woman and child with the commission; go unto the world and win souls for Christ.

When a publisher sells books only by subscription, he asks an agent how much territory he wants, and if he desires a county, he will give him a county commission to sell his books. God has commissioned us to go wherever we find an unconverted soul. Go there and labor till we find it.

In one of the parables that has been brought before us, a woman had lost a piece of silver. She lighted a candle and got down her broom. Now she says, I'm going to sweep the floor till I find it. In the parable of the lost sheep, the shepherd said, I will seek the lost sheep till I find it. We are to go and find the lost. So we have a foreign missionary society. An organization for carrying on the great work. Now we have come to see if the Sunday-school has any interest. What can the Sunday-school do? We know these things are necessary. We want money, and we want men to send out into the world to preach the gospel. We do not suppose that every man, woman and child can leave home and go into foreign lands. We cannot all go ourselves. But, it gives us a great pleasure to know, that we can go with our influence and put the great gift there, and be represented in every nation on the face of the earth. What a privilege God has given us to distribute the influence of our work, all over this world. There is one way in which it can be done. Two young men learned the shoemaker's trade. These two Christian young men, in their earnestness and piety were thinking of the influence of the world lying in wickedness. In answer to prayer, they thought they ought to go into all the world and preach the gospel. But they had no money, and they said, how can we go? They prayed again. One of the young men then said, I tell you what we can do. You go and preach the gospel and I will make shoes and support you in the mission field. So one pegged away at the last, and one preached on a foreign field. Now, friends, the Sunday-school wants to be a partner in the great work of saving souls in this world.

: Another thing that the missions need. And that is prayer. For

this great field of work, God wants us to pray. We do not know how much good our prayers may do. We ought to have faith, that our prayers would do the mission fields good. We ought to feel like the old lady who had prayed for many years, but at last was kept at home. The pastor called one day, and said: Well, mother, I suppose you are just waiting till God calls you to go over the river into the rest of glory? Oh, pastor! I am not waiting to go, you cannot spare me yet. Why, mother! What can you do? You can not get along yet in this community without my prayers. Every morning you go into the pulpit to preach, I ask God's blessing on your sermon, and my prayer. God needs them both. Let us offer our prayers for the missionary field. Our prayers can do something in saving souls the world over.

You ask how can the Sunday-school be interested in this work? I just refer you to that (Black-board Exercise, of Miss Rider). Those twelve rules. You will see that each one applies to this work. Remember the concrete method. Spread the world before them. What a great thought! Until we are under one banner the influence of the Sunday-school for Christ, is needed in the great work. When I read that in the Hawaiian Islands, more were added to the church in one day, than on the Day of Pentecost, I got a new idea. Friends, we will never undertake a work nor never make it a success, until we have great motives. Men working without a motive can do very little. We must have a motive before we can be enthusiastic. Now, what are the motives presented to the hearts of the Sunday-school workers?

I. Christ's commission to "Go into the world and preach the gospel." Freely you have received, freely give. We have heard and been blessed, and so it becomes us to go into the world and give a blessing to others. It becomes us to tell others what a dear Saviour we have found. That is our duty, and there could be no better motive.

II. Another incentive. When a soul is converted, the first language in the mind is, to whom shall I bring Christ first. The thought is there is some friend to be saved. We see just what is coming into the heart. Just as soon as some one is saved, who else in the community to be saved. The thought is, the great field, the world. What can I do to save the world? God has implanted in our hearts this incentive, to "Go unto the world." This is the natural thing to do. This field, the world, should be taken for Christ. We have our King, shall we not work for Him? Shall we not work for our side in this great struggle in the world. Why! our patriotism calls to efforts. It is for our side in every battle in which the country has engaged. Our partisanship calls for every effort of the party to which we belong. We belong to the party of Christ, if you please, and every incentive of interest to patriotism should be exercised here.

All this world for Christ! Not alone from a selfish standpoint, but from the higher standpoint, of bringing to the world One who is mighty to save. Bringing this world from out of the burdens of degradation and death, into the light of life. This ought to make our lives better, and bless the rest of the world with us. But another thing. The world is to be conquered for Christ, and it is a great inheritance. I remember what our brother, Wm. Paxson, said about the State of Texas. It gave me a new thought. Kings look over the map of the world, and say, these nations for me. Napoleon cried:

The world for Napoleon, only that he might be the monarch of the world. A man of wealth looks all over the world, and says the world for me and for money. For example, he looks over a tract of land, and says all this territory for me, to produce wealth from. The world is for Christ, a Christian inheritance to develop for our Lord Jesus. It is our great inheritance.

Another thing is, it is a great capital. That in which we are to invest. What can we invest in the great work? The Lord gives us the world for our stock in trade. It is that from which our returns come. The material that we are to develop into wealth, that we may lay up treasure in the kingdom of heaven. It will be wealth stored away, put in the bank of heaven, where we shall find it when we cross the dark river. Bye-and-bye we must go away and leave these things here. When I was a small boy, I dreamed one night, that I stood at the gate picking up pennies. It seemed as if there were a great many, and I picked them up one after another. I seemed very happy in this new found treasure, but all at once I came to, and realized that it was only a dream. When I awoke the pennies were all gone. Friends, this life is a dream. Sometimes we pick up pennies upon the earth. But we are beginning to wake up to the fact, that we are gathering pennies in a dream. What can we do in a dream? When I was a boy, I had a box in which I placed my pennies. I visited the box every day. Now, my thought was, that when I got the pennies into the box they were saved. When we put our pennies into the Kingdom of Christ they are safe. As we cross the dark river, we shall find them waiting for us over there.

These mission fields are a place, to go out and work for Christ. We may think sometimes, that these people in heathen lands are hardly worth developing. The foreign missionaries sometimes find them literally naked. We read of some missionaries who went to an island and found the natives entirely naked. They supposed, at first, that they were only naked so that they might swim the easier, as they were in the act of bathing. What kind of material for us to store away, for us to work on. As we look upon the world just as it is, it seems like ore, which may have a large per cent. of precious treasure in it. We do not know what is in the world. This is the ore from which the precious metal comes. We want the Sunday-school to take the ore and bring out the precious metal. When brought out it belongs to the Sunday-school which brings it out. Why! My friends, there is not one of us to-day who would be worthy of the work, if it were not for the grace of God. That great Apostle said, "By the grace of God I am what I am." Without that grace we are nothing. The grace of God shines into these heathen souls, as into the souls of other men and women.

Another motive. Christ shall see the travail of His soul and be satisfied. Oh! what a motive is certain success for any enterprise. A good brother, when he came to preach one day, read that verse which tells, "So shall My word be that goeth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in *the thing* whereto I have sent it." He said it seemed to unfold to him a new thought. He said he had thought that the verse must be a splendid consolation to God. And that God takes

comfort in sending out the word to accomplish much. If we are converted, God says this word shall not return unto Him void. When we scatter these precious truths, that word shall not come back void, but, marked with treasure for His name. Our faith, prayers, and efforts, will be coupled with success, and, wherever the word goes, the world over, it will win souls for Christ. The certainty of this success is a great motive to work in foreign fields. Friends, Jesus is giving us to know that success in such enterprises is possible. We used to think, if what we did for Jesus did not come right back, that all was lost. The world is beginning to plan larger efforts, and longer time, and resting in such cheeriness as this: "Thou wilt keep *him* in perfect peace, whose mind *is* stayed on *Thee*; because he trusteth in Thee."

We are beginning to learn that our place is to work right along, and be satisfied, if we have done what He has given us to do. Why, I heard to-day, just a little while ago of a course of study, not for babies, but for boys fifty years old. So we are planning for success in this world no matter how long it lasts. God is planning for success the world over. If we want a successful work, let us work for the Sunday-school.

It was suggested, a little while ago, that we come here to find enthusiasm. To make some plans, some new resolves. But, after looking about, and trying to plan for the work we begin to be discouraged, so that we cannot do anything. Then we just fold our hands and give up the work. Every one ought to take a purpose of life from the highest mountain top over which he has passed. In Kathrina, Holland is led by a guileless lamb to the summit of a cliff, and there looks down upon the city, and river, and the commerce of the mighty world spread out before him. When he stood there his boy-mind looked upon the world, in its grandeur, and he took a great purpose for life. He says:

"The mountains might had entered unto me;
And, from that fruitful hour, whatever scene
Nature revealed to me, she never caught
My spirit humbled by surprise."

Take your purpose of life from the highest mountain top which you have ever climbed. Not long ago, a minister of Chicago, said, "Imagination is not the faculty which tells lies." It is the only faculty that tells the truth. We have but to open our eyes to see the beautiful flower and perfect leaf. We are not putting into them anything of imagination. We only see the beauty that God put there. The best thing we can do is to look at it in the true light, and see the beauty that God put there. When the disciples climbed the mountain, how grand! Let us always stay here they said. Though they went down to the valley, Peter never forgot that vision of God. "We saw the glory in the transfiguration." We must leave this convention and go back to our homes, go through the valleys. But let us remember what we saw of God on the mountain top. His glory is more true than we have seen here. Let us know it is true whenever the clouds gather about our heads, and see His glory as when we climbed the mountain. The glory of Christ crucified. Many of us have come from under the cloud, and see again the sunlight. Dur-

ing the dark days of the reformation, they knew the dark days, but they did not know the bright ones. The old Scotch covenanters all around the Highlands and Lowlands knew the grand awful time, but they did not know the valleys. You and I know the great work. Know this, if you have ever seen God once, you have seen the glory of the world spread out before you. Enthusiastically lift up your hearts and hands. If you have seen Him once you know the truth. And the truth remains, for God never lets a truth be lost to the world.

Remember what a good time we have had here, and the precious resolves we have made here. The grand and glorious purposes, and no cloud shall come between the brightness of this day, and the great success which God will give us. Look beyond these clouds and feel God's hand leading the way. Remember, when the true clouds gather that the old prophet has told us, (Nahum, 1-3); "The clouds are the dust of His feet." So when you see the clouds gathering, know that it is the dust from the chariot wheels of the Almighty coming from glory to the earth, that Christ bought with His blood. I thank God that He has given us work, with Christ for the salvation of the world. Let the Sunday-schools enthusiastically unite for the conversion of the world to Christ, and not be satisfied with anything else but a larger blessing. It is just as easy for God to give a large blessing, as a small one. Let us have large purposes, and great faith for Christ's sake.

TEMPERANCE IN SUNDAY SCHOOL.

Mr. A. G. Tyng, of Peoria, was to speak on the subject of "Temperance," but was prevented from being present. He sent the following resolution, which was read by M. C. Hazard:

WHEREAS, We are told in the Old Testament that "The Lord will not spare him," and "All the curses that are written in this book shall lie upon him who thinks to add drunkenness to thirst," and in the New Testament, that no drunkard "Shall inherit the Kingdom of God." And

WHEREAS, We are recommended "Look not thou upon the wine, for wine is a mocker, at the last it biteth like a serpent and stingeth like an adder." And

WHEREAS, If the use of liquor would cause "to offend," or lead unto other sins, we are commanded as with "a right eye," or "a right hand," to "cut it off and cast it from thee." And

WHEREAS, If in the use of intoxicating drinks, "this liberty of yours becomes a stumbling block to them that are weak, and our drinking should "make my brother to offend," it is our duty to say, we will drink no liquor "while the world standeth, lest I make my brother to offend." Therefore,

1st. *Resolved*, That we should teach the children committed to our care that drunkenness is a fearful sin in its nature, and in its consequences to ourselves and others, and can only be surely avoided by total abstinence from all that intoxicates.

2d. *Resolved*, That the State convention recommend to all county

and district conventions, to place on their programmes—the subject of temperance in Sunday-schools.

3d. *Resolved*, That we approve of the course of the International Lesson Committee, in selecting each year two or more lessons, presenting the sin and danger of intemperance, and our duty in reference to it.

The resolutions were adopted without dissent.

THE AUXILIARY LESSON.

ADDRESS BY M. C. HAZARD.

As a preliminary, I want to say, that the topic assigned to me, "The Auxiliary Lesson," is not an idea of mine own. It comes from the fertile brain of Dr. J. H. Vincent. Of course I cannot be expected to be so enthusiastic in praising another man's child, as one of my own. When asked by the chairman to take up this topic, I said I would be glad to do so as I wanted to look into it myself. I wrote to Vincent and told him I was invited to speak upon the topic, and it would be singular if I could not make one convert, that of myself. Since the Convention has assembled I have been looking into the theme of the supplementary lesson, and I like it better than I did. There are some defects in the International Lessons that discerning eyes have seen.

What the International Series does not do.

(1.) It gives no instruction whatever, except incidentally, in regard to the claims of the Bible as a divine book.

(2.) It gives no systematic instruction in regard to the construction of the Bible or its contents. Nothing in regard to its facts, principles, and laws.

(3.) No provision is made in the International Series for committing to memory those special parts of the Bible that ought to be possessed in exact language. Some history. Portions of the Psalms. Blessed portions of the Bible like the 19, 51, 90, 100 and 150 Psalms, the beatitudes, and so on, through large portions of the Bible, there is no provision for getting them into the memories of the scholars.

(4.) No effort is made, no possibility for the learning of formulas of theological truth, such as are stated in the catechism of the church. A great many feel this lack. It is really a splendid thing to give in condensed and exact language, such principles as are in the catechism of different churches. And if we are making any mistake, it is because we are not instructing the children sufficiently in regard to the doctrines. Not long ago in this State, in a large religious assembly, there was an objection made to teaching doctrinal truths in the Sunday-school. Well, it happened to be laid upon me to make a reply. I said that I had heard that Sidney Smith in the old times said, that he very often had wished to take off his flesh, and sit in his bones; but that I had never heard of a man who wanted to take off his bones and sit in his flesh. Doctrines are the backbone of faith. I do not want to leave them out. That is a helpless jelly mass of humanity, represented by a man without a backbone. It is always a simple meaning man who declares, "I have no creed."

(5.) The knowledge of the principal characteristics and events of church history, general and denominational. We believe it a wise thing to instruct scholars in these things that appertain to our own denomination.

(6.) The commemoration of devotional literature of the church. The grand old hymns want some provision made for committing them to memory. Thus the hymns that were written by Watts, and Wesley, have been prominent in putting the gospel truth into song.

(7.) We have nothing in that series that leads us to know anything about the rise and progress of the distinct doctrines and usages of our own denomination.

(8.) The lack in the International Series is that we have no instruction as an evangelical basis of all social and missionary work.

Now the Supplementary Scheme is for the purpose of remedying these particular defects. It is not intended as a substitute, but is to take only about ten minutes for the purpose of communicating knowledge in these things. It is intended to give systematic instruction. I notice in a great many Sunday-schools that we have no perspectives in the Bible to discover between the fact that John is in the New Testament, and David in the Old Testament times, or to enable us to see how far apart these two persons were. The object of the Supplementary Scheme is to give systematic instruction in relation to Bible history.

Now let us look at the course proposed. There are two points:

I. Biblical.

II. Ecclesiastical.

I. Biblical.

1. Consecutive Bible studies, in the International Series.
2. Lessons upon construction of the Bible.
3. Memorizing portions of the Scriptures.
4. Summaries of Bible history, geography, chronology, and doctrine.
5. Evidences of divine origin of the Scriptures.

Under the second department:

II. Ecclesiastical.

1. Outlines of Church history.
2. " " Catechism.
3. " " Church economy.
4. " " Church work.

(9.) Now that is merely a suggestive course of study. How shall it be graded? It is proposed to be graded in this way:

I. Primary Class—2 years. (5 or 6 years of age.)

1. Studies in the International Series.
2. Certain Psalms, the beatitudes, the ten commandments, and the hymns of the church.
3. Simple catechism about the Bible as a book.
4. Simple outlines of geography and history.
5. Church Catechism.

II. Intermediate Grade—2 years. (Pupils 7 or 8 years.)

1. Studies in the International Series.
2. Portions of Scripture to be committed.
3. Advanced outlines of Bible history, chronology, &c.
4. Study the Bible as a book of books.
5. The Church Catechism—shorter Catechism finished.
6. More hymns, selected portions of Scripture.
7. Simple lessons on temperance, missionary, and other Christian work.

III. Junior Class—3 years. (Age 9 or 10 years.)

1. Studies in the International Series.
2. More Scripture committed.
3. Bible history and geography.
4. Catechism of the Church.
5. More hymns.
6. Outlines of Church history—general and denominational.
7. Studies in temperance and missionary work. Studies in geography and history.

Now we come to the last grade, the senior. We have a boy from 13 to 15 this time, and we intend to keep him in for life.

IV. Senior Grade or Class—Life. (Age 12 to 50 and on.)

1. Studies in the International Series.
2. Special Bible classes for exegetical study.
3. Lectures and sermons on the fundamental doctrines.
4. A series of text books, reading and study. Text books upon the Bible and various books.
5. Prophecy, parables, miracles.
6. Normal classes.

Now instruction seems to be the great thing needed. The one great objection is we have got no time for it. Have we ten minutes to spare? That depends upon how we conduct the Sunday-school. I know superintendents who come into Sunday-school just about the time and with no sort of order before hand. They come into the school and then they happen to think of something to say to the librarian or chorister. Having spent a little time in talking with him, they take a book, and a little time is spent in finding a suitable hymn, something that bears upon the lesson. Some ten or twelve minutes are frittered away. Then he asks somebody to lead in prayer. May be some one who makes a very lengthy prayer. As some one said on a similar occasion: "Now inasmuch as so much time as been wasted, we will go on with the lesson." Then there is the responsive exercise, and by the time he comes to the lesson over forty-five minutes have passed away. Then the lesson is taken up in the same slipshod way. Just as the teacher gets to teaching along comes the librarian. Then the secretary makes some inquiry. Then the treasurer wants to take the collection. In this way the teacher does not get more than ten or fifteen minutes. Then at the close of the school it is just the same way. It takes more time to find a hymn. Some visitor is asked to make an address. By the time it is all through there has been exhausted one hour and three-quarters.

Go into another school. First the organist plays a voluntary. Then are sung a few special verses. All the songs are picked out beforehand. There is not a particle of delay in finding a hymn. The responsive exercise lasts five minutes. Then a short prayer, exactly two minutes. Then a song of two minutes. Then review, and then a song of two minutes. Five or six minutes in all. Then the notices are given, so that after school every one will not go away with the notice for the last impression. Then comes the alternate reading, three minutes. Thirty to thirty-five minutes are given to the lesson. After that there is another song of two minutes. Review of the lesson, about eight minutes. We have in all one hour and a quarter. This is a very different sort of a school. I think we can get ten minutes in that sort of a way. I don't believe we would have any trouble. But the question is what will we get in ten minutes. In seven years we would get fifty-six solid hours upon the construction of the Bible; upon outlines of the church; upon church history; upon geography; upon all the matters spoken of. We would have time for five questions and five answers, in all 1,680. Committing two verses each day we would have 668 verses. Now the information that would be gained in that time. It would give the scholar in seven years a very solid grasp of the Bible if we filled in the International lesson with the Supplementary scheme. This particular door has been opened and it shows what the leading scholars are introducing into these fields. I think it is worthy of a trial.

The doxology was sung and the convention adjourned.

THE SUNDAY-SCHOOL LOVE FEAST.

The closing session of the Convention filled the Tabernacle and the Methodist Church, while very many stood without looking and listening. Resolutions were passed thanking the Railroads and press for favors, and the good people of Centralia for their generous hospitality, and the local committee for their faithful services in erecting the Tabernacle and preparing for the Convention. The Carman family sang a few more of their delightful songs; a number of delegates from different parts of the state made brief addresses, and after a closing address by president Mason, the 23d Annual Convention adjourned to meet at the call of the Executive Committee.

SUNDAY SCHOOL TOWNSHIP ORGANIZATION AND WORK.

BY H. S. VAIL.

It is conceded that thorough township organization is the foundation of successful Sunday-school work. The importance of this work cannot be over estimated, and the possibilities of doing practical and permanent work for the Master are unlimited. It is a work broad enough and of sufficient importance to occupy the entire leisure time of at least one man—the President or Secretary of the township, and that man should be the very best person in the township.

If he accepts the office he should give it his best efforts, having undertaken this as his Christian work, he should see that it is done thoroughly and well. If he develops a talent for this work and takes an interest in it, he should be re-elected every year, changing captains during an advance movement leads to defeat.

There are 1,507 townships in Illinois, and there should be 1,507 enthusiastic men to lead on this work in the State. To report a Sunday-school in every public school district in the State is our determined object, or give a good sufficient reason why in certain districts it is absolutely impossible to organize a Sunday-school.

In order that these schools may be started, the president should first make a draft of the township, mark the boundaries of the public school districts, locate the school houses, also the Sunday-schools. As a rule, where there are enough children for a day-school there will be enough to sustain a Sunday-school. The exception will be where the population is exclusively a catholic or foreign element. If it is thoroughly tried, we are of the opinion that few districts will be found without some protestant families, and such families would gladly give one room for a Sunday-school service once a week, in order that the Sabbath day may be marked with some appropriate service. If there are several such families, permission may be had from the school directors for the use of the school-house. The necessary funds for papers, books, and workers to start these new schools can be obtained without difficulty from the more favored sections of the township. If the president has no conveyance with which to visit the distant parts of the township, a request for such help at the township meeting or at the church services will doubtless receive a favorable response.

The work of house to house visitation should also be thoroughly inaugurated, commencing with the towns and villages. An outline map should be made and the districts divided by a committee appointed by the president, composed of one or more from each of the schools. Each member of the committee should hold himself responsible for the visitation, record and report of the section assigned to his school. There should be no excuse for a failure to undertake and complete this work at once, to follow up those who do not go to any school and those who are irregular in their attendance and make them regular attendants of some school. The president should compare the number of the scholars in the Sunday-schools with those in the district schools, and, if possible, by public-school districts, and thus ascertain where this work is most needed. A thorough report should be made at the township convention of the number of families visited, number of children and adults attending Sunday-schools, number not attending, and the number induced to attend, and other facts that may be interesting.

The Sunday-schools of the township should be visited by the president once a quarter at least. A word or two from a stranger or one outside of the school will often do much good. By exercising caution he may help a school out of the rut, introduce new and improved methods, secure a fresh enthusiasm in the work, a deeper consecration of the officers and teachers, and a greater expectation of the early conversion of the scholars. During these times the house to house visitation may be inaugurated, teachers and help secured for the new and needy schools, and a general interest aroused in the township work.

A township convention should be held annually, and if possible, quarterly, and in different schools successively. These conventions should never occur without a month or six weeks preparation. The president should make every effort to report a new school in some one of the districts heretofore reported as not having in it a Sunday-school. The Missionary committee should make a fresh canvass of their districts in order to have something encouraging to report. Every one of the Sunday-schools in the township should be visited by the president just prior to the convention. A stirring announcement made of the coming meeting. A pledge secured from the superintendent of the school to be present and make a report of encouraging facts and prospects in his school. The president should always utilize local talent first in arranging his programme. If there is a model adult, intermediate or primary class teacher, a superintendent, secretary, librarian, or chorister that excells in any desirable particular, he is the one who should be called upon to explain how difficulties have been overcome and success attained. The preparation and delivery of such an address will do the speaker as much good as his hearers. And all of this is retained for further work in the township.

The secretary should secure fresh reports from all of the schools in the township, make a condensed report of the same at the convention, drawing attention to gain or loss in important features, and making a comparison of the Sunday-school membership with that of the day schools, if possible, by public school districts. The convention should be held on some week day, arranging the programme for day and evening, selecting the time when there is a full moon. Where it is impossible to hold an all day township convention during the week, Sabbath afternoon and evening might answer. A judicious distribution of hand-bills or programmes will pay well for the slight expense incurred thereby.

During the summer a children's day or basket pic-nic should be held for the entire township, provided there is a desirable place to hold such an one. This should not be sectarian or confined to the Sunday-school children, but every man woman and child in the township should be invited, and the programme should include games and amusements for the children, and athletic sports and contests for young and old. It should be a general holiday. The stores and shops should be closed, if possible, and the day given to pleasure and social enjoyment. Although this is not strictly a Sunday-school measure its indirect influence over children not attending school would be greater than if it were confined to the children of the Sunday-school, as they would readily see that Sunday-school men were heartily interested in giving them a day of pleasure. A thorough development of this work may seem a great undertaking, yet no one should shrink from it on that account, if he has a heart for the work, as regular and persistent effort will succeed, although it may require several years of hard labor. The county presidents should present this work to the township officers and receive their acceptance of the office and pledge to push forward the work or explain their inability to serve, and, in that event, the county officers should fill the vacancies by appointing some other persons who will undertake and develop the work. Luke x. 2; John iv. 35.

THE PAXSON MEMORIAL.

The following resolutions were passed unanimously at the State Sunday-School Convention, held at Centralia:

WHEREAS, Stephen Paxson, our beloved brother and fellow-soldier, has fought the good fight, has finished his course, has kept the faith, and has gone to receive the crown of righteousness, which the Lord, the Righteous Judge, shall give him at that day, and also to all them that love his appearing, and

WHEREAS, While living, his presence in the midst of Sabbath-school workers was a constant inspiration, and his example is worthy of our highest emulation.

Resolved, That we are fully sensible of the great loss the Sabbath-school cause has sustained in the death of Father Paxson, and we will ever cherish the memory of the departed hero, and bless the Father Almighty, for the gift of both the worker and his work.

Resolved, That we deeply sympathize with his aged wife and family, and commend them for consolation to God, whose grace and blessing rendered effective the labors of him who has gone before.

Resolved, That in view of Father Paxton's eminent service in the field of organized Sabbath-school work, especially in our own State, we recommend the erection of a suitable monument, worthy of his memory.

Resolved, That we invite the Sabbath-school workers of the United States, and Canada, who would esteem it a privilege to join us in this labor of love, and token of appreciation to a great and good man.

To the Sunday-Schools in Illinois:

The Committee appointed under the foregoing resolution, request a collection from every Sunday-School in the State, for this purpose. They also solicit individual contributions, from those who knew and loved Father Paxson, or knew of his great work. Money may be sent to the treasurer, Mr. B. F. Jacobs, 99 Washington Street, Chicago.

CHAS. M. MORTON.
H. C. DEMOTTE.
WM. REYNOLDS.

PROCEEDINGS

—OF THE—

TWENTY-FOURTH

ILLINOIS

State Sunday School Convention

—HELD IN THE—

PRESBYTERIAN CHURCH, CHAMPAIGN,

TUESDAY, WEDNESDAY AND THURSDAY, MAY 16, 17 & 18,

1882.

CHICAGO:

JAMES GUILBERT, PRINTER, 158 CLARK STREET.

1882.

THE CALL FOR THE CONVENTION.

To the Sunday School Workers of Illinois:

DEAR BRETHREN: The 24th Annual Convention of the Illinois State Sunday School Association will be held (D. V.) in the city of Champaign, Tuesday, Wednesday and Thursday, May 16, 17 and 18, 1882.

The sessions of the convention will be held in the First Presbyterian Church, beginning Tuesday at 2 o'clock P. M.

Each county in the State, except Cook, is entitled to ten delegates. These delegates are entitled to hospitality and the right to vote in the convention. But all other Sunday School workers are entitled to seats and are cordially invited; they will be entertained as far as the committee are able to provide places, which will, probably, be sufficient for all who desire to attend. All correspondence with reference to entertainment should be addressed John L. Pierce, chairman, Champaign, Illinois. The number of delegates from each county and the names, as far as possible, should be forwarded before May 13.

Arrangements for reduced fare on the various railroads will be made, and duly announced. The chairman of the railroad committee is Mr. J. C. Brankey, Champaign, Ills.

The general topic proposed for the convention is

“THE KING AND HIS SERVANTS.”

An outline will soon be prepared and the chairman of the executive committee will be pleased to receive any suggestions you may make. We expect the help of some of the best workers from other States.

The pastors and superintendents, throughout the State, are requested to present the convention and the Sunday School work in this State, as a subject for frequent prayer, and we suggest that the *second Lord's day of May* be set apart as a day of prayer for this purpose, that the presence and blessing of God may rest upon the convention and follow its work.

For the executive committee, B. F. JACOBS, CHAIRMAN.

Chicago, March 30th, 1882.

THE SIXTEENTH CONVENTION,

CHAMPAIGN, 1874.

The Sixteenth Annual Convention met in the Presbyterian Church Champaign, May, 1874. The address of welcome was delivered by the pastor of that Church, Rev. John S. Frame, who died soon after the convention was held.

D. W. Whittle was president; the singing was led by a quartette of male voices from the First Baptist Church in Chicago, consisting of George C. Stebbins, D. W. Baker, F. C. Clark, and Frank Dorne.

The attendance was not as large as usual, but the convention was one of great profit and power.

Illinois State Sunday School Association.

President.

O. R. BROUSE, Winnebago Co.

Vice-Presidents.

REV. L. A. ABBOTT, Madison Co.; KNOX P. TAYLOR, McLean Co.;

REV. WILLIAM TRACY, Marshall Co.

Recording Secretary.—H. S. VAIL, Lake Co.

Statistical Secretary.—C. M. EAMES, Morgan Co.

Treasurer.—B. F. JACOBS, Cook Co.

Executive Committee.

B. F. JACOBS, Chairman, Chicago.

D. W. POTTER, Chicago.

T. P. NISBETT, Alton.

A. G. TYNG, Peoria.

J. R. MASON, Bloomington.

R. H. GRIFFITH, Rushville.

THOS. S. RIDGWAY, Shawneetown.

C. W. JEROME, Carbondale.

District Presidents.

1. REV. F. G. ENSIGN, Chicago.

2. REV. WM. TRACY, Lacon.

3. C. M. TAYLOR, Paxton.

4. C. M. EAMES, Jacksonville.

5. R. C. WILLIS, Enfield.

6. H. B. DOUGLASS, Greenfield.

District Secretaries.

W. B. LLOYD, St. Charles.

REV. A. C. PRICE, Lacon.

J. E. SAXTON, Decatur.

R. G. HOBBS, Petersburg.

B. DAPENBROCH, Salem.

F. P. HAWKINS, Alton.

Illinois State Sunday School Convention.

No.	President.	Year.
I. Dixon	Rev. W. W. Harsha	1859
II. Bloomington	*R. M. Guilford	1860
III. Alton	*E. C. Wilder	1861
IV. Chicago	Rev. S. G. Lathrop	1862
V. Jacksonville	*Isaac Scarritt	1863
VI. Springfield	A. G. Tyng	1864
VII. Peoria	Rev. W. G. Pierce	1865
VIII. Rockford	P. G. Gillett	1866
IX. Decatur	Wm. Reynolds	1867
X. Du Quoin	B. F. Jacobs	1868
XI. Bloomington	D. L. Moody	1869
XII. Quincy	P. G. Gillett	1870
XIII. Galesburg	*J. McKee Peeples	1871
XIV. Aurora	C. R. Blackall	1872
XV. Springfield	J. F. Culver	1873
XVI. Champaign	D. W. Whittle	1874
XVII. Alton	R. H. Griffith	1875
XVIII. Jacksonville	D. L. Moody	1876
XIX. Peoria	E. C. Hewett	1877
XX. Decatur	Rev. F. L. Thompson	1878
XXI. Bloomington	C. M. Morton	1879
XXII. Galesburg	Wm. Reynolds	1880
XXIII. Centralia	J. R. Mason	1881
XXIV. Champaign	O. R. Brouse	1882

*Deceased.

PROCEEDINGS

OF THE TWENTY-FOURTH

Illinois State Sunday-School Convention.

First Day.

The morning trains brought many workers, and nearly all the members of the Executive Committee, and a meeting of this committee was held from 10 to 12 A. M.

Mr. C. M. Eames, the statistical secretary, was busy arranging upon the walls the International Map (U. S. and Dominion of Canada) the State Map, maps of the 1st, 3d, 4th and 6th districts, and the map of Livingston County; while over the stand, suspended from the organ, was a large chart, containing the summing up figures of the statistical report. The effect of these maps and figures upon the convention was marked.

A most noticable feature was the arrangements by the local committees, and the attendance of a large number of business men, to care for the business matters of the Convention, and a good number of pages to wait upon the delegates. It may be said that this service was performed in an admirable manner, and to the local committees is due much of the success of this great meeting. Every train after the first brought scores and hundreds, until nearly a thousand delegates had reported.

The rich programme prepared by the Executive Committee, was accepted as the earnest of a great feast, and a look of expectant satisfaction was seen in every face, while the crowds of workers exchanged greetings, and asked of each others welfare. Mr. F. H. Revell, and the Western S. S. Publishing Co., both of Chicago, and Paxson, of St. Louis, were arranging their stocks of bibles, books and papers in the lecture room, which was used as a S. S. Museum.

First Session.

At two o'clock, President J. R. Mason took the chair, and Messrs B. F. Jacobs, chairman, and William Reynolds, A. G. Tyng, R. H. Griffith, H. C. DeMotte, Thos. Ridgway and T. P. Nisbett, members of the Executive Committee occupied seats on the platform. Mr. C. C.

Case the chorister, and Mr. D. R. Leland the organist, were at their places, and a large congregation nearly filled the house.

President Mason arose and said: "Let us worship God, while we arise and sing the grand old hymn—'All hail the power of Jesus name.'" As the great voice of the leader struck the note, the greater volume of sound from hundreds of thankful hearts, rolled forth their song of grateful praise. Rev. H. C. DeMotte read the scripture. In reading he called attention to the fact, that all present might be classed under one of the characters mentioned in the selection.

The President then led the convention in earnest prayer, for the presence and blessing of God. He was followed in prayer by H. M. Carr of Alton, and Knox P. Taylor of Bloomington, and the hymns, "Nearer my God to Thee," and "He leadeth me," were sung following the prayers.

In behalf of the Executive Committee, Wm. Reynolds, of Peoria, presented the following outline programme, and moved that it be made the order of exercises of the convention. The motion was carried.

GENERAL SUBJECT: THE KING* AND HIS SERVANTS.

The Singing under the direction of C. C. Case. The Carman Family present.

TUESDAY AFTERNOON.

THE KING'S COMMAND.

"OCCUPY TILL I COME."

2.00. A Bible Reading.

A. G. TYNG.

THE KING'S BUSINESS.

3.00. Appointment of Committees.

Election of Officers.

Address of Welcome.

Rev. J. G. LITTLE.

THE SERVANTS' REPORTS.

4.00. Report of Executive Committee.

" Statistical Secretary.

" Delegates to Toronto.

" Special Committees.

TUESDAY EVENING.

THE KING'S PRAISE.

7.30. Song Service, led by C. C. CASE.

THE KING'S AMBASSADORS.

8.00. Words of Greeting:

W. B. STEWART, of Iowa.

WM. LEVERING, of Indiana.

Address. The Ambassador's Supreme Need.

Rev. J. A. WORDEN, Princeton, N. J.

Sup't S. S. Work Presbyterian Church.

Address. The Bible and Personal Character.

Rev. P. S. HENSON, D. D., Chicago.

Editor of the *Baptist Teacher*.

WEDNESDAY MORNING.

THE KING'S PROMISES.

- 6.00. Crumbs of Comfort from His Table. Led by ———

THE KING'S ARMY.

- S.30. Reviewed by Divisions. *(The Convention will meet by Districts.)*

THE COMING CAMPAIGN.

- | | |
|------------------------------|---------------------|
| 930. The County Conventions. | J. R. MASON. |
| The Fall Institute. | Miss LUCY J. RIDER. |
| The International Work. | WM. REYNOLDS. |

THE KING'S TREASURY.

- 10.30. Receipts and Disbursements. B. F. JACOBS,
The Roll of Honor.

WEDNESDAY AFTERNOON.

Meeting in the Presbyterian Church.

THE KING'S BOOK.

- | | | | |
|-------|------------------------|---|---|
| 2.00. | A Bible Reading. | Subject: The Songs of the Book. | C. C. CASE. |
| 2.45. | How to Study the Book. | { At Home, and
{ In the Teacher's Meeting. | Rev. J. A. WORDEN. |
| 3.30. | How to Teach the Book. | { By Personal Influence.
{ By Questions and Illustrations. | Rev. A. E. DUNNING, Boston,
S. S. Sec'y Congregational Pub. Soc. |
| 4.15. | The Everyday College. | | Rev. J. H. VINCENT, D. D. |

WEDNESDAY AFTERNOON

Meeting in the Baptist Church.

THE KING'S FAVORITES.

- | | | | |
|-------|-----------------------|-------------------|---------------------|
| 2.00. | The Primary Class. | Class Management. | Miss LUCY J. RIDER. |
| | | Lesson Teaching. | W. B. JACOBS. |
| 3.30. | A Children's Meeting. | Address. | H. R. CLISSOLD. |

WEDNESDAY EVENING.

THE KING'S BANQUET.

- | | | |
|-------|---|---------------------------|
| 7.30. | The Joyful Greeting in Song. | Led by C. C. CASE. |
| 8.00. | Address. The Teacher's-Spiritual Preparation. | Rev. A. E. DUNNING. |
| 8.45. | Address. Our Young Folks. | Rev. J. H. VINCENT, D. D. |

THURSDAY MORNING.

THE KING'S AUDIENCE CHAMBER.

- 6.00. Early Morning Prayer Meeting. Led by — —

THE KING'S SERVICE.

9.00. The Servant Trained.

(a) In School and Class Management.

KNOX P. TAYLOR.

(b) In Township and County Work.

W. B. JACOBS.

(c) In Institutes and Assemblies.

Rev. J. H. VINCENT, D. D.

(d) In Winning Souls.

C. M. MORTON.

THURSDAY AFTERNOON.

"Go ye into all the world and preach the Gospel to every creature."

2.00. Open Conference led by D. W. POTTER.

Revival Work in the S. S. Opened by Rev. W. J. HOOPER.

3.00. Open Conference led by WM. REYNOLDS.

Temperance Work in the Sunday School.

4.00. The Closing Reports.

THURSDAY EVENING.*THE KING'S RETURN.*

8.00. Address.

Rev. J. H. BROOKES, D. D., St. Louis.

THE SERVANT'S REWARD.

8.30. Brief Addresses.

As first in the order of exercises, the president announced a Bible reading on the subject:

"THE KING'S COMMAND."

Mr. Tyng said: When I examine the programme of this convention, so perfect and comprehensive, I am glad to have the honor of first presenting it. I am glad to present to the Illinois S. S. Convention the opening subject, "Occupy till I Come," for they have proved for years by their lives and work that they fully understand and live this divine command. Occupy has two meanings: a peaceful and quiet dwelling on any place, and second something that takes possession of me and becomes my occupation. Two classes of Christians: the first, like Balaam, can say and feel, "How goodly are thy tents, O Jacob, and thy tabernacles, O, Israel." Some with David "walk about Zion," and their songs "Hold the fort for I am coming," and thus occupy till the Lord comes. To the second, occupy means work. The new version has "Trade ye." An old colored woman said some Christians lived in the cellar of their houses, where it is dark and gloomy; some in the parlor for ease and comfort; some in the bedroom for sleep; but she lived upon the house-top where it was bright and cheerful. These Christians go further and live in a workshop, light streaming through the open windows and work ever to be done. On Clark street, Chicago, I have often passed an auction store, and the auctioneer always at work. A few mornings since I passed his store as the clock struck nine, the time to commence. He commenced "How much am I bid?" etc., just as earnestly as if the store was full, though there alone. Thus the text teaches us to "occupy."

The moon is left by the sun to occupy till it comes, and ever to reflect the light of the absent sun. Thus the Christian reflects his ab-

sent Lord till he comes. The moon never stops to say I am only rocks, no atmosphere and no one can dwell on me. It shines on with all its reflected brightness, when new or full or in the last quarter. It is easy to shine as a new moon when some one is seeing us over our right shoulder, may be cheered with the hope of good luck; easy to shine when full. Hard to keep on shining and working when waning, and many desire a new moon to produce some fancied change. Thus the Lord taught his disciples to occupy by giving them new work. We see in our late lessons—Mark vi: 31—He said “Come ye apart and rest,” and then took them to a day’s work at feeding the five thousand—Mark 6:45. He constrained them to get into the ship, and when they had expected an easy voyage across the lake, by contrary winds he kept them toiling all night, but near him, while he prayed for them on the mount. When on the other side, v. 55, there was more work to do.

In Isaiah, v. 2, we are taught, as Sunday School workers, how to occupy: “My beloved hath a vineyard on a very fruitful hill, and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein.” Fenced it—protect our work by regular attendance at church, etc. Gathered out the stones—remove all hinderances. Planted with the choicest vines—the programme of this convention will teach how to plant. Build a tower—watch over our class by visiting, etc. Made a wine press—look for and expect results. (These different points were illustrated, but we have not room for the illustrations.)

Compare with a vineyard thus kept, the work of a careless teacher. Prov. xxiv:30, “I went by the field of the slothful and by the vineyard of the man void of understanding.” “And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.” In our work there will be discouragements. Our Lord found his vineyard “brought forth wild grapes.” Like Him, we may go “down unto his garden to the beds of spices to feed in the garden and to gather lilies.” Like Him, we shall have to take the bitter with the sweet and say “I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey.”

Twice in God’s word the question is asked, “What is your occupation?” To Joseph’s brethren how clear and beautiful their answer. We and our fathers before us have been shepherds, and we desire so to bring up our children, let us dwell in the land of Goshen. To Jonah came the question, “What is thine occupation?” How sad his answer, that he had fled from the presence of the Lord and his work at Ninevah because it was too hard for him.

To each of us comes the command “Occupy till I come,” and the question “what is thine occupation?” Can we answer like Joseph’s brethren—we and our children after us through all our lives will be Sunday School workers, and we desire to have the Sunday School given to us as our land of Goshen, or like Jonah say, I once worked for the Lord, but have fled from his work because the Sunday School was a Ninevah to me, the work too hard. Let us ever dwell in Goshen and find it “the best of the land.”

The Hymn “Jesus lover of my soul” was sung.

On motion a Committee to nominate officers for the Convention, was appointed, viz: Thomas Ridgway, Gallatin Co.; W. B. Jacobs, Cook Co.; Wm. Reynolds, Peoria Co.; Knox P. Taylor, McLean Co.; R. C. Willis, White Co.; A. H. Clark, Greene Co., and Frank Hopkins, Madison Co.

Also, a Committee to consider and report upon the Executive Committee's report, and upon the report of the Statistical Secretary, viz.: C. M. Taylor, Livingston Co.; Rev. W. F. Woods, Will Co.; and H. M. Carr, Madison Co.

The convention sang the hymn :

"I will sing of my Redeemer."

The Committee on nominations, reported in part as follows:

For President, O. R. Brouse, Winnebago Co.

For Vice Presidents, Rev. L. A. Abbott, Madison Co.; Knox P. Taylor, McLean Co.; Rev. Wm. Tracy, Marshall Co.

Recording Secretary, H. S. Vail, Cook Co.

Treasurer, B. F. Jacobs, Cook Co.

The committee asked further time to report the other offices. On motion the report was accepted, and the committee given further time. The persons nominated were unanimously and elected to the offices for which they had been named.

A committee was appointed to escort the President elect to the platform. He was received and welcomed by President Mason, in the following words :

GREETING TO THE PRESIDENT ELECT.

My dear brother, I heartily congratulate you that you have been chosen by this body to the highest honor it has to give, and I may say to the highest honor in the world. I charge you to remember as you accept these responsibilities, that half a million of hearts are beating in sympathy with you, a million ears are open for your words, and a million eyes are watching you. God bless you, and help you in the performance of the duties we are now laying on your shoulders. Turning to the convention, Mr. Mason said : Dear friends and fellow-workers, I thank you earnestly for the kindness and help you have extended to me during my term of office. I now have the great pleasure of introducing to you brother O. R. Brouse, of Rockford, your president elect.

President Brouse was received with hearty applause and replied as follows:

ADDRESS OF PRESIDENT BROUSE.

My dear brother, fellow workers and friends. The delegates from Winnebago County are not insensible to the honor conferred upon them in the elevation of one of their brethren to this high position, and in their behalf, as well as in my own, I thank you. We are all servants of the Great King, we are here to be about the King's business, and in accordance with the great principle laid down by the Prince Royal when he was upon the earth, namely, that he who would be great among us, must be the servant of all, I shall try to serve the will and purpose of the convention.

It is not our own work that we are here to do, and we have no right to say we will, or we will not do this or that. We are here to do what the Master appoints, to make the most possible of the talents and the opportunities he gives. Conscious of our own inability, but depending upon His strength, we take the responsibility of the positions to which we may be appointed.

The work before us is such that it can never be done by spasmodic effort, it must be steady, patient, hard work. A child is not often brought to the Savior the first Sabbath he is in our class, he must be taught and led by easy steps, some are, perchance, slow to receive the truth and we must, as it were, instil the truth into their minds by the utmost diligence, and gradually giving line upon line, precept upon precept, here a little and there a little. Only in this way can we succeed, we will then be patient, and ever true to our high calling.

This is the 24th Convention of the Sunday School Association of Illinois. It is almost a quarter of a century, since the Christian people of this state judged it necessary to meet in special session, to consult as to the interests of this department of the Master's work. The work has grown year by year, and yet, even now, how large a part of the Lord's vineyard in our State is uncultivated. Think of your own county, how many neglected children are in it? How many Sunday schools with a name to live, while in real effective work of soul-saving, they are dead. Here then is our work, and though we have labored a quarter of a century, shall we say it is done? To my mind the work has only just begun; the fields lie all around us, and they are white to the harvest, let me urge upon you the duty of individual effort, for after all the result rests here; let each one gather a few sheaves. I plead with you, don't try to throw your work upon this convention, or upon the State or County officers, but faithfully bear your part in the great harvest. Let me remind you, that if every man and woman were to fully take up his or her work; if to-day, every child was in the Sunday School, and if the Sunday School was everywhere at its best, still our work would not be done; new generations are coming on all the time. It will never be done as long as there is a character to train for Christ. There will be always small vines clinging to our feet, to be nurtured and trained for the Master; dare we neglect this work at any time? dare we for a year, or a fraction of a year, let this work go?

The adversary is never idle. All about us are dens of evil, traps for the little feet, and we must watch them and guide them into paths of peace, God grant that we may be faithful in this work. And let me remind you, that if we are faithful, after a while there will be a reward for us, when we go to our eternal home.

After a verse of song, the president introduced the Rev. J. G. Little, presiding elder of the Champaign district of the M. E. Church, who delivered an address of welcome as follows:

WELCOME ADDRESS, REV. J. G. LITTLE.

Mr. President, Friends and Fellow-Workers: I have been asked to express to you a welcome. I did not at first conceive the pleasure that I myself should feel in seeing you all, but to me personally it is a matter of great satisfaction, to welcome this body to our city, we wel-

come you to our flat country, our beautiful and high *Champaign*. We will gladly show you our lions, the chief of which is the University, we have there one mountain lion's skin stuffed, and other skins stuffed too. We also have some snakes, which we have turned loose in our streets; our saloons are open again, we wish you to tread on our snakes. But more than this we welcome you to the homes of people, those who sympathize with you, and will work with you; you will like them. "Birds of a feather flock together" they say, and we are glad you have come to us, we welcome you to our altars, to our homes and to our hearts. We mean more than is expressed in the word "welcome." We are glad you are here, and the thought occurs to me, whom do we welcome, and who are you anyway; we cannot tell you apart any more. The Methodist stands up to pray, and the Presbyterian kneels down; you make us think of the low mud walls in China; in seed time they are raised for convenience, but when the harvest time comes, the harvest waves above the walls. And then the localities you represent: you are here from St. Louis, Cairo, and from the regions between, and from Chicago, the queen city of the north, and from the most lowly positions in the Sunday School army, to the great standard bearers, the leaders of the national brigades, for they are here, and they are coming. You are a great army, and you have been marching nearly twenty-five years, marching, working and fighting; you are gathered here for a grand rally, to burnish your armor, you are here for drill, and we are here to learn and be taught. If there is any one here too wise to learn, I want to go and sit down by his side, and keep him busy for once in his life, teaching; if not learning; and when this review shall have past, you are to go back with new strength and zeal, and new skill in methods, new fire for the work. There are difficulties in our way, no doubt, and we will not shut our eyes to them, but difficulties are nothing with God.

On a certain coast in France, there are rocky spurs shooting up from great depths, some of them rising above the water, and others just beneath, making it very dangerous to mariners. Many a gallant ship went down among them in the fierce storms that swept the coast. The government sent engineers, one after another, to see if something could be done, but they were in despair, till finally one resolute man came back saying, we must undertake the impossible. Aided by the fishermen of the coast, who knew the locality so well; this engineer's workmen hovered around the spot, and the first summer they gained a footing; seven times he went on these spurs, and drilled in them fifteen holes. The next summer they more than doubled their work, and little by little a light-house arose, whose steady beams warned hundreds from the treacherous rocks of death beneath. Brethren, a light-house costs something, but it pays, it saves, and we can hope nothing better for you and for ourselves, than that we may be light-houses for Christ, warning and saving souls. God bless you, and may the influence of this convention help you in your work of light-bearing. Again we welcome you to our city, God bless the influence of this convention upon the hearts of all.

RESPONSE OF REV. WILLIAM TRACY.

Rev. William Tracy of Lacon, responded to the address of Mr. Little, in his own inimitable way, as follows:

Mr. President: Mr. Reynolds came down to me a few minutes ago, and asked me to respond to this address of welcome in a few words, a *few* words, and I wondered why he asked me to reply to this address. Then I remembered how he came over to brother Price, by my side in the car, and said to him: "where are you now?" "At Lacon," said my friend, "Ah! Lacon, God forsaken Lacon," replied Reynolds. Well friends, I am from Lacon too, God forsaken Lacon, where the people eat "Reynold's hams," and that must be the reason why I am asked to reply to this address of welcome, respectable people are surely welcome, but he wanted *me* from *Lacon* to feel welcome too, and I am glad that I am welcome. I thank you for your words of welcome to all, and in reply I say you are welcome to us, to all there is of us, make the most of us while you have us. We have come here to bless and be blessed, we are here to give and to receive, we are here to meet each other, and to meet the Lord. And now having heard your welcome, we desire also to hear God's voice saying to us, "Welcome my dear children and servants to my presence and gifts." God grant that we may be baptized afresh with his Holy Spirit, and be filled with all the fullness of God.

The Convention then united in singing the hymn:

"We're marching to Zion."

Mr. D. W. Potter lead in prayer. The vice-presidents were invited forward, and being introduced, took their seats on the platform. The convention then sang:

"To the work, to the work."

The report of the Executive Committee which was printed, was distributed throughout the house, in order that the members might follow the reading, and note the special features. It was then read by the chairman, Mr. B. F. Jacobs, and was as follows:

EXECUTIVE COMMITTEE'S REPORT.

To the Illinois State Sunday School Association:

DEAR BRETHREN:—The Executive Committee submit herewith their annual report. The Association has completed twenty-three years of its history, and we desire to record our thankful appreciation of the mercies and blessings we have received from our gracious God. The year just closed has been one of blessing and of trial. For once the harvest in our state has not been as abundant as usual, and in some counties much loss has been sustained by reason of great rains, and the overflow of our rivers. But compared with many sister states, we have suffered little, and while the loss has fallen heavily on some counties, the State, as a whole, has enjoyed prosperity. From the losses sustained, two lessons may be learned: First, that we should lay up in the years of plenty a supply for the years of scarcity; second, that as it is written, "a brother is born for adversity," the more favored counties should be ready to help in bearing burdens when others are in distress. It would more than compensate us for these losses if we were able to report that the people of this commonwealth had been humbled before God and led to seek a larger measure of spiritual blessing, and had made more diligent efforts to prevent or overcome the mighty flood of evil which has swept over

the land. But while we joyfully report many precious revivals, we mourn that they have not been general or widespread, and that our work has been so hindered, and the progress so slow. The plans of the committee contemplated more thorough and earnest work than ever before.

PLANS OF THE COMMITTEE.

In accordance with the instructions of the last convention, held at Centralia, the committee entered into an engagement with Miss Lucy J. Rider, and secured for the State her services during most of the year which has just past. It was proposed that these services should be in addition to those we had previously enjoyed through the labors of different brethren who have engaged in the work. To as large an extent as possible these plans have been carried out. To most now present, it is not necessary to say that they have been very successful. In order that we might have the services of Mr. W. B. Jacobs, during that portion of the year when Conventions are most frequent, and that we might be relieved of a portion of expense during that season of the year when the services of Miss Rider would be in less demand than any other, an exchange of work was arranged between the State, and the Cook County Sunday School Association, whereby the State secured the services of Mr. W. B. Jacobs for several months, especially, during August, September, and October, and Miss Rider's time was employed by the Cook County Association during several months, mostly December, January, February, and March. The results have been mutually advantageous and satisfactory. These services may be partially estimated from the following reports, viz: Miss Rider has attended—District Conventions, 5; County Conventions, 27; Township meetings and institutes, 57; Normal school sessions, 12; Primary class meetings, 24. Other meetings for the study of the Bible and plans of work, 12. Total number of lessons taught, and addresses delivered, 262. Of course it is not possible to estimate the value of these services, but it is believed that the results will be seen in better work done in the counties visited than ever before. This has been especially true in some counties where a series of township institutes or conventions have been held, and an earnest effort made to reach the entire county. From all parts of the field, nothing but words of praise, and a desire for her re-engagement have been received. In accordance with this arrangement, Mr. W. B. Jacobs was permitted to be present at the conventions of all the seventeen counties in the Fifth District, though, owing to peculiar circumstances, some of them had to be postponed, and held at other times than those agreed upon, increasing the amount of travel and the time consumed. In addition to this, he has also attended ten other county conventions, (making twenty-seven it all,) and one District Convention. The reports of these conventions will doubtless give a good estimate of the value of this work. The president of the last State Convention, Mr. J. R. Mason, has also been very earnestly engaged in the work, attending — County Conventions, and — District Conventions, besides many meetings with Sunday School workers in all parts of the State.

From the reports of the Sixth, Fifth and Fourth Districts it will be seen that the presidents of these Districts, Mr. H. B. Douglas of the

Sixth, R. C. Willis of the Fifth, and Mr. C. M. Eames of the Fourth, have attended most of the County Conventions in their districts, and that in the Sixth and Third Districts, which have been subdivided, the presidents of the sub-districts have also attended a number of County Conventions. The results of this work will all be seen in the increased number of Conventions held, and the more encouraging reports from the fields thus faithfully worked. The total number of conventions held is as follows: District Conventions, 5; County Conventions, 107; (five of the counties having held 2 conventions each); Township Conventions 924. The general features of the work as reported by the district presidents are as follows: (For further particulars, see report of statistical secretary).

THE FIRST DISTRICT.

The convention was held at Aurora, November 29 and 30. It was the best attended and most deeply interesting convention ever held in this district, thirteen counties were represented. The reports show that 19 county and 161 township conventions have been held; 5 banner counties are reported, being a gain of 1; and 211 townships are reported organized, a gain of 25, being 72 per cent. of the whole number. The statistics in this district give 1302 schools—being a gain of 2; and a total membership of 183,764, a gain of 6123. In several of the counties the work has been more thorough, and better than ever before, particularly in Cook, Winnebago, and Kane; while an increased interest, and better work is apparent in Lake, Stephenson, Ogle, and Lee. Several of the counties are greatly in need of more thorough organization and better work. The result of the experiment reported last year in Cook County, of employing a superintendent, and making an earnest effort to reach the entire number of schools in the city and county, has met with much success, and is very encouraging. While the difficulties are formidable, and the discouragements are many, the blessing of God has rested upon the work, and there is great occasion for thanksgiving. 14 counties have contributed \$795 to the State work.

THE SECOND DISTRICT.

For some reason, it was not thought desirable to hold a District Convention during the past year. Your executive committee do not approve of the omission, and think it would have been better to have had this gathering for the consideration of the district work. The report shows 2 banner counties; the same as last year; 17 county and 185 township conventions, a loss of 3; 158 townships are reported organized, being 50 per cent. of the whole number, a loss of 33; 1164 schools, a loss of 91; total membership of 93816, a loss of 7980. From the statistics it appears that there has been a loss in membership in a majority of the counties reported. In several of the counties, particularly in La Salle, there has been an increased interest in the work, and it is to be hoped that this great district, composing many of the best counties in the State, will, during the year to come, make a decided advance. 14 counties have contributed to the State work \$397.50.

THE THIRD DISTRICT.

The District Convention was held at Danville, October 24, 25, and 26. The attendance and representation were both good; 12 counties being reported. The report shows 6 banner counties, a gain of 2; 195 conventions held; 18 county, and 177 township, a gain of 29; townships organized 162, being 60 per cent. of the whole number, a loss of 32; schools, 1186, a loss of 28; membership, 91,645, a loss of 2,560; 14 counties have contributed to the State work \$326.87. It can probably be said that this has been the best year for work in the Third District for a long time. Not only is this seen in the figures reported from some counties, but it is felt in many of the counties where more thorough organization and better work has been attained. It is particularly true in the counties of Livingston, Kankakee, and Vermillion, while McLean continues to hold its high place on the list.

THE FOURTH DISTRICT.

The convention was held at Jerseyville, October 27 and 28, and was successful both in the numbers in attendance, and the spirit of the convention. The report shows 7 banner counties, a gain of 1; 224 conventions held; 19 county, and 205 townships, a loss of 22; townships organized 197, being 77 per cent. of the whole number, the same as last year; schools, 1,037, a loss of 9; membership, 78,306, a loss of 482; 14 counties have contributed to the State work \$267.55. While there has been an increase of interest in some of the counties, there has been a decided falling off in others. "The Starry Fourth" though brighter than the year before, has not yet regained the brilliant place it formerly held. Doubtless the clouds that have temporarily hidden its glory will disappear during the year to come, and its constellations will shine forth as of old.

THE FIFTH DISTRICT.

The convention was held at Albion, October 17, 18 and 19. It was well attended and a very deep interest was manifested from the beginning to the close. This district has suffered more than any other in the State during the year. The long continued drouth during the summer deprived them of a large portion of their crops. In many instances those who had long been in comfortable circumstances found it difficult to get along under this trial: To a considerable extent, it interfered with the progress of the work. In addition to this, the overflow of the rivers during the spring has added to the burdens that previously seemed too heavy to bear, and many workers have become discouraged. Yet, in some respects, the brethren in that part of the State deserve special commendation for their persistent efforts in carrying forward the work, and especially for the splendid financial report they have made during the year. While it might have been expected that, under the circumstances, many of the counties would have declined to pay their pledges and assessments, their report, as to contributions, is superior to that of any other district in the State. The report shows, banner counties, 6, a gain of 1; 129 conventions held, 17 county, and 112 township, a gain of 37; townships organized, 91, being 52 per cent. of the whole number, a gain of 13; schools, 684, a gain

of 14; membership, 45,782, a loss 812; 17 counties have contributed to the State work \$331.27.

THE SIXTH DISTRICT.

The convention was held at Greenville, October 19, 20, and 21. It was well attended, and was a very successful convention. The plan of sub-dividing this district and committing a similar number of counties to the especial care of each one of three vice-presidents has worked well, and with the earnest efforts of the president of the district, they are able to make a good report. The report shows, banner counties, 6, a gain of 2; conventions held, 130; county, 17; township, 113; a loss of 23; townships organized, 114, being 56 per cent. of the whole number, a loss of 12. Schools, 759, a loss of 78; 14 counties have contributed to the State work \$199.00. This part of the State has also suffered in like manner as the Fifth. The partial failure of the crop has doubtless had its influence in many of the counties, and but for the earnest and faithful efforts of the workers there, a serious loss would have been reported. It is to be hoped that in these southern districts the harvest may be abundant during the present year, and that a great increase may result.

RECAPITULATION.

The full report of the statistical secretary should be carefully studied. Total number of banner counties, is 32, a gain of 8. (There were three mistakes made in the report of banner counties last year.) It will be remembered that *only those counties are "Banner" that have held Township Conventions in every township*; or for every township, in case two townships are organized together. The total number of conventions held, is: county, 107; township, 924; total 1031, a loss of 47; townships organized 935, being 61 per cent. of the whole number, a loss of 2; schools, 6,132, a loss of 188; membership, 549,785, a loss of 3,945. Received into the Church, 10,402. It will be noticed that 79 counties have reports for the current year. Those that are marked with a dagger have not reported for the past year. Those marked with a double dagger have not reported for two years. We are also obliged to add that many of these reports are made up in a hasty and careless manner, showing great neglect on the part of those entrusted with this responsible work. The losses reported in conventions held, townships organized, and number of schools and attendance, is doubtless due to this. We firmly believe, that full reports would show gains over the true condition last year. The importance of having more painstaking and burden bearing Christians as county officers, in some counties is plainly seen. Frequently, the reports have been delayed after the statistical secretary has made repeated calls upon the officers of the County Association. The failure in this respect is very noticeable if the report of the treasurer is carefully studied. Many counties do not remit their contributions until near the close of the year, and it frequently happens that after the money has been raised to pay the county subscription to the State work, through the negligence of the treasurer it is allowed to remain in his hands for months, while the State treasurer is paying interest for money borrowed to carry on the work. No more important subject can be brought before the County Conventions than the responsibility and

obligation that rest upon the various officers to discharge their work in a business like manner, that whatsoever they do, may be "done heartily as unto the Lord, and not to man." In this connection your committee also recommend that more care be given to the preparation of the programme for the County Conventions; that the work of arranging them be intrusted to patient men who will carefully compare them with the programmes of other conventions, and seek to make these conventions progressive from year to year, that their power and influence may be increased.

Your committee earnestly recommend that their successors be instructed to engage Miss. Rider for another year, if her services can be secured, and that in addition to this, greater efforts than ever before be put forth to more thoroughly organize the State and increase the power of the work. That as far as possible the Counties be recommended to arrange chains of Conventions in each district, studying the times and seasons of the Conventions in other Counties, that there may be as little conflict as possible when they desire help from the executive committee or State workers in their Conventions.

NORMAL INSTITUTE.

Your committee also report that they have under consideration a plan for the establishment of a Normal Training School or Institute under the auspices of the State Association, to be held sometime during the coming fall and winter, in the City of Chicago, the sessions to continue through four or six weeks, as they may be able to arrange. The plan proposed is to secure a room at a mere nominal expense and the services of such teachers and lecturers as can also be had gratuitously, or at the most, for their traveling expenses, where it is desirable to invite those from a distance; thus making the tuition for the whole course merely nominal, only sufficient to defray the slight incidental expenses connected with the Institute. It is believed that such a place can be secured and suitable persons will consent to teach the classes. The main features of the plan will be submitted at the appropriate time by Miss. Lucy J. Rider. The experiment will depend upon the response received. If the Convention approve, and if a sufficient number from different parts of the State can be found who will pledge themselves to attend the course, the plan will be tried; if found satisfactory, it may be continued.

THE INTERNATIONAL WORK.

During the year thirty-one delegates from our State were permitted to attend the third International (eighth National) Sunday-school Convention, held in the city of Toronto, Ont., on June 22, 23, and 24th 1881. The occasion was one of great pleasure and profit. Special reports will be made by some of the delegates to this Convention. A very great honor was conferred upon our State in the appointment of one of your number to the important place of Chairman of the International Executive Committee. The subject that seemed to make the deepest impression upon the Convention, and, perhaps, more than any other, determined this action, was the desire for the more thorough organization of all the States and Territories, and especially for the vigorous prosecution of the work in destitute localities. Doubt-

less the selection of the chairman of the committee to carry out the thought of the Convention was a compliment to the high place attained by the State of Illinois in organization. In the providence of God we have therefore become the standard bearer of the Sunday-school army of the United States and British Provinces, an army which numbers more than seven million of officers, teachers and scholars, or more than one half of the Sunday-school hosts of the world. If, as has often been claimed, a large degree of responsibility for the evangelization of the world depends upon the Sunday-schools, it is plain to see that America's share is more than one half of the whole. This, if nothing else, ought to stimulate us to the very highest possible effort; and if, in addition to this, we remember that we are receiving an immense number of emigrants from all parts of the world, that our States and Territories are rapidly filling up with thousands who are, for the most part, wholly unacquainted with Sunday-schools and are, very largely, without the knowledge of God, the responsibility becomes very great. In seeking a plan for the prosecution of this National and International work, the committee have decided to try to organize the fifty-seven States, Territories and Provinces into eight Districts, after the plan of the District organizations in Illinois, and as far as possible, to hold chains of special Conventions or meetings in those districts where there is need for more thorough organization, or for Sunday School Missionary Work. It will readily be seen that to do this will require the voluntary services of a number of men, and, possibly, the paid services of a few, and certainly a sufficient amount of money to meet the traveling expenses of all. The means at the disposal of the International Executive Committee is very limited, if all the pledges are met, and for the present year it is doubtful if there will be more than enough to pay the other expenses, aside from these, and yet, without this work, there is very little that the committee can do, and without some such effort as this the work cannot be carried forward successfully.

During the past winter the first series of these district meetings was held in the Southeast. They were attended, on behalf of the executive committee, by Mr. Porter, the secretary, Brother Reynolds of our own State, Brother Fischer of Pennsylvania, Brother Kellogg of New York, and the Chairman. It is not too much to say that they were very successful. The expenses of all but the secretary were met by the individuals themselves. Two other representatives of our own State, Mr. W. B. Jacobs and M. C. Hazard, attended the Conventions of Mississippi and Dakota. Their expenses were also met by voluntary contributions, and the committee now hope to find a number of gentlemen who will each contribute from twenty-five to one hundred dollars per annum to maintain the work. It would be a great pleasure to have this list well started in Illinois. At the Toronto Convention, after a conference with the delegates from Illinois, Brother Wm. Reynolds pledged the State for \$300 per annum. It is desired that this pledge be ratified, and we submit for your consideration the proposition that for the next year, the amount be increased from \$300 to \$500, to aid the committee in carrying forward their plans.

TEMPERANCE.

Your committee have watched with a great deal of interest the progress of the efforts made in our own State and in other States in the cause of Temperance. The question is one of the greatest importance and should engage the thoughtful, prayerful consideration of every Christian worker. This gigantic evil is not only ruining thousands of the children and youth of our land, but it is using the enormous wealth gained by plundering society to control the legislation of the cities, states, and nation. Carefully and zealously avoiding all political considerations, it is certainly very desirable that the churches and Sunday Schools of our State be thoroughly aroused on this subject, and your committee have arranged for an open conference to be held on Thursday afternoon, conducted by Brother Wm. Reynolds, of Peoria for the consideration of this question.

THE SUPPRESSION OF VICE.

We further desire to call your attention to the terrible and mighty evil of the circulation of immoral and vicious literature through which the children and youth of the land are being corrupted. We suggest that in every community an organization be effected for the suppression of vice among the children and youth, and that correspondence be opened with the society in Chicago and in other cities, that necessary information and co-operation may be received, that will aid in bringing to justice the offenders against law and virtue.

CONCLUSION.

In conclusion, we remind you that eight years ago the Sixteenth Annual Convention was held in this beautiful city. It was an occasion of deep interest. The presence of a number of faithful brethren, some of whom have fallen asleep and others now engaged in the work in different parts of the land, and, above all, the rich blessing of God, made that convention one of the most memorable gatherings in our history. We earnestly pray that a similar blessing may rest upon all the deliberations of this Convention; that God may guide all the speakers and direct all the movements of the body and add his rich blessing to all those gathered here from every city and town, in the name of our Lord Jesus Christ.

For the executive committee.

B. F. JACOBS, *Chairman*.

On motion of J. R. Mason, the report was submitted to the Committee appointed to examine. Mr. Jacobs remarked that some of the brethren thought it would be a wise plan to incorporate the State Association. He did not express an opinion in regard to it, but left it for the Convention to consider.

On motion of J. O. Foster, the following committee was appointed to consider the subject and report to the Convention: Rev. J. O. Foster, DeKalb Co.; A. G. Tyng, Peoria Co.; T. P. Nisbett, Madison Co. The Convention then sang, "I will guide thee with mine eye."

The report of the Statistical Secretary was now read, printed copies being distributed at the same time to the audience. It was as follows:

ANNUAL REPORT OF THE STATE STATISTICAL SECRETARY.

In printed form I have the pleasure of presenting to this Convention the tabulated portion of my second Annual Report as State Statistician, and the thirteenth that has been prepared and presented to these annual gatherings of the Sunday School workers of the State of Illinois. What a mighty work it summarizes! More than half a million in this State division of the great Sunday School host. That the Statistical Report herewith submitted shows small reduction in both schools and membership admits readily of explanation:

1. Many of the reports marked '81-2 are entirely new, taken in the month of March, before the opening of those unfortunate schools that are mud and snow-bound for four months of the year, although the week day schools are in full operation.

2. Some previous reports have been estimated ones, and too high. County officers write me that they never had as many schools or members as appeared in our published reports.

3. Some county reports must be only partial. Winnebago shows a loss of about 1,205, Fulton 3,894, Henry 2,757, Rock Island 2,820, Edgar 3,976, Marion 1,308. From these six counties a falling off of 81 schools and over 18,000 in membership—about one-half the loss of schools in the State and four times the *net* loss in the State in membership. Full reports from these counties alone would show a larger Sunday School membership in Illinois than was ever reported.

The omissions of convention dates in the counties of Knox, Franklin, Monroe and Union do not indicate "no convention," but simply lack of information on my part at the time of writing this report.

Cook county, of course, shows the largest increase, 8,631, yet strange to say only six more schools than last year. Thirty-four other counties show increased membership, 33 report decreases, and the others show no change.

The banner list for '81 is five larger than last year, viz 32, and the counties so named have come up strictly to the high mark of a *convention during the year in every township, precinct or district*. And yet the total number of townships in the State is over 1,500, of which only 935 are even reported as organized. Cannot this convention infuse into the work in Illinois such a zealous spirit as shall this year redeem these 600? The fault in nine cases out of ten, we believe, lies in the election at county conventions of uninterested or incompetent township officers—men that are not present and do not accept the office, hence never act or report. A County Secretary *cannot* go to every Sunday School for Annual Reports.

The second district has the honor of furnishing the most new reports (16) for this convention, the fourth of reporting the most township conventions and having the most banner counties, the first of having made the greatest increase in membership, and the fifth, considering circumstances, the best financial report.

It is with the greatest satisfaction that we point to our convention list: 1 State Convention, 5 District Conventions, 107 County Conventions, 924 Township Conventions, 1037 altogether. Every county in

the State has held one or more. Last year there were three black spots (unfilled places for stars) on our State map. *Now not one.*

And the campaign of 1882 is opening auspiciously. Conventions and chairmen of conventions are already announced.

Secretaries or other county officers present will confer a favor and save me some postage if they will notify me of the date and place for their next Annual County Convention.

I must return my sincere thanks to the many County Secretaries, who, notwithstanding the difficulties that have beset them, have aided us in getting fresh statistics. *Seventy-nine new reports have been obtained.* If in their publication any clerical or typographical errors have occurred, I hope to receive corrections while here, as the figures are to be published again after revision. The report was held open for correction until Monday noon of this week. Changes in county officers should also be reported to me.

The task of collecting these statistics has been by no means a light one, differing little from that of other years. The blanks were sent out early in February and yet many even of the incomplete reports had not "returned after many days," even 60 of them and a dozen or more came in after the report was in the printers' hands. When Secretaries write me that they *cannot get new reports* from township or Sunday School officers I can understand the case, but when they use only the reports in their hands from the last convention I cannot understand why they need the third or fourth request before mailing them. I have been engaged this year in making up a list of Illinois Sabbath School workers and now have the *names* of more than 3,000—a list quite valuable for reference and consultation. In last year's report I took occasion to dwell upon the importance of retaining County Statistical Secretaries as long as possible. My list this year shows 46 *new* Secretaries. We have been 15 years vainly endeavoring to get one complete State Report. In my judgment we never shall succeed in this until we cease putting inexperienced men into the Secretaryships.

There seems to me a defect in our Sunday School system of organizing or records in that the township conventions are not reported regularly to the County Secretary, and by him recorded, that he may know at the close of the year how many have been held.

Additions and corrections to my report having been made since printing my Statistical Report it is slightly inaccurate. The totals revised to this hour are as follows:

No. of Banner Counties.....	32
No. of new reports.....	79
No. of schools.....	6,132
No. of teachers and officers.....	64,316
No. of schools.....	485,469
Total membership.....	549,785
Total number of Conventions.....	1,037
Organized Townships.....	935
Additions to Churches from Sunday School.....	10,362
Amount contributed to State Sunday School Work.....	\$2,516.86

Respectfully submitted,

C. M. EAMES.

ILLINOIS SUNDAY SCHOOL STATISTICS.

COUNTIES.	SUNDAY-SCHOOLS.			MEMBERSHIP.			FINANCIAL.				TOWNSHIPS.			COUNTY PRESIDENTS.			STATISTICAL SECRETARIES.	
	Total in County.	Increase.	Open all the year.	Teachers' Meetings.	Teachers and Officers.	Scholars.	Total.	Increase.	No. S. S. Papers Distributed.	Volumes in Library.	Received into Churches.	Money expended in S. S.	Benevolence and Missionary Contributions.	Paid to State S. S. Work.	In County.	Organized.		Conventions.
*Boone.....	21	7	12	5	206	1,370	1,576	104	4,056	1,821	25	464 00	237 00	.....	8	1	1	H. W. Avery, Belvidere.
*Carroll.....	36	d4	24	15	405	2,053	3,448	d181	28,000	1,150	36	401 91	325 00	12 75	14	14	3	J. M. Bean, Lenark ...
*Cook.....	420	6	385	100	8,533	95,516	100,047	8,631	1,530,000	60,250	1,576	40,000 00	15,043 25	200 00	33	33	46	D. W. Potter, Chicago.
*De Kalb.....	68	.....	.....	.....	932	6,000	6,082	.....	60,000	4,000	200	2,000 00	630 00	15 00	18	.....	.....	G. M. Walrad, Sycamore.
*Du Page.....	39	d3	21	3	356	2,439	2,828	d251	42,038	3,500	59	2,028 85	283 68	42 34	9	9	9	M. B. Castle, Sandwich.
*Grundy.....	21	.....	.....	.....	200	1,389	1,789	.....	10,000	2,500	20	600 00	75 00	.....	14	.....	.....	L. C. Cooper, Prospect Park.
*Jo Daviess.....	58	d6	37	7	613	4,294	4,907	d519	12,623	6,500	39	946 83	497 50	8 65	22	2	1	A. L. Dowd, Morris.
*Kane.....	22	d2	19	1	156	8,053	9,209	179	105,832	11,255	87	3,086 87	591 16	25 00	16	16	12	Rev. J. A. Monteth, Hanover.
*Kendall.....	47	9	40	16	462	2,955	3,417	d339	31,724	2,003	7	872 09	115 13	24 00	9	9	9	A. S. Harpending, Uldina.
*Lake.....	59	d4	47	10	663	4,787	5,450	101	35,803	6,233	112	1,559 72	351 92	63 00	15	15	10	S. W. Johnson, Jr., Kendall.
*Mc Henry.....	42	.....	.....	.....	473	2,823	3,206	790	23,641	4,064	40	1,374 22	299 01	30 00	22	20	10	Rev. A. J. Bailey, Waukegan.
*Ogle.....	75	d5	46	40	870	5,640	6,510	d269	26,000	3,861	100	1,625 00	200 00	25 00	17	17	2	L. H. S. Barrows, Ashton.
*Stephenson.....	90	2	74	11	1,168	6,959	8,127	498	92,695	7,280	176	2,449 63	385 89	25 00	24	24	17	Hon. Isaac Rice, Mt. Morris.
*Whiteside.....	75	.....	.....	.....	800	5,440	6,240	d164	66,000	7,000	100	2,500 00	225 85	25 00	18	18	14	Isaac F. Jenne, Freeport.
*Will.....	82	.....	.....	.....	898	7,230	8,168	.....	96,500	13,300	80	690 90	235 85	.....	23	22	21	Dr. J. Jenne, Sterling.
*WINNEBAGO.....	55	.....	.....	.....	577	5,247	5,824	d1,205	47,360	5,718	100	1,593 34	582 29	.....	23	.....	.....	Rev. W. F. Wood, Peotone.
*Bureau.....	89	.....	.....	.....	1,000	6,657	7,657	d23	106,617	2,759	107	2,170 30	194 66	25 00	25	18	20	O. R. Brouse, Rockford.
*Fulton.....	117	d0	50	16	995	5,451	6,446	d3,894	40,725	5,574	150	1,025 40	712 00	25 00	26	17	17	J. D. Abbott, Mineral.
*Hancock.....	75	d20	50	10	748	5,898	6,646	731	41,441	3,045	86	1,516 30	368 79	30 00	22	11	14	J. W. Procter, Canton.
*Henderson.....	30	.....	.....	.....	275	2,680	2,955	315	35,280	1,000	40	480 00	279 00	.....	12	9	14	S. P. McGraw, Elvaston.
*Henry.....	80	d7	62	16	770	5,706	6,485	d2,575	60,666	4,012	181	2,030 62	759 73	25 00	24	6	4	Rev. Andrew Kenwick, S. Henderson.
*Knox.....	91	d16	80	18	1,022	8,704	9,726	d738	95,420	6,540	265	2,850 75	875 00	30 00	20	20	24	H. T. Lay, Kewanee.
*La Salle.....	97	.....	.....	.....	897	5,748	6,235	d269	75,000	2,000	190	900 00	200 00	50 00	37	5	24	Prof. M. Andrews, Galesburg.
*McDonough.....	94	d4	70	15	964	7,019	8,593	377	75,000	9,307	67	1,952 70	193 33	.....	17	17	51	Daniel Hurd, Marseilles.
*Marshall.....	33	8	23	6	513	3,782	4,295	868	29,000	1,522	73	750 00	154 00	25 00	14	14	.....	Dr. A. W. King, Plymouth.
*Mercer.....	53	3	31	6	513	3,782	4,295	868	20,000	2,000	50	600 00	300 00	.....	15	.....	.....	Calvin Stowell, La Prairie.
*Monroe.....	105	.....	.....	.....	1,000	8,682	9,702	417	190,000	9,500	267	3,485 70	967 84	50 00	19	19	6	Rev. W. L. McClanahan, Viola.
*Putnam.....	16	d1	12	2	167	1,077	1,244	d26	10,340	300	27	90 00	10 00	15 00	4	3	.....	J. H. Wilkinson, Edwards Station.
*Rock Island.....	59	d2	44	8	558	3,947	4,505	d2,820	96,682	5,380	80	1,795 39	535 58	39 00	14	.....	.....	John Foley, Granville.
*Stark.....	26	d2	25	1	108	1,414	1,642	d248	9,055	400	32	547 08	33 50	.....	8	.....	.....	Rev. F. F. Linfield, Moline.
*Tazewell.....	74	d7	46	7	744	5,208	5,932	734	44,702	2,870	127	1,702 75	102 18	25 00	19	14	12	Rev. Wm. Sturgeon, Wyoming.
*Warren.....	69	d3	44	7	607	5,600	6,207	d93	129,150	2,970	129	1,755 67	662 82	25 00	15	15	.....	Rev. E. P. Livingston, Pekin.
*Woodford.....	56	.....	.....	.....	358	2,161	2,519	.....	37,375	866	161	527 83	51 96	.....	17	.....	.....	S. C. Hogue, Kirkwood.
											50	927 83	51 96	.....	17	.....	.....	J. M. McCulloch, Cazenovia.

*CHAMPAIGN...	106	10	62	18	1, 189	7, 621	8, 780	122	25, 000	5, 000	150	1, 500 00	500 00	.....	27	27	26	Frank Wilcox, Champaign.
*Clark.....	32	15	6	286	3, 500	3, 780	.....	180	2, 000	50 00	.....	260 00	50 00	.....	15	15	10	E. C. Beach, Champaign.
*Coles.....	64	30	25	500	4, 000	4, 500	.....	650	6, 000	25 00	.....	2, 000 00	25 00	.....	8	8	9	J. H. Miller, Dalton.
*CONDELLAND	40	d16	20	400	3, 860	4, 270	420	1, 500	3, 000	50 00	50 00	150 00	50 00	3 50	13	13	9	Rev. John Woods, Mattoon.
*DE WITT.....	49	1	28	406	2, 870	3, 180	75	15, 000	15, 000	300 00	300 00	300 00	92 10	.....	3	3	15	Rev. Amos Weeden, Neoga.
*Douglas.....	44	5	8	396	3, 181	3, 577	626	3, 512	24, 100	1, 985	30	560 00	100 00	.....	15	15	15	Frank J. Fackrell, Clinton.
*EGGAR.....	37	d33	12	187	1, 110	d3, 978	.....	40	56, 400	2, 972	50	850 00	100 00	.....	12	12	15	W. D. Goldman, Newman.
*FORD.....	31	d2	27	377	2, 305	2, 682	d75	71, 932	50, 400	4, 416	50	1, 832 24	216 24	.....	22	22	15	W. C. Young, Redmon.
*Froquois.....	68	40	47	663	4, 258	4, 921	.....	50	59, 000	4, 000	100	800 00	75 00	45 00	16	16	15	O. H. Carr, Paxton.
*Kankakee.....	50	10	40	500	2, 600	3, 100	100	59, 000	50, 000	4, 000	100	800 00	75 00	45 00	16	16	15	E. D. Durham, Onarga.
*LIVINGSTON...	106	10	5	955	6, 360	7, 315	49	5, 969	20, 690	16, 715	114	2, 066 45	197 24	.....	30	30	37	Mrs. S. M. Davis, Kankakee.
*McLean.....	163	d4	17	1, 018	13, 071	14, 989	97	60, 630	60, 630	16, 715	435	537 00	50 00	.....	29	29	37	Dr. A. H. Long, Pontiac.
*Macon.....	84	40	17	1, 072	5, 776	6, 748	.....	60, 630	60, 630	16, 715	435	537 00	50 00	.....	29	29	12	A. Aron, Bloomington.
*Moultrie.....	32	18	4	286	2, 070	2, 356	.....	16, 900	16, 900	1, 200	50	500 00	30 00	.....	7	7	12	J. R. Davis, Decatur.
*PIATT.....	48	20	25	405	2, 900	3, 485	.....	27, 000	27, 000	1, 000	100	412 19	56 43	9 18	8	8	7	G. N. Vaughn, Sullivan.
*Shelby.....	118	80	60	710	7, 600	8, 310	.....	40, 904	40, 904	1, 000	75	700 00	30 00	.....	20	20	7	Miss Sue B. Scott, Bement.
*Vermillion....	114	66	10	1, 037	7, 188	8, 225	.....	40, 904	40, 904	1, 000	140	700 00	30 00	.....	15	15	7	E. J. Scarborough, Shelbyville.
*ADAMS.....	109	.....	76	1, 387	10, 611	11, 998	985	20, 000	20, 000	8, 000	178	3, 247 00	912 14	.....	21	21	23	W. H. Chamberlain, Rossville.
*Brown.....	40	25	3	232	2, 060	2, 202	d199	14, 348	24, 000	328	34	195 83	40 00	.....	9	9	10	C. M. Griffin, Quincy.
*Calhoun.....	16	.....	8	77	543	620	109	1, 400	2, 400	600	20	975 83	40 00	.....	8	8	10	Jos. A. Curry, Mt. Sterling.
*Cass.....	65	45	8	446	3, 130	3, 230	130	26, 300	26, 300	2, 000	34	427 00	200 00	.....	11	11	10	M. N. Long, Bellevue.
*CHRISTIAN....	65	d15	38	620	5, 390	6, 010	d225	26, 300	26, 300	2, 000	161	1, 500 00	200 00	.....	17	17	24	Ira N. Reed, Champaign.
*GREENE.....	61	10	32	590	3, 442	3, 942	646	62, 277	62, 277	1, 616	44	913 22	165 27	35 00	14	14	23	Thos. J. Sanford, Morrisonville.
*Jersey.....	60	28	4	480	2, 870	3, 359	.....	21, 333	21, 333	13, 803	50	1, 000 00	300 00	.....	10	10	23	J. C. Woolford, Carrollton.
*Logan.....	54	d7	35	595	3, 100	3, 701	.....	15, 000	15, 000	2, 000	75	1, 060 55	150 00	.....	17	17	8	Morris K. Locke, Jerseyville.
*Macoupin....	62	.....	45	758	4, 410	5, 168	.....	31, 962	31, 962	4, 030	200	1, 060 55	150 00	.....	24	24	8	J. B. Montague, Lincoln.
*Mason.....	45	.....	35	424	3, 400	3, 824	d176	49, 364	49, 364	1, 400	41	702 66	137 90	10 00	13	13	10	J. W. Constance, Plainview.
*Menard.....	32	3	20	281	1, 609	1, 890	d452	33, 600	33, 600	4, 000	52	358 51	53 98	6 35	17	17	10	Geo. W. Elsbury, Mason City.
*Montgomery	90	.....	40	725	4, 300	5, 025	75	33, 600	33, 600	4, 000	40	3, 000 00	700 00	6 00	17	17	10	N. K. Rankin, Petersburg.
*MORGAN.....	85	4	62	1, 806	6, 991	7, 887	715	30, 000	30, 000	6, 000	150	1, 700 00	1, 300 00	25 00	21	21	10	A. Griffin, Nokomis.
*Pike.....	78	d4	61	806	6, 232	6, 938	d682	35, 793	35, 793	6, 651	84	1, 692 55	855 90	25 00	21	21	29	Prof. Henry Higgins, Virden.
*SANGAMON....	91	67	8	941	6, 816	7, 757	d275	55, 980	55, 980	4, 229	50	2, 343 70	537 41	25 00	23	23	29	Giles Penstone, Griggsville.
*SCHUYLER....	61	1	4	591	3, 740	4, 291	d200	22, 260	22, 260	1, 000	131	845 20	139 99	25 00	13	13	16	Isaac R. Diller, Springfield.
*Scott.....	22	d1	19	188	1, 186	1, 374	d585	1, 500	1, 500	1, 000	50	400 00	40 00	.....	10	10	6	Rev. J. A. Clarke, Rushville.
*Clay.....	59	.....	24	525	3, 322	3, 847	.....	25, 100	25, 100	500	50	620 77	50 00	.....	12	12	6	Henry Miner, Winchester.
*CRAWFORD...	35	4	7	353	2, 345	2, 698	298	23, 818	23, 818	322	33	401 65	135 82	20 00	9	9	18	Dr. J. T. Evans, Clay City.
*EDWARDS....	35	18	6	331	2, 202	2, 623	d222	20, 045	20, 045	192	49	368 05	57 42	20 00	9	9	18	Preston Condree, Robinson.
*Effingham....	26	3	18	1	200	1, 900	34	16, 100	16, 100	375	60	500 00	10 00	.....	15	15	10	William Curtis, Albion.
*FAVETTE.....	67	6	10	650	4, 126	4, 776	81	6, 830	6, 830	2, 000	87	350 02	92 20	16 00	15	15	5	F. B. Schooley, Elliottstown.
*Gallatin.....	23	13	5	154	1, 359	1, 513	.....	15, 000	15, 000	5, 000	51	365 00	5 50	.....	9	9	17	John J. Brown, Vandalia.
*Hamilton.....	50	.....	20	101	1, 780	2, 071	.....	7, 000	7, 000	500	300	300 00	180 00	.....	6	6	17	Robert Reid, Saline Mines.
*Hardin.....	20	4	10	70	950	1, 020	.....	500	500	300	25	100 00	40 00	.....	9	9	17	A. Longworth, McLeansboro.
*Jasper.....	46	d1	6	305	2, 213	2, 789	219	2, 500	2, 500	1, 100	90	250 00	10 00	58 48	9	9	17	W. W. Winn, Cave in Rock.
*Lawrence....	37	12	3	395	2, 310	2, 668	d144	34, 500	34, 500	1, 100	140	490 22	83 27	20 00	9	9	15	Jesse B. Johnson, Newton.
*MARION.....	26	d10	5	474	3, 458	4, 332	d1368	36, 195	36, 195	1, 451	108	989 43	146 23	25 00	16	16	15	W. B. Buchanan, Bridgeport.
*Pope.....	23	.....	30	193	1, 490	1, 735	.....	8, 000	8, 000	1, 800	150	400 00	5 00	.....	11	11	20	A. B. Eagan, Kinnunda.
*Richland....	51	.....	40	126	3, 759	4, 395	.....	18, 768	18, 768	1, 211	102	155 70	30 00	15 00	11	11	6	J. E. Y. Hanna, Golconda.
*Saline.....	32	1	14	209	1, 326	1, 535	148	18, 768	18, 768	1, 211	102	155 70	30 00	15 00	11	11	6	D. F. Houser, Olney.
*Wayne.....	28	2	2	262	2, 825	3, 085	.....	15, 500	15, 500	650	179	901 00	380 59	23 70	10	10	12	R. S. Marsh, Harrisburg.
*WHITE.....	53	4	40	362	2, 976	3, 338	d231	59, 603	59, 603	950	179	901 00	380 59	23 70	10	10	12	M. J. Foster, Friendsville.

10 Banner Counties printed in small capitals.

COUNTIES.

† Alexander...	27	...	18	5	220	2,000	2,220	26,240	1,000	50	800	700	00	8	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	
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RECAPITULATION.

DISTRICTS.	SUNDAY-SCHOOLS.				MEMBERSHIP.				Public Schools.				TOWNSHIPS.				DISTRICT SECRETARIES.			
	Date Rep.	Total in County.	Increase.	Open all the year.	Teachers and Officers.	Scholars.	Total Members.	Increase.	Between 6 & 21, in 1894.	No. S. S. Papers Distributed.	Vols. in Library.	Received into Churches.	Money Expended in S. S.	Beneficent and Missionary Contributions.	Organized.	Township Contributions.	County Conventions.			
1879-80.....	1	1,302	2	1,044	258	18,723	165,041	18,764	305,111	2,220,234	137,635	2,777	\$63,003	62	221	162	19	D. W. Potter, Chicago.....	W. B. Lloyd, Prospect Park.	
1880-1.....	1	1,164	1	836	222	11,235	82,681	93,816	173,491	1,118,968	52,771	1,952	25,279	64	308	158	17	Wm. Reynolds, Peoria.....	A. P. Babcock, Galesburg.	
1881-2.....	1	1,186	2	681	186	11,271	80,374	91,645	174,443	744,592	66,740	1,962	17,543	08	274	162	18	C. M. Taylor, Paxton.....	J. E. Saxton, Decatur.	
1882-3.....	2	1,037	6	706	230	9,907	68,399	75,306	146,085	507,511	52,297	1,340	21,005	22	5,972	69	19	C. M. Taylor, Paxton.....	Rev. R. G. Hobbs, Astoria.	
1883-4.....	3	684	14	378	83	6,101	39,681	45,782	96,223	303,252	17,737	1,271	7,301	70	1,462	79	112	R. C. Willis, Enfield.....	W. C. Kenner, Flora.	
1884-5.....	4	759	75	513	105	7,079	49,392	56,472	128,462	418,014	19,331	1,050	8,996	66	218	113	17	H. B. Douglas, Greenville.....	F. P. Hopkins, Alton.	

Reports of 1881-2 marked *; of 1880-1 +; of 1879-80 +; of 1878-9 *. Estimated from previous report averages and \$. Population according to U. S. census of 1880.

Children in Public Schools according to Superintendent Slade's report.

On motion the report of the Statistical Secretary was referred to the Committee appointed to consider the report of the Executive Committee. The Convention then listened to the reports of delegates to the International S. S. Convention, held at Toronto, Ont., in June, 1881.

REMARKS OF WILLIAM REYNOLDS.

Mr. Reynolds said: The Toronto Convention was the most remarkable in some respects I have ever attended. It was held in a beautiful and commodious building erected in honor of the visit of the Princess to Toronto, and was worthy of the city and the occasion. It was situated in the midst of a splendid park, and thus while we were in the centre of the city, we were removed from its noise and dust. Everything possible was done to prepare for the Convention and make it a success. The Convention was composed of delegates from all parts of the United States and Canada. The South was largely represented, the State of Georgia alone having more than seventy representatives present, her delegation headed by Gov. Colquitt, President of the Second International Convention, held at Atlanta. Almost every southern state was represented, and almost every religious denominations. many prominent editors, the representatives of nearly all the professions, with, of course, many Sunday School leaders of the land. With this company we were privileged to sit for three days, truly in heavenly places, knowing no sections or denominations, but all one in Christ.

Sometimes the sections would be mentioned by some enthusiastic brother, but no offense was taken, for instance, when Kansas was called the delegate began by saying, "I am from the state that produced John Brown." A mighty cheer went up, in which southern delegates joined with others.

After a while Virginia reported, the delegate saying, "I am from the State that produced Stonewall Jackson." Another great shout answered from all parts of the hall. The Convention was welcomed by the Mayor of the city, a Christian gentleman and a Sunday School Superintendent, a great contrast to some of our Western Mayors, who take such pleasure in giving welcome to assemblies of liquor dealers, and other disreputable gatherings. Our Superintendent was Vice-Chancellor Blake, a grand Christian gentleman, one of the foremost men of Canada, a man who has lately resigned one of the highest offices in Canada, that he may with more freedom engage in the Christian and temperance work. We were royally entertained one afternoon by one of the wealthiest gentlemen in Canada. His splendid mansion and grounds were thrown open to the members of the Convention, and a sumptuous repast was spread under the queen old trees on the lawn. Here the members had a fine opportunity of meeting each other in a social way and forming acquaintances which will be lasting as time. Not one who was privileged to attend this remarkable gathering will soon forget it or cease to feel the inspiration of such a meeting with the foremost Sunday School men of this continent.

REMARKS OF R. C. WILLIS.

Mr. Willis said: I was fortunate enough to be present at the International Convention in Toronto, and it was good to be there; but I

fear I shall not be able to say much about it that will help you. Our State was well represented and shared in the honors of the Convention. The Sunday School map of the United States and Canadas was of course upon the wall. We had taken with us the map of our own State, which we hung by its side. I heard there were maps of some other States there, but after ours was put in place the others were not hung, and while I exulted greatly in the position our own State held, I could not help but feel a little misgiving with it all and fear that if some of these, our neighbors, who imagined they could run over into Illinois and pick up a live Sunday School in almost any fence corner, if some of them, I say, should come over and try us, sometimes we might dissappoint them. The stars glitter on our map, but I cannot help feeling sometimes that they do not always shine brightly in reality. There is a great responsibility upon us to keep the good name of the State as well as carry on our work. But if I were to bring you something of special value from the Convention, aside from the great impulse that such a gathering always gives, and the feeling of gratitude that we have when there, that God has permitted us to work with so goodly a company of his children, in such a fruitful part of the vineyard, I think a few words spoken at the Convention may after all do you the most good. Among the golden words, Dr. Vincent said one evening, "Live in the realm of the Gospel," and those words remained with me. I repeat them to you, dear fellow-workers, live in the realm of the Gospel. Don't get off the Gospel ground or away from the Gospel fire. Let all our organizations be inspired through and through with the life of Jesus Christ. Without it we shall be like the dry skeleton we sometimes see in our medical museum, lifeless, dead. Consecrated men and women working for the Lord, this must be our first thought. Consecrated work for Christ, this will conquer all our difficulties and conquer the world.

REMARKS OF W. B. JACOBS.

Mr. Jacobs said: When I saw hundreds of earnest workers gathered at the International Convention, and saw also the esteem with which the Illinois workers are held, I also felt proud of our State and our organization. But I felt humbled in remembering how much darkness I knew of that still remained even in this favored State, and I never before felt in my heart such a determination that the good name of the State should be sustained. I came back from the International and went into the work in the fifth district, trying there to inspire the people with the same enthusiasm that inspired that vast throng at Toronto. Enthusiasm for the name of Jesus Christ and love for his work. I had an opportunity to put in practice at once the resolve formed at the Toronto Convention.

It was indeed a great meeting, better in some respects than the centenary gathering in London, the year before, which it was also my pleasure to attend. It was indeed a great privilege to be at Toronto, and yet, brethren, I must say that above all the meetings I ever attended, the London Centenary, the assemblies of our own Church, the conference of the M. E. Church, above them all in blessed influences of my own soul, stands our own Illinois State Sunday School Convention. They have been the most helpful and blessed meetings

I have ever attended, and while I rejoiced in the privilege of being at Toronto and at London, I rejoice exceedingly to-day in the privilege of being here. May God bless all these meetings to our souls.

After announcements and singing the hymn, "Lord dismiss us with thy blessing," the Convention received the benediction and adjourned till evening.

First Day—Evening Session.

The building was filled at an early hour. Prof. H. C. DeMotte, of Bloomington, led in prayer.

"THE KING'S PRAISE."

The Song Service was conducted by

PROF. C. C. CASE.

The notes of the instrument filled the room with a full and sweet sound, and was supported by the entire congregation; the voices of some hundreds participating! The first song was No. 242: "Oh! what a Saviour! that He died for me!" This song was delivered in a hearty manner, that was very enlivening; the instrumental part was well sustained; chorus, joined in by the congregation, was very impressive. "Rock of Ages" was next sung by the congregation. The leader of the song service said: "I thank you for joining so heartily in this song service!" All then sung the piece: "I Will Sing of My Redeemer!" The execution of this song surpassed anything that had preceded it, in the hearty enthusiasm with which it was sung; and the instrumental part was, if possible, more delightful than all, rendered so by the deep, pure tones of the instrument.

As every new stanza was struck by the multitude of voices, and then quickly followed by the strong tones of the instrument, every lover of music must have felt his soul thrill with delight. "Now, said Mr. Case, let us sing No. 101, the grandest old congregational hymn ever written, and this is just the congregation to sing it." He continued, "I am very much pleased with the way in which you are singing to-night." The congregation then sung, "All Hail the Power of Jesus' Name!" By this time the convention was so worked up under the inspiration of song that the speakers were visibly affected; the house at this time was crowded, the aisle filled with persons standing. Mr. J. R. Mason led in prayer, and the congregation joined in the hymn, "We Praise Thee, O God, for the Son of Thy Love." Mr. Jacobs, chairman of the Executive Committee, announced that the different districts would meet in separate places in the morning to consider the district work, and elect officers.

"THE KING'S AMBASSADORS."

On the platform, with the President, was Mr. William Levering, president of the Indiana State Sunday School Association, and Mr. W. B. Stewart, president of the Iowa State Sunday School Association. They were introduced to the convention, and spoke as follows:

ADDRESS OF W. B. STEWART.

Mr. Chairman and Brethren:—If I did not remember that we are "Ambassadors for Christ," I would feel unequal to the task of appearing before this congregation to-night. But this fact enables me to come in confidence, especially when I remember the kind words of greeting the brethren of Illinois have always had for their co-workers in other States. The promises of the King that have been read to us contain a very kind greeting, and so we come to you with words of greeting from other States. We have a passport that will admit us to the "feast of good things" prepared for those that love the Lord Jesus Christ.

In the State of Illinois, with 65,000 Sabbath School teachers and 500,000 children under their instruction, it becomes a matter of great importance to devise and discuss the best methods of Sunday School instruction—to meet together and council how to do better work for our King." In our own State the work is progressing, and the workers are full of hope. We are to meet in a few days in our State Convention. It will afford us great pleasure to see brethren from Illinois at that time. I extend you a hearty invitation, and assure you a royal welcome. We are glad to join hands with Illinois and with our brethren in other States, to march with you shoulder to shoulder in this conflict, to co-operate with you in the advancement of the Redeemer's kingdom in the earth. My prayer is that we may all look forward to the time when we shall stand in the King's presence and hear him say, "Inasmuch as ye did it unto the least of these, ye did it unto Me." May we be impressed with the duties that devolve upon us, may we so accomplish our work, so deliver our King's message, that we may forward the business that pertains to his kingdom. (Hearty applause.)

ADDRESS OF WILLIAM LEVERING, OF INDIANA.

In the introductory remarks President Brouse referred to Mr. Levering at the old wheel-horse in the Sunday School cause in Indiana. Mr. Levering said:

Mr. President and Fellow-Workers:—It rather startled me while the brother was saying so much about myself before this audience, and I thought what have I done that he should talk in that way about me. Now in Indiana I don't stand that way. Do you know they keep the "old wheel-horse" down stairs out of sight? and if that means me, brethren, why, I tell you, it kind of startles me to be brought up stairs with all these "bright lights" where everything is so beautiful, and if you can listen to these fine speeches and then not

be startled to have yourself called out you are differently constituted from what I am. (Laughter.)

This is the grandest convention I ever attended. This convention is getting down into the roots of things. Brother Jacobs, brother Reynolds, and the other bright lights of the State have got together, and are teaching us how to hold Sunday School conventions. When I approached this building and saw the bright lights and heard the sweet sounds, the singing and the music was so delightful that I almost wished to stay back out of sight and listen.

I have enjoyed everything more than my heart can express. The Lord be praised for such conventions as you have in the State of Illinois. In the kind of instruction we find here, we have the "wine of spirit." You have less poor talking, mere lecturing, and efforts at display in oratory, you look more to the qualities of the mind, the sweet emotions of the heart, and the power of the Spirit, through the Word of Truth, than to any mere oratory.

You may have any amount of organization, you may have all these things to start you with, and you may have the best of Sabbath-School work, if you have not this spirit of love contained in the Word, it will not convert souls. May God fill your hearts with the love and spirit of the Truth.

May you be endowed to work with power from on High. The supreme need of the King's ministers is spiritual influences, such as you have had here to-day, in this convention. Knowledge with earnestness is power. There is an energy that is beating the air. Two elements qualify for this work—divine knowledge, with persistent determined effort toward the accomplishing of God's purpose, and the redemption of souls.

The Saviour had been traveling a long way! and was tired and dusty! but he sat down by that well and taught the "Samaritan woman just as faithfully as though he had been addressing a multitude! taught her in a plain, simple manner the gospel of salvation.

All admire Moody and his earnestness of purpose in saving souls! What is it that gives to him this earnestness of purpose? is it money? Oh! brethren if you were as earnest in your desire to save souls as this man, we would take "Illinois for Christ before one year!

Moody is as earnest as those men in "the grain market" are for money! That is all that makes him peculiar! How do I know when I have an equal (a true) line? By the rule!

We know we make mistakes by the rule, and we correct them by the rule; so it is with christian experience. What do I mean by this; organize secular schools to teach the methods of doing this work? or adopt the methods of teaching common to the secular schools? No! you may have all that and have no "Sabbath-School work" at all!

Without the living spirit of the Saviour you can do nothing, and you can have nothing. Not Mr. R., or Mr. J., but Jesus is "The Model Teacher!" What is it that strikes you about Jesus? Is it not his humility? that he was God; thought it not robbery to be equal with God; yet took upon himself the likeness of man? Oh Lord! humble our haughty spirits; put away from us haughty things, and substitute this spirit of humility that was in our Saviour, so holy. Shall I dare to complain; to raise my voice when I am criticised;

complained of; so offended to have my work not paid attention to; so concerned about my position. Jesus has all "power given unto him in heaven and in earth!" "Ye are my witnesses!" Followers of the Lord Jesus.

The Saviour did not care for big classes; he could talk to a class of two; yes he had a class down at Sychar that consisted of only one person! the woman that said to her neighbors afterward, "come, see a man that told me all things that ever I did!"

We need this spirit of Christ in our work. We rejoice in the progress made in the great State of Illinois. We have felt its influence in our own State. We have made some progress there. Our counties are marching forward, and one by one are coming under line of thorough organization. We bid you God-speed in your work and join hands with you and our brethren from Iowa, and the other States, in an earnest purpose to go forward in the King's business.

[By error the report of Dr. Henson's address, and of Dr. Worden's address, on Tuesday evening, was so imperfect as to be valueless. D. Henson kindly furnished an outline of his remarks, which is here inserted; but it is regretted that the whole address is not at hand. The report after Tuesday evening, of the exercises in the Presbyterian Church, is full and correct.]

THE BIBLE AND PERSONAL CHARACTER.

OUTLINE OF ADDRESS BY REV. P. S. HENSON, D. D.

The speaker began by discriminating between *reputation* and *character*—the one having reference to what a man is *reported* to be, and the other to what he is. He declared his inability to agree with those psychologists who maintain that the individual when he emerges into existence is like a blank page or a block of marble—a bundle of passivities and possibilities. Very much depends upon the stuff that men are made of, and all men are not made of just the same stuff. No two natures are ever just alike. There are some that seem to clothe themselves spontaneously with beauty and with strength—natures so surcharged with fire that they will break forth, even though it be through volcanic vents—that mould their circumstances instead of being moulded by them—the architects of their own fortunes and the arbiters of their own destiny—resolute, masterly, magnificent natures.

On the other hand there are those that have no fibre in their muscle, no iron in their blood, no phosphorus in their brain. You can make nothing of them because there is nothing in them. "Out of nothing, nothing comes."

They remind one of the man who upon one occasion preached in the presence of the great Robert Hall. He preached on the doctrine of predestination, and undertook to expound the calvinistic view of it—a view which Hall himself stedfastly held, but instead of expounding it he only *pounded* it and hammered it and hatchetted it in a fashion that was most exasperating to the great theologian, but that was mightily enjoyed by an American friend who sat by Hall's side. Going out of the house together the American asked his friend Hall what he thought of his favorite dogma now in the light of the luminous discourse to which they had listened. "More persuaded of its truth than ever" growled Robert Hall,—“it is perfectly clear that that man was predestined from all eternity to be a fool, and is giving

all diligence to make his calling and election sure." There is such a thing as a natural genius, and there is such a thing as a natural fool, and this must be taken into account in estimating character.

Another appalling fact confronts us, announced by revelation and attested by universal observation and experience. Men are born with depraved natures—conceived in sin and shapen in iniquity. There is a sad and solemn sense in which,

"In Adam's fall
We sinned all."

It was not *a* man merely that fell in Eden, but man. Originally man had a threefold nature—body, soul and spirit—a bodily nature that linked him to the animal creation—a soul nature that gave him rationality and made him a candidate for immortality—and a spiritual nature, by virtue of which he was endowed with God—consciousness, such as made divine communion a possibility and a privilege.

God had said with reference to the forbidden fruit, "In the day thou eatest thereof, thou shalt surely die"—not be condemned to die—not doomed to die nine hundred years afterward—but in that very day thou shalt die.

And Adam died that day. The *spirit*—the highest part of him went out of him, and he became spiritually dead. Before his nature was a three storied structure, in the lower story of which there was the abode of the animal life—in the second, the flash of intellectual life, while in the third the spirit dwelt, and from that as from an observatory looked out toward heaven and communed with God.

Now the spirit was gone, and that third story was a death chamber, originally man's nature was like a balloon—the animal part being represented by the car—the intellectual by the silken envelope, while the spirit was the ethereal something that life lifted the whole mass upward toward the skies. Sin like a sword pierced the soul and let the spirit out, and then the whole nature collapsed and fell, and became earthly and sensual and devilish.

God made man upright—but in the exercise of his free agency he fell.

And mark, God does not create men—he made man—he made Adam, and Adam "begat a son in his own likeness." He transmitted his own nature to his posterity, and that nature *was and is* depraved—and this part is to be considered in the estimation of human character. Now be it ever borne in mind that God's plan *for this world* is not the promotion of human happiness, directly and immediately, but the reconstruction of character which has been so sadly shattered by the fall. The whole philosophy of this scheme of reconstruction is developed in a single profoundly significant Bible sentence in which it is declared that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect."

In which sublime utterance, if we study it closely, we shall discover a most beautiful order of developement, and a most sublime and glorious climax.

For, notice, to bring man up and out of the darkness and ruin of his fallen condition, the first thing that he needs is—light. There are departments of thought and activity where man may be safely and

wisely left to the exercise of his own unaided natural faculties. God does not give us in the Bible a revelation of the facts and laws of Geology, or Astronomy or Natural Philosophy. These are matters that man may attain unto for himself, and by the struggle to attain shall not only evolve the sciences but a nobler manhood for himself. What man *can* do, man *must* do. But when man breaks down, God slips in, for man's extremity is God's opportunity.

At the grave of Lazarus Christ says, "Roll ye away the stone," because there were men there that could do it, and they must. But when the women came trembling to the sepulchre, asking, "Who shall roll us away the stone?" they looked, and lo the stone was rolled away.

Mere earthly sciences we may cipher out ourselves, but the science of salvation is away beyond the farthest scope of any unassisted or even angelic powers.

Our consciences are defiled and our judgments darkened—our spirit lamp gone out, and so when we come to life's profoundest problems—when we begin to ask, What am I? and whence am I? and whither am I bound? And what is my danger, my destiny, my duty, and what must I do to be saved? all the oracles of nature are dark and dumb. If we are to have guidance, light, *doctrine*, it must come from above, and it *does* for the Scripture is "profitable for *doctrine*."

But we need not merely enlightenment, for human nature is not merely in the dark, but destitute of feeling. It needs not only to *see the point*, but to *feel the edge*, and be *cut to the heart*. The first step towards wisdom is the realization of one's ignorance, and the first step towards holiness is the realization of one's sinfulness.

We know indeed that it is the Holy Spirit who has come into the world to convince the world of sin, but while the Spirit is evermore the agent, the Word is evermore the instrument, for by the law is the knowledge of sin. And into this perfect mirror looking, man sees his infinite turpitude as in the light of God's countenance, and begins to abhor himself and repent in dust and ashes. No doubt that fervid rhetoric and pathetic appeals have their proper use in the pulpit, but if we would awaken men to a repentance that needeth not to be repented of, we must cease to rely upon the words which man's wisdom teacheth, and must ply men's consciences with the word of God. There is no sword like that. It is profitable not only for *doctrine*, but for *reproof*. But it is not enough that the mind be enlightened and the conscience stirred—the heart must be *corrected*, and radically renewed, and the Scripture is profitable "for *correction*."

The Spirit is indeed the agent but the Word is God's chosen instrument, and so the new man is "renewed *in knowledge*, after the image of him who created him."

Sometimes the great work is represented as a birth, and then it is said that we are "born again not of corruptible seed, but of *incorruptible seed by the Word of God*." Sometimes it is represented *horticulturally*, and then we are said to "receive with meekness the *engrafted word*." Sometimes it is represented *optically*, and then it is said that "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." That face beams upon us

from the pages of Gospel history, and beholding in that as in a mirror, "the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord."

It is true indeed that we are saved by faith, but mere belief, however sincere, never wrought regeneration in a human soul. Faith is the soul's receptivity closing in on the truth, and that truth thus embraced is an incorruptible seed, that abideth forever. All the precious fruits of righteousness, that shall afterward ripen for eternity, are but the unfoldings of the germ that was implanted when the soul first laid hold of the truth. And thus we are brought to the beginning—thus are laid the foundations of distinctively Christian character.

But it is not enough that foundations be laid, there must be a superstructure reared, and for this as well as for all that went before we must still rely on the Word of God, which is profitable not only for correction, but "for instruction (or building up) in righteousness." We are only too apt to imagine that the great work is finished when a soul is once introduced into the kingdom of God's grace, when in fact it is but just begun. If left there it will lead a starveling life, and have only a stunted and dwarfed development. God means us to grow in grace and in the *knowledge of the truth*, and for this he has made most abundant and beneficent provision in his Word. And so as new born babes we desire the *sincere milk of the word*, that we may grow thereby, or if dropping the human figure we represent character as material structure then the Bible is the quarry out of which come the materials that are wrought into the walls that shall survive even the fires of the last conflagration—the solid masonry of the Holy Ghost.

Sometimes the Christian is represented as a living epistle—and not without significance in the light of modern art and science.

Our ordinary paper is made of rags—rags raked from the very gutters—all reeking with uttermost foulness when found, and these are bleached, and pounded into pulp, and passed between hot ponderous cylinders, until presently there appears the snowy pages, all ready for the impress of the type freighted with the precious thought to be thus transmitted, away down the ages.

Even such vile rags were we, all steeped in sin's pollution. God's grace rescued us—Christ's blood bleached us—God's pounder pounded us—we were passed through tribulations, hard and heavy, until the life seemed almost crushed out of us, and we were prepared to receive the impress of his truth—stamped upon our very being—wrought into our very lives.

Thus are the Scriptures profitable, not only for doctrine, for reproof, and for correction, but for instruction in righteousness—and thus only is the man of God made "*perfect*—thoroughly furnished unto all good works."

They tell us that in the matter of physical development and power of endurance the human race is deteriorating. And doubtless there is less of rugged strength than distinguished our forefathers. If so the reasons are not far to seek, for they may be largely found in the artificiality of our habits, and especially in the daintiness of our diet. *It takes strong food to make strong men.* They tell us too, that spiritually, a like weakness is plainly discernable—that "There were

giants in those days" the like of which are no more to be found on earth.

For ourselves we have very little patience with these pessemistic croakers, who are evermore insisting that the former days were better than these days; they were not better—nor half so good. But there is danger of our being smothered in sweets—of our being embarrassed, overpowered with the very greatness of our privileges.

"Of making many books," said Solomon, a long while ago, "there is no end"—but what would Solomon have said in a day like ours, when the whole world is deluged with books, and still they come. A very large proportion of these multitudinous books are called religious—and supposed to be—and yet with only the faintest possible homœopathic flavor of religion in them, just a little salt sprinkled in, as a moral, to save them from the bar of the religious censor, but the great mass of it froth and foam, chaff and straw—"leather and prunella"—"mere sound and fury signifying nothing"—and yet this poor pabulum, spiced, seasoned, overwrought and yet labelled "Religious," is the sort of stuff on which a large proportion of modern Christian people are accustomed to live, but of which it is of the Lord's mercy if they do not die.

But even were these emanations of the press a thousand fold more solidly edifying than they are or are ever likely to be, they are not for a moment to be accounted of in comparison with "God's thoughts." And here in this old book are God's thoughts. He who should know all other books in the world beside, and be ignorant of God's book, would be a monumental ignoramus. But he who, though ignorant of all other books in the world beside, should have mastered God's book, would be educated in the highest, truest, grandest sense; and would show a type of character adapted to awake the profoundest admiration of both earth and heaven.

Let us, fellow workers, who have committed to our custody the destiny of young immortals, realize how grand an instrument for moulding destiny has been put into our hands in the infinitely precious and powerful Word of God.

The convention closed with the benediction.

Second Day—First Session.

The convention met as Districts at 8.30 o'clock. The 1st, 2d, 4th 5th and 6th, in the Presbyterian Church, and the 3d in the Congregational Church. The affairs of the districts were thoroughly considered, and the officers elected for the ensuing year. [See list of officers on first page.] The convention proper was called to order by President Brouse at 9.15. Mr. William Levering of Indiana led the convention in prayer, and they united in singing "Heavenly Father bless me now." Rev. John O. Foster of De Kalb county led in the reading of the Scriptures, the convention joining responsively. The selections were John x, and Isaiah xli. The hymn "Precious Prom-

ise" was sung. In accordance with the wishes of Dr. Worden, the order of exercises was changed, to permit him to address the convention as he was obliged to go away in the afternoon. He was introduced by President Brouse, and spoke as follows:

ADDRESS OF REV. J. A. WORDEN.

Mr. President, Brethren and Sisters:—I have enjoyed this convention. I have never seen a more complete fusion of Christian hearts than I have here. I could just as well pray only for the Presbyterian Church as I could pray for one hand or one arm without praying for the whole body. 'Unless I have the Spirit of the Lord, He will not hear when I call upon Him. There was an old master down in Kentucky—Brother Worrell will forgive me if I speak of it—well I have his permission any way—who owned just one half of a slave by the name of Pompey, and he was accustomed to pray for his household, his wife, his two children and his half of Pompey. You can imagine how that colored person would feel to be cut right in half in that way. I should feel somewhat as he would if I should attempt to pray or work simply for my own church. We are really one. The Saviour says, not ye ought to be one, or ye will be one after awhile, but "*ye are one.*" You cannot separate between me and my brother; you cannot divide us. We are made one in Christ Jesus.

At the Alliance in Philadelphia last year a typical event happened, and you have seen the like of it, I suppose, at every convention. Dr. Arthur Mitchell, then of Cleveland, formerly of Chicago, had made a most admirable address upon Sabbath School work. When he closed, two things happened: First, William E. Dodge arose from the audience, came up to the platform and said, "Brethren, I believe in the Sabbath School, but I am afraid it is taking the place of the preaching service of the church, and this I greatly regret." Then Judge Strong of the Supreme Court of the United States arose, came forward and said: "Brethren, I am afraid the Sunday School is taking the place of parental instruction. I am afraid the fathers and mothers are not as careful in drilling the children as they should be."

I suppose there isn't a person here but what has attended a convention when that same thing has occurred. We are apt to have the edge taken off our fine Sabbath School theories, unless we carefully guard the true relation of the Sabbath School to the home. I never intend to talk in a Sabbath School Convention unless I explicitly state the subordination of the Sabbath School to the church, and distinctly affirm the subordination and inferiority of Sabbath Schools to the home. When you put the Sabbath School just where it belongs, it is invincible, but if you get it out of its true relation it is not invincible.

Now, what is the reason that fathers and mothers are making the fact that their children go to the Sabbath School an hour and a half a week an excuse for neglecting to teach them at home? One reason is, there is a natural disinclination on the part of fathers and mothers to talk to their children upon the subject of religion. And they want to overcome that. I was in the house of a gentleman lately when he was talking to a little girl four years of age. He was going on this

principle—to induce that child to talk about religion in just the same way as she would talk about flowers or any other beautiful subject, in other words, he was inducing her to talk about it, to express herself on that subject, at the early age of four years. I think that father was right. No father or mother ought to fail to have intimate, friendly talks with their children on the subject of Jesus Christ and his mission.

Another reason is our hurried life. The father gets up early in the morning, is away all day until late in the evening, and has no time to become acquainted with his family. A child once called upon his teacher to speak to him on a certain subject, and the teacher said, "Why that is a matter about which you should speak to your father." The child answered, "Well, the fact is I am not very well acquainted with the old gentleman." There are a great many men who are so busy with other affairs that they have no time to devote to their own families. Brethren and sisters, I am not going to do that. I did that in the ministry. I neglected my own family. I was so busy in caring for other homes that my own was neglected. Talk about ministers' sons and daughters—that is the trouble. Their fathers are attending to other people and working hard outside their own homes. I am away from home two thirds of the time now, but am in constant correspondence with my family and am teaching my daughter Latin. She sends me her lessons by mail, and when I am at home I teach her orally in Latin. I will teach my own children—I will do that: I consider that my first duty. I will not allow anything on earth to crowd me out of my obligations to my own children.

Another reason is that we are making the Sabbath School a substitute for home training, and just as we turn over to the secular teacher the education of our children, in grammar, arithmetic and geography, so we think we can turn over the religious education of our children to the Sabbath School; but it can't be done. If the Sabbath School teacher were to teach the children every day in the week and every hour in the day, that would not relieve any father or mother of the responsibility and the obligation to obey the command: "And these words which I command thee this day, shall be in thine heart and thou shalt teach them diligently to *thy* children." Nobody else can do it for us. It cannot be done by proxy.

The Sabbath School is grand; it is glorious; and the possibilities that are opening up before it are immense. We are just starting in this Sabbath School work, just beginning it. The next hundred years are going to see such mightiness in the Scripture, such power in the Word, such thorough education in the Bible as the Word of God, as were never seen before. The Sabbath School is a grand place. But the first of all, and the divinest of all is the child's home. God made it, God keeps it—thanks be to His name—the divinest of God's institutions is the home.

Why, I was not older than that child in his father's arms when my mother died, and she made me what I am; a Christian, I hope, and a Christian minister. Although she died when I was seven and a half years old she turned my face towards Christ and towards the ministry. I don't believe it is every mother who can do that. I don't say that every mother has a right to call her child a minister, but I be-

lieve He put it into my mother's heart to turn my face to the ministry and to call me to preach. And I would like to know whether there is any better way to call a minister than that?

She being dead yet speaketh. Wherever I speak, that is my mother speaking. I would like to know how that mother could ever have done grander work in life than to do just what she did? I would rather do what she called me to do than to be the most brilliant orator that ever stood on the platform.

I tell you the hand that rocks the cradle is the hand that moves the world. One good mother is more to any boy or girl than fifty Sabbath School teachers, the best that ever lived. There is no such treasure on earth as the mother's voice when the little boy or girl is going to bed and they make their confession of the sins of the day, and the still, sweet, small voice of that mother comes down into that soul and moulds it forever. Oh, mothers, if I were you, I should be jealous of anybody coming between me and my boy before God. I should want to be his minister, his priest, and teacher first of all. They should not rob me of any of the joy, up there. When I stand there I would want to be able to say "Lord, here am I, and the children that thou hast given me."

The strongest hold upon human hearts is the influence of home; the mightiest to hold up a young man with a strong physical nature, going out and meeting temptation, and the mightiest to lift him up when he is down, will be the old home and the old love, and the old sweet voices.

I dreamed that I was by the grace of God permitted to stand on the sea of glass mingled with fire. And while there, I thought at one time, I would like to go down to visit the old world, that I would like to go to Europe and Egypt and all of the places of interest there. And I was sent down with an attendant, and I said, "I want to see the Pyramids, those mighty monuments that have looked down for sixty centuries on the land of the Nile. "Why," he says, "they are all gone, all burned up, there isn't a stone left." Then I wanted to see Babylon, and I wanted to see the mighty Empire of Rome, and he told me that they were all gone. Then I wanted to see the modern battle-fields of my own time, where the map of Europe was changed in a single year, and was told that they were all burned. I was told that the wealth of the world was gone; oratory, poesy, philosophy, all were gone. Then I saw that the Paradise of Glory led only to the grave and ashes.

I came back to Heaven, and I saw one seated on a Throne, and I said, "who is this? "I didn't know that anybody sat on such a Throne. And I was told that, that one, on earth, was a faithful Christian mother. She was delicate in body; she had a large family; she had an humble home, and she had a hard time; but she taught her children the best she could about the Bible, she told them the Old Old Story and she led them to Jesus. She did the best she could, she thought she was not doing very much, she said "Oh, how little I have done for Him, who did everything for me." That was on this side, but on the other, look! They had heard of that woman up there; they were longing, up there, for her; they had heard of her patience, of her sufferings, her sorrow and her faithfulness. And when the

message came that she was coming, they all gathered around the Throne, and oh, such a welcome as they gave her, as they greeted her in the everlasting habitations. And the Savior came down from his Throne and crowned her with the Crown, with the crown of a loving, faithful Christian suffering mother, the highest crown of all, and he said "Daughter, thou hast been faithful over a very few things, I will make thee a ruler over ten cities. Sister, these are the crowns that you shall wear up yonder. There are last, here, that are going to be first up there, and there are first here, that are going to be last up there—in the "sweet by-and-by!"

At the conclusion of the address the Carman family sang a song.

Miss Lucy J. Rider was introduced by the President and delivered an address on the "Proposed Fall Institute," as follows:

THE FALL INSTITUTE.

ADDRESS OF MISS LUCY J. RIDER.

I have a subject which pleases me greatly. One of the reasons why I am so much pleased with it is because it is a subject which has never before been presented to any convention. But the most that I shall try to do this morning in the fifteen or twenty minutes I have to speak, will be to answer the questions which will naturally arise in your minds when you read on your programmes the subject of my talk,—“The Fall Institute.” You will inquire, first of all, what is it? and I reply, that it is, or, is to be, with your approval and assistance, a school. Those that have seen the report of the Executive Committee will know something about it—a school lasting from four to six weeks, for the instruction in various branches of the Sunday School workers, of the State of Illinois. It has to do, as you see, with normal work.

We heard last night, and no one will more heartily agree with the speaker than myself of the very much greater importance of life, than organization—of the soul, than the body. But yet, while we are in this state of existence, I beg to call your attention to the fact that we *have* bodies, and that so far as popular belief goes, at least, we have no way of getting at the outside world or at each other, but through the body. The soul is the man, the body is but his instrument, but beneath the stars at least, an indispensable instrument. Without it the soul is voiceless, powerless. Can we, then, afford to neglect those things which pertain to the well-being of the body? So in Sunday School work, organization without life is nothing; but life produces organization—life works by means of organization. The spirit within us reaches out to the world—reaches other souls through forms—by means of methods.

While we are here on the earth, we stand as those whom the Lord has placed between the seed, which is the word of God and the soil, the minds of those whom we are to instruct. We are the instruments; we must do the work. We are responsible before God for the way in which we do this work, and we are responsible for the opportunities we make, and take, for doing the work in the best possible way.

You ask me why talk of this plan now? why spring upon the convention and the association, which, judging by the remarks of yesterday, seems to be pretty well satisfied with its present condition and its past work—why present to this convention this plan which involves so many complicated questions and so much hard work? The one answer, and the sufficient answer, if it be true, is, the State is ready for an advance movement. There are times when not to do is the greatest criminality which one can commit. If a great army is ready for an advance, and the commander does not give the word, no one can estimate the disaster which may follow. We are one division of the Lord's great army; and it had seemed to many of us, perhaps to all who have been in those parts of the State where the work is well advanced—it has seemed to us that the State is ready for this advance movement, this great step, this new departure. So we bring this plan before you this morning, and ask for your support, your sympathy, your interest and your prayers; and we leave it with you to act upon.

One reason why we judge the State to be ready for this advance work, is, that we are gradually coming to a knowledge of our ignorance. It has been said many times, and it is very true, that a knowledge of deficiency is the first step toward a supply. We feel our ignorance, and we congratulate ourselves that we do. We take it, as a sign of coming light.

The need of normal classes and of teachers' meetings is never denied in word, and while we have sadly learned that there is sometimes a difference between a cordial response in word and in action, the fact that even in theory the whole State is crying out for more and better normal work, gives weight to what we say. Then the avidity with which Institute work is sought for in our conventions should teach us the signs of the times. And, last of all, may I dare to mention in this presence and this convention the uneasiness which is felt in some sections of the country over the present condition of convention work in some counties. I have more than once recognized the feeling that if conventions are allowed to be the end, and are not made the stepping stone to something else, they are not sufficient. We need them, of course; we realize the need of them, and we work for them, but we do not want to make them an end. We want them still, but we want something more—something higher.

Now, in response to this readiness which we think we have recognized in the State, we have conceived this plan for a school in the City of Chicago sometime next fall. I have made an effort to materialize the idea, and will briefly present it to you. (Miss Rider now referred to the black-board upon which was outlined the following):

<i>Outline of Course of Study.</i>	{	Structure of the Book.	{	Genuineness.
		Contents of the Book.		Inspiration.
		Evidences of Christianity.		Preservation.
		Church History.		Interpretation, etc., etc.
		Sunday School History.		Art of Study.
		Hebrew and Greek, (optional.)		Planning the Lesson.
		Practical Methods.		Questions.
				Illustrations.
				Home Help, etc., etc.

There are some things here which surely must commend them-

selves to all. But let me emphasize the fact that the outline is only suggestive. It must be very imperfect. One reason why we present it, is that you may help us about it, and I want to ask you, as one who has the matter greatly at heart, that if any one of you has a great thought or even a little thought in regard to it, won't you share your thought with me, either here in the convention, or by letter after we leave the convention.

In the first place, we have a course of lessons or lectures on the Structure of the Book, and on the contents of the Book. We hope to secure from our pulpits, for one or two hours during every day of the session of the school, the most earnest and patient study of the book that we can possibly command, under the very best leaders that we can get. And let me say right here that we think we shall have no difficulty in securing for the Institute the best instruction that the country can afford, almost without expense. Judging by the exceedingly gratifying response which has been made to our other requests for assistance in normal work, we shall have the hearty co-operation and assistance of the best men of Chicago, and we hope also to bring to our aid some from outside. We hope they will give us their services simply by paying their traveling expenses—at least the first year.

Then next, Evidences of Christianity. How few persons there are who know the real strength of the Evidences of our Christianity that are so strong and convincing as they are—fairly compelling into an intellectual belief, if honestly studied, whether the heart yields or not. And how much this is needed for the equipment of teachers of young people at the present time!

Then Church History. We know vaguely that the church has a history, but how much do we know of that history? We train our young collegians carefully in the exploits of mythological and impossible heroes—what do they know of the glorious words and deeds of the church fathers? Christendom knows more to-day about the history of the United States, or of England or of Rome, than it does about the history of the Church of God. And if this is true about Church History, how much more is it true about Sunday School History? Mr. Dunning, from whom we are soon to hear, told me, a little while ago, that a great part of the success which attended the Christian church of the first six centuries resulted from the fact that there was so much activity in Sunday School work in those early ages. They didn't call them Sunday Schools then, of course not. They didn't speak English in those days; but they had the thing. Is that a piece of news to you? It was to me. I want some means by which the Sunday School teachers in the State of Illinois can get at Sunday School history.

Next are Practical Methods. We must have a method of study. We do not know very much about studying the Bible. We do not study it as we used to study the old multiplication table. We do not know very much about that concentration of mind which is necessary, in order to get at the thought of God as given to us in His word. The Art of Study—Put it in that or in some way that will remind us that some training is necessary to teach us how to study the word.

Now I have given you thus briefly this outline of our plan, and I ask you to remember what I said at first, that it is merely suggestive

and very imperfect. We present it to you and ask for your assistance, as we must depend upon your support for this new movement in this State.

Suffer a word of warning. There is one thing which will kill this plan in the bud—Neglect. If we all go home and simply neglect it—neglect to talk about it—neglect to find out who, from our Sunday School, ought to go and will go—neglect to pray for it, and praying to work for it—the whole thing will die. We cannot hold our Institute if you send us no pupils. And another deadly danger is Discouragement. Such a strange thing that the Lord's people, yoked together with Christ in service, should ever be discouraged! It isn't as if we had to fight the battle. The Almighty fights for us, and the impossible is child's play with Him. The Assyrians were terrible discouragements to the besieged Israelites once in the old times, but the Lord looked upon their host, and they "melted like snow!" And so will our discouragements vanish if the Lord of Hosts once look upon them. Listen for the Commander's voice, dear fellow-soldiers, and if He says advance, let us go forward in the name of the Lord.

Rev. J. R. Mason addressed the convention on the subject of "County Conventions," as follows:

COUNTY CONVENTIONS.

ADDRESS OF MR. J. R. MASON.

Mr. President, and my Friends:—I feel very much out of place. We have been on the top of the mountain, we have been having grand times. We have had a trip to Heaven this morning and a ride with an angel back to the world after it was all burnt up. I feel out of place and would rather sit down where I was, and have these brethren go on with this kind of talk.

I am very glad that the committee gave me the topic they did. It is not a new one! I will venture to say that this question has been discussed in more than 100 counties in Illinois this year. Well, be that as it may, you notice the topic—the coming Campaign. After we have been told, by parties from abroad, how nicely we are organized and what a brilliant light we are, with all these stars, we have naturally got the idea that we are all right; and do not need any more campaign; that everything is working perfectly. But my dear brethren, during the past year, I have been over the State of Illinois very much, and have visited different counties, over forty counties, and spoken in eleven county conventions, and I have found out some of our deficiencies or faults, and I am very sorry to say that this morning I am going to tell you your faults, consequently you won't like my talk at all. I wish, if possible, to give some idea of what we ought to do in this coming Campaign, that we may come up to the flag as a regiment.

As to the convention, what is it? Webster says, it is a coming together. I have attended some County Conventions which I do not think would be strictly defined by the words "a coming together." I remember distinctly of going to a district where there was an appointment for a County Convention. I had taken a very early train for

the sake of being there to fill my place on the programme. I got off the train and met three or four men and inquired of them where the County Convention was to be held, and they hadn't heard of such a thing. I walked on and asked the same question of others with the same answer. Finally I changed my tactics and inquired where there was a minister, and went to the minister's house and asked him where the convention was to be held; but he too said he didn't know there was to be one. I started out in company with the minister, walked down the street and pretty soon we met a couple of gentlemen who appeared to be teachers. They were there to attend the County Convention, too. They didn't know where the convention was to be. But we went to the church, opened it and commenced the County Convention. I think there were not over five or six that were got together, at this first session of the County Convention. In the evening, the minister having announced it to the people, they turned out, and perhaps we had 75 at the evening session of that convention. But numbers do not always do the best; that county to-day is a banner county and the good work started from that very County Convention.

Who should go to the County Convention? Every Christian worker in the county. The next question is, how shall we get them there? I think we fail in advertising, and telling the people that there is to be a County Convention. The programme should be arranged at least four weeks previous to the convention and sent to every house in the county, especially to every house in the place where the convention is to be held, to let the people know that there is to be a convention; and if you can't give that information to them in any other way, go yourself, deliver the message, and get them there.

Well, when they get there, who are the officers? We all know these—with the exception of one that I am going to add,—the Superintendent, President, Vice-President, Secretary, Chairman of the Executive Committee and the County Superintendent. Now let us first consider whom shall we elect as the president. I have noticed this; that when one man is continued in the office year after year it dies. Where one denomination has it year after year it soon becomes Methodist, Presbyterian or Baptist. Change your president every year, and pass it from one denomination to another selecting every time the very best man for the place. A man—and we have them in all our counties and in every district—whose heart is pure, and whose earnestness is shown every day by his labor. It won't do to have a man who is unsound at heart, taking charge of the county work. He must be one who is sound in every particular. For instance, I once heard of a Catholic priest who went into his pulpit one day to criticise the soundness of other denominations; and he took with him a walnut and held it before his congregation, saying, "The shell of this walnut is tasteless and useless. It represents Mr. Calvin's church. The skin of this walnut is bitter and of no earthly use; this represents the Lutheran church. Now my friends—" and he took out a hammer and cracked the nut—"I will proceed to show you the Catholic Church." But lo and behold, when he came to open that nut what was inside of it? Nothing but a dried up, decayed meat. Now I tell you we don't want such a man as that for County President. We want a man whose charac-

ter is all right, so that nobody can say to him, "You are unsound yourself."

We sometimes have made great mistakes in regard to our county secretaries. Get the right man and when you have got him, make no change, but keep him right along. It takes at least three years to learn the trade. Even Brother Jacobs here, couldn't make a good secretary short of three years experience, and I would suggest that he be instructed and required to attend every State convention, so that when we come to the State convention all the secretaries will be on hand. And I think that the president ought to come just as well as the secretary. Now, then, when we get the secretaries in place, and get them trained, retain them for all time, as long as they live. Let it be a life job. And then we ought to pay these secretaries. I don't believe in asking a person to do all this work for nothing, to write all these letters and pay all this postage out of their own pockets. I would suggest that the salary of the county secretary be one hundred dollars; of the county superintendent at \$300; postage and stationery \$30; printing \$30; secretary's expenses to the State convention \$20; expenses in traveling to hold township conventions \$50; district assessment \$10; State assessment \$50; international assessment at least \$10. This paying our officers and workers is something we ought to do.

A gentlemen traveling in a certain part of the country asked how much it would cost to raise a child in that neighborhood and was told about \$50, and he inquired how much the education of the child would cost, and that was \$10, and how much would it cost to send the child to Sabbath School and they said about fifty cents. Then he put it in this way. The body is worth \$50; the mind \$10 and the soul 50 cents. That is about the way we are doing business in the Sunday School work; We have got all these organizations but we do not accomplish all that we should. Let us get ready for this work and do it. We had better leave our children heirs of glory than heirs of farms. Therefore we want consecration of our money and of ourselves. Then we have got to have the right kind of man for superintendent. I have put into this estimate \$300 for such superintendent who would visit from house to house through the entire county, and what would be the result of such visitation?

When shall we hold this convention? My idea is that it should be like a great bonfire; every one of us to be torches; and we put them all together and get a blaze and be filled with the spirit of work and of God.

We ought to go home and hold them just as soon as possible, hold our county conventions, every one of us; and let the county convention spread out this fire over the entire county in the shape of township conventions. Then we will be ready in the fall for the Institute which our sister told us about this morning.

Mr. B. F. Jacobs, Treasurer, submitted his report, at the conclusion of which a collection was taken which is included in the following:

TREASURER'S REPORT.

B. F. Jacobs, Treasurer, in account with Illinois State S. S. Association.

1881.

May 4. Balance acc't, 1880-81.....	\$ 9 17	
Received from Jefferson County, acc't 1880-81.....	10 00	
" " McDonough " " " 	25 00	
" " Marion " " " 	2 50	
" " Massac " " " 	10 00	
Total from " " 		\$ 56 67
Received from J. R. Mason, personal	15 00	
" " Carman family, " 	10 00	
		25 00
Received from Boone County.....	15 00	
" " Du Page " 	25 00	
" " Kane " 	25 00	
" " " " D. C. Scofield.....	100 00	125 00
" " Cook " 	300 00	
" " Kendall " 	30 00	
" " Lake " 	55 00	
" " Lee " 	25 00	
" " McHenry " 	30 00	
" " Ogle " 	25 00	
" " Stephenson " 	15 00	
" " Whiteside " 	25 00	
" " Winnebago " 	100 00	
" " Grundy " 	10 00	
" " Will " 	4 20	
Total, 1st District.....		784 20
Received from Bureau County.....	25 00	
" " Fulton " 	25 00	
" " Hancock " 	30 00	
" " Henry " 	35 00	
" " Knox " 	25 00	
" " La Salle " 	50 00	
" " Marshall " 	17 50	
" " Mercer " 	25 00	
" " Peoria " 	50 00	
" " Putnam " 	15 00	
" " Rock Island " 	25 00	
" " Warren " 	25 00	
" " Woodford " 	25 00	
" " Tazewell " 	25 00	
Total, 2d District.....		397 50
Received from Champaign County.....	25 00	
" " Cumberland " 	6 10	
" " DeWitt " 	15 00	
" " Douglas " 	20 00	
" " Edgar " 	20 00	
" " Ford " 	20 77	
" " Iroquois " 	20 00	
" " Kankakee " 	45 00	
" " Livingston " 	20 00	
" " McLean " 	50 00	
" " Moultrie " 	10 00	
" " Piatt " 	25 00	
" " Vermillion " 	25 00	
" " Macon " 	25 00	

Total, 3d District.....

326 87
 1,590 24

Received from Adams County.....	20 00	\$1,590 24
“ “ Brown “	25 00	
“ “ Case “	15 00	
“ “ Christian “	25 00	
“ “ Green “	35 00	
“ “ Mason “	15 00	
“ “ Menard “	10 00	
“ “ Montgomery “	6 00	
“ “ Morgan “	25 00	
“ “ Pike “	25 00	
“ “ Sangamon “	25 00	
“ “ Schuyler “	32 50	
“ “ Scott “	5 00	
“ “ Jersey “	4 05	

Total, 4th District..... 267 55

Received from Clay County.....	12 00	
“ “ Crawford “	20 00	
“ “ Edwards “	20 00	
“ “ Effingham “	10 00	
“ “ Fayette “	16 00	
“ “ Gallatin “	50 00	
“ “ Hamilton “	20 00	
“ “ Jasper “	10 00	
“ “ Lawrence “	20 00	
“ “ Marion “	25 00	
“ “ Pope “	15 00	
“ “ Saline “	13 27	
“ “ Wabash “	20 00	
“ “ Wayne “	20 00	
“ “ White “	40 00	
“ “ Hardin “	10 00	
“ “ Richland “	10 00	

Total, 5th District..... 331 27

Received from Alexander County.....	15 00	
“ “ Bond “	20 00	
“ “ Clinton “	20 00	
“ “ Franklin “	10 00	
“ “ Jackson “	15 00	
“ “ Madison “	50 00	
“ “ Massac “	10 00	
“ “ Perry “	12 00	
“ “ Pulaski “	10 00	
“ “ Randolph “	3 00	
“ “ St Clair “	15 50	
“ “ Union “	13 50	
“ “ Washington “	10 00	
“ “ Williamson “	5 00	

Total, 6th District..... 209 00
Collection at Champaign 88 00

Total Receipts..... 2,486 06

Cr.

Paid	Expenses of Centralia Convention—		
"	Carman Family.....	\$50	00
"	C. C. Case.....	35	00
"	G. C. Needham.....	25	00
"	Miss L. J. Rider.....	30	00
"	Expenses of A. A. Kendrick, D. D.....	2	00
"	" M. M. Parkhurst, D. D.....	10	00
"	Cleaning M. E. Church.....	10	00
"	Painting Paxon Motto.....	5	00
"	Ribbon and badges....	2	50
"	Telegrams at Convention.....	1	60
Total.....			171 10
Paid	A. B. & L. State blanks.....	78	95
"	Jas. Guilbert, Printing.....	97	50
"	Gallop Bros., ".....	4	50
"	Electric Pen Circulars.....	21	75
"	R. R. Certificates....	2	00
"	Stationery, Jones & Co.....	13	15
"	Discount and Interest.....	1	90
"	Express and duty on State Map, returned from London,	10	32
"	Freight on International Reports....	2	75
"	Express on " " sent to Counties.....	17	44
"	Telegrams.....	14	45
"	Postage.....	61	60
"	Short-hand writer.....	104	40
"	Labor.....	10	00
"	International Convention ..	300	00
"	Balance of printing and express charges on 24th Report,	48	56
"	Expenses of Statistical Sec'y, Printing, Postage, Travel-		
	ing, etc.....	106	00
"	Salary, C. M. Eames, Sec'y.....	300	00
"	L. J. Rider, acc't State Work.....	1005	85
"	W. B. Jacobs, " " ".....	34	55
"	C. M. Morton, " " ".....	25	00
"	M. C. Hazard, " " ".....	25	00
			2,285 67
Total Expenditures.....		2,456	77
Balance new account.....			29 29
			\$2,481 86

On motion, Albert Wade, Rev. E. P. Livingston and — — Van Camp, were appointed a committee to examine the Treasurer's account. They reported at a subsequent meeting that the same was found to be correct and their signatures are annexed thereto.

On motion, the convention adjourned.

Second Day—Second Session.

The convention on Wednesday afternoon was divided into two sections; the main section filling every part of the Presbyterian Church. The second section for the consideration of the Primary class work,

was held in the Congregational church, and was addressed by Mr. W. B. Jacobs and Miss Lucy J. Rider. The regular session in the Presbyterian church met at 2 o'clock, Pres't Brouse in the chair. The convention united in singing the hymn "Let the lower lights be burning." Pres't Brouse read the xlvi. Psalm. The Rev. C. M. Wilder lead in prayer. The hymn "Beautiful words of Life," was then sung.

B. F. Jacobs, chairman executive committee, brought before the convention the work for the ensuing year, with an appeal for an increase in the amount pledged by the counties to enable the committee to prosecute the work with greater energy. The responses were as follows:

FIRST DISTRICT.

Cook	County	\$300 00
De Kalb	"	25 00
Du Page	"	25 00
Kane	"	100 00
Kendall	"	30 00
Lake	"	50 00
Lee	"	25 00
McHenry	"	30 00
Ogle	"	25 00
Stephenson	"	25 00
Will	"	25 00
Winnebago	"	40 00

SECOND DISTRICT.

Bureau	County	25 00
Fulton	"	25 00
Hancock	"	25 00
Henry	"	35 00
Knox	"	25 00
La Salle	"	50 00
Marshall	"	20 00
Peoria	"	50 00
Putnam	"	15 00
Rock Island	"	25 00
Tazewell	"	25 00
Warren	"	25 00
Woodford	"	25 00

The third district reported through its president, C. M. Taylor, that they had decided in district convention to pledge \$500 from the third district. The statement was received with applause, it being understood that every county in the district was pledged.

THIRD DISTRICT, \$500.

FOURTH DISTRICT.

Adams	County	25 00
Brown	"	25 00
Cass	"	15 00
Christian	"	25 00
Greene	"	25 00
Mason	"	15 00
Menard	"	15 00
Montgomery	"	15 00
Morgan	"	25 00
Pike	"	25 00
Sangamon	"	25 00
Schuyler	"	25 00

FIFTH DISTRICT.

Clay	County	\$ 15 00
Crawford	"	20 00
Edwards	"	20 00
Effingham	"	15 00
Fayette	"	25 00
Gallatin	"	50 00
Hamilton	"	20 00
Marion	"	20 00
Saline	"	15 00
Wabash	"	20 00
Wayne	"	20 00
White	"	50 00

SIXTH DISTRICT.

Alexander	County	15 00
Bond	"	20 00
Clinton	"	20 00
Jackson	"	10 00
Jefferson	"	10 00
Madison	"	60 00
Massac	"	10 00
Perry	"	15 00
Pulaski	"	10 00
St. Clair	"	20 00
Union	"	10 00
Washington	"	10 00

It was decided that the executive committee should assess the unpledged counties for their fair proportion of the work. The assessment is as follows:

FIRST DISTRICT.

Boone	County	\$15 00
Carroll	"	15 00
Jo Daviess	"	20 00
Whiteside	"	25 00
Grundy	"	15 00

SECOND DISTRICT.

Henderson	County	15 00
Mercer	"	25 00
McDonough	"	25 00
Stark	"	15 00

FOURTH DISTRICT.

Calhoun	County	15 00
Jersey	"	15 00

Morgan	County	\$15 00
Macoupin	"	15 00
Scott	"	15 00

FIFTH DISTRICT.

Hardin	County	15 00
Jasper	"	15 00
Lawrence	"	15 00
Pope	"	15 00
Richland	"	15 00

SIXTH DISTRICT.

Franklin	County	10 00
Johnson	"	10 00
Monroe	"	10 00
Randolph	"	15 00
Williamson	"	10 00

After a song of praise, the convention was addressed by William Reynolds of Peoria, who delivered an address on the International Sunday School Work.

THE INTERNATIONAL SUNDAY SCHOOL WORK.

ADDRESS BY WILLIAM REYNOLDS.

In the few words which I spoke yesterday afternoon in regard to the International Convention held last June in the City of Toronto, there was one particular feature, and the most important part of the convention, which I said nothing about; and that was the onward progressive step which we took at that convention. A large number of the delegates met in the City of Chicago as a stopping point, and had two cars assigned to them by the Michigan Central road, which were under their exclusive control from Chicago to Toronto. One of these cars we set apart as a place of conference, and we met there for praise, for prayer, and for conferring together in regard to the interest of Evangelism in general; and in particular, in regard to the International Convention. Among other things that we felt was needed in this country, was a more thorough organization for the extension of Sunday School work in our territories, in the South, and in all the destitute portions of the land. The international conventions heretofore have been grand and glorious. They have been an inspiration to this entire land. We met together in them, from all parts of the country, and we went home with hearts warmed toward God, and a desire to do more in His service. There were delegates from every State where there was an organization, but there was no organized effort to further the work, to advance it in sections of the country where there were no organizations. So we felt it was necessary for something of this kind to be brought before the convention.

In the organization of that international convention the chairmanship of the nominating committee was given to Illinois. We took the whole in hand and organized the convention by a representative from each one of the States that was upon the floor. We not only had the organization of the convention proper, but we organized it for work during three years. At the other meetings there has been a special committee appointed for the purpose of nominating an executive committee. We proposed to nominate this executive committee also, and we did it, and we put upon that executive committee as chairman, Mr. B. F. Jacobs, of Illinois. We felt warranted in doing it, because he was more thoroughly acquainted with the Illinois system of organization than any other man, and he had prosecuted it in this State so successfully, that we felt that it was the system that should be adopted by the International Convention; and, moreover, that he was the best man in the field for that position.

Now, the result of it is that the whole of the United States has been districted. There is the district of the South, the district of the East, the district of the West, and the district of the North; just as our State is districted. This Illinois system of organization is the most complete system of religious organization that I know of on earth. There is not a political party in existence that is more

thoroughly organized than these Sabbath School conventions are organized. You know we now reach into every county in this State, and into every township through the township conventions; and when this system is carried out according to its plan, there will not be a Sunday School in the State of Illinois unknown to the executive officers of this association.

Several conventions have been held in the Southern States during this last winter, and I was privileged to attend two of them—one in Tennessee, and the other in Alabama. They never had a State organization in Tennessee but they had it divided up into middle, eastern and western Tennessee. We met representatives at the City of Nashville, and there showed them our system of State organization, and they adopted it. I believe they have held their State Convention.

We then went to Alabama, and there met brethren from the different portions of that State. I never attended a convention that gave me more satisfaction than that one. We met there representative men, not only representative Sunday School men, not only representative religious men, but many of the representative business men and politicians in the State. I found that the Sunday School work had taken a deep hold upon these people, and all that they wanted to know was how to do it. This map (the International Sunday School map) was displayed there. I tell you, my friends, that map has been in many places. It has been to London. Lord Shaftesbury and many other of the great dignitaries, as well as all classes of Sunday School people in the kingdom of Great Britain, have looked upon that map. It has been a silent but most powerful agency for good. It was a wonderful thing in that Alabama Convention, as it hung there, and as I explained what those stars meant, and what all those little dots meant, I was glad to see the spirit that was evinced on that occasion. Men from Alabama, and from other States, wanted to know what could be done. One gentleman said to me, "Mr. Reynolds, sir, I want to know how that work is done? How much money did it cost to do it in the State of Illinois?" And that gentleman was one of the leading business men in the State. I said to him, "Sir, I can't tell you how much money it cost, but I can tell you that it took individual effort, and it took some of the brain, and nerve, and work, and energy of the business men of the State of Illinois to accomplish it." Another gentleman arose and said, "Do I understand you to say, sir, that business men left their business and did that work?" "Yes," says I, "I want you to understand just that fact, the business men of the State have done it. They have personally looked after the honor and glory of the Lord Jesus Christ in that State. There are business men in the State of Illinois who believe that they have been bought with a price, that they are not their own, that they belong to another; and they have devoted time and energy to that organization, and have answered the call to go forth and publish the gospel to all portions of the State. They have taken up this work and carried it forward." A number of these gentlemen gathered together at the close of the session and pledged themselves to do the same work. Business men—men of influence in the State, said, "We will do this same thing. We will make such a map for Ala-

innuence is confined to the little place which God has given you. Remember that not only is the eye of God upon you, but that the eye of your country is upon you; and that you have been in the hands of God a means of doing a mighty work for Him just in this influence which has been thrown out by your labor.

Just look at the field we have got. Not only this whole Southern country which is stretching out its arms to us, saying, "Come over and help us," but our vast Western territories.

I never received a more hearty invitation, and never was more kindly treated in every respect than by these Southern men; although when I stood upon the platform I said, "My friends, I want to come honestly before you now. I am a Northern man, was brought up in a Northern State. There may be something said probably that I should not say, and we may just as well come to an understanding at once. I am one of the blackest abolitionists you ever saw in your life. I come from an old abolitionist line. I was brought up to believe that slavery was a crime and a curse. When the war came on we did our level best to whip you. I give you credit now, gentlemen, for believing just the same thing of us. You believed you were in God's cause, and you did the very best you could to thrash us; but the result was that we were a little too strong for you, and we whipped you." One brother arose and said, "We did the very best we could to thrash the North, but we didn't do it. We acknowledge we were whipped, but we are not going to bring up anything of that kind against you. You did your best, and we did our best, and you were successful, and we acknowledge it." So the whole thing was settled then, we didn't have any trouble about it afterwards. They brought up illustrations from scenes in the Southern army, and we brought many illustrations from scenes in the Northern army. There was the very best feeling between us. When men go down there from the North for the purpose of doing them good, they will receive them as heartily and willingly, and listen to them and receive instructions from them as eagerly as any class of people I ever knew.

Now let us turn our attention to the West. Do you realize, my friends, that there are from one to two thousand foreigners landing upon this continent every day? Do you realize that from one to two millions of foreigners will arrive upon the shores of America this present year? They come from all lands and all nations; they are swarming out into this Western country and occupying it; they are bringing with them their own institutions with their old prejudices and customs, and unless we do something with them they will be doing something with us before very long. They have come here. We are responsible to God for the education of these people, and we must have a Sunday School in every school district of that Western country. It can be done by the International Association, and they intend to do it. They intend to work in these Western territories. Through that organization we will say to these foreigners, "God

ILLINOIS STATE SUNDAY SCHOOL CONVENTION.

help you, and we will try to help you! We must help one another." Let us do what we can, my friends, in this great work which God has given us, in the Southern States and Western territories. We want to spread out these borders. And we not only want to increase the schools, but to make them more efficient. We want to conduct them to a higher plane. We want not only more teachers, but better teachers. This is what the International Association purposes to do, and it purposes to do it by organizing associations throughout these territories.

I am proud of the State of Illinois. I was traveling some time ago on the cars, when two gentlemen in front of me were discussing to which was the greater State—New York or Pennsylvania. I listened to them awhile, and then thought I could settle the dispute for them. Says I, "Gentlemen, excuse my interruption, but I just want to call your attention to the greatest State there is in this Union." One of them turned around and said "What State is that?" and I said "the State of Illinois." "What claim have you, sir, that this is the greatest State in the Union?" "Well, sir, in the first place, speaking of the products, we raise more wheat than any other State in the Union, and we raise more hogs than any other State in the Union. And then, sir, we have given you the best president you ever had—Abraham Lincoln." (Applause.) "We gave you the greatest general in the Union—U. S. Grant." (Applause.) "We have produced, sir, the greatest orator there is in this Union—Lincoln. We have produced, sir, the greatest Evangelist—D. L. Moody. We have got the greatest Sunday School Association in this country. We have the greatest grain market there in the Union, the greatest pork packing establishments, and the greatest lumber market." One of them said "Hold on, stranger, we give it up." (Applause.) I am not through—I am going to add we can produce the best Sunday School men there in the Union, and when they want any of them they come out of Illinois. Here is Dr. Vincent, a representative—an Illinois production.

Now this is brag, isn't it? But I tell you it is all true. I didn't intend to say it; God knows we have got enough to do yet. There is an immense work before us in our own State, but at the same time we must take courage and go forward in the international work. We want to organize these States throughout the whole length and breadth of these lands; we want to commence before the population gets there.

I was out in Kansas last fall and met a great many of the best Sunday School workers there. I was introduced to one of them as from Peoria. "Peoria!" says he, "that's the town where there is so much whisky made." "Yes, they make more whisky there than any other place in the Union. They have got the largest distillery of any place in the world?" "All true, and we are sorry for it," I said, "but there is something else in Peoria. We have got more Sunday Schools per square foot in Peoria than any other city in the State of Illinois."

Now the people in Kansas, Dakota and the Western territories, and in the Southern States, are reaching out to us, and we must help

and encourage them in this great work. I've only mentioned some of the demands made upon us. I might stand here and speak very much longer were it necessary, but I am only giving you an outline. We must prosecute this work until the whole field is covered from Canada to Texas, and from the Atlantic to the Pacific.

At the conclusion of Mr. Reynold's address, the President introduced Rev. A. E. Dunning, of the Congregational Sunday School Society, who addressed the convention on

HOW TO TEACH THE KING'S BOOK.

BY REV. E. A. DUNNING.

Mr. President, brethren and friends:—When the glories of Illinois were being recounted, I felt a little hesitation as an outsider, in appearing before you, but I was comforted by the thought that there is one thing that the State of Illinois does not bound. The motive that brought these men and women here to-day is not limited to the State of Illinois; no rivers confine it, no mountains are barriers to hold it. The love of the Book is larger than this State, and larger than this land; and when I speak of that Book, we are in one Kingdom, and the children of one Father, and we have one Brother, and we want to do His work with all our heart and soul as one man, and that we are doing. The mightiest forces that shape the character of society are in the King's Book. No one in this assembly doubts that. It has dotted more than one State. The map of all the world and the pages of all history are illustrated by the men and the movements that it has set going. The great acts of men and of nations are the acts which have been in obedience to, or in conflict with, the truths of this Book. The teachings of this Book are mighty power, to preserve liberty and good government and purify society, as well as to secure the everlasting blessedness of souls.

Now, I am to speak by the appointment of your committee, of two ways in which we may teach the King's Book. And the first is by personal influence. "If I were a Voice," we have just been listening to—if we were not voices, where would the King's Book be? It is God's will that his word shall always be taught by the living voice; no printing press can ever be a substitute for that; no invention of man can ever take the place of the living teacher of this Word. When the thought of God came down to man, it was a communication from a mind to a mind, and when He would complete his revelation, He sent it down to us through a human mind. "The Word made flesh, and dwelt among us." The Word must be incarnated before it could be reincarnated and revitalized by the teacher's own life, that it may be communicated with power. God could spread his word without the printing press; He could spread it without the railway or the telegraph; He does not need any of these things, but He has so arranged His Kingdom of Grace that He could not do it without the living voice. The teacher is a necessity. God's call to teach His word, is a Divinely appointed necessity, and He wants us. We are wanted in

the Kingdom of God; He could not get along without such work as we are doing, with all our imperfections and our deficiency.

Now, what kind of teachers does He want? Why, those who will revitalize the word that he has given us, and make it flesh again, so that it may again be communicated to man. That Word stands in its august majesty as the voice of God ringing through the ages; and men who have spoken against it, have wasted their voice on the empty air, while He that sat in the Heavens laughed and had them in derision. The able and wisest men waste their voices when they speak against it, but the feeblest men and women may communicate it with power.

The thoughts that go into men's souls are the thoughts that come out of men's souls—not those that come out of the lips merely—they are the thoughts that come out of the soul, and therefore one qualification that we need is that we shall have deeply experienced the truths that we try to teach. Those who have so felt them that they can see them, will so teach them as to move others with power. But while we speak of bringing this work into a personality ourselves, it comes to us through a person. It is not an abstract truth. It is not a system of truth." And what we are to do is to make known a person who we have learned through the revealed word, and that is the sum and substance of it.

Now, no teacher is successful without a definite aim. The teacher who only communicates the facts of the lesson, no matter how thoroughly, is not a successful teacher. He must be a seer in the old Bible sense, a seer, in order to be successful in his work. That is, he must have a vision of what will be the outcome of this toil, when these lessons shall be wrought out in character, and when they shall have asserted themselves in the man that is to be made, in social business and public life. Here you see an artist drawing a picture; the spectator looks on, and sees a color laid on here and an outline there, but the artist would not be an artist if he did not see what none of the spectators see. He sees in his mind the picture that he is beginning to make, and that is the reason why he is successful—because he knows what nobody else does. Now, the Sunday-School teacher has that aim—to make men and women, good citizens. He carries that in his mind, but he has something more than that. There is one text in the Bible, that to my mind is the central text of the Sunday-School teacher, that he should so hold up Christ that "we all, reflecting as a mirror the glory of the Lord, may be changed into the same image from glory to glory even as by the spirit of the Lord." When I want to preach on Sunday-School subjects, this is the best text that I know of. Now, there are just two things that we absolutely need to be teachers of the word of power. The first is a vision of that person, whom we are to reflect as a mirror, and such a vision of him as is seen in the Gospels. John beheld the glory of the Son of God when He was around among men just as you and I are. He said he was made flesh and dwelt among us, and we beheld His glory. He had the rare spiritual insight to see Him in his glory when he was still in the flesh, before the light of the resurrection morning ever shone back on his life. But I am afraid that there are many of us who think that when Christ comes again, there will be a kind of dazzling display, a sort

of pyrotechnics or 4th of July exhibition. That when He comes in his glory, he is going to dazzle the eyes. That is not what the Bible teaches. When Moses wanted to see the glory of God, what did God do? He put him into the cleft of a rock, and said to Moses "I will make all my *goodness* pass before you." And he taught him then and there that glory is not what dazzles the eyes, but what affects the soul; that the grandest exhibition of glory we shall ever see will be a holy character. You will never see anything with the eye that is glorious like what the spiritual eye discloses, and we can have such a vision of Christ as to see His glory as is revealed in the gospels.

What a wonderful year this is, when each lesson brings some special trait of Christ's character before us; so that at the end of the year, after studying the forty-eight lessons, we get a record of each separate trait, that is revealed. We shall not see him as He is, but we shall have a more perfect manifestation of the Divine character than we have ever had before. And those who study the Bible in that way, and breathe its personal influence, will have another vision of Him, a vision such as John had when he beheld his glory, when he stood on the Isle of Patmos, and His hair was white as snow; when His feet were like burnished brass, and His eyes were a flaming fire; when His countenance was as the sun shining in its strength, and His voice was as the voice of many waters. Now, that is one of the two things we are to get, to be teachers,—a vision of God as He is revealed in Christ. The other thing is a vision of the possibilities of every pupil whom we teach, of being changed into the glory of the Son of God as He is revealed in the Gospels, and then into the glory of the Son of God as that is revealed in the Apocalypse. My brethren, it does not yet appear what we shall be, but we know that when He shall appear, we shall be like him, for we shall see Him as He is.

Now, brethren, if I have made it plain that the Sunday School teacher does not need a broad education, but a narrow one in one line, why, of course, I want to add that the more people know the wider their opportunities and the better their teaching. But many of us have not had these grand opportunities. Let us then grasp this fact—that he who has that vision of Christ, and that faith in the possibilities of his pupil, has a personal power that is commanding and constant.

Perhaps I can make it a little plainer if I bring forward one or two illustrations of those who have exercised this power. Arnold, of Rugby, is considered perhaps the noblest example of the Christian teacher that has existed in generations; and Thomas Hughes, in testifying to the fact of Arnold's influence over his character, gave this testimony of the way he used the Word of God: "He taught us boys that the only way to approach the greatest of all subjects,—the question of the existence and nature of God,—was the way God himself has pointed out in His Word. He used to teach us the faith which rests on God made manifest through the flesh, and is revealed to us in the New Testament. "With that rock under your feet," he said, "you can approach all those great questions which are stirring men's minds so tremendously in these times."

Now that shows the plan of teaching of one of the most cultured men of the times. He taught the boys that they must stand on the

rock Christ Jesus. That is the reason why they love Him and why He had a personality so sweet and so strong that multitudes who never saw Him hold Him to-day in affectionate reverence.

I don't know of a more touching picture than that which Tom Hughes gives of the same man, and I suppose it is a true one. He says that when he was a man in middle life he was away fishing in the woods, and he was lying on his back outside the tent when some one came up and said, "Well, Tom, your old master is dead." And Tom went around the woods in a dazed sort of way, then went into the tent, and then without a word picked up his knapsack and was gone. He went to the nearest station, took the first train for Rugby, and arrived there in the middle of the night. He waked up the old woman who kept the key and asked her to let him into the chapel. He went to the chancel, stood where his old master was buried, and said, "Everything I am I owe to that man." The personal influence of that man lived on. He was patient enough to believe that it takes a lifetime to bring a great moral purpose to its culmination.

Now the other illustration shall be taken from just such walks of life as may be familiar to some of us. Some years ago, in the City of Brooklyn, there was a man without any education, except the commonest, who had gathered a company of little boys into a Sunday School class, and as they grew older and began to have sharpened minds they began to show that they knew more than he did. He loved the class and didn't want to give it up, but he came to the point where he must know a great deal more or else give it up. He was a chair-mender by profession. One day his wife saw him cleaning out a little room over the stairs, and she said, "What are you doing with that?" He said, "I find that these boys are a little too much for me, and I don't want to give them up, and I am going to make this into a study." His wife laughed heartily at the idea of having such a thing as that in the house of a chair-mender, but he persisted, "I want you to understand that this is my study, and it must be respected in this house." So he got a little table and a desk and brought them in there. Then he got a concordance, then a dictionary, and little by little book after book was added. As the years went by the little class grew. They began to be interested in the new themes he suggested. Young men came in, until in time there were two hundred in that Bible class, and they have raised as much as \$1,200 a year for charitable purposes out of that class. One summer vacation, a few years ago, he went down to a little town among the hills, not far away, to spend a couple of weeks. They had already heard of his Bible class. When Sunday came they had no minister, and the people asked him if he would not preach for them. He was overwhelmed with astonishment. "Why," said he, "I never did such a thing in my life! I just teach the Bible, that is all." "Well," they said, "that is all we want; we are not so many as your class. Come and teach us the Bible to-day." So he did. Then they asked him to teach the Bible the next Sunday, and he taught the next Sunday. Then he went back home. After a month or two a committee came from that church, and said they had unanimously voted to make him their pastor. Well, his face was a perfect exclamation point. He had never aspired to any such honor. He turned

them right away, but after two or three months they came back to him and said they couldn't persuade the people to have anybody else. He was so touched with their confidence that he finally said, "If you will let me consult with my pastor, and if he says it is best, and if you will wait for me a year to get ready, and the Lord sends me, I will come." When the year was up there was an examination by the presbytery of this man and some students from Princeton seminary, and he did a great deal better than any of the students. He had thought out what he knew about the Word of God; it was a living, personal life with him. When a man puts his life into the Word, and puts the Word into his life, he cannot help being powerful in communicating that Word.

I think I could do much better in showing how to teach the Bible if I had a normal class, and could show you by practical illustration. The most that I shall try to do will be to give the few principles upon which this work rests. There are three things, I think, that we want in order to teach the Bible, and the first is, somewhat of a general knowledge of the Bible. Do you know it takes more wisdom to ask a question than it does to answer one? Unless you have underneath what you purpose to get out, a great deal that you hold in reserve, you cannot teach very well.

Then, in the next place, you want Bible knowledge, and not knowledge about the Bible. Not what other people have said about it. We want the Bible itself before we want to find out what other people think about it.

Then, in the next place, we want a special knowledge of the doctrines that are in the Bible. Every teacher ought to have a little outline of the great doctrines of the Bible, and repeat them often. It is not difficult to do that. You can teach the children that the Old Testament is divided into three parts. The first part tells how man was created; the second part how he fell; and the third part is all taken up with efforts to bring him to holiness; and that all these are to bring him to Christ who came with the song of the angels.

Then you have the New Testament:—That Christ came to die for man; that his sacrifice is saving power; that repentance is essential to character, and that the promises of God open wide the golden gates to those that receive them.

As to asking questions: I would so ask questions as to make my class understand the words in the Bible. You would be astonished to find how hazy a great many people's ideas are of the common words of the Bible; like the little girl who was so sorry because wicked people couldn't have any music at their funerals, for the Bible says "there are no bans (bands) in their death" and like the teacher who talked to the children about Cornelius, and said, "We don't know very much about Cornelius, but one thing we know; he was a musical man, because he was a member of the Italian band. Don't you see that a dictionary would keep a man from such blunders as that.

Then in the next place, ask questions that bring out the main facts of the lesson. I have seen an excellent Normal class exercise in which each question was to be answered in the words of the lesson and was to give only one fact; that brings an analysis of the lesson.

Now if there was a blackboard here and I could draw, I would

just draw a tree as an illustration that would represent those facts. I would have the Central Truth, and that should be the trunk. And then I would have personal application come out of the trunk, and this should be the branches.

How wonderful was the skill with which Christ taught. He did not appeal to tradition. He said, "I am the truth." It was not a personal friend who propounded these things to them, but it was the Everlasting Truth personified, and they could not get away from it. And when he had brought out their thoughts with these questions, and illuminated them with illustrations of every day life, he could smooth the difficulties before them, and it was as the sky is reflected in the smooth surface of a lake. So let us make the Word of God a lens, through which the rays from the face of Christ may be reflected on the faces of those whom we teach.

At the conclusion of Mr. Dunning's address, the congregation united in singing the hymn, "It is well with my soul." The chairman of the executive committee announced that the Sunday School Conventions of the States of Connecticut and California were in session at this hour, and moved that a telegraph of greeting be sent, which was adopted. The telegrams were as follows: "Our convention is a great success and enjoying a great blessing. We send you our greeting. Ephesians iii. 14-21." The Carman family sang the song, "If I were a voice," and the convention listened to Rev. J. H. Vincent, D. D., on the subject of "The Every-day College."

THE EVERY-DAY COLLEGE.

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

I suspect that my good friend Mr. Jacobs, to whose Godly ingenuity we are indebted for the idea of this programme, wondered a little how he could put into this department of his subject the topic which I had suggested to him as one on which I desired to speak on this occasion. The King's Book—What on earth has The King's Book to do with the Every-day College, or the Every-day College with the King's Book? Much every way. For the King who gave us his book has also written other books which are as much the books of the King as the written book that has been by inspiration given to man, for "the Heavens declare the glory of God, and the firmament sheweth His handi-work. Day unto day uttereth speech, and night unto night sheweth knowledge." Nature is a book of God. When you turn the pages to study the star lessons above, or lift up the rocky pages beneath your feet, everywhere, both above and below, you see the wisdom and the goodness and the power of the God who gave also this other and better book.

Human nature is a book of God. Much marred, indeed, by human wrong, but, under the illuminating power of grace there come revelations on the pages of the human heart and from human life, and some out-shining of the divine character. Human history is a book of God, for he who ruleth according to his own will and who changeth the

times and the seasons, and who rules among the inhabitants of the earth, has in human history revealed his wisdom. You cannot find a portion of human history in which there is not somewhere a revelation of God, and all these books—science, nature, art and philosophy—all these are but revelations of his power and wisdom and goodness, whose we are and whom we serve. And the King's Book was given to us that we might understand the other book of the King, and that we might read on its pages what we do not read on any other page of any other book, namely, the grace of God. That is what the Bible was given for in reality, that its last verse might be written. The first verse of the Bible is a simple statement of the fact which science has spent its energies in illustrating—"In the beginning, God." And the last verse of the Bible is the verse which contains the quintessence of all the history and of all the prophecy and of all the poetry and of all the promises of the Book, "The grace of our Lord Jesus Christ be with you all." So that all the books are to be studied, and the Book of books is to be prized most of all.

But the study of the other books will not interfere with the study of *the* Book, for if God reveals his wisdom and power in nature, he has also revealed his wisdom and power in the record, and if I study the history and power of the one, I study the history and power of the other. It does not interfere because men of culture have been men of Christ. Most of the teachers in our colleges and universities are Christian men, and a majority of the professors to-day in the universities of Europe are Christian men. Between culture and religion there is no hostility whatever. And the greatest power of the present century is the Cross of Christ. For where the Book goes, other books go. It required a great deal of learning to have preserved this great Book and translated it and kept it in the world, and it requires a great deal of learning to get into the deepest things that are in it. And a knowledge of the largest things in nature and in the world will not interfere with the deepest and gentlest and purest and most profound piety.

Now these preliminary thoughts you will hold in your mind for a moment while I make a statement or two, and the first is this: That we hold our pupils in Sunday-School just about one hour a week, or at best, an hour and a half a week. How about the rest of the time? How about Monday from six o'clock in the morning until ten o'clock at night; and how about Tuesday from six in the morning until ten or eleven at night? How about Wednesday, Thursday, Friday, and Saturday? Where are our pupils from eight o'clock Sunday morning until two o'clock Sunday afternoon, and from half past three or four o'clock Sunday afternoon until ten or eleven o'clock at night? What business is it of ours? Much every way. It is well that we put into the hour or hour and a half all manner of spiritual teaching that shall affect the characters of our pupils there and thereafter, but it is very important that as wise men we ask, How about all the hours a week, and of all the other weeks and of all the years.

Then again in Sabbath School we should discuss but one subject, and that is the religious subject. I have no interest in geology on Sunday. I have no interest in chemistry in the Sunday School class. I have no interest in questions of philology, except as they affect my

text. I take very little interest in questions of geography in connection with the Sunday School lesson. The first object in teaching a Sunday School lesson is to produce a spiritual impression on the spiritual life of the pupils.

Our pupils come under other influences, and in contact with other influences and other forces during the week-day hours. Look at some of them for a moment:—Home. Where is the home of the scholar and what is the influence of that home; what is the authority exercised there; what is the example set there, and what is the atmosphere of that home; do you know? O, no; I teach John religion, that is my work. Look at society. What society does John go into outside of your Sabbath School; what playfellows does he take to? What girls does he mingle with? What is the society in which he moves? Who are the people who influence him? What are the various practices and amusements of that society from Sunday night until next Sunday morning? Don't you care? You say "O, I teach John religion." As a Sunday School teacher don't you care in what society he moves? What is the literature that John reads during the week? for one of the mightiest forces in society is literature.

I saw a young fellow in Grand Rapids, Michigan, last November riding on his velocipede down the street. There were very few persons out on that biting November day. He was sitting on his velocipede having one of these sensational papers folded and held on the handle of the velocipede by his thumb, with his hands grasping the handle, with his thumbs grasping the paper. He was reading. He ran against a fence and stopped and sat on the velocipede and read. How intensely interested that boy, twelve years of age, must have been in the paper, when on such a biting day he sat on the velocipede and read and read, forgetting the cold, until something arrested his attention, perhaps a frost-bite, and then he started and ran along slowly with his eyes resting upon the paper. Again he jammed up against the fence, and had another session with his paper. I watched him with great interest for some ten or fifteen minutes, while the love of the thing he was reading overcame the discomfort produced by the cold, and the delight occasioned by the velocipede to any average boy, and I said, what a mighty factor indeed literature is.

But again there is a still mightier force in every life, and that is this; the ultimate purpose of life, the ultimate aim that a boy has. "Good morning, Tom, what are you going to be?" "Well, I am going to be—I don't know what I am going to be. I am going to be—I declare I don't know; what I am going to be; I declare I don't know. I am working at a job around here and when I get through with that I am going to wait for another job; that is what I am going to be. Well, now I may talk to Tom about religion on Sunday, but unless he has some worthy aim in life, my religious teaching is not worth much to him.

"John, you are educated?" "No, I aint no education; I aint none of that kind. I aint none of your literary fellows. I am a carpenter myself, and I am waiting for something to turn up." Now there is no hope of John's becoming a Christian or anything else until he is filled with the idea that he is to live in this world to gain power, mental and spiritual, for with spiritual power is gain corresponding men-

tal power. As a man grows in grace he grows in the knowledge of the Lord Jesus Christ. He grows in knowledge and in grace if he makes his life worth anything to himself or to the world.

Now I wish every boy and every girl in all our Sunday-Schools to acquire an education. When I can get my boys and girls and young people in the Sunday-School to acquire an education, I have gone a long way towards controlling all these other forces—home, society, literature, everything. Did you ever think of that, that if I could get the young people and the boys and girls whom I am trying to teach God's word—if I can get them interested in acquiring a better education with that Word as the centre, I have gone far towards controlling all those other forces.

Do you know that most people in this country never get any education at all? Do you know that the majority of our boys and girls get out of school before they are thirteen years of age? Do you know there is a vast amount of discouragement among multitudes of very respectable people, boys and girls, young men and women, and old men and women, who come to your Sunday-School and who come to your churches, who are discouraged because they haven't a good education? Don't you know there are thousands of people who are saying "What a fool I am that I left school. Why didn't I obtain an education?" Don't you know there are multitudes of people who regret more than they can tell the fact that they did not get a good education to begin with?

If I had my way I would give every man and every woman a thorough college education. The advantages of such an education are immense. We go into a course of study, and go through it and finish it, and there is great moral power in that, if nothing more. It is a beautiful thing to see a boy marching straight through college, term after term, year after year, and class after class, up, up, up, until the crown is attained and the prizes are borne off, and he has all the sweet memories and the prestige and the delights which come out of college friendships and college life. Then comes mental discipline. The mind, like the arm may be trained. Look at that blacksmith's arm, how strong it is; that good right arm; how like a thinker's brain, who thinks, and thinks, and thinks until he grasps and takes out the innermost things of a subject and looks at them, turns them over and analyzes them. There is something magnificent in the intellectual discipline, that gives such vigor to the human mind. The College promotes this. You know that the College curriculum is the growth of ages; and when a boy goes through College or through one of our Universities he goes through a course of reading and study long ago devised by the brainiest and most scholarly men of the times. When a boy goes through College he gets a general survey of the fields of knowledge so that his horizon is a broad one and he lives in a very large world. It is a blessed thing. I wish you could all go to College.

I wish I could introduce you to the Chautauqua Literary and Scientific Circle. I am not interested in the Chautauqua Literary and Scientific Circle to the amount of one dollar. I have never made one cent out of anything connected with the Chautauqua that I know anything about and I never want to; what work I do in behalf of

Chautauqua I do out of my heart; I delight in it because I believe in the importance of controlling the forces that control the character. The Chautauqua Literary and Scientific Circle proposes to do this; it gives a plan of reading, for four years, forty minutes a day for the busiest people, in Science and History, in Literature, in Art. So that John's mother and father may read on the same subjects that he studies about while he goes through College. At the end of four years they receive a diploma; not in Latin, because our graduates couldn't read that any more than some of the graduates of other Colleges; so we put it in plain English which they can read. And that testifies to the simple fact that A. having completed the four years course of reading in the C. L. S. C. has been enrolled as a member of the society of the Hall in the grove. That society has now upwards of eight thousand members who completed the four years course. This gives only a superficial view of the fields of knowledge; and that is all the College student gets, except the mental discipline which he acquires, and which gives him a great advantage. Now, no College man must suspect for a moment that I depreciate the College course, for I do not and no one must suspect that I favor this as a substitute for a College education, for I do not, but I do say that after completing the four years course in the C. L. S. C. there is no end to the possibilities that follow.

On the diploma which is given to the graduates of the C. L. S. C. is a picture of a pyramid. At the base of the pyramid are two of our mottoes; one of them is this, "We study the words and works of God," on the other side, "Let us keep our Heavenly Father in the midst." Then at the apex of the pyramid is the motto, "Never be discouraged." Then there are thirty spaces for special seals. Here is Mrs. A., goes into a four year's course and gets her diploma testifying that she has completed the course. Now she says: "I want to read a little more geology," or history, or some other such study, and she reads certain works on geology and adds a seal to her diploma. Then she completes another course of reading in another study and adds another seal, and so on, until many seals are added. Twenty years after leaving home her son comes home to his mother's funeral. He looks at the white face, the broad brow, the still hands that were so busy in ministering to him, resting now over the still heart. He looks into her room where on one side she has hung up his diploma and on the other side hangs her diploma. It testifies that she has read the required course of reading in C. L. S. C. and there are ten seals added to her diploma. He looks into the little book which described the course, runs over the seals that record the reading, and he says, "Upon my word that woman through these twenty years has spent more time in the specific work that has won for her that honor than I did in the four years that won me that diploma." And from his inmost heart there wells up gratitude to God for such a mother, who not only ministered to his wants but acquired culture that her home might be a worthier place, and that she might be more to her educated son.

My friends, I would like you to think about this. I am not here to advertise the Chautauqua Literary and Scientific Circle. It is a benevolent scheme out of which no one is making money. A benevolent scheme for the sake of utilizing and controlling these mighty social

forces which, if we do not control, will overrun us and sweep away multitudes whom we wish to hold in the interest of religious culture; whom we wish to bring to a knowledge of the Lord Jesus Christ; that they may know Him who was in the beginning with God, who made all things, without whom was nothing made that was made. And so by science, and literature, and art, and religion, the young people are built up in the most holy faith. I plead for the Everyday College in connection with our Sunday-School work.

At the conclusion of Dr. Vincent's address, the hymn, "Are your windows open toward Jerusalem," was sung, and the convention adjourned.

Second Day—Evening Session.

The convention met at 7.30. The house was crowded to its utmost capacity. An announcement was made, that an overflow meeting would be held in the Congregational Church, and that Rev. Dr. Vincent and Rev. A. E. Dunning would speak in both places so that those who could not secure seats here would not lose the feast. The Congregational Church was well filled.

The regular session of the convention was opened by singing the hymns: "To the work, to the work;" "All hail the power of Jesus name," and "There's a land that is fairer than day." The Carman family sang with great effect, "I shall be satisfied."

The Chairman of the Executive Committee read a telegram of greeting from the Connecticut State S. S. Convention in session at Norwich.—"Philippians I. 9-11."

(Signed) JAMES L. HOWARD, *President*.

Rev. Mr. Little read as the Scripture lesson—Psalm cl., and Rev. F. A. Wilbur led in prayer. The president announced as the first speaker of the evening, Rev. A. E. Dunning, whose address in the afternoon was so much enjoyed. Mr. Dunning was greeted with warm applause, and spoke on the Teacher's Spiritual Preparation.

THE TEACHER'S SPIRITUAL PREPARATION.

BY REV. A. E. DUNNING, D. D.

Mr. President, Brethren and Friends:—I am to speak to you to-night upon a theme which pervades all profitable discussion of Sunday-School work, as the atmosphere in this room; but sometimes it is well for us to consider the teacher's spiritual preparation by itself, to concentrate our thoughts upon it, and to adopt anew the methods by which spiritual power is secured. We are not to speak to-night

of new methods—there would be need of apology for speaking of the old ones if it were not for the fact that we do not realize the spiritual results that we seek for. What I have to say will be a second chapter of what I said this afternoon. I must first call your attention again to one of those thoughts.

We are spiritualized by what the spiritual eye discerns. Every ray of light that falls on man's spiritual nature comes from the Holy Ghost. We must honor him, or we cannot be powerful teachers. Now what does he teach us? He testifies not of himself—Christ says, "He shall testify of me." The perfect consummation of all things is the complete revelation of Jesus Christ by the Holy Spirit; toward that the world moves when it moves in the right direction at all. And toward that we move it, whenever we reveal more clearly the Son of God in public address or private conversation. It is a grand fact that whenever we reveal Christ more clearly we move the whole world on towards its most perfect consummation.

Now what means does the Holy Spirit use to reveal Christ to us more clearly, that we may be spiritualized? In the first place he reveals Christ to us by means of the Scriptures. The God of creation is revealed in nature; the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, but the God of grace is not revealed in nature. Not all the sublimity of mountains, the grandeur of oceans, nor the majesty of marching ages, have revealed to the profoundest student the God of grace. No man knoweth the Father but the Son and he to whom the Son shall reveal Him. Now Jesus is revealed only in his word, and if He does not reveal to us the Father, we don't know anything about the God of grace. But in His word we see Him. "He that hath my commandments and keepeth them, he it is that loveth me." How simple it is. If we have His word we shall love Him, and the love of Him is spiritual power. Thus the measure of our power is the measure of our love to Him. Then we shall treasure these words of His and we shall have new visions of Him all the time. And how can we see Him, week after week, as He heals the sick, as He raises the dead, as He stills the sea, as He feeds the hungry, and as He has compassion on the multitudes, and not have a constant kindling of that love which gives out what is excellent and perfect. This is the best year since the beginning of the world for men to see the Lord Jesus Christ. You remember that Robertson said that he thought he was better acquainted with Jesus than with any one else in the world. He had seen Him. He had seen one trait and another, until he was a living person; and he saw Him just as you and I see one another.

There are not many people who study the Scriptures in these days, who are not in Sunday-School. I am inclined to think that in the last generation there were more people who were meditative, who did not hurry so much, who had time to feed upon the Word of God. We are so hurried and under such pressure of business that unless we have a motive to study the Bible—either to teach or to recite it,—we do not study it. Now, people read a chapter in the evening because they have been taught to do so, perhaps, or read it at morning prayers for the same reason, but I am convinced that as a rule they do not

study the Bible unless they are Sunday-School teachers. This Sunday-School work is making people grow; it is bringing one glorious class of men forward; that is the superintendents of Sunday-Schools. They take their places next to the minister. One minister said to me the other day, "You can just hear our superintendent grow." With a family of children depending on them and looking up to them for spiritual things, how can they help growing? Spiritual power comes right out of the Word, and it comes from no other place.

Then the next means that the Holy Spirit uses to increase spiritual preparation, is secret prayer. Now I do not mean by that, the ejaculations that we put up as we go about our daily work, but I mean just this: that I believe no one is a successful teacher unless every day he has a time set apart for secret, unhurried communion with God.

I heard of a Baptist deacon in Chicago who had a little class, and it grew and grew until they had to take down one partition after another, and finally they told him he must stop or the Baptistry would spring a leak. By-and-bye, somebody said to him, "Well, Deacon, what is the philosophy of your teaching?" "Philosophy,—what's that? Oh, you mean how I do it? Well," said he, "I read over the lesson on Sunday night; then I pray about it; then I read it over again and pray some more about it; then I think about it; then I pray over it, and by next Sunday I have got to teach that lesson or I shall die."

As soft iron comes in contact with a magnet and becomes itself a power, so by our contact with the Redeemer of men we become spiritual instructors with power to draw other souls. We get the meaning of Scripture by studying it. The Bible is a living Book to handle. It is a living subject to study; it is a living power to use, and if we have the Word of God in our hearts its words will flow from our lives with the same power that they did when holy men of old spake as they did when they were moved by the Holy Ghost. There is a power in those who have been with God, that the most careless feels. We must take all these lessons into the closet with us; we must go from prayer to work, from fellowship with the Master to the Master's business; from the closet to the class. Then we shall toil with others in a way that they cannot resist.

Now I would suggest as a practical point, that we commit devotional parts of Scripture to memory. When Matthew Arnold passed from bounding health to his last sickness, he was repeating over and over again those passages of Scripture with which his mind had been filled while in health and at work.

Then again our spiritual power is deepened by dwelling on the value of the souls we teach. It is well for us to sit down and meditate on the awfulness of a soul's dying; what it means when God says, "The soul that sinneth it shall die." It is a good thing for a teacher to sit down once in awhile, and think of that until it gets right into the fibre of his being—what is a soul's dying? And then turn to the other side; think what it means for a soul to be saved—what God meant when he said "He that believeth shall be saved."

My brethren, the architects of our great public buildings are full of enthusiasm about their work; they spend day and night upon their plans. There are multitudes of men who just give themselves to the gathering of fortunes, and scholars are exploring for the discovery of

plans that confirm their theories, and statesmen spend their lives considering policies of government. But the only thing in all the world that will abide forever, is just these souls whom you and I teach. When the great public buildings have all crumbled away, they will remain. When the most magnificent fortunes that were ever gathered shall have disappeared, they will abide. When the theories of scholars and the plans of statesmen are all forgotten, yea when the stars of Heaven shall pass away, every one of these persons whom we are teaching will remain. It is a very solemn thing to be engaged in this work.

Now brethren, he who knows God through the study of His Word, through communion with Him, who loves Him and who loves men because they can be changed into the likeness of Him whom he loves supremely, he is fit to teach others. The facts of history are addressed to the reason; they do not transform, they only inform. The facts that transform are that Jesus Christ made an atonement for our sins, and that repentance and faith towards God are essential to character. And no man can take hold of these until he has brought his soul under their influence by a surrender of himself to him who created these truths.

You see that there is a preparation of the heart that must correspond with the preparation of the head in every lesson, and I trust you see that this answers the question that comes to us so often, why there are so many people who can teach the facts of the Bible correctly, but who bring forth so little results. A teacher's knowledge of the gospel is not the whole Gospel. It is not a Gospel for him, until it has been suffused into his own heart by the Holy Spirit—until he has come to have the power of eternal things within—that spiritual discernment that fits him to present the Gospel to other souls. Now if this is so, whatever wastes this power brings on us fearful loss, and we want to know what it is that wastes it? I think that I have now touched the most important theme that can now be spoken of in this convention.

When Jesus Christ first created His new Church, what did He do? He didn't give it a creed, He didn't give it a written Word; He just breathed on it. He breathed on it and there arose a new enthusiasm, a new inspiration; men could not resist the power of that Church after that. That spiritual atmosphere in the Sunday-School is the most important thing you can have; that which makes the children and youth understand that there is something there, which is not to be found in any other social life. If we can have that, we shall win the children to Christ whatever obstacles there are in the way. Now let me use a simple illustration. Suppose I lived in this neighborhood with a family of children growing up, and I should want to bring them into contact with spiritual life, and I put them into a Sunday-School, and when they came home I should find that their conversation was not flavored with the aroma of devotion to Christ. And I should go to the School and find that the teachers attend meeting perhaps every night in the week to study the lesson and discuss the interests of the School, yet they go to the theatre perhaps and go to the dance. Well, now I have known teachers spending their strength in trying to prove that they could do both those things and

do them well. Perhaps they can. But if my children come home flavored with a worldly spirit and not the other, it is just as bad for me as though they could not do both those things. Now there is a safeguard against that influence which may hinder the progress of our work, which is sometimes found in churches. But when there is a family of children and youth whose parents do not care what spiritual impressions are made on them, and when upon the church is rolled the entire responsibility for those spiritual impressions at the most susceptible periods of their lives, it becomes a very solemn question whether we shall waste what we call this spiritual power in any way. When the church is alive to its responsibilities, there is never any discussion as to what things are right and what things are wrong. Those things that quicken spiritual life are instinctively discovered and seized upon, and those things that deaden it are avoided.

Now, brethren, if I have held out an ideal that seems too difficult for any one, let me remind you that none of us have measured our spiritual possibilities. A man owns a house out here and half an acre of ground, but what does he know of the 4000 miles that he owns underneath it? We know about the surface of our lives, but know little of the depth of power that is possible to us. We may discover possibilities that were unknown, and that the secret of successful work is a very simple thing.

Dr. Tyng tells a story of one young girl in his school who began to teach when she was only sixteen, and whose ministry was closed when she was only twenty-five. He used to watch Sunday after Sunday, when every scholar she had seemed to think it was the sweetest privilege of life to be taught by her. He knew of twenty-five persons who had been won to Christ through her influence, and yet he said she was not a woman of rare intellectual gifts or of any unusual opportunities of education. But the secret of the whole lay in the fact that she had a rare fidelity to Christ, and that made her a power wherever she went. If we go home from this convention with but one thought, let it be this: that the keynote of our work is to be fidelity to Christ. As the keynote in music is sometimes heard in major and sometimes in minor strains, at times appears to have been forgotten, and then appears with great intensity, so let the keynote of our memory of this meeting, and the keynote of our work in the year that is before us, be more fidelity to Christ our Saviour. And while we remember we are to gaze on him for our inspiration, let us never forget that He himself gazes with love and approval on the teacher who gathers the treasures of His word to transform the souls of those entrusted to His care and training into His likeness.

At the conclusion of Mr. Dunning's address, the congregation sang, "He leadeth me." Master David Carman—the baby of the family—recited the piece, "God wants the boys, God wants the girls," and sang the song, "Jesus bids us shine." Both were much enjoyed and heartily applauded. The convention then listened to an address from Dr. Vincent on "Our Young Folks." As the "Chautauqua Chief" arose, the immense audience arose to greet him with "the Chautau-

qua salute," the white handkerchiefs waiving in every part of the house. He smilingly bowed his acknowledgments.

OUR YOUNG FOLKS.

J. H. VINCENT.

I am aware that the hour is late, that we are all very much fatigued, that the evening is warm, and that it is a difficult thing at this hour and under these circumstances to attempt a discussion in an elaborate way of a subject as important as that which has been announced. An effort of will on your part to give attention shall find a response of will on my part to do all that I can to present in compact form some practical thoughts on the subject, and to do it in as brief a manner as possible.

The class of persons about whom I am to speak, are neither men nor boys, neither women nor girls. They stand between the two classes and are a distant class in themselves, a fact which we very rarely acknowledge or appreciate. That period of "betweenity" as some one has called, that period about which my father used to say "he is a hobbledy-boy; neither a man nor a boy." That period when collars and cravats are more important than ideas, style a larger thing than principle. And the time when a boy with the natural spontaneity and happiness of a boy begins to put himself under the bonds of restraint befitting a man, and he can neither abandon the spontaneity of the one or enter directly into the dignified ways of the other. The period when a fellow pets his upper lip a great deal, and watches the progress of things; when his mustache like the comet just announced is a long time on its way before it is visible to the naked eye. It is this period of what I call the after-boy that I desire to discuss to-night. And he is not alone; he is also with some other after-boy except when they are both after the after-girls. And they together constitute a class of society which we call our young people. We treat them thoughtlessly as a general rule; we ridicule the ridiculous phases of their character and deportment; we forget how awkward we once were ourselves and what false views we had at the very time that they now occupy, when we passed through the experiences through which they are passing. It is a period of the greatest peril. Home hold is relaxed—there is never any too much of this anyhow—somebody has remarked that we have no less government now than we used to have, only it has changed hands. And I know some families where the government of the parents by the children is absolutely perfect. Now when a young fellow comes to be sixteen, parental restraint if it be attempted, at once receives a prompt rebuff, and when a boy has not been well governed at two years of age he will not be likely to be well governed at four, nor at eight, and a boy who is not well governed at eight will not be likely to be well governed at sixteen. My doctrine is that a child should be thoroughly governed from the time he is born up to the time he is of age; that a boy eighteen years of age, in his father's house, owes allegiance to the authority in that house. When a boy says, "I am going anyhow, whatever you say, I have made up my mind to

it, I am going," father is impotent and mother powerless. When a girl says, "Mother, there is no use your talking about it; the other girls are going and I am going—you forget; you think I am a girl; I tell you that I am not a girl; I am fourteen years and I intend to go;" mother is impotent in the matter and Mary goes and James goes. Sometimes parents do not exercise authority because they say it would only make matters worse. Poor parents, poor youth. I love to see a young fellow who stands up courteously to his father saying "Father, if it is agreeable to you, I would like to do so and so;" and the father's reply, "My son, I am very happy to say that I think it is perfectly proper for you to do so." Or when the father says, "My son, for reasons which I could give, but which I do not now wish to disclose, I think it better that you should not." And the boy says, "All right." I think parental government ought to produce such results at eight years of age.

As home-hold relaxes, the outside world is very fascinating. To see a young fellow marching off with books under his arm—"I tell you I am going to be a scholar; I am going to make my mark in this world,"—and a young girl with dreams of what she will be and how she will attain intellectual culture and power,—is something beautiful to look at. As they go on with their bright fresh brows and eyes looking far out into the future and high hopes, God bless them all. If we could only hold them and keep them in the right path. The outside world is fascinating and home a little less attractive. The outside world is attractive and outside influence is powerful. What other people say now begins to tell. John says so-and-so, Mr. so-and-so says so, and the whole neighborhood says so. I think father is altogether too particular—everybody says so—everybody says that it is so foolish to be so particular about things, and I don't like it." And the girl says to her mother, "Jennie said to me that you were very foolish for not allowing me to do it, and I don't think it is right, and you will prejudice me against all those good things, and I like to be like other people, and I am going; and my brother Jim says he is going with me too, and he says he will stand by me even if father does oppose it." And the poor woman goes off into her chamber and says, "O my God thou knowest how I have suffered for these children and prayed for them and loved them and did my best to hold them, and now the outside world has a stronger grip than I have, and my words are nothing. Father, give me wisdom and give me patience." Poor woman, poor man. The outside world has stolen her children away from her heart and away from her grasp. But that is not all; the church comes in. "The church is awful strict. Just hear these ministers. Hear them preach and talk and denounce. They believe in hell; they believe in judgment and they believe that it is wicked to smile, and they believe this and that." And then along comes some great infidel who delivers a lecture and the boy hears it, and says, "I half believe he has got the right on his side. I believe,—yes, I believe he is right." And the Satanic smile reflected from his majesty on the face of that young boy, makes the hearts of angels ache.

That is not all. The church is sometimes indiscreet, bitter and severe. The Methodists fight the Baptists and the Baptists give it back, and the Presbyterians give it to both, and the Protestant Episcopal

Church stands up in sublime indifference to the whole of them. And then the father comes home to dinner from church on Sunday and carves the roast beef and says, "Of all the small preachers in this town I think the man that preached for us is the smallest." And he carves the preacher and he carves the sermon and he carves the church, and by the time the roast beef is gone the church is gone and everything is gone, and the power to lay hold of and lift up the young people is gone.

How shall we get a good, firm hold upon that distinct class of society known as our young people? How shall we hold them to the church and delight them in high and holy things and lift them up in the interests of true culture? Well, I may remark, first of all, that in this work we must respect our young people. I might say first that the first ten or fifteen years of home training would settle that question very largely in most cases—and without much severity. You must not have much severity at any time, but more firmness; few rules well carried out, and your authority never withdrawn except in particular cases and for special reasons. A boy of sixteen was told by his mother to report to her at half past three that afternoon. He knew very well what that meant. He had been a little impatient at the table, and from the time he was five years old when he was impatient at the table he always went to bed at half past three o'clock in the afternoon. After an interval of several years the impatience again manifested itself at the dinner table, and his mother said to him, "You will report to me at half past three, and he said, "Why, Mamma, aint I just a little large—I don't think that—" she said, "You will report to me at half past three o'clock." "Well," said he, "Mamma,"—"At half past three," she said. His father was present, and he called the young man over to himself and said, "Young man I want to tell you something. This house has been conducted very largely in your interest. You have had all the good things that your father's and mother's influence and money could bring you. You have not been much indulged but you have been allowed to have all that you should have. You have always been subject to authority, and I want you to understand that what your mother says is a fact; that you are still under authority and while you live in this house you will obey the laws of this house." That young gentleman called his mother into the parlor and apologized for his misconduct. At half past three o'clock he reported promptly. He said, "Mamma, here I am; what do you wish?" She said, "My son, since you have apologized and since you have obeyed, you can go now and do what you please." And since then I am informed by a very good authority that that young gentleman has not once intimated that he has outgrown the authority of that house. I say the way for us to do good work for our young people as they grow up is to govern them from the very beginning and keep it up as they come into this medium or middle stage.

And then treat them respectfully. A boy was asked how he liked the preacher, and he said, "I don't like him at all; he calls me 'Bub.'" When a young man begins to anticipate a mustache he doesn't like to be called Bub. A young lady doesn't like to be called Sis. Coming down town in the morning a business man meets a young fellow sev-

enteen or eighteen years old on his way to business. He says, "How are you Jim," and passes on. The young fellow says, "He calls me 'Jim.'" He passes down further and here comes the president of the bank who meets him, bows to him and says, "Good morning, Mr. Smith." And the boy says, "There is a gentleman." And young Mr. Smith respects himself all the more and respects the banker and respects society and thinks this universe is altogether a grander universe because he was called "Mr. Smith." And there is a great deal in it. There is a way of treating a boy as though he were a knave until you make him a knave. There is a way of treating a boy as though he were a clown and you make him a clown. There is a way of treating a boy as though he were a gentleman and you make him a gentleman. Older people should remember the peculiarities of this period and treat accordingly the young ladies and the young gentlemen whom they meet in society.

Then there is another thing—the church must hold up her standards in all matters of deportment and society, for the sake of getting and keeping her hold upon her young people. For example, we never make anything by compromising principle for the sake of conciliating young folks. Down in the bottom of his heart the boy despises a church that will make any compromise for the sake of winning him. The church with the highest standard is the one he respects. When young people send for some Christian or Christian minister to pray with them or give them counsel, they send to the man and to the minister whose standards are highest. It is not the minister who plays cards with them who is sent for, but the one who repeatedly warned them against playing cards.

Now we come to the question of amusements, and I make this claim: That in dealing with our young people in this matter the church must hold up her standards so high that there can be no question whatever on the part of the young people, as to whether they belong to the church or to the world. Now amusements which are recreative in their character I do not object to, if the recreative element be the predominant element in them. But amusements—now, please notice the distinction—amusements which tend downward, which tend to unfavorable associations, amusements which have such a history and reputation should be avoided by people who wish to avoid the appearance of evil, and who wish to stand over on the side of caution; and they can stand on the ground of caution without bitterness. Therefore I taboo the dance as a Christian; that is I oppose to dance as a Christian; I oppose the card table as a Christian; I oppose the theatre as a Christian, and I oppose the wine glass as a Christian. You want me to leave the wine glass out; I can't, why? because every argument in favor of the dance and the card table and the theatre that I have ever heard in this country, I have heard in England for the wine glass. There is no conceivable argument in favor of the theatre which will not lie in favor of the wine glass. I preached in a pulpit in Edinburgh for the pastor whose name is Dr. Arnold, who was absent that day. When I came down to take off my gown in the vestry, the beadle who came to assist me in removing my gown said to me "What will you have?" Said I, "Nothing." Said he, "Wont you have anything at all?" I said, "Nothing at all. We American ministers never

drink." Said he, "That is where you are departing from the truth." And in private circles, in personal conversation, and from the platform I have heard all the arguments that can be presented, and every argument that applies to one is applicable to all.

But I am told that we must make a distinction between a game of cards and the card table; between a little dance and the ball-room; between a first-class play and the theatre. When I talk about the dance, I talk about the dance of society. Ladies tell me, "I wouldn't think of having my daughter go to a public ball or a public dance—I wouldn't think of such a thing." But a daughter of one of those ladies learned to dance in company with twenty or thirty or forty young people and older people, and her mother knew nothing about it when the dancing master had two or three public receptions for the demonstration of the advancement of his pupils, which her daughter attended.

The wine glass, the theatre and the card table all stand in the same relation. Now, if we could discriminate, it might be possible for us to settle some questions, but I am not sure that we can. And I believe that it is not always wise to discriminate in such cases, and that the rule of caution is the better one to follow. I never touch the wine glass; I never touch cards; I never go to the theatre, and I never dance. I never did, and I will not allow my boy to do any one of these four things. I would not say that a boy could not be a Christian and dance, but I do say that there is a line to be drawn between selfish gratification and religious culture; between an eager pursuit of worldly pleasure on one side and devotion to Christ on the other.

I regard the dance—this is only my opinion—I regard the dance, and the theatre, and the card table, as badges of the world, and that they historically and in fact belong to and float over the enemy's camp. What would you say if I were to tell you that Mr. Moody and Dr. John Hall engaged in a game of cards with George H. Stewart and Bishop Simpson one evening for two hours, and didn't get to bed before eleven o'clock? "Why," you would say, "that is not true, they never did it; they are not the kind of men to do that; they wouldn't do such a thing." Why not? Because they make a high profession. What do you mean by that? Because they are men of God in the world. Well, what do you mean by that? When old Admiral Foote was in the Eastern seas, he invited the King of Siam to dine with him one day. At the table the Admiral pronounced a blessing, and the King said, "Why, Admiral, that is the way missionaries do." "I too, am a missionary," said the Admiral. What is not proper for D. L. Moody, John Hall and Matthew Simpson to do, because it opposes a religious idea, is not proper for the humblest Christian on the continent. Therefore I, as a Christian man in my humble sphere dare not do what the highest dare not do, because of the general sentiment—even if the sentiment be wrong—if the influence is bad I have got to avoid every appearance of evil.

I was entertained by a very prominent man in the south for several days. He had been a confederate general, and was then living in one of the southern states. He was an eloquent man and an honest man, and I loved him very much, not for what he did but for what he was. If, when he had invited me to sit at his table he had flaunted a confed-

erate flag in my face, I would not have sat down. I regard the confederate flag as the most impudent piece of bunting on God's earth. It has a history; it has a record; it represents an idea; and as a loyal American citizen I trample upon it. So I say of these things; if they float over the camp of the world, we should have nothing to do with them on the ground of public caution and public conscience. But something says, you can't stand well in society unless you compromise. You will have to come down on that. God save me from ever coming down!

I have proceeded on the theory that there is nothing essentially wrong in these things; I don't know that there is, but I know what John B. Gough tells me. He says, "Don't let your boy take wine." But I say, what harm can there be? His grandfather took wine and his father has taken it. He says, "For God's sake, don't!" What shall I do? I take that as wise counsel from one who has had experience and made it a specialty.

A young girl in New England went on to the stage. She appeared one evening when a star actress was present with whom she was acquainted. The woman looked at her and said, "What are you doing here?" She said, "Oh, I am a member of the company," and "is your father dead?" "O no, my father lives here." "Is your mother dead?" "No, my mother is not dead. My father is very well off, but I love the stage and intend to devote my life to it." The woman said, "For God's sake, girl, leave it. Don't, don't, don't!"

You say your son married an actress; are you pleased with it? your daughter marries an actor,—are you pleased with it? No. Why not? Well, we all know why not. As long as I live not one dollar of my money shall support such an institution.

Into the house of a lady and gentleman come two young fellows from down town to spend the evening. They are invited there because they have no home of their own and these young people are in the habit of inviting such young men to spend an hour or two at their house frequently. After they chat a little while, the lady says, "I have some beautiful photographs here that I have collected with great care. Some of them are photographs of a cathedral in Europe. They sit down and look over twenty magnificent photographs which she explains to them. After spending an hour or two in this way, on their way home one of the young fellows says, "Was'n't that splendid? I am going to have a lot of those photographs; I am going to get a collection; what interesting things there are." And the next morning I find them in a photographers establishment, starting a collection of photographs.

Or perhaps an old deacon invites them to spend the evening at his house. They sit down, and after awhile he says: "Mother, where are the cards? Let us have a game of cards." One of the young fellows says, "My mother, before I left home, made me promise that I would not." But the old man induces him to play. They sit down and play cards for two hours. One of them says, "I want to play one more game," and they continue to play until a late hour. When they go out, one of them says, "My mother told me when I looked at that star always to remember her. I think she is very foolish about that. I guess the old man is right. We have no society and nowhere

to go. We will get a couple of other fellows and spend our evenings playing cards."

My friends, depend upon it that the Roman Catholic Bishop in England, and the most cultured lady and gentleman in America, are right when almost universally they put their bans on these things. Mrs. Sherman is right when she prohibits her daughters to dance or when she refuses to dance herself. The ladies of the most refined society in America who say it is better to entertain company with ideas and culture than to spend the time in the dance, at the card table and the theatre, are right. Society is for the promulgation of culture and not simply for amusement.

The last thought that I have to present on the subject is this: I believe that we ought to bring the social powers of the church to bear on the young people. I do not believe very much in church sociables; they may be very nice things, but I do not take much interest in them. I believe there is too much trying to mix up. You do not always mix very well socially; you can't always associate with everybody you meet in this world; associations in society must be voluntary. Instead of trying to bring everybody together in the parlors of the church, I think it better to select people, especially young people who have proved themselves worthy, and try to bring them in contact with the tastes and culture and wealth of the church. In this way the social power of the church will be brought to bear directly upon our young people.

I will close this address with a picture. It is Sunday evening, a moonlight night, a boy with heart-ache for to-morrow night he leaves home. His old mother—how good she has been—has got a place for him in New York in a big store, and he is going to be away for a year at least. He says to his mother, "Mother, I am just going to ask you one thing. I wish when I start to-morrow night, you would not—I wish you would not cry any; I wish you would just be kind of pleasant, and think that I was going away just for a few days, and then coming back; it would make me feel uncomfortable if you should cry." The mother replies, "My dear boy, of course I will try, but I am sorry to lose you. I have tried to get a good place for you in New York, a place where the gentleman is a Christian, and I hope he will take good care of you. I will try to be as brave as I can." And he goes out into the moonlight, and says, "Why can't I go in the day time? Why must it be at night." The next night comes, and he bids his mother good-bye, and she says "God bless you, my dear boy; be true to your mother, be true to your father; be true to your mother's God." He said, "I will try." And he took the train, and after riding all night, arrived in New York next morning; he reported at half past nine o'clock at the big establishment, and waits there until the arrival of the merchant, who comes in and looks at him through his gold-bowed spectacles, and says, "Who is this?" He answers "My name is Tom," so and so. "I have a letter from you I think to my mother." "Oh, yes, I have had some correspondence with her. Your mother is very particular. I had some correspondence with her; she doesn't know I guess what the city is; these simple old people in the country never do. You have come to a big establishment. I had a great many applications from young men who want situations.

It makes but little difference whether you stay or not. If you are going to stay, I will tell you that there are three rules that everybody in this establishment is expected to carry out: A time for everything, and everything in its time; a place for everything, and everything in its place, and mind your own business. If a fellow carries out these three rules he gets along very well in this house, if he does not he is sent off. I shall seldom see you myself. You will be under the charge of Sanford, who will tell you what to do. Here, Sanford, come and take this young fellow and set him to work, and keep a sharp eye on him; these young fellows from the country need watching." And Tom goes to work, and he says to himself "She said he was a Christian." "Well, Tom, he is a Christian, why of course he is; why, Tom, that man gives \$568 a year for his pew in church, he goes to one of the most elegant churches on the avenue; that man gave last year over nine hundred dollars for foreign missionary work; he has three orphan children, that the missionaries have picked up in India, to whom he has given fancy names, and he pays their expenses and educates them. He is a great missionary man. He is splendid on foreign missions. And then he goes regularly to prayer meeting and goes to communion. I tell you, Tom, if there is a Christian man, he is the one." Tom draws a long breath and says, "A Christian man." All that week Tom works. No more words from the merchant, only sharp words from Sanford. Sunday morning comes, and he goes to church; the one nearest to the miserable house in which he boards. He sits down on a back seat, and a man comes along and says, "What are you doing here? You are in the wrong pew, sit over here." In the afternoon he goes to Sunday-School in the same church where he was in the morning. He sat down on a back seat again, and when a young man came around with the papers, Tom reached out his hand to take one, and the fellow drew back, and says, "We don't give these to strangers. You are a green fellow." The lesson that day was the "universality of the gospel." Tom went home to his room on the third or fourth floor, and sat down and wrote a letter to his mother.

"MY DEAR MOTHER:—I reached New York, as I told you by postal card, on Tuesday morning. I went to see the merchant. He is a christian (and he drew six lines under that last word). I work every day; it has been very dull. I have thought a good many times, and wished I could spend Sunday with you. This morning I went to church. There was a sermon preached. This afternoon I went to Sunday-School, and there was a regular lesson. And now I am writing to you. I will try to carry out all your advice, and I will be very glad to get home. Give my love to the dog. Tom."

Then there is another picture. I see Tom go into a store on Broadway. I see him introduced into the counting room of the merchant, and he announces his name, Tom so and so. The old merchant reaches out his hand and gives him a kindly grasp, and says "I am glad to see you, my boy. I have been corresponding with your mother about you for some time, and you have a mother to be proud of. A boy with such a mother is welcome in this store. I had such a mother myself long ago. She has been dead a great many years. God bless her. Now, Tom, you have come to a big establishment.

We carry on business here on business principles. We have three rules, which every one is expected to obey: A time for everything, and everything in its time; A place for everything, and everything in its place; and mind your own business. Now, I will introduce you to Sanford, under whose charge you will be. He is a sharp fellow, and sometimes a little short, but one of the biggest hearted fellows in the world. He wouldn't say a word to hurt your feelings. You musn't mind him if he should speak sharply to you at times. He used to have a good mother himself, and when he hears about yours, he will treat you kindly for her sake." Tom is introduced to Sanford and goes to work, and he says to himself, "I tell you he is a Christian." The next morning the merchant meets him and says "Good morning, Tom; how does it go, all right? Keep at it, and you will come out all right. Saturday morning comes and Tom is called into the office to see the merchant, who says to him "Tom, to-morrow is Sunday, and Sunday is the hardest day in the week for a young fellow away from home. I want you to come to my house to-morrow morning at 10 o'clock, go to church with my wife and myself, come back to dinner, then go to Sunday-School with me. And I have inquired about your boarding place! I don't like it. It isn't a comfortable place. There is an old gentleman and his wife who belong to our church. I am going to see them about getting you a place in their house, where you will have a good home, and here is a card, Tom, that will admit you to the Y. M. C. A., and to all the lectures and entertainments, and give you the privileges of the library. You will find it a very good place to spend your evenings when you want to read or study. You just take that and use it. And then I will look for you to-morrow." Tom goes back and he says, "I tell you he is a Christian." In the morning Tom gets up, dresses in his best, and a simple looking fellow he is too dressed at his best, goes to the house of his employer, goes to church and sits down in the pew with that beautiful fine old gentleman and the charming old lady whose motherly ways remind him of his own mother. He hears the sermon—my, what nice people—what a nice church. The minister preaches a gospel sermon on the Evidences of Christianity. While he was speaking away, Tom sat with his arms folded and looked sideways at the old gentleman, and said down in his soul, "I tell you, old fellow, here is one of the evidences." He went to dinner. He went to Sunday-School, and was placed in the young men's bible class, and he made up his mind that he would go to that church all the time. What a precious little proselyte he was. Tom went home and sat down and wrote:

"MY DEAR MOTHER:—I arrived Tuesday morning and went to work. I tell you, mother, Mr. So-and-so is a Christian (and he underscored that last word six times). I have had a good time. It is Sunday evening. I went to church this morning with my employer and his wife, and I took dinner with them. She is a very good woman, so much like you. I went to Sunday School this afternoon. I like it very much. I think I will go to that church and Sunday School all the time. He has got me a nice boarding place, and he gave me a card to the Y. M. C. A. I tell you, mother, I am having

a good time. I think of you very often. I would like to see you. Give my love to the dog. TOM."

At the close of Dr. Vincent's address the convention sang the doxology, Rev. Mr. Ingalls, of Danville, pronounced the benediction, and the convention adjourned.

Third Day—First Session.

[A meeting was held at 8 o'clock in the Congregational Church with Mr. Reynolds in the chair, at which the subject of agitating the temperance question in State politics was discussed. The meeting was well attended, but was, in no sense, a session of the Convention, as erroneously stated in the papers.]

The convention met at 9 o'clock. The song "To the work, to the work," was sung. Mr. H. R. Clissold read the scriptures, the selection being Philippians ii. Mr. J. R. Mason led the convention in prayer. "He leadeth me," was sung, and the topic, "The Servant's Trained," was taken up. Mr. Knox P. Taylor of Bloomington addressed the convention on "School and Class Management."

SCHOOL AND CLASS MANAGEMENT.

REV. KNOX P. TAYLOR.

Dear Friends:—We are called the King's servants. If we are the King's servants we shall be willing to be trained, and willing too to apply ourselves to the task of learning all about the King's commands, though it may require us to go over and over the same things many times. This we shall be willing to do if our hearts are in the King's business. We are told that the King's business is urgent, that it demands dispatch. It is well if you are trained servants, but whether trained or not the message must be delivered. We must carry the King's commands; we must labor to do His work.

In every Sunday School there is a work to do for the King. In our Sunday School work of to-day we should remember that we have multiplied advantages for disseminating religious truths, and that, while this is so, a vast army of irreligious teachers have sprung up all over the land who are industriously "sowing the tares." There is no time to be lost, every energy should be aroused to carry the truths of the gospel home to the hearts of the people before the seeds of error become rooted there. The reception or rejection of its truths must settle forever the fate of millions of human beings. Such responsibility demands that we put forth our mightiest efforts. How shall we be prepared to put forth our energies so as to make them accomplish the mission we are sent upon, so as to secure the greatest benefit to those whom we are called to teach?

We must first present the object of our teaching—present Christ as the first object lesson; and then we must discipline as well as instruct. We must seek to make our pupils fit servants to carry the tidings of

the gospel to others. Out from this convention let the King's servants step forth equipped for work, in such power, that we shall gain the grandest victory for the King that has been won for these many years.

In considering the question of Sabbath School management, the first point is: what are some of the qualifications needed in a Superintendent? Some of us have been engaged in this work for years. Who will give us some point? (Answers from the audience:) "To know by experience what he teaches." "Consecration in the work." "Patience." "Love for children." "Perseverance." "Love for Christ." "Tact." "Dignity." "Good common-sense." "Industry." "Executive ability." "Stick-to-it-ive-ness." "Devotion." (Speaker says, "That's so.") "Ability to superintend himself." "Learn to control himself." "Not fretting over every little friction that turns up, he will not be affected by it." Another says, "Grip and gumption." Now, is that enough? says the speaker. "He must keep order," says another. How shall he do this? "I think by being orderly himself. If he can command a perfect control over himself, he can command others." Another says, "Keep the pupils always at work." Another, "He that ruleth his own spirit, is better than he that taketh a city." (The reporter caught it "he that *talketh* to a Sabbath School." Supposed the speaker referred to excessive speech-making to the Sabbath School.) Another response, "Complete one course of reading at a time, and do not pray too long." "Be sure you are right." "Get ready to do a thing, then do it." "One thing at a time, and be sure you do it well." "You want to know how to make short speeches." The speaker thus supplied with "points," continued:

Get men that will have the ability to execute well your plans, and see that they carry them out. When you have selected the man to do the work, see to it that he *does it*, get *every man to do it*. Moody's success has been largely due to getting the right man to work in the right place, and then setting them to work. Without this you cannot succeed. I have discovered in Moody's method a new point, and I think he was right. It was: To do the least work (that should be done by others) that it was possible for him to do, and get others to work. He felt the importance of this, that it was one great part of his own work to get others to work. He realized and emphasized this in his own practice.

I cannot impress too strongly the importance of cultivating this personal power—to infuse life into others. It was the power that was in Christ, our Master. He could move the multitudes, and the most of his instruction was confined to teaching his disciples how to move, in turn, upon other multitudes with the power of the gospel.

We should set before us the highest standard of gospel work, and then work up to it. We have Christ for our model. Let us work towards the standard of works that he has left on record of himself. Another suggestion, on that point, is brought out by the experience of a little girl out in Colorado. She said she had a congregation of five in her Sabbath School, but it was all broke up now. There wasn't enough children in the place where she lived to have a Sabbath School of children, so she got up one of her own. Her little Sunday School consisted of a pet dog, a cat, one or two other pets, and a calf, she said. "But I don't have that now." "Why don't you have that?"

the speaker asked. "Why do you know that that calf got so big it wouldn't come to my Sunday School?"

Another says: "Be present, at sometime during the session, with every class of the school. Meet every scholar at the door, shake hands with him." Your Superintendent should know how the teachers are teaching, and what. Walk quietly around. Take a seat with or near the teacher and class, but let there be no interruption. Let the lesson go right on. Get into full sympathy with the teacher and class. They must be one body. There is need of close supervision. The teacher may be teaching infidelity, or consuming his time in telling Indian stories, unless you are around to see what he does teach. If he is not the right man, why change him.

One says: "Educate him, develop him." Don't have long talks about the weather, the crops, the chintz bug, etc., but short talks.

When you have a visitor, treat him with respect, but don't insist on a speech from every casual visitor. Take care of the stranger or he won't come back.

Wait outside a little while. Don't be in too great a hurry to run away from the people.

Question.—But don't you believe that a superintendent can superintend too much? Can't he superintend a school to death? Yes, I believe it. (He can.) Let the power be back. The superintendent should have the sympathies of the school, but should not be made too prominent. He ought to be able to infuse his own sympathies and powers into the school, without their knowing that he was doing it. The greatest powers lay back in reserve. It should be so with the superintendent.

The programme should not be too rigidly followed out in the lesson, but a programme of the general proceedings of the school, it is well to follow out. It should be often changed.

Now as to the singing: Remember to pitch the tunes so that a common voice can sing them. Then let the whole school sing. A good plan is to have the pieces selected on the black-board. By this means no time is lost in turning to the pieces to be sung, and many who would otherwise not have the place will be ready to sing with the rest.

The point of success in keeping order, is to keep busy. When we get through with one point, strike the next, and then the next. That plan saves half of the time of the Superintendent, to be devoted to business, that would otherwise be required in simply keeping order. Another thing: Select, through the week, everything that needs to be referred to during the lesson. Do not allow business to slack; and see that the songs are adapted to the lesson. Your Superintendent should be able to give you the needful instruction to carry all these points into practice. These are only suggestions, and a good Superintendent will not grow weary in his work, but will address himself to his task, with energy, tact and skill.

Questions—Should classification be made according to age, sex, or the literary ability of the pupil? How about age? If you had a pupil of ten with sufficient ability, would you class him with those of other years? Would you put infants with those of ten? The good boys all in one class and the bad boys in another? You generally

know the best boys and girls in community. Would you put them all in one class? Or the believers in one class, and the unbelievers in another?

The speaker said: "I think that your classification, whatever it be, should be made so that the pupils would not know its design.

"MANAGING CLASS BY TEACHER."—In summing up the qualities that contribute to the make-up of the successful teacher, we find: 1st. Ability to secure attention. 2nd. Judicious visiting. 3rd. Earnestness. 4th. Thorough preparation. 5th. Adaptation of thought to the lesson. 6th. Adaptation of the lesson to the class. 7th. Love for the class.

There are many ways to entertain and instruct. We should love the pupils, because Jesus says, "Feed my lambs." Love predominates in the character of the Christian. Read over the elementary principles of what you teach. Review, review it, over and over, and over again. It won't be monotonous when you have studied the lesson so as to gain the clearest ideas of that which the lesson is designed to teach. Friends, let's go over, and over, and over the topics to be discussed, until we know how to teach; and the more you review them, the more you will find that they loom up with importance. Do not forget that you are saving souls for eternity.

A hymn was sung, and Mr. W. B. Jacobs addressed the convention on the subject of "Training in Township and County Work."

THE SERVANTS TRAINED.

BY W. B. JACOBS.

There are two texts I would like to call your attention to, in connection with the general topic which we had under discussion this morning: "The servants trained." One in Mark x. 43-45: "But so shall it not be among you; but whosoever shall be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The other, 2 Timothy iii. 17: "That the man of God may be perfect, thoroughly furnished unto all good works."

First, a willingness to serve; and where there is a willingness to serve, there is a willingness to be trained for the particular service required of us. These texts suggest two books that are to be studied, one is the living Christ, the other the life-giving word. They also suggest two things that are necessary, that specially qualify us to teach the gospel: the first is the spirit of Christ; the second, the wisdom of God. These things we must have in view if we would be successful in our work; we must seek first the glory of God, and next, the good of man. In this work two things are absolutely needed—consecrated time and consecrated money. Some must, of necessity, give the time, and some, of necessity, give the money. Two more things are required: Earnest faithful work, and unwavering faith in God. The hard work calls for a self-sacrificing and humble spirit, a persistent consecrated spirit, doing all for God's glory; and faith in

God is necessary because of the discouragements we meet, and because of the misrepresentations we may have to encounter. Discouragements will come. We must be willing to wait for God's time to give us our reward; counting ourselves His servants, and doing His work in His way, with an eye single to His glory; willing to work without reward from man; committing ourselves to "Him that judgeth righteously," not to the judgment of man, but into the hands of God, to do the work, and leave the results and responsibility with Him who is able to care for it.

I am persuaded that the greatest want in our Sunday-School work, in the Schools, the Townships and in the Counties is the want of consecrated men. You remember that an ancient philosopher searched the streets of Athens, at mid-day, with a lantern for a man. We also must seek for men; men ready and willing to enter the field white for the harvest; men who have the right idea and will work in the right spirit; men who are willing to sacrifice time and money in the work—sacrifice, if necessary, unto death (a voice in the audience "you do not expect the last named sacrifice, do you?") No, we do not have to make such sacrifices as that, but we need the spirit that will enable us to make that sacrifice, if it were needed. The gospel command does not mean anything less to us than it did to the early disciples when it was said: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." So we should be ready to minister to those who want the gospel. We do need more Christ-like men and women who have this self-sacrificing spirit. We need such a man in every township, in every county. Do you know him, can you find him? If not, will you be that man? It is written, "We shall be like Him." You say a present application of that text would be egotistical. No, it would not. Egotism is talking about ourselves. This we ought carefully to avoid. Let us talk about Him; let us live like Him; let us be like Him. You need not speak of yourself in the neighborhood. The Christian who has to be labeled, "This is a Christian," is not of much use. That man is not truly sanctified who is obliged publicly to inform others that this is the case, and whose life does not testify it day by day; but we should be sanctified. God says, "Be ye holy as I am holy;" that is, be a Christ-like man or woman. Let others see it, and feel it, and know it, and Christ will get the glory, even if you say nothing about it.

All our theories and thoughts and plans, gathered from the wisdom of the past and from the eloquent men who have been on this platform before me, will be useless if we do not put them into practice. Some people are full of egotism; they can tell all about conducting a school in the proper manner, but they never conduct a school; they can tell who is the right person and describe the way to teach, but they do not teach themselves. There is but one way to find out whether we really know how to teach, and that is, patiently to undertake to work out your own ideal of a teacher, and if you are not like him, educate, pray and work till you are like him. We do not have much patience with those who tell us what they are, or what they can do, and complain of others, who expect to rise by pushing others down.

The machinery, beautiful and grand as it is, is worthless without the power that moves it, and the only power that will move it is the power of Christ working through us, the power of a consecrated spirit; the power of a holy life; the power of God manifested in us, enabling us to glorify God, by finishing the work that He gave us to do. You reply that we cannot get such servants as these. Why not? Two things are very distasteful to the flesh, especially to American flesh. One is, to be a servant; the other, to confess that we need any training at all. Self-confidence, while it is often a good thing in certain directions, is sometimes the greatest hindrance to successful Christian work. A willingness and an anxiety to learn of God or of men, even of children; of the wisest and best and of the weakest; indeed, of any one, anywhere, is a qualification we need and must have in our hearts. If we would be successful workers, we must be willing and anxious to learn, and a desire to know will lead us to study, to think, to pray and to work. For what purpose is this convention held? Is it not to learn, and ought we not to be willing to learn? Truly, the humble man when he knows his own weakness will pray to God for light and strength. This he will always do before undertaking any great work. It is for this that our conventions are held; not that we may have a good time; not that we may have a star on the map; not that we may be a banner county. A true convention which is really a conference of Christians, is in itself a confession of our need and a profession of our desire to know more and to do our work better. We recognize that "the field is the world," and those who hear the command, "Go, preach my gospel to every creature," must of necessity seek also to learn how this command may be most faithfully obeyed.

The grand convention that was held in London, two years ago recognized it when reports were brought from the ends of the earth. Our International Convention, at Toronto, recognized it as we patiently studied the wants of our own country, and listened to the reports from foreign lands. We recognize it in our own State, County and Township Conventions. Certainly, when we come together as Christian workers we should look over every County and every Township to see if there is a neighborhood unreached; if there is a place where the seed has not been planted, where the gospel is not preached; if there is a house unvisited, or a person uninvited to Christ. A conference of Christian men who realize the greatness of their responsibility should be willing to meet together to inquire what can be done to carry out the Master's command, to preach the glad tidings to every creature.

We frequently are asked, "Is it possible that all can be saved?" Let us inquire, why not? God said, "I am not willing that any should perish." He must, therefore, be willing that all be saved. But Christ says, "If I am lifted up I will draw all men unto me." Does not this show the willingness of God and the all-sufficiency of Christ? Does it not mean that every soul may be saved? We want conventions in order to bring people together where they may report the work of the present, and devise plans for the future. This is the idea of this convention, to become better students of the Word, better teachers of the Word, better examples of the Word; to do bet-

ter work as superintendents, teachers and pastors, to be holy men and women.

Particularly must we study the Word. This Bible is our text book. We must know what is in this book if we are to teach it. It contains the Word and will of God. But how little do we know and love it! With many of us thoughtlessness is the trouble. The mind that does not think enough will never know enough, will never have full-grown ideas; will never have much to present to a class of scholars. I do not have much confidence in mere machine work. In all such teaching, what goes in at one ear generally goes out at the other. We must be thoroughly imbued with the subject which we are to teach. The thing that has not become a part of ourselves is not worth much to others. What a grand thing it would be if, in all our Christian teaching and labor, we would recognize the claims of Christ upon us for earnest hard work. You have heard of Father Paxton. You know his life, you know his power. Like him the man or woman that has this power will live and work. I am persuaded that the men and women of the city of Champaign, indeed of the State of Illinois, that are now before me, are the men and women that will be used in the Providence of God, to carry on this grand work and bring it forward to a higher standard of efficiency. I do not believe that you who sit here to-day with such patience to hear, you who have been listening so earnestly to what has been said; I do not believe you are unwilling to sit at the feet of Jesus Christ in a humble and loving manner to learn how to do His work. I do believe you are in earnest, and I am glad to see also the spirit of cheerfulness that prevails in this convention. This is not the solemn air of a funeral service, but the earnest buoyant step of those who are marching forward to work. We believe that we shall not only have a more perfect organization of State Sunday-School work, but that the banner, which God has invited us to carry to the front, through our standard bearers, shall be cheerfully, faithfully supported, the rank and file keeping close to the flag as good soldiers for Jesus Christ. In the name of our God let us set up our banners and keep them there, bearing the inscription, "Go ye into all the world and teach all nations." Much as we do at home for the Master, we cannot close our ears and hearts to foreign lands. "To every creature" is the command. There is not a territory in the United States that we are not responsible for, and until every Sunday-School has been visited and fortified, yea, until every house has been visited for God, we will continue the work. We must find out where the particular places are that this light does not shine, and there we must carry the light.

(The speaker here made some extended remarks upon household visitation, describing the manner of the same in modern times in a humorous and pointed way, but condemned the practice of too much formality in making gospel calls; stated the object of them to be the bringing in of children to the Sunday-School and parents to the church, and recommended more earnestness on the part of Christian people, and less attention to frivolous matters.)

He also said: There are some obstacles in our way that should be removed. Selfishness and want of union interfere with success. These stumbling blocks should be removed, must be removed before

Christians, as a body, can make much advance. The church must spend a few weeks in prayer and supplication for the influence of the Holy Spirit, before they can begin to make an impression upon sinners. There is a want of union and brotherly love, and this want of union among professing Christians is, to-day, the greatest obstacle in the way of the salvation of the world. Christ is too often crucified afresh in the house of His friends. But in no department of Christian work has there been so much cheerful union as in the Sunday-School work. There is no other agency that has been found to bring all Christian workers together like the Sunday-School.

In the war time, men stood up, at the call of their country, and marched forth to battle with energy, devotion and patriotism. They gloried in the sacrifice they made for their country's good and the honor of the flag. Faithful hearts! they were inspired with a grand idea. It was an inspiration that made them heroes, and it is so with the Soldiers of the Cross. There is no inspiration so grand, so ennobling, so God-like as that we receive from the Holy Spirit, and from the Word of God. "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

We should review the past, report the condition of the present, and look forward to the future. We must confess a desire to be better teachers of the word; to be better superintendents and officers, to be holy men and women. I never knew of a Christian dying of too much encouragement; a Christian like other men, needs sympathy, and it is well that we cheer one another on our way. But let us remember that that sympathy and encouragement, which we most need, Jesus Christ our Lord is willing to give.

(Mr. Jacobs answered a number of questions concerning the details of township work and house to house visitation, and, at the request of many, the general ideas of the speaker and Miss Lucy J. Rider have been embodied in the printed form that follows, and for general circulation will be printed in tract form and may be obtained at cost on application to Mr. Jacobs at Chicago.)

SOME QUESTIONS ANSWERED IN REFERENCE TO COUNTY AND TOWNSHIP ORGANIZATIONS FOR SUNDAY-SCHOOL WORK.

1st Question.—What is the object of Sunday-School Conventions?

Answer.—1.—To ascertain the number and efficiency of the Sunday-Schools in a given territory.

We must know a need before we can meet it. Cases of incredible destitution, not only of Sunday-Schools, but of all religious opportunities, have been brought to light by the aid of the Sunday-School Association, whose working meetings are called conventions.

2.—To consult together, and decide upon methods for reaching and bringing under religious influence and teaching, all who are without such teaching.

The Union Sunday-School Association is really a Home Missionary Society, which can do thorough, scrutinizing work as no other society

can, because it is under the auspices of *all evangelical denominations*, and unites all in the work of canvas and supply.

3.—To discuss plans of work and methods of teaching in the Sunday-Schools already organized.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—*Prov. 27: 17.*

"In the multitude of counsellors there is safety."—*Prov. 11: 14.*

4.—To arouse enthusiasm and interest in Sunday-School work.

One particle of fire will explode a thousand grains of gun-powder, if only it comes in contact with them. One earnest worker will interest many others if only a point of contact is afforded. Enthusiasm—holy zeal—is contagious. Give it a chance to spread.

5.—To exemplify the essential unity of all Christians in the work of saving souls.

This Sunday-School Association is the only organization where Christians of all denominations meet regularly, to plan together for systematic Christian effort to reach every family and individual in every School District, Township and County of our State and Nation. Jesus said, "It is not the will of your Father in heaven that one of these little ones should perish" (Mat. 18: 14), and this is the motto of our Sunday-School Association.

2d Question.—What is the "Sunday-School Association?"

Answer.—A company of men and women banded together for the advancement of all Sunday-School interests—the establishment of new schools wherever needed, and for securing the best possible work in the schools already in existence.

The Association, whether State, County or Township, lives and works the whole year round; though its public meetings, the Conventions, are held only at regular seasons, and are necessarily brief.

3d Question.—Is this Organization necessary?

Answer.—The thorough organization of political parties, and all great movements, is sufficient answer. By organization workers are found. By organization work is done.

We can succeed in no other way. There must be a plan of work, and system in carrying it out; some one must be responsible and see that it is done. Father Paxton said truly, "The key to success is hard work, and it won't do itself." Some one must visit the schools. Some one must call the workers together in counsel. Some one must see that time and place of convention are fixed, programme prepared, speakers secured, and everybody invited to attend. Some one must ask for, write for and go after reports from schools.

No; this work "won't do itself," therefore we need Organization.

Remember, this County and Township Organization is not the organization of the separate Sunday-Schools, but the union of all Sunday-School workers for mutual help and united work. Therefore Counties and Townships where no such union exists are called "un-organized," even while the thorough organization of many individual schools is thankfully recognized.

4th Question.—How can such an Organization in Town or County be affected?

Answer.—Let any earnest man or woman invite those most interested in Sunday-School work to meet at some private house. Call

attention to the *large number* outside of all religious influence, and to the *small number* of conversions in our schools; and the need that something be done both for those without and those within. Get as many earnest Christians as possible to sign

A CALL FOR A SUNDAY-SCHOOL CONVENTION.

Have it printed and sent to every one in the County or Township who is at all interested, *a full month* before the time of meeting. Ask the newspapers to print the call (and afterward the programme), and the ministers to announce it, and get everybody to talk about it. Then have another informal meeting to arrange a good programme, and two weeks after the call was sent out, send this also to every one who you think will be interested.

A few things to be remembered.

1.—Be Prompt. The call should be sent out fully a month before and the programme two weeks before the time fixed for the convention.

2.—Be Truthful. Do not put any speaker's name on the programme *unless he has promised* to speak, and do not ask any one to speak unless you think he will do the cause good.

3.—Be Liberal. Don't be afraid of spending a few cents or dollars in printing and postage. It will pay. Give, and ask others to give. Individuals and schools will be glad to aid, when they know what you intend to do. Do not be afraid to ask for money.

5th Question.—How shall we organize our County?

Answer.—Elect for *President* a man who loves the Saviour, the Work and the Children. He need not be a good talker; but should be an earnest, determined, active, working Christian. He should preside at all meetings of the Association; call meetings of the Executive Committee; attend meetings in each township, if possible, and do all in his power to advance the interests of the Sunday-School work throughout the whole county.

A man (or woman) who loves the Sunday-School cause, and is able and willing to work, should be chosen as *Secretary* and *Treasurer* of the Association. His duties are: *First*, To keep the Records of all meetings of the Association and of the Executive Committee. He is the Sunday-School Historian of the county. *Second*, To gather reports of township meetings and statistics of all the schools in each township in the county, and present these reports in proper form to the Annual County Convention. He should send blanks for reports to the township officers, and to each school in the county, three months before the annual meeting, and if impossible to get these reports by mail, he should see the township officers personally, and request them to visit each school and *get the report while there*. *Third*, He should assist the President and Executive Committee in their work, attend township conventions, and by correspondence and personal acquaintance keep everybody interested in Sunday-School work.

An *Executive Committee* of three or five, according to size of the county, should be chosen, to work with the President and Secretary in organizing the townships, holding conventions, etc. If possible, have on this committee men from different denominations of Chris-

tians; but put no one on it *unless he will work*. This committee should meet once in three months; divide the county into sub-districts, each member taking charge of a number of townships; and each should agree to hold and attend a convention in each township under his charge. At these meetings plans should be perfected for pushing forward the Sunday-School work in every way. Special meetings provided where needed, and speakers secured to attend them. Three months before the Annual County Meeting, work should be begun to make it a success. Not only should the Secretary send blanks to every school but every effort should be made by all the committee to get full reports and to have proper delegates chosen to the Annual Convention.

6th Question.—How should the convention be conducted?

Answer.—With two special objects in view. 1.—To get all persons, young and old, into Sunday-School.

2.—To secure better teaching for those who already attend.

For the *first*. Get reports from all townships of work done (have report filled out as per blank enclosed). Make up your county report from footings of the township reports, and put it on the blackboard. This report should show: Number of schools in every township; number kept open all the year; total number of officers and teachers; total scholars; total membership; average attendance; number received into church; number schools which hold teachers' meetings; number who systematically visit their neighborhoods from house to house; number schools which take up regular missionary collections, and amount given; number which contribute to State and county work, and amount given. As report from each township is entered on board, ask, Does any one know of any more schools in this township? Take time to correct reports, so that all can see just what has been done. Then call attention to number not in Sunday-School; small number of conversions; small amount of missionary contributions, etc. And try to have these matters so presented that every teacher will go away determined to do better work the coming year. A map of the county, showing the townships, with a gilt star on each organized township, and a colored dot to show the location of each Sunday-School, will add greatly to the interest of the convention.

But *second*, a considerable of the time should be given to Institute work; to aid those who desire to be become better qualified as teachers and workers.

7th Question.—How shall we make a programme?

Answer.—A County Convention may properly continue a day and a half and two evenings. I suggest the following outline: Meet at 1:30 or 2 P. M. Spend *first afternoon* in talks about "The Book we study." How to study it; how to teach it; with Bible readings and talks that will show its life-giving and elevating power. *First evening*, same subject, or addresses on "Need of Better Teaching." "Who ought to be in Sunday-School, and why." "How to secure better observance of Sabbath," etc. *Next Morning*, reports from officers and townships; review of reports; plans for better work in townships and schools; election of officers, etc. *Second afternoon*, class management; teachers' meetings; teachers' week-day work; superintendent's work; primary class work, etc. Closing with Question Drawer,

or Children's meeting. *Second evening*, address, "What result may we expect this year in our work, and on what conditions." Closing remarks by officers elect, pastors and delegates.

Three questions ought to be constantly before us: 1—What has already been done? 2—What remains undone? 3—How can we do this in the best way and shortest time?

8th Question.—How should township work be done?

Answer.—The best man or woman in the township should be Township President. Every Superintendent in the township should be on the Township Executive Committee. This Committee should meet once in three months. Each Superintendent report as to work in his own school. The township should be divided into sub-districts, for *House to House Visitation*, and each school that is willing to work should have a district assigned it for visitation. This Committee should arrange for the Annual Township Convention, and consult with County Executive Committee about it. The County Sunday-School Map should be taken to every Township Convention, and location of schools corrected or verified as reports are received.

For Township Programme I suggest the following: Meet at 10 A. M. for prayer and praise; at 10:30 have *Reports from Schools*, especially as to effect of house to house visitation; enter reports of each school on the blackboard as received. 11:30, reports reviewed. *Afternoon* meet at 1:30, elect Township Officers and appoint delegates to the County Convention. *Choose only the very best Christian workers.* From 2 to 4, discuss practical methods of study, teaching, etc.; 4 P. M. Question Drawer or Children's Meeting. *Evening.* Address to parents, church members or young people, as may seem best. Close with words from officers and workers as to the work of the coming year.

9th Question.—How should the finances be provided for?

Answer.—Each school should be requested to contribute to the County Association according to its ability. Two cents per annum for each member of the school is a fair proportion, though some schools may be able and willing to do much more. The money should be sent directly to the County Secretary or Treasurer, and he should send the amount due the State Association to its Treasurer. Few realize how much can be accomplished in raising money by energetic and persistent letters written directly to the superintendents of the schools. A county in Illinois increased its fund from two to sixty dollars in a single year by this means. The amount paid to the State Association should be about one cent for each member of the Sunday Schools in the county. If all the schools do not contribute, a collection during the convention may be necessary. A finance committee should be appointed early in the sessions to audit the Treasurer's Report, and see that funds are provided to pay necessary expenses of the convention, including traveling expenses of speakers from outside the county, and the county's proportion of money needed to carry on the State work. *No Township Treasurer* is needed. The amount needed for Township work can easily be secured by a collection at the annual meeting of the Township Association.

Have no conventions on Sunday if possible to avoid it.

The Township Presidents should be invited to attend meetings of County Executive Committee.

Each Township President should try to have his own school meet at such an hour as will enable him to visit one other school each Sunday.

For fear of delay in getting Reports from Schools, the Township President should visit each school within three months before the Annual County Meeting and get a report while there, sufficient to enable him to make out his Annual Township Report; and this Report should be sent to the County Secretary two weeks before the County Convention.

To all Sunday-School Workers, Greeting: At the request of many, who desire to have better work done by our County and Township Sunday-School Associations, the above is submitted, in the hope that our observation of the needs of this great work, and suggestions as to the best way to meet these needs, may be of some service to our fellow workers.

Yours in a blessed service,

W. B. JACOBS,
LUCY J. RIDER.

The Committee appointed to consider the report of the Executive Committee reported through their chairman, the Rev. John O. Foster; calling the special attention of the convention to the report, and requesting a careful study of the points submitted by the committee; warmly recommending the work of the Executive Committee during the year; indorsing the suggestion of the committee favoring the re-engagement of Miss Lucy J. Rider for another year; recommending that the Normal Institute be held if the Executive Committee think it can be successfully carried out; approving of the pledge made on behalf of the State to the International work; recommending that the increase in the amount pledged be made if, in the judgment of the Executive Committee the funds of the State would warrant it, and suggesting to the convention that the time and place of the next State Convention be left to the committee.

On motion, the report of the committee was adopted.

The Committee appointed to consider the subject of incorporating the State Association reported as follows:

"The necessity may arise for a legal organization, and should the same occur, we recommend the existing Executive Committee be requested to take such steps as may be for the best, but that for the present, the whole subject may be deferred."

The report of the committee was adopted.

On motion of Mr. W. B. Jacobs, the convention requested the County Treasurers to remit their contributions and pledges for the State work to the Treasurer as early in the year as possible.

A motion of Mr. R. C. Griffith, that the Executive Committee be instructed to have a convention in the northern part of the State, was tabled, and the time and place left to the Executive Committee.

The Chairman of the Executive Committee read a telegram from the California State Sunday-School Convention, in session at Stockton, as follows:

"Greeting—Ephesians i. 6, 7." A. S. FISKE, President.

"In loving remembrance of 1874." D. W. WHITTLE.

Also one from the State Secretary of California, as follows:

"God bless the working Secretaries." HERBERT FOLGER.

Mr. W. H. Levering of Indiana, led the convention in prayer; and the Carman family sang, "I'm coming nearer."

Mr. D. B. Allen, President of the Michigan State Sunday-School Association was introduced, and in a few well chosen words, expressed the fraternal greeting of the workers in Michigan. He referred in the warmest terms to the work of the Chairman of the Illinois Executive Committee, and the influence he had exerted over the work in other States, expressing his own obligation and thankfulness.

A resolution was sent to the table and read by the Secretary, thanking God for our Chairman—brother B. F. Jacobs. The resolution was seconded, and Mr. W. H. Levering begged leave to second it on behalf of Indiana, and in a most hearty and earnest manner commended the resolution. He was followed by Mr. W. B. Stewart on behalf of Iowa, in similar terms, and he by Rev. Dr. Vincent, in behalf of the country at large, and for himself.

The resolution was, put, and the convention rose to their feet; the greatest enthusiasm prevailed, Mr. Jacobs bowing his acknowledgments, but making no attempt to reply.

The Committee on nominations, reported the names of the State Executive Committee and Statistical Secretary for the following year, as follows:

B. F. JACOBS, Chairman, Chicago.

J. R. MASON, Bloomington.

T. S. RIDGWAY, Shawneetown.

C. W. JEROME, Carbondale.

A. G. TYNG, Peoria.

R. H. GRIFFITH, Rushville.

T. P. NISBETT, Alton.

D. W. POTTER, Chicago.

For Statistical Secretary.—C. M. EAMES, of Jacksonville.

The District officers were also reported, as follows:

PRESIDENTS.

1. REV. F. G. ENSIGN, Chicago.
2. REV. WM. TRACY, Lacon.
3. C. M. TAYLOR, Paxton.
4. C. M. EAMES, Jacksonville.
5. R. C. WILLIS, Enfield.
6. H. B. DOUGLAS, Greenfield.

SECRETARIES.

- W. B. LLOYD, St. Charles.
- REV. A. C. PRICE, Lacon.
- J. E. SAXTON, Decatur.
- R. G. HOBBS, Astoria.
- B. DAFENBROCH, Salem.
- F. P. HOPKINS, Alton.

After the singing, the convention listened to an address by the Rev. Dr. Vincent on the subject of Institutes and Assemblies.

TRAINING IN INSTITUTES AND ASSEMBLIES.

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

The most important work that a minister can do for his Sunday School, is in the training of teachers, that they may do their work well. The Sunday-School of to-morrow depends upon the pupils of to-day. The minister who having biblical knowledge and spiritual impulse, decides to communicate the one and the other to the young people who are to be the teachers of to-morrow, will find some way in which to do it. I do not care what way that is, he may call his method by whatever name he pleases, he may call it a senior class or he may call it a teacher's institute, he may call it a normal class or he may call it an assembly, I do not care how he organizes it or how he denominates it, but he will in some way do the work. Sometimes this work can be done by a minister in his own particular church, he may have his Methodist Episcopal Normal Class, or Presbyterian Normal Class, or Baptist Normal Class, whatever the character of his church may be. Sometimes they may be united and hold a class meeting once a month during the winter, or adopt any plan or method which may be convenient for the study of the word, and for the study of the methods of teaching. Sometimes a small assembly may be held like that at Lake Bluff in Illinois, or Clear Lake in Iowa, or Chautauqua in New York, or any one of the assemblies which have been organized for the purpose of utilizing the disposition on the part of people to come together to have a good time. People will find some place for recreation during the summer. They go to Long Branch, Cape May, Saratoga and other places where there is a congregation of people bent on having a good time, and they are places, usually, of great dissipation.

Now the Sunday-School assembly idea is to have people come together and recreate in rational ways and have a good time. Go to bed at ten o'clock, get up at six or seven in the morning, eat heartily, rest, hear good lectures, scientific lectures, literary lectures, religious lectures, join in a devotional service, row on the lake, watch the fireworks, listen to the music and have a good time six weeks. In the interest of normal training this assembly movement was started at Chautauqua in 1874. I have not time now to describe the institution to you. We began in the Northwestern Institute in Chicago, with a regular course of training and study in the winter of 1865-1866, where we had a permanent Northwestern Sunday-School Institute with a regular course of lectures and study. This has been introduced in many places since then. I do not care to the amount of one penny where you do it or how you do it, or who does it, only so that we have the teachings of to-day and the candidates for the teachers office to-morrow prepared for their responsible work. If I had my way in the church or a community I would take a little text book, I do not care what text book it is, it might be the Westminster Normal Series or the Chautauqua Series of text book, I would not be particular what course they took, but I would have the minister or the superintendent bring together the teachers and candidates for teachers office,

provide them with text books and have them complete a thorough systematic course of study. At the same time the study of the word of God in a systematic analytical way is indispensable. And then a downright good prayer meeting to follow a downright systematic study of the scripture will tend to complete the work and send out a living teacher to do effective work. I have always advocated culture and study because the Bible makes truth the great thing, but I have never, and so help me God, I will never overestimate the intellectual forces in teaching to the neglect or depreciation in the slightest degree of that mightier energy without which all culture is worse than vanity. "Except the Lord build the house they labor in vain that build it. Except the Lord keepeth the city the watchman waketh but in vain." "It is not by might nor by power, but by my spirit saith the Lord of Hosts." But I want normal class work and I want systematic study, and then I want as the crowning, inspiring, omnipotent force, the presence of Jesus Christ.

Have you ever thought of how this Bible was produced? It was produced through the ages by the different acts in human history. Through the centuries God watched, then the Book was written. First, the deed, then the Book. When John's disciples came to Jesus asking, "Art thou he that should come or look we for another," He said nothing. There is a blind man, He touches his eyes and he sees. There is a deaf man, He touches his ears and he hears. There is a leper who was cleansed. There is a man that was dead and is alive. Then He reached out His hands to the multitude and spoke some words to the people and then turned to His disciples and said, Tell John the things that ye have seen and heard. He didn't send any word but told them to tell the things that were done—the blind receive their sight, the deaf hear, the lame walk, the lepers are cleansed, the dead are raised. And when they went back they had few words to tell, but they had deeds to report. God wrought, and men under the divine inspiration wrought, but the power was in the deed and in the doer. God put His Truth into words to us that we may translate them out of words into actions again, and do again under the same divine inspiration and impulse what God wrought. He wrought His wonders and they were put into a book. We take the words out of the book and by the spirit of the doer put them into action, and the blind see, and the deaf hear, and the lame walk. This is the work of the Sunday-School teacher to translate the words of Christ into deeds so that their good works may glorify God. "So let your light shine before men that they may see you"—profession? and glorify your Father? The Master said, Let your *light*, not *profession*, let your light so shine before men, that they may see your *good works* and glorify your Father. The Christian course is in the life and the deed, not in words. Words are dead things. Words are blind things. Words are deaf things. Words are impotent things. It is the power of the living God through the word and the deed that tells in bringing men to Christ again. And the Sunday-School teacher who is trained is the teacher who does effective work.

And the end of our Sunday-School work which is the great law of action and of spiritual power must not be lost sight of. Let me give you a picture. I teach my class in Sunday-School. There are six

boys. I interest them for thirty minutes. The superintendent says, well, of all the classes in the school, your class is the most interesting." The first fifteen minutes I show the class a new knife that I bought in a foreign land, and the next fifteen minutes I tell them about my trip across the Alps. I have interested my pupils, but give me no credit for interesting my pupils, for I have taught them nothing. It is an easy thing to interest pupils. Or I take my six boys and give them five facts. The superintendent calls for a repetition of the lesson and my boys stand up and recite the five facts. The superintendent says, "What a magnificent class. What a splendid class. Five facts taught and all the boys know them. What a teacher." I meet one of those boys during the week and ask him about those five facts that I gave him and he says, I have forgot, I have such a forgettery. Meet another young fellow and ask him if he remembers them and he says he has forgotten them. All of these boys come back next Sunday and recite the five facts. Have kept them a whole week and answered them back the next Sunday, but that is not teaching. One fellow says to me, you know you told me five things, well, these five things I told to my mother, and she said if that was true then another thing must be true, that made six things, and that if this is true, then another thing must be true, that made seven, and if this was so, then that must be so, that made three more facts, and three facts and five facts are eight, so I know eight facts. "But I have not taught him anything. I have just begun to teach his mother. Another boy comes back to me next Sunday and says, you know you told me of five facts, I thought of all those five facts, and I said to myself, if these things are true, then there is another thing that is true, and then there is another thing, and I thought out three things all by myself, so I have eight facts, five you taught me and three I thought out myself." Another boy says, "I was walking along the street the other day and another boy came along and bothered me while I was thinking of what you had told me and I just gave him a crack right between the eyes, and I let him know he must not bother me when I was meditating. I remembered those five things, and three things I thought of myself, and I have them in my memory." Now, I am a very good secular teacher, I gave five facts. The boy retained them in his memory and added three more. Three other ideas, so there are eight ideas, but I have not taught as a Sunday-School teacher.

Another fellow comes back next Sunday and says to me, "I can't remember the five things you told me, but there is one I remember, you told me about asking the Lord to help me, I remember that. Frank came around to me last Friday and gave me some of his sass and I got mad at him and I doubled up my fists, and then I remembered what you said and I just untwisted my fists and I asked the Lord if he would help me, and I straightened myself up and says I, well, this aint the way for you to talk to me, but I don't believe you mean half as much as you say, and I went into the house. After awhile mother said there was a boy wanted to speak to me out in the front yard, and I went out and there was Frank all in a tremble, and he says to me, "I feel kiner mean over what happened this afternoon. I said too much and I felt so bad about it I thought I would come and tell you about it. I think you was about right in that business, and

after this I am going to bet on you, I believe in your kind. I would like to be a kind of a friend of yours and have you a kind of a friend of mine. And I said to myself, I believe the teacher is right. I have just been thinking and trying to remember the other four things you told me about, but I can't remember them." Now I am a Sunday-School teacher. That boy has forgotten four-fifths of what I told him, but one thing I put into his mind, and into his intellect, dropped down into his conscience, and into his heart, and into his soul and worked. That is Sunday-School teaching. It is so putting Christ the center of truth and the source of true life. The root of the tree and the fountain from which flow all living waters—it is so putting Christ into the very heart and character of the pupil that the seed will grow and bloom and bear fruit, and the life be made worthier and and better because of it. And any normal class work or Sunday-School Assembly work, or Institute work, or Sunday-School teacher's work that does not result in character as a result of the truth is not true Sunday-School work.

Now, my friends, in conclusion I want to thank you for the very rare privilege I have had of meeting with you again as Illinois Sunday-School workers. I have a hankering for Illinois. I am looking forward to the time when in this glorious field white unto the harvest with the great city of Chicago here upon Lake Michigan—a city that has a wider reputation than any city of its age on the Planet—a city that holds in its iron grasp gigantic possibilities which the wildest dreamers have not yet begun to describe—in this city and in this State, and in all this region round about, with the tide of emigration pouring in from Europe—and the millions springing up all about you in your homes—when this will be the center of the mighty conflict that is to go on between the powers of light and the powers of darkness, between righteousness and unrighteousness, between God and Satan. And the Sunday-School workers of to-day know on which side they are to rally in all the great questions of reform, and especially in the temperance reform. And here in this assembly I am glad to see so much enthusiasm in these the hearts of our brethren.

The hymn, "Blest be the sacred tie that binds," was sung and the convention adjourned.

Third Day—Second Session.

The special subject for consideration in the afternoon was revival work in the Sunday-School, Mr. D. W. Potter of Chicago, in the chair. After the reading of the Scriptures and prayer, Mr. Potter introduced the Rev. W. J. Hooper, who spoke as follows:

REVIVAL WORK IN THE SUNDAY-SCHOOL.

BY MR. W. J. HOOPER.

The subject we have before us this afternoon is the most important one that has been discussed before the convention. I am glad that this is to be an open discussion, and I hope that some thought that we

can carry home with us will be developed in the mind of every one. I remember, years ago, in the third story of a building in the city where I lived, there were five or six boys who met together once or twice every week who had been converted in the early days of childhood under the influence of a revival in the Sunday-School where they belonged. I was one of that number, and yesterday as I walked along the street I met another. During all these years we have watched each other's course during life. It was not a great while after that meeting was disbanded that one of them was called to lie down upon the couch of death, and as he reached out his emaciated hand pointing upward, he said, "Mother, there is light beyond." Another one of them was called into the ministry, then another, and still a third. The last of the number is engaged in a large mercantile business in one of the cities of the South where he is a great power in the church to which he belongs. These boys were all converted in the Sunday-School and they stand to-day as monuments of that grand and glorious institution.

If you will take the program of to-day and look it over, you will find that every item of it points directly to this one thought, the revival work in the Sunday-School. The whole program is like a wheel. The spokes converging to this strong and beautiful center. The conversion of the children and bringing them into the fold of the Lord Jesus Christ. Yet, while this is true, as far as our program is concerned, we are compelled to meet the fact that in our general work we do not treat this vital point, the conversion of the children, with the importance that it deserves. And while I do not intend any criticism upon any of our conventions, much less upon this one, I would say this, that we as a body of men and women engaged in the work of the Sabbath School treat the thought of the conversion of the children altogether too lightly. There has not been during this convention very much importance given to it except in a general way. Why is it that we have not come up here from our various fields of labor, with our hearts all full of the grand thought that many children have been converted since last we met together? Why is it, that in these great conventions, the Baptist, Presbyterian, Methodist, and all our denominations, do not come up with the grand report that the children are being converted?

I do not believe that there is any particular age at which a child may be converted, sometimes it is said that a child cannot understand the theory of conversion. I do not believe it. I have worked a great deal with children, indeed have spent most of my life in that work, and I have found that the one who seems to have the clearest conception of the purpose for which the blood of the Lord Jesus Christ was shed, is the little child that comes to me in my Sabbath School or ministerial work. When I speak of Jesus Christ to an adult, there comes a whole troop of objections, but when we speak of Him to a little child, the child receives the thought, admits no doubt, and we plant the truth firmly upon his heart and mind. So the great duty that devolves upon us to-day, is to lead the minds of these children to the knowledge of the Lord Jesus Christ. I was converted when I was twelve years of age, and I understood then just as much of the merits of the blood of Jesus as I do now. And I believe what it was

my privilege to enjoy at that time, is the privilege of every child in this land.

Now if children can understand so much and so easily, and if we are engaged in this grand work of developing all of the resources of the Sunday-School, why is it that we have so much theory and so much machinery in our work and so little of spirituality. What we want to get at in these days in the spiritual nature of all our children. The majority of us are afraid of our children and speak very seldom to them about religion. We are more intent upon developing the geography, history and local matters that arise in the Sunday-School lesson, than to bring the children down to the one great point—are they sinners and will they be saved? After all is said and done, this is the great question that we are to meet.

I believe that the time is coming when the revival of the day is going to be the revival in the Sabbath School, when the great work of the revivalist, as well as the minister, will be to get these children converted to the Lord Jesus Christ; and when there will be less of that spirit of boasting at the close of the revival which leads us to say, "And most of those who were converted were heads of families."

While engaged in this grand work, ministers as well as teachers have a great many times been met with the thought, "What does a child know about being converted?" or as a man said to me the other day, "I do not believe in warping the mind of a child in religious ideas." I tell you, my brethren and sisters, that if we do not form in the mind of the child an idea of Christ and of Christianity, the devil will form other ideas there, as certain as that child lives. There is no way that we can get around the fact that the mind of the child is going to be directed to some religious sentiment and some religious thought, and if I do not direct the mind of my child toward Christ, some one else will direct the mind of that child toward the devil.

Now the great responsibility of directing aright the minds of these children, lies, first upon the parents, second upon the teacher, and third upon the pastor. The parents cannot shift the responsibility of this education of the child into the hands of the teacher, nor the teacher into the hands of the pastor, nor the pastor into the hands of any one. Every one of us has a responsibility to bear in regard to the education of our children.

In the next place, while this vast work is lying out before us, God is making the nation where we are living the field for this work. You heard some one speak about the great number of immigrants that are coming into our land. What is the purpose of God in the coming of all of these immigrants? It is not merely because this land of ours is a grand asylum for the nations, but because God is getting ready for the time when a nation shall be born in a day. Are we ready for this great work, thus coming to us as individuals, as pastor, and as Sabbath-School workers.

I believe that the choice of the present years course of study was directed by the hand of God. If you will examine it you will see that from the time of Christ's conception until his hands and his brow were stained with blood, there is this one grand thought, the spirituality and the divinity of the Lord Jesus Christ, developed in all of the lessons. As was said last night, this is the grandest year of the

whole world for the study of the gospel. It is not only the grand thought of the whole world engaging in a certain hour in the study of the same lesson, but it should be the whole world engaged for one whole year upon searching out the spiritual teachings of the Lord Jesus Christ, that it may be applied to the conversion of children. Now I do not pretend to tell you how to get these children converted, for I do not know any better than any one else. We all have our different methods of bringing truth to the hearts of our children. But there are two things in these lessons that we should all seek for, namely: a clear conception of the teachings of the whole year, and a clear conception of the teachings involved in each lesson. We need to impress this one point, that Christ Jesus is a Savior; and when that is developed, the other idea that Christ is my Savior; and repeat the thought till every one in our class shall know Him as a personal Saviour.

At the conclusion of the address of Mr. Hooper, a prayer was offered and Mr. Potter spoke as follows:

ADDRESS BY D. W. POTTER.

We have had a good deal of bragging since we came here about the broad State of Illinois and the work that is being done by the Sunday-School workers in it. Let us look at it a moment. Total membership 549,783; 6,132 Sunday-Schools. Added to the church make 10,318. This has been the work of about 60,000 officers and teachers. Less than two scholars in each school added to the church. Think of it. There is something the matter. I believe in all the methods we have been talking about, but I believe we have too many methods and not enough hard work. I realize that all of these methods are designed to point directly to the cleansing blood, but in the actual work of our Sunday-Schools, it seems to me that we go around the bush too much. The one thing above all others that you and I want to do as workers in the vineyard of the Lord, is to have our Sunday-School scholars step over the line, on to the side of Christ, and have a personal knowledge, now, of sins forgiven.

There is a brother upon the floor of this convention who has been telling me a little of his experience. "I had been teaching in our Sunday-Schools for a number of months," he said, "And by-and-by there was a revival effort made among us during the meetings. I went to the young ladies that were in my class and said to them, 'Will you give your hearts to Christ?' They said, almost to my surprise, 'Yes, we will.' And when I asked them why they had not done so before, they said, 'Why you never asked us before.' You talked about Christ, you told us a great many things about Him, but you never asked us to accept Him then, as our Saviour.'"

It seems to me that this is what we want to do as workers in the vineyard of the Lord—come right down to the work of compassing the hearts of our scholars, and taking them to the Lord Jesus Christ. I know the objections that are made by a great many people. They say that children do not realize—that they do not understand this matter of the saving power of the Lord Jesus Christ. But if you will

just go back to the time when you were from five to seven years of age, and think of the impressions you received at that time, I think you will change your mind. I believe that I had as thorough a conviction of sin when I was eight years old as I ever had in my life.

Do the children stand? I heard a pastor relate that twenty years ago a lady describing a certain revival meeting, said, "I heard some of the most foolish things in that revival meeting that I ever listened to in my life. The hall was just filled with boys and girls from eight to twelve years of age, and don't you think every time one of those children said they were converted, the audience would sing the long metre doxology, 'Praise God from whom all blessings flow.' And don't you think, they sang that doxology thirty times that evening." The minister who labored in that revival then gave his testimony: "Twenty years after that time, I went back to that church to preach, and I learned that the boys and girls over whom the thirty doxologies were sung twenty years before, were the men and women upon whom the burdens of the church were resting." They were standing. I believe in childhood conversion. I was converted when I was a child, and if I had not been converted then, perhaps I never would have been. If our boys and girls are allowed to pass childhood and youth without conversion, I believe their chances are very poor indeed. Let us capture them for Christ before the evil days come, when Satan shall lay hold upon them and make their souls impregnable to all our efforts.

(After a general discussion of the subject by a number of delegates, Mr. Potter continued his remarks as follows:)

I want you superintendents and Sunday-School workers to covenant with me that as best you know how, you will bring those under your influence to a *now* decision; not to-morrow, not next week, not next year, but *now*—that is what we want. We talk and talk about salvation, but we never say, "Take it now." According to your faith so shall it be done unto you." Do we believe God's words? "Whatsoever ye shall ask the Father in my name, that will He give you." And it means give you, to the last unconverted scholar in your Sunday-School, Superintendent; or the last unconverted scholar in your class, Teacher. There is no doubt of it all. I know of one case, not a thousand miles from this place, where a few years ago, this revival work was kept up until every scholar was converted, Now I would suggest this: That at least once a month and perhaps twice a month, at least thirty minutes of the school session shall be set aside, and a personal appeal made by the pastor or superintendent, or by some one who has the salvation of souls on his heart, to the scholars of the Sunday-School, urging them then and there to accept Christ. Then you will see whether the work of the teachers has amounted to anything; and you will be surprised at the success you will have. If you will invite the lambs of the flock they will come, and that right willingly. May God help us to do better revival work in our Sunday-Schools.

At the conclusion of Mr. Potter's address, at Mr. Jacobs' suggestion, he asked those in the audience that were converted before the

age of twenty to rise. At least nine-tenths of the entire congregation rose to their feet. He then asked those that were converted between the ages of twenty and thirty to rise; nearly all of the remaining one-tenth arose in response to this. He then asked those that were converted after the age of forty to rise; three persons stood up. The effect upon the audience was marked. Mr. B. F. Jacobs spoke briefly on this subject.

He was followed by the Rev. J. H. Brooks, D. D., of St. Louis, who most warmly and earnestly spoke to the teachers present on the importance and necessity of revival work in the Sunday-School.

ADDRESS BY DR. BROOKS.

Brethren of the convention, I am exceedingly happy to have dropped in among you while this topic was under discussion. I had seen some notice in the St. Louis papers of what is called the success of the convention in Champaign, but I am old enough to have learned not to attach much importance to what is usually called success. A merely enthusiastic crowd does not constitute success; but the kind of speech you have just heard from our brother does constitute success. It is aimed directly at the one point that ought to be upon the conscience and heart of every Sunday-School teacher, and that point is earnest prayer and continuous labor for the immediate conversion of the children. For many years I have been persuaded that as no minister of the gospel ought ever to preach a sermon without having in that sermon enough about the way of salvation to leave his hearers inexcusable if they are not saved, precisely so, I honestly believe that every Sunday-School teacher, no matter what the lesson, nor what the topic of the lesson is, ought to weave into it enough about the person and the work of the Lord Jesus Christ, and the value of his precious blood, to leave every scholar in that class without excuse if Christ is rejected. Brethren, I cannot be too urgent in impressing that point. I am sure that this convention will respond to the sentiment that there is no worthy object before the mind of the Sunday-School teacher, unless this be the object, and if you could teach always with a deep sense of obligation to the Lord who has given you a great commission, I am sure that more blessed results would follow. There is not a superintendent or a pastor here to-day, who will not concur with me in saying that he rejoices whenever he finds a teacher of a Sunday-School coming to a pastor with a burdened heart, and saying to him, "I am greatly concerned about the salvation of my scholars and thought I would come to you to-day and ask you to pray with me for them." I have seen whole classes converted when the teachers themselves have been aroused to some proper sense of the great work which they are called to do; namely, to exalt the name of Jesus Christ, and to work for the salvation of souls. I am glad that I heard the remarks that have been made here on this subject, and hope that there will be a general response on the part of this convention, and that you will all go back to your classes with one burning desire, to press home upon the hearts of these children immedi-

ately the great question of personal salvation. My brethren, do not be satisfied until your children are saved, until you are able to say, "Here, Lord, am I, and the children thou hast given me."

The Convention united in singing a hymn, and an open conference was held on the subject of the temperance work in the Sunday-School, with Mr. William Reynolds, of Peoria, in the chair. Mr. Reynolds spoke most earnestly on the subject of temperance, and the necessity of bringing it frequently before the schools, interesting teachers and scholars in the work.

TEMPERANCE WORK IN SUNDAY-SCHOOL.

BY WM. REYNOLDS.

The aim and object of the Sunday-School is primarily the salvation of souls. The next is their culture—building, strengthening, and developing. The subject that we are about to bring before you is one of vast importance, but let me say a word on the one we have just been dismissing. What is the reason we have no more conversions than we have in this State? One reason is, I think, we are not working for it. We get, in this world, just about what we expect, and what we work for. I know a man who always has the blues. It would give you the blues to look at him. I believe it would discourage any man on earth to talk fifteen minutes with that man. He can see more discouragements to the square inch than any other man I ever met. What is the matter with him? He is looking for discouragements. I know another person who is bright and cheery. She is always pleasant and sees beautiful things everywhere. What is the matter with her? She is looking for those things. If every Sunday-School teacher in the State of Illinois would just work for one particular purpose; to bring his scholars to a saving knowledge of the Lord Jesus Christ, it would be accomplished. The power of God to-day, is the same as it always has been. I once had a Sunday-School class that I had taught for fifteen months without any visible effect at all. I became a little discouraged, but one day a man of God came to my house and inspired me with a faith and a purpose that I never had before. I went before that class, for the first time in my life, with a specific aim and purpose, and every one of those young ladies were converted within a very short time. There was no special revival, no uncommon interest. I just work *then*, for the salvation of those girls, having prepared myself by prayer before hand, and going with faith in my heart that the work would be done. I went there with a specific aim and it was accomplished. I have two teachers in my Sunday-School who are the most successful that I have ever had. It is only a question of time in regard to the conversion of their entire class. They have brought one class after another for years. Their success is that they are working for one specific purpose. They do not commence and talk all the time upon one subject and ring the changes continually on it. They work intelligently. The first look over the ground to get acquainted with the material they have, then they sow their seed wisely. They do not

treat all alike. Just as I saw in California, some time ago, where they were planting corn. They do it differently from what we do in this State. They have there a different soil, and a different temperature, and they govern themselves accordingly. So it is with us. We must look over the field and must work intelligently, relying upon God who is true to his promises. We must work with a definite purpose and say, "God helping me I am going to bring this class to Christ." Don't wait a revival. Some people wait for a good revival to come along and sweep over the whole school. Don't wait for this, but work for the *immediate* conversion of your own class.

Now, as to the subject of temperance. There was a time when I used to avoid this question in connection with the Sunday-School. I used to object, and think it was not the proper place for it, but I have changed my views on that point. I think temperance principles should be taught in our Sunday-Schools. In the city in which I live, which I spoke of yesterday as being so celebrated for several things, there are saloon keepers whose business it is to bring in boys, to draw them into the saloons. They have games there to entice the boys. The boys were brought in there and allowed to play for nothing for a while, then they would play for a cigar and after a while for a glass of beer and then for something stronger. These saloon keepers understand the fact that the crop of drunkards in the world to-day is going to pass away in a short time, and they will want another; and they are training the boys of to-day to become the drunkards of the future. Suppose a man would walk through the streets, and say to boys, "Boys who own these beautiful houses and these elegant blocks of buildings?" "Our father's do." "When your fathers are gone, twenty years from now, who will own these beautiful blocks then, boys?" "We shall have them, sir." "Who are holding your offices here in the city?" "Our fathers." "Twenty years from now, who will be the office holders?" "We shall be," pointing to the drunkards, you ask where will these men be twenty years from now?" "They will be dead, sir." "Who will be drunkards then, boys?" No response. You and I, my friends, know who they will be.

Now then, what can we do in order to keep them from the grasp of this demon, who is stalking through our land and laying his hands on the boys to drag them down? What can we do in the Sabbath School? This meeting is now open for discussion. We do not want any theories about this matter, but what are some of the practical ways by which we can reach it. What can we do? The meeting now is in your hands and for the next forty minutes we would be very glad to hear superintendents, teachers, and pastors, upon the practical solution of this question: What can we do to advance the temperance interests through the medium of the Sabbath-School. Not through the law which we have talked about in another place, but through the medium of the Sabbath School.

ADDRESS BY B. F. JACOBS.

I don't think that ever in my life I was opposed to the introduction of this subject into the Sunday-School or before the Sunday-School Convention. The only thing I ever did oppose, was the bringing of

some specific method or plan before the convention for a vote, because we differ so widely. While we all unite on the great platform of temperance, we differ as to methods to be adopted; some adopt one plan and some another. I hardly think there has been a convention for years, but that the subject has been introduced in some way. It has even been brought before the International Committee. There was a petition with 3000 signatures laid upon the table of this Committee last fall, asking us to select temperance lessons for the schools. The Committee, with a single voice in the negative, decided that it was not wise to do it, that the temperance question ought not to be so presented, that it would be a departure from the plan adopted by the committee, and not according to the instructions under which they were appointed, to pick out specific portions of the word of God, out of the ordinary course, and lay them down for specific study upon specific themes. I am sorry for the Sunday-School Superintendent, or teacher, or minister who leaves a subject like temperance to be a specific theme once in so many months or in so many years. I do not believe in a specific study of this subject. I believe in the gospel of the Lord Jesus Christ. I believe in the regenerating power of the Holy Ghost. I believe in the salvation of the soul and of the body through the precious merits and power of the Lord Jesus Christ. I have no more confidence in the pledge of a man or boy who does not rely upon this power than I have in a piece of paper. I have studied the subject, have prayed for it and worked for it. I do not ask my boys and girls to sign pledges, but I do see to it that no month ever passes when they are not taught about the power of Christ to save poor lost men.

Dr. Henson talked to us the other night about old fashioned conversions. If any of you want to see some old fashioned conversions, I wish you would take the trouble to walk down on Van Buren street where brother Potter and I and some others have been many times during the past three years. You would find that the power of God is the same now that it ever has been. I have seen them converted by scores and by hundreds. I mean just what I say when I say hundreds—nothing short of it. Nothing but men in that meeting—a few Christian ladies sometimes come there—but for the most part the entire congregation are men; three fourths of them men who have been drunkards all their lives, brought there under the power of the gospel. Some of them to-day are evangelists. Some of them to-day are the best Sunday-School workers we have got. I believe in the power of God to save and to do this work, but I do not believe in any other power or any other means. I believe in presenting temperance to the scholars and impressing it upon them. I have no right to meet my boys without doing it. No one ever knew me to falter for a second on this subject. It is just simply a question of how, and where, and when. I think it ought to be taught continually and steadily. I think we ought to have a thorough understanding about it. What a burning shame it is that a Christian man or woman should hesitate, in such a matter. It is quite another thing whether it may be done this way, that way or the other; it is quite another thing whether I believe it best to do this thing, or that thing, or the other to effect the work. But that some positive, persistent, patient,

loving effort should be made, no one can believe more thoroughly than I do or pray for more heartily.

Rev. Dr. Pierce of Champaign urged the importance of teaching temperance as a part of Christian work, and not to make exceptional specific issues. Further remarks were made and by Miss Lucy J. Rider, Rev. Mr. Woods, of Will County, and others. The song, "Yield not to temptation" was sung.

On behalf of the Executive Committee, Mr. B. F. Jacobs offered the following:

Resolved, That our thanks be given to the Local Committee for their excellent and complete arrangements for the entertainment and care of this convention; to the citizens of Champaign who have so cheerfully received us into their homes and abundantly ministered to our wants; to the pastors and officers of the churches who have opened their houses of worship for our meetings; to the various Railroad Companies who have reduced the rates of fare to delegates in attending the convention, and to the newspapers who have published the report of the proceedings.

The resolution was unanimously adopted.

The Carman family sang, "What thou sowest will appear." The doxology was sung, and after the benediction by Rev. Mr. Williams of Champaign, the convention adjourned.

Third Day—Evening Session.

Every part of the building was filled at the hour for meeting. The convention united in a Song and Praise service led by Prof. C. C. Case. The hymns, "Jesus lover of my soul," "I am so happy in Jesus," "The prize is set before us," and "Oh! what a Saviour that He died for me," were sung with great heartiness.

Rev. Mr. Young, of Morris, read the Scriptures and offered prayer.

Mr. Robert Rue of Rockford, Illinois, read a paper upon the work of the Foreign Sunday-School Association from Mr. Albert Woodruff of New York.

At the conclusion of the paper Mr. Case sang a solo, "The crowning day is coming," the congregation joining in the chorus.

Dr. Brooks of St. Louis addressed the convention on the subject of the "King's return."

THE KING'S RETURN.

ADDRESS BY DR. BROOKS.

I think it is very appropriate in this interesting, and I am sure profitable convention, that we should turn a little while to night to the subject of the return of the King. You remember the Lord Jesus

Christ in the 19th chapter of Luke, 12th verse, likens himself to a certain nobleman who went into a far country to receive for himself a Kingdom and to return. The expositors of every denomination of Christians, and of every school of interpretation agree that he referred to his literal absence from the earth, and to his future coming. Indeed the entire parable shows that this must have been the meaning of our blessed Lord. The throng that attended him on his way to Jerusalem did not see the dark shadow of the cross that fell upon his path, and amazed by the splendor of the miracles which He had wrought, and stirred by the volume of eloquence that fell from His lips, they thought that the Kingdom of God should immediately appear. He said, "A certain nobleman went into a far country to receive for himself a Kingdom and to return." Then he strikes the keynote of what I am satisfied has been the spirit of this convention; he strikes the keynote of that service to which his people are called during the whole interval of his absence from the earth when he says, "Occupy till I come."

Now, brethren, I am not here to defend any peculiar view of the advent of Jesus Christ. I am not here to argue whether it shall be pre-millennial or post-millennial. I am not here to state any conception of my own concerning the nature of his coming, whether it shall be Heavenly and spiritual, or literal and earthly. I would not, if I could, introduce one discordant note into the sweet harmony which I am told has pervaded the councils of the brethren here, who are practical workers in the Kingdom of Christ. If I did not know that this is an eminently practical company, the members of which, I am sure, have sought by the light of the sacred scripture that knowledge which will enable them to do more faithful service, I should not have accepted the kind invitation of the committee to address you upon this topic.

I want simply to call your attention to the witnesses for this return of the Lord, without saying one word as to the time of the return, for I have no theory upon that subject. I want simply to look at the testimony of the angels and the testimony of the Holy Ghost concerning this vast practical topic. I will call your attention first to the fact that Christ is a witness of His own return in the future. The first place where He mentions it is in 16th of Matthew, the very chapter in which He refers to the establishment of His Kingdom, in response to Peter's humble confession, "Thou art the Christ the Son of the living God," by that remarkable statement, "Upon this rock will I build my church and the gates of Hades shall not prevail against it." It is the very chapter in which He announces for the first time the need of faithful following him, and bearing the cross, and makes the solemn announcement that if men are not willing to deny self and take up their cross and follow him, they cannot be his disciples. And immediately in that connection, he gives the first ringing note of triumph: "For the son of man shall come in the glory of his Father, and of the Holy Angels, and shall reward every man according to his works." And from that time he reverts again and again to that subject, as for example in Mark 8th chapter, 38th verse, where he says in words that should reach the hearts of all this assembly, "Whosoever shall be ashamed of me and of *my words*—" and I ask you to notice the emphasis on that—"Whosoever shall be ashamed of me and of my

words, of him shall the son of man be ashamed when he cometh in the glory of his Father with the Holy Angels."

Again he says to his disciples in the 12th chapter of Luke, 35th and 36th verses, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh, they may open unto him." The Lord wants his disciples to be in the attitude of obedient and faithful servants; not speculating it may be about the time of his return, but with hand upon the hall door, and with eye gleaming through the open casement out into the darkness of the night to see if there is the gleam of the light that ushers his coming, and to catch the first echo of his approaching footsteps. So He said to the disciples just before his departure, "I am going away to prepare a place for you, and when I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also." John 14.

In the last chapter of John's Gospel, he said to Peter, "Follow me," and when that impulsive disciple noticing the one whom Jesus loved, said, "What shall this man do?" the king replied, "If I will that he tarry till I come, what is that to thee; follow thou me." Christ would have his disciples keep his coming as a possible thing, before them; as an object of hope before them; not speculating as to the time of the return, but thinking of the fact of the return.

We find him at the bar of the High Priest, who put him upon his oath and said, "I adjure thee by the living God, that thou wilt tell us plainly whether thou art the Christ, the Son of the living God," and the answer was, "I am." Again he says, "Hereafter shall ye see the Son of man, sitting on the right hand of power, and coming in the clouds of Heaven." The last testimony he gave on the earth was about his return, and when we come down to the last of the Bible, to the apocalyptic vision of the beloved disciple on Patmos, we have His own testimony again, "That which thou hast already, hold fast till I come," and again, "Hold that fast which thou hast, till I come, that no man take thy crown." Then when we come to the very closing chapter, three successive times breaks upon the ear of the apostle, to be transmitted by him to us, as a practical motive power to work, "Behold I come quickly," and again, "Behold I come quickly," and again, "Surely I come quickly." And that is the last of the Bible. Then comes the apostolic benediction, "The grace of our Lord Jesus Christ be with all the Saints."

Now, dear friends, an intelligent Sunday-School teacher will pause before he sets up the common objection to all that range of testimony from the Saviour by replying that eighteen hundred years have elapsed and the Son has not yet come, therefore he will not return at all. We count time by the daily movement of the earth upon its own axis; but such is not the computation of time up yonder where a thousand years are as one day. By this method of reckoning time, there have not been two days yet since the Lord Jesus Christ ascended on high; only day before yesterday. Therefore when he says, "Behold I come quickly," let us remember that the words are spoken from Christ's estimate of time and not our poor estimate.

The next testimony which I propose to show you is that of the an-

gels. In Acts, 1st chapter, 11th verse, we are told that the Lord who was risen from the dead, having appeared to the disciples on various occasions for the space of forty days, at last ascended visibly from them on the Mount of Olives. They saw him going up and up and stood amazed and astonished, when two men in shining raiment stood by them and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven." And they returned to Jerusalem from the Mount of Olives with great joy. They were in the temple praising and blessing God continually. Now, I put it to your hearts and consciences, what was the secret of their joy? The promise of the angels never specified at all the *day* of the return, but the *fact* of the return, of the blessed Saviour.

Thereafter we find that these two same shining ones, called angels elsewhere, stood by the open sepulcher in Calvary, and said to the weeping women, "Why seek ye the dead among the living? He is not here, but is risen. Come, see the place where the Lord lay." And if anyone would ask why the angels manifested so deep an interest in the return of the King, just remember what he said about their personal association with the august events of that return. Our blessed Master tells us, "The harvest is the end of the world—or the end of the ages, it ought to be—and the reapers are the angels." "The son of man shall send forth his angels, and gather out of his Kingdom all things that offend, and them which do iniquity." "So shall it be at the end of the world; the angels shall come forth and sever the wicked from the just, and there shall be wailing and gnashing of teeth." Immediately after the tribulation of those days the sun shall be darkened, the moon shall withdraw its shining, the stars shall fall from Heaven, and the powers of Heaven shall be shaken. And then shall appear the sign of the son of man in Heaven, and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of Heaven with power and great glory. And he shall send forth his angels with a great sound of triumph, and they shall gather his elect from the four winds from one end of Heaven to the other."

At the conclusion of the address the Carman family sang, "Five were foolish and five were wise."

President Brouse made some closing remarks. The convention sang a hymn, "When Jesus comes to reward His servants." Mr. William Reynolds of Peoria offered prayer. The convention sang the doxology and adjourned.

PROCEEDINGS

—OF THE—

TWENTY-FIFTH

ILLINOIS

State Sunday School Convention

—HELD IN THE—

METHODIST CHURCH, STREATOR,

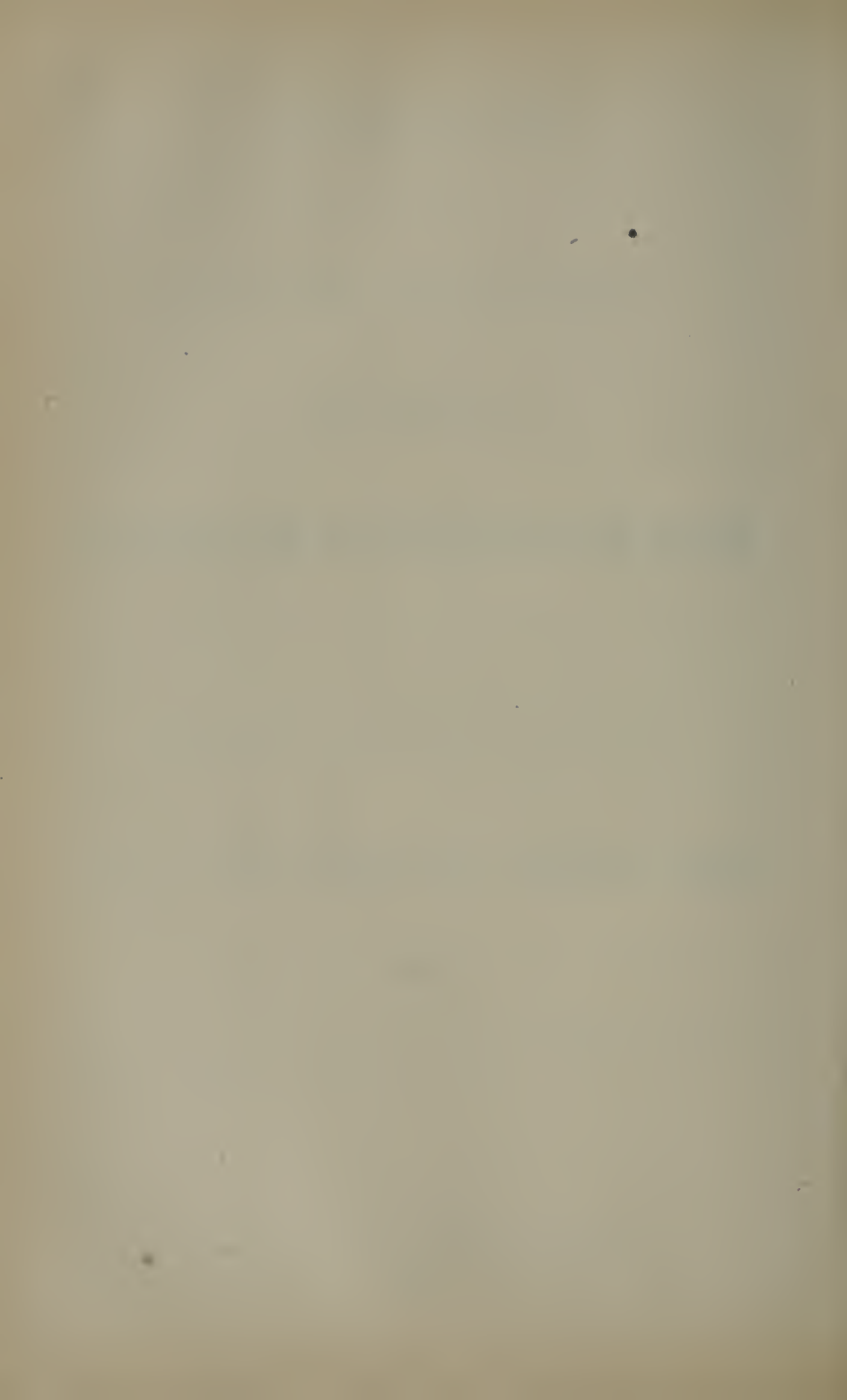
TUESDAY, WEDNESDAY AND THURSDAY, JUNE 5, 6 AND 7,

1883.

CHICAGO:

JAMES GUILBERT, PRINTER, 158 CLARK STREET.

1883.



Illinois State Sunday School Association.

President.

REV. WM. TRACY, Granville.

Vice-Presidents.

REV. WM. H. SHAW, Alton; B. DEPENBROCK, Salem;

REV. W. H. PARKER, Dixon.

Recording Secretary.—E. D. DURHAM, Onarga.

Statistical Secretary.—W. B. JACOBS, Chicago.

Treasurer.—B. F. JACOBS, Chicago.

Executive Committee.

B. F. JACOBS, Chairman, Chicago. .

M. C. HAZARD, Chicago.

J. R. MASON, Bloomington.

A. G. TYNG, Peoria.

THOS. S. RIDGEWAY, Shawneetown.

PHILIP G. GILLET, Jacksonville. T. P. NESBITT, Alton.

District Presidents.

- | | |
|----------------------------------|---------------------------------|
| 1. D. W. POTTER, Chicago. | 11. C. W. FREEMAN, Springfield. |
| 2. O. R. BROUSE, Rockford. | 12. W. B. RUNDLE, Clinton. |
| 3. D. A. GLENN, Ashton. | 13. FRANK WILCOX, Champaign. |
| 4. H. T. LAY, Kewanee. | 14. J. J. BROWN, Vandalia. |
| 5. D. HURD, Marseilles. | 15. B. DEPENBROCK, Salem. |
| 6. J. L. SAXTON, Gibson City. | 16. J. B. TURNER, Godfrey. |
| 7. L. L. GUYER, Brimfield. | 17. T. B. BLANCHARD, Tamaroa. |
| 8. THOS. MCCANAHAN, Monmouth. | 18. R. C. WILLIS, Enfield. |
| 9. R. H. GRIFFITH, Rushville. | 19. R. S. MARSH, Harrisburg. |
| 10. E. D. MASTERS, Jacksonville. | 20. M. EASTERDAY, Cairo. |

ILLINOIS STATE S. S. CONVENTIONS.

No.	President.	Year
I. Dixon.....	Rev. W. W. Harsha.....	1859
II. Bloomington.....	*R. M. Guilford.....	1860
III. Alton.....	*E. C. Wilder.....	1861
IV. Chicago.....	Rev. S. G. Lathrop.....	1862
V. Jacksonville.....	*Isaac Scarritt.....	1863
VI. Springfield.....	A. G. Tyng.....	1864
VII. Peoria.....	Rev. W. G. Pierce.....	1865
VIII. Rockford.....	P. G. Gillett.....	1866
IX. Decatur.....	Wm. Reynolds.....	1867
X. Du Quoin.....	B. F. Jacobs.....	1868
XI. Bloomington.....	D. L. Moody.....	1869
XII. Quincy.....	P. G. Gillett.....	1870
XIII. Galesburg.....	*J. McKee Peeples.....	1871
XIV. Aurora.....	C. R. Blackall.....	1872
XV. Springfield.....	J. F. Culver.....	1873
XVI. Champaign.....	D. W. Whittle.....	1874
XVII. Alton.....	R. H. Griffith.....	1875
XVIII. Jacksonville.....	D. L. Moody.....	1876
XIX. Peoria.....	E. C. Hewett.....	1877
XX. Decatur.....	Rev. F. L. Thompson.....	1878
XXI. Bloomington.....	C. M. Morton.....	1879
XXII. Galesburg.....	Wm. Reynolds.....	1880
XXIII. Centralia.....	J. R. Mason.....	1881
XXIV. Champaign.....	O. R. Brouse.....	1882
XXV. Streator ..	Rev. Wm. Tracy.....	1883

*Deceased.

TO THE SUNDAY SCHOOL WORKERS OF ILLINOIS.

DEAR BRETHREN :

The Twenty-Fifth Annual Convention of the Illinois State Sunday-School Association, will be held (D.V.) in the City of Streator, Tuesday, Wednesday and Thursday, June 5th, 6th and 7th, 1883. The sessions of the Convention will be held in the Methodist Church, beginning Tuesday the 5th, at 2 P. M.

Each county in the State, except Cook, is entitled to ten delegates. These delegates are entitled to hospitality, and the right to vote in the Convention. But all Pastors and Sunday-School workers are entitled to seats, and are cordially invited; they will be entertained as far as the Committee are able to provide places, which will, probably, be sufficient for all who desire to attend. All correspondence with reference to entertainment, should be addressed to Mr. Milton Hicks, Streator, Illinois. The number of delegates, and the names as far as possible, should be forwarded before June 3rd. If delegates have not been appointed by the County Conventions, the Officers of the County Associations may appoint suitable persons to represent them.

A plan will be submitted to re-district the State, and to push the work with greater energy in view of the approaching International Convention in 1884. A full attendance is desired.

Arrangements for reduced fare on the various railroads will be made, and duly announced. The Chairman of the Railroad Committee, is Hon. Ralph Plumb, Streator, Illinois.

The general topic proposed for the Convention is

"THE SHEPHERD AND HIS FLOCK."

An outline will soon be prepared, and the Chairman of the Executive Committee will be pleased to receive any suggestions you may make.

The Pastors and Superintendents throughout the State, are requested to present the Convention and the Sunday-School work in this State, as a subject for frequent prayer, and we suggest that the *first Sunday in June*, be set apart as a day of prayer for this purpose, that the blessing of God may rest upon the Convention.

The Officers of the State, District and County Associations, are requested to have this call published in the various newspapers of the State, as frequently as possible.

For the Executive Committee,

B. F. JACOBS, *Chairman.*

PROCEEDINGS

OF THE TWENTY-FIFTH

Illinois State Sunday-School Convention.

In accordance with arrangements made by the Chairman of the Executive Committee, Mr. D. W. Potter and Mr. E. F. Miller, of Chicago, conducted meetings in the Methodist Church on Sunday and Monday evening before the Convention. These meetings were largely attended, were exceedingly profitable, and a deep interest was manifested by many, who signified a desire to become Christians. Delegates to the Convention who arrived Monday evening found the meeting in progress, and the blessing foretold in these meetings rested upon all the subsequent gatherings of the Convention.

First Day.

The first session of the Convention was appointed for ten o'clock, but long before the hour for opening, delegates came flocking in on every train from nearly all parts of the State. The maps, so essential to an intelligent understanding of the condition of the work in the State, were hung upon the walls of the Methodist Church. These included the International Map, the State Map, maps of the several Districts, and exceedingly fine maps of Livingston County and La Salle County. Statistical charts, representing the work in the six Districts in large figures, were also placed in positions where all could see them, producing a marked effect upon the Convention.

The Local Committee were all in attendance with complete arrangements for receiving and caring for the guests, with a full corps of pages to escort the delegates to their homes and to wait upon the Convention. This service was performed to the satisfaction of all who attended the Convention, and to this Committee much of

the success of the Convention is due. Every train arriving during the first and second days brought delegates by scores, until more than five hundred were provided for. The program had been widely distributed throughout the State, and the delightful theme, "The Shepherd and His flock," seemed to have prepared every one for the enjoyment of the feast. In the basement of the church, F. H. Revell of Chicago, and C. H. Whiting, representing the Presbyterian Board, had arranged their stock of Bibles, books and papers for the accommodations of the guests. Walden & Stowe, representing the Methodist Book Concern of Chicago, sent down for the use of the Convention three hundred copies of the new singing book, "Songs of Redeeming Love." The Carman family, so well known and so greatly beloved in the State, were on hand; and a new singer in the person of Prof. E. O. Excell, accompanied the brethren from Chicago, who assured the delegates that something rich was in store for them.

Morning Meeting.

At ten o'clock, the delegates were called to order for prayer and praise. The meeting was led by Mr. D. W. Potter, Prof. E. F. Miller, at the organ, and was a delightful service. The hour and a half gave opportunity to hear from many workers from different parts of the State and earnest petitions were offered for the blessing of God to rest upon the Convention. At eleven o'clock the Executive Committee met in an adjoining room.

First Day—First Session.

At two o'clock, President O. R. Brouse of Rockford, took the chair; and Vice-President K. P. Taylor of Bloomington, and Messrs B. F. Jacobs, Chairman; R. H. Griffith, D. W. Potter and J. R. Mason, of the Executive Committee, occupied seats on the platform. Mr. E. F. Miller presided at the organ, and a Sunday-School scholar, Miss Ida Clarke from Chicago, stood at his side with a cornet. The house was filled at the hour of opening. The President invited the congregation to rise and unite in singing the hymn, "Praise God from whom all blessings flow." The first song was a specimen and prophecy of the delightful music that was enjoyed by the Convention to its close. President Brouse read a selection from the Scripture, Deut. x: 1-15, and led the assembly in prayer, after which the Convention sang heartily, "All hail the power of Jesus' name."

The Executive Committee submitted the following program, which was adopted by the Convention:

TOPIC: THE SHEPHERD AND HIS FLOCK.

TUESDAY, JUNE 5th, A. M.

THE SHEPHERD'S CALL.

"He calleth his own sheep by name."

- 10.00. Meeting of early delegates for prayer and praise.
 10.30. Meeting of Executive Committee.

TUESDAY AFTERNOON.

UNDER SHEPHERDS FOR THE FLOCK.

"Take heed unto yourselves, and to all the flock."

- 2.00. Organization.
 Election of Officers.
 Address of Welcome. HON. RALPH PLUMB.

THE FOLDS OF THE FLOCK.

"There shall be one fold and one shepherd."

- Report of Executive Committee.
 Report of Statistical Secretary.
 Appointment of Committees.

THE SHEPHERD HIMSELF.

"Ye shepherds hear the word of the Lord."

- Song by Carman Family.
 A Bible Reading.—The Shepherd's Return.
REV. W. H. STEADMAN, Mendota.

TUESDAY EVENING.

SHEEP HAVING NO SHEPHERD.

"I have compassion on the multitude."

- 7.00. Open Air Meeting. Led by D. W. POTTER.

THE SHEPHERDS PRAISE.

- 7.45. Song Service. Led by CARMAN FAMILY.
 8.15. Address.—The Shepherd a Protector. REV. J. F. STOUT, Bloomington.
 9.00. Address.—The Fold of the Family. C. M. MORTON, Chicago.

WEDNESDAY MORNING.

- 6.00. Early Prayer Meeting. Led by D. HURD, Marseilles.

UNDER SHEPHERDS IN COUNCIL.

"And ye my flock, are men, and I am your God,"

- 8.30. Meeting by districts.
 Redistricting the State.
 10.00. Plans for 1883-4.
 Address, WM. REYNOLDS.
 The Next International Convention.
 Address, M. C. HAZARD.
 11.00. State Finances.—Treasurer's Report.

WEDNESDAY AFTERNOON.

In the Baptist Church.*THE LAMBS OF THE FLOCK.*

- 3.00. Meeting for Primary Class Workers. Led by MISS LUCY J. RIDER,
 4.00. Children's Meeting.

WEDNESDAY AFTERNOON.

In the Methodist Church.

SEARCHING FOR THE FLOCK.

"I will both seek my sheep and search them out,"

- 2.00. Song, Praise and Prayer.
 2.15. Normal Classes and Institutes.
 Address. KNOX P. TAYLOR, Bloomington.
 2.45. County and Township Conventions.
 Opened by REV. T. E. SPILLMAN, Nokomis, followed by others.
 3.45. The Secretary and his work. C. H. LONG, Pontiac.
 4.15. The S. S. and the Evangelization of the World.
 Address. REV. A. T. PIERSON, D. D.

WEDNESDAY EVENING.

IN THE GREEN PASTURES.

"I will bring them out, and feed them."

- 7.00. Open Air Meeting. Led by D. W. POTTER.
 7.45. Song Service by the CARMANS.
 8.15. Greetings from fellow workers.
 8.30. The Teacher and his great weapon, the Word.—How to handle and use it.
 Address. REV. A. T. PIERSON, D. D., Indianapolis.

THURSDAY MORNING.

- 6.00. Early Morning Prayer Meeting. Led by R. W. HARE.

FEEDING THE FLOCK.

"I will set shepherds over them which shall feed them."

- 10.00. Training Young Converts. REV. G. C. ADAMS, St. Louis
 10.30. Youths' Christian Associations. W. B. JACOBS.
 11.00. Report of Committees.
 Unfinished business.
 Our Silver Wedding—1884.

THURSDAY AFTERNOON.

In the Baptist Church.

THE LAMBS OF THE FLOCK.

- 3.00. Meeting for Primary Class Workers. Led by Miss LUCY J. RIDER.
 4.00. Children's Meeting.

THURSDAY AFTERNOON.

In the Methodist Church.

TENDING THE FLOCK.

- 2.00. How to Conduct a Sunday School.
 2.45. How to teach the Lesson. REV. A. H. GILLET, of M. E. S. S. Soc'ty.

KEEPING OUT THE WOLVES.

"The wolf catcheth them and scattereth the sheep."

- 4.00. Temperance Work in Sunday School. MISS MARY WEST.
 Addresses.

THURSDAY EVENING.

7.00. Open Air Meeting.

BY THE STILL WATERS.

7.45. Song Service.

Led by W. H. SCHUREMAN.

8.15. Address.

REV. A. H. GILLET.

8.45. Address.

REV. B. Y. GEORGE, Cairo.

On motion of B. F. Jacobs, a Committee, consisting of one member from each District was appointed to nominate officers for the Convention. The following gentlemen were appointed: T. G. Stevens, 1st District; — Moody, 2nd District; C. H. Long, 3rd District; T. E. Spillman, 4th District; B. Depenbrock, 5th District, and J. B. Turner of the 6th District.

President Brouse introduced Hon. Ralph Plumb, Mayor of Streator, who welcomed the Convention in an eloquent address. As this was before the arrival of the shorthand reporter, we regret that it is impossible to give the address.

President Brouse made a brief response to this address of welcome, and called upon William Reynolds of Peoria, to second his response. Mr. Reynolds protested against "Sight Drafts" for speeches but made an earnest and eloquent response to the address of welcome, thanking the Mayor and citizens of Streator for the cordial manner in which they had been received.

Mr. Miller sang a solo, "Bringing in the Sheaves," the Convention joining heartily in the chorus; after which he sang with much feeling, "When my work is done."

Rev. W. H. Steadman of Mendota, was introduced and gave a most excellent Bible reading upon the topic, "The Shepherd's Return."

THE SHEPHERD'S RETURN.

BY REV. W. H. STEADMAN.

It is ever profitable to the new life to study the character of the Lord Jesus as our Shepherd, in whatever aspect of that character we may view him,—whether as the good Shepherd laying down his life for the sheep, (John x. 11); or as the great Shepherd coming up out of the grave, having in the greatness of his strength deprived death of its deadly sting and grave of its victory, (Heb. xiii. 20); or as the chief Shepherd, when surrounded by all his subordinate shepherds who from love to his adorable person, through the grace of his spirit have watched over and cared for the flock, He shall wreath the brow of each one with a diadem of glory, (1 Peter v. 4).

It is our privilege for a few moments to call the attention of this convention of under-shepherds to the return of our Lord, our Master, our chief Shepherd. Let us seek to be guided in this work by the Lord as recorded in 1 Peter v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

I. A PREDICTION, (i. e., "The chief Shepherd *shall* appear"). What reason have we for believing that this will be?

(a) Because Christ promised to come back again, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," (John xiv. 3). Here the Lord Jesus Christ has based the certainty of his return upon the certainty of his ascension; if I go I come, as certainly as he has gone so certainly will he return.

(b) God sent the angels to tell us that Christ would return, "And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) Nothing can add to the plainness and certainty of these words. It is this same Jesus who shall come in like manner as ye have seen him go. The suffering did not change him, the glory will not change him. He will come as he went, "And he led them out as far as to Bethany and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke xxiv. 50, 51). He blessed them as he went; He will bless them when he returns.

(c) The Holy Spirit has prophesied and promised his return; "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. For yet a little while, and he that shall come will come, and will not tarry." (Heb. ix. 28; x. 37).

II. A PROMISE. He promises to give each of his under-shepherds a great reward, and there are conditions upon which the bestowment of this reward depends: "Be thou faithful unto death, and I will give thee a crown of life," (Rev. ii. 10); "If any man's work abide which he hath built thereupon, he shall receive a reward," 1 Cor. iii. 14). What then shall determine the glory of the under-shepherd's reward? 1st. The *condition* of his flock. Paul so understood it, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy," (1 Thess. ii. 19, 20). Christ expects his under-shepherds to tend, feed and fold his flock, that they may be brought into his likeness. Let us see how the first shepherds went about to accomplish this work: (a) See what young converts are taught to expect concerning the Shepherd's return, "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come," (1 Thess. i. 9, 10). Evidently Paul did not consider this question beyond the comprehension of his flock, but, on the contrary, he taught it to babes and even to those converts who had come out of the darkness of idolatry. (b) Consecration and self control; "Let your moderation be known unto all men. The Lord is at hand." (Phil. iv. 5). "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." (1 Cor. ix.

25). (c) They presented the hope of Christ's return as a motive to purity; "Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John iii. 2, 3). "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 13).

(d) It refined and purified their faithful hope. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter i. 7-13).

(e) It cultivated their patience: "Cast not away therefore your confidence, which hath great recompence of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." (Heb. x. 35-37). "Be patient therefore brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." (James v. 7, 8).

(f) It was a source of comfort: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. iv. 16-18).

And what does the chief Shepherd expect of us? "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch." (Mark xiii. 34-37. Read also Luke xii. 32-38).

We have given above the outline of Mr. Stedman's address. His own remarks were delivered extemporary before the arrival of the stenographer; and we regret it is not possible to reproduce the entire address that so delighted and helped those who heard it.

The Carman family came upon the platform and were welcomed with hearty applause. They sang the hymn fitting the Bible reading, "When Jesus comes to reward His servants." W. B. Jacobs, Statistical Secretary, reported the condition of the State as far as received. The following is the report, corrected at and since the Convention:

ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1883.

COUNTIES.	SUNDAY-SCHOOLS.					MEMBERSHIP.			FINANCIAL.				TOWNSHIPS.			COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.			
	Total in County.	Increase.	Open all the year.	Teachers.	Officers and Teachers.	Scholars.	Total.	Decrease.	Average Attendance.	School Pop- ulation 6 & 21.	Received into Church.	Total Amount of Collections.	Amount Given to State & Work.	Ant' ex- penditure for S. S.	In County.	Organ- ized.	Conven- tions.				
COOK.....	475	44	415	125	6,492	102,161	110,826	9,111	73,840	197,610	2,904	12,612	54	400	45,000	33	33	26	J. Benham, Chicago.	W. B. Jacobs, Chicago.	
DE KALB.....	35	64	31	5	218	3,099	3,517	689	2,476	6,422	54	327	68	25	1,297	59	9	7	Rev. L. N. Stratton, Wheaton.	W. B. Lloyd, Prospect Park.	
GRUNDY.....	26	5	20	3	410	1,589	1,799	16	1,031	5,973	32	92	57	100	800	00	14	3	E. B. Fletcher, Morris.	Mrs. Julia D. Nickle, Morris.	
LAKE.....	50	3	47	17	482	3,138	3,620	203	2,373	6,553	26	950	00	50	1,300	00	15	15	Rev. A. J. Rudy, Waukegan.	Rev. L. T. Bush, Waukegan.	
WILL.....	88	6	67	16	742	8,071	8,813	705	5,386	18,197	216	.....	.....	20	20	00	23	4	13	Rev. J. R. Woodcock, Mokena.	G. L. Vance, Joliet.
BONNE.....	30	6	16	6	240	1,765	2,008	432	1,289	3,431	17	193	00	15	983	00	8	6	H. W. Avery, Belvidere.	J. G. Stevens, Belvidere.	
DE KALB.....	94	2	80	10	1,120	8,548	9,605	459	6,400	14,405	310	634	00	25	00	.....	18	16	1	M. B. Casde, Sandwich.	Rev. C. W. Thornton, Sandwich.
KANE.....	26	4	22	5	354	1,862	2,161	132	1,314	3,735	62	225	64	30	00	.....	9	16	16	A. S. Harpending, Udim.	B. J. Hawkins, Hampshire.
KENDALL.....	42	31	9	473	2,823	3,296	3,296	.....	.....	8,033	.....	.....	.....	15	00	.....	17	17	1	S. W. Johnson, Jr., Kendall.	Jno. R. Bullard, Millbrook.
MCCLENNAN.....	59	4	40	.....	865	7,825	7,890	2,066	4,976	9,872	17	1,448	32	55	00	.....	16	16	1	L. H. S. Barrows, Woodstock.	Peter Whitney, Woodstock.
WINNEBAGO.....	39	3	28	6	485	2,855	3,340	4,108	2,487	5,358	.....	.....	.....	10	00	.....	14	14	1	J. A. Trowbridge, Rockford.	Dr. W. L. Ransom, Rockford.
CARROLL.....	50	1	40	3	634	4,303	4,337	30	3,266	9,322	36	307	00	25	00	.....	22	6	3	C. F. Spofford, Laram.	F. T. Oldt, Laram.
JO DAVIES.....	56	63	40	10	631	4,808	5,439	411	3,154	9,102	163	326	27	25	00	.....	22	.....	.....	Ira W. Lewis, Dixon.	Joshua Brooks, Galea.
LEE.....	75	38	30	750	1,000	4,200	4,950	41,560	3,350	4,696	.....	.....	.....	25	00	.....	24	24	20	Hon. Isaac Rice, Mt. Morris.	David A. Glenn, Ashton.
STEPHENSON.....	81	68	64	.....	1,000	5,573	6,573	41,554	4,208	10,483	77	430	82	25	00	.....	18	18	12	Jno. Epley, Cedarville.	Jno. T. Ray, Oregon.
WHITESIDE.....	67	68	44	10	688	4,557	5,215	4,986	3,622	16,272	.....	.....	.....	20	00	.....	22	19	19	C. W. Sholes, Morrison.	Dr. D. B. Bobb, Dakota.
HEORY.....	84	4	66	4	851	8,901	9,815	3,330	6,100	11,433	169	555	19	35	00	.....	24	24	17	H. T. Lay, Kewanee.	Geo. P. Perry, Sterling.
KNOX.....	49	63	74	14	932	8,250	9,202	6,524	6,109	12,561	275	1,200	00	25	00	.....	20	20	6	Prof. Geo. Churchill, Galesburg.	Miss Sallie M. Miles, Kewanee.
MERCER.....	63	10	43	.....	520	4,200	4,720	425	3,220	6,442	.....	.....	.....	25	00	.....	15	.....	.....	H. W. Watson, New Windsor.	J. A. Goding, Alton.
*ROCK ISLAND.....	59	44	8	558	3,947	4,405	4,405	.....	.....	12,124	.....	.....	.....	.....	.....	.....	14	.....	.....	Rev. A. R. Harper, Port Byron.	E. W. Spencer, Rock Island.
STARK.....	24	62	20	.....	298	1,732	1,732	90	1,190	3,133	.....	.....	.....	.....	.....	.....	8	.....	.....	Dr. J. G. Boardman, Bradford.	B. G. Hall, Wyoming.
BUREAU.....	92	2	68	5	1,017	6,501	7,518	4,139	4,428	10,215	83	521	34	25	00	.....	21	21	12	Jacob Miller, Princeton.	Jas. D. Robey, Buda.
LA SALLE.....	106	11	96	19	1,417	10,051	11,465	5,233	7,870	25,275	88	790	70	80	00	.....	38	22	16	Amos C. Baldwin, Vermillionville.	J. M. Sapp, Ottawa.
MARSHALL.....	37	4	30	4	294	2,743	3,037	110	1,678	4,659	53	125	42	20	00	.....	14	12	7	Capt. B. Warren, Yarna.	Mrs. A. G. Price, Lacon.
PULMAN.....	11	62	11	2	147	1,231	1,378	700	2,000	4,880	41	126	83	15	00	.....	14	13	1	L. E. Skeel, Hennipin.	Geo. N. Hayslip, Granville.
FOUNT.....	37	6	25	15	362	2,395	2,667	425	2,000	4,880	150	180	27	30	00	.....	12	12	13	Weaver White, Paxton.	Merton Dunlap, Paxton.
INOQUIOS.....	87	19	41	5	717	4,541	5,258	337	3,570	11,600	294	275	85	40	00	.....	22	22	19	L. J. Risser, Onarga.	D. L. Parker, Gilman.
*KANKAKEE.....	50	.....	40	5	500	2,690	3,100	.....	.....	8,913	.....	.....	.....	23	00	.....	16	5	4	E. W. Hume, Manteno.	Miss Abbie Wright, Manteno.
LAVERGNE.....	110	10	85	4	1,813	7,424	8,369	5,000	13,108	13,008	415	130	00	45	00	.....	30	26	35	Dr. J. J. Stites, Pontiac.	Dr. C. H. Long, Pontiac.
MCCLENNAN.....	149	614	105	.....	1,813	12,721	14,534	4,455	11,000	13,097	435	1,314	69	50	00	.....	29	29	18	J. R. Mason, Bloomington.	Mrs. L. L. Miller, Bloomington.
FULTON.....	119	2	48	4	390	6,451	7,441	995	4,011	13,715	155	339	27	35	00	.....	21	21	25	Rev. J. S. Jorlmon, Fairview.	Albert Bonnel, Astoria.
PEORIA.....	105	.....	96	1	1,007	9,690	10,667	995	8,466	19,677	125	125	65	50	00	.....	19	19	10	J. H. Wilkinson, Edwards Station.	Vincent Aten, Brimfield.
*TAZEWELL.....	74	.....	46	7	744	5,208	5,962	10	.....	9,479	.....	.....	.....	25	00	.....	19	4	.....	Rev. J. M. Cromer, Washington.	W. R. Curran, Pekin.
WOODFORD.....	41	615	33	5	400	3,215	3,615	1,105	2,355	7,294	140	401	00	25	00	.....	17	14	20	Rev. W. H. Pumphrey, Eureka.	J. H. Morse, Metamora.

8	Hancock.....	101	26	68	9	916	6,452	7,368	7,221	4,715	12,100	69	487	82	30 00	1,835	65	23	17	20	S. S. Chapman, Elvaston.....	Rev. W. A. Hunter, Warsaw.
	Henderson.....	29	d1	28	2	248	2,166	2,414	d541	1,053	3,425	49	270	98	15 00	585	00	17	17	17	Rev. A. Renwick, S. Henderson..	Rev. R. W. McBride, Oleta.
	*McDonough.....	94	70	15	964	3,533	5,728	5,583	.....	.....	4,549	.....	.....	.....	25 00	.....	.....	15	15	15	Jno. E. Henderson, Bardolph.	Jno. E. Henderson, Bardolph.
	*Warren.....	62	d7	47	9	653	5,049	5,702	d595	3,662	7,382	402	660	62	40 00	1,089	89	15	15	15	I. D. Arms, Mountmout.....	Jno. A. Gordon, Roseville.
9	*Adams.....	109	.....	76	36	1	10,616	11,998	.....	.....	20,557	.....	.....	.....	10 00	.....	.....	21	21	21	Saml' E. Hughes, Payson.	Sam'l E. Hughes, Payson.
	Brown.....	43	8	325	3	825	2,409	2,744	442	1,830	4,258	46	200	61	25 00	350	00	9	9	9	A. K. Lowry, Mt. Sterling.....	Jno. A. Curry, Mt. Sterling.
	Cass.....	64	4	463	4	463	3,678	3,091	d39	2,700	5,388	48	.....	.....	15 00	.....	.....	12	8	8	Rev. J. P. Dawson, Virginia.....	Ira N. Reed, Chandlerville.
	*Pike.....	85	7	68	18	839	5,728	6,617	579	2,469	11,147	58	447	78	35 00	1,859	00	2	21	21	C. I. Swan, Pittsfield.....	Giles Penstone, Griggsville.
10	*Shuler.....	62	d1	47	6	544	3,617	4,161	370	2,444	5,641	98	231	56	25 00	557	75	13	13	13	A. M. Prathers, Brooklyn.....	Rev. Jas. De Witt, Littleton.
	Calhoun.....	12	d4	10	1	69	552	631	1	361	2,650	7	.....	.....	20 00	208	80	8	14	14	1 Rev. I. M. Johnson, Huts Pike Co.	Geo. F. Stewart, Meppin.
	Greene.....	49	d12	31	6	406	2,972	3,438	d504	2,044	7,886	211	178	13	25 00	427	11	14	13	13	5 G. W. Trask, White Hall.....	J. W. Stegand, Greenfield.
	Jersey.....	23	d37	11	1	216	1,679	1,895	d1,464	1,400	5,135	25	202	67	.....	443	00	11	10	10	1 Jno. W. Vinson, Jerseyville.....	Morris R. Locke, Jerseyville.
11	*Macopin.....	61	d1	43	4	631	3,997	4,638	d510	2,261	13,002	128	107	32	.....	535	40	24	12	12	3 T. W. Chiles, Palmyra.....	J. H. Williams, Medina.
	Montgoin.....	81	d4	51	10	887	6,626	7,513	d374	4,731	10,481	176	1,256	97	25 00	1,969	00	12	10	10	17 Jno. Joy, Concord.....	C. M. James, Jacksonville.
	*Scott.....	41	d8	9	.....	137	997	1,134	d240	628	3,482	.....	39	00	10 00	.....	.....	10	10	10	2 Geo. W. Martin, Winchester.....	Milton, Owings, Winchester.
	*Christian.....	65	.....	38	12	620	5,340	6,010	.....	.....	9,697	.....	.....	.....	20 00	.....	.....	17	2	2	W. W. Morrison, Paia.....	Thos. J. Sandford, Morrissonville.
12	Logan.....	52	d2	35	10	490	3,000	3,490	d211	2,310	5,418	.....	.....	.....	15 00	630	00	13	17	17	W. P. Wakeman, Lincoln.....	A. E. Montague, Lincoln.
	Mason.....	50	5	45	35	447	3,500	3,947	123	3,300	5,675	.....	.....	.....	10 00	.....	.....	13	13	13	24 Rev. G. Peck, Mason City.....	A. A. Davidson, Mason City.
	Menard.....	36	4	20	4	239	1,947	2,216	326	1,510	4,361	80	106	05	10 00	612	93	8	17	17	3 Rev. J. D. Fry, Petersburg.....	T. T. Higgins, Petersburg.
	*Montgomery.....	90	.....	60	40	725	4,307	5,025	.....	.....	9,484	.....	.....	.....	15 00	.....	.....	17	8	8	5 Rev. T. E. Spilman, Nokomis.....	Albert Fish, Hillsborough.
13	Sauganum.....	91	.....	60	11	1,033	7,487	8,529	763	5,465	18,756	149	526	00	25 00	2,447	60	25	13	13	9 S. P. Money, Springfield.....	Isaac K. Diler, Springfield.
	*De Witt.....	49	.....	28	6	406	2,870	3,276	.....	.....	5,506	.....	.....	.....	20 00	.....	.....	13	13	13	W. B. Rundle, Clinton.....	Frank J. Fackrell, Clinton.
	Macoon.....	78	d6	40	.....	660	4,209	4,869	d1,879	3,202	10,314	84	346	27	25 00	1,000	00	17	17	17	17 J. R. Gorin, Decatur.....	I. J. Davis, Decatur.
	Moultrie.....	32	.....	18	6	271	2,085	2,356	.....	.....	1,756	200	.....	.....	10 00	300	00	8	8	8	8 Wm. M. Camp, Cement.....	Miss Sue E. Scott, Cement.
14	Payne.....	50	2	26	6	453	3,788	3,241	d244	2,133	5,442	21	84	31	20 00	912	25	8	14	14	14 F. A. A. Warden, Windsor.....	E. M. Mooberry, Windsor.
	*Shelby.....	120	2	82	7	760	8,500	9,260	950	7,000	10,980	85	250	00	25 00	1,900	00	21	14	14	27 Frank Wilcox, Champaign.....	B. C. Beach, Champaign.
	*Champaign.....	129	23	80	17	1,345	8,131	9,526	716	6,236	13,882	333	370	39	57	62	2,651	91	27	27	27 Rev. J. Fisher, Casey.....	Prof. W. R. Shuey, Westfield.
	*Clark.....	32	.....	15	6	280	3,500	3,780	.....	.....	7,521	.....	.....	.....	10 00	.....	.....	15	14	14	4 Rev. D. J. Fisher, Casey.....	Rev. Jno. Woods, Mattoon.
15	*Coles.....	64	.....	30	25	500	4,000	4,500	.....	.....	9,148	.....	.....	.....	.....	.....	.....	12	.....	.....	J. K. Failing, Oakland.....	Rev. Jno. Woods, Mattoon.
	*Cumberland.....	40	.....	20	2	400	3,860	4,260	.....	.....	4,575	.....	.....	.....	.....	666	49	8	8	8	Dr. W. W. Paik, Toledo.....	Ilan Jones, Neoga.
	Douglas.....	50	6	507	3	312	5,312	3,819	242	3,105	5,761	20	132	51	25 00	.....	.....	9	9	9	5 Reuben Thomas, Newman.....	W. D. Goldman, Newman.
	*Edgar.....	27	.....	12	13	187	1,110	1,297	.....	.....	5,588	.....	.....	.....	20 00	.....	.....	15	15	15	2 Jno. S. Means, Paris.....	Leroy Wiley, Paris.
16	*Vermilion.....	114	.....	66	10	1,037	7,188	8,225	.....	.....	14,873	.....	.....	.....	30 00	.....	.....	15	.....	.....	Elfas Good, Danville.....	E. P. Bogess, Catlin.
	*Crawford.....	42	7	22	2	375	2,516	2,891	193	2,190	5,550	98	.....	.....	15 00	.....	.....	9	8	8	20 Preston Condree, Robinson.....	A. R. Short, Robinson.
	*Effingham.....	26	.....	18	21	260	1,700	1,990	.....	.....	6,218	.....	.....	.....	.....	.....	.....	15	7	7	6 F. Schooley, Watson.....	Mary Hasbrouck, Effingham.
	*Fayette.....	85	18	625	4	625	4,127	4,752	d24	3,250	8,261	50	178	94	21 43	.....	.....	16	16	16	14 John J. Brown, Vandah.....	Dr. John N. McDord, Vandalia.
17	*Jasper.....	46	.....	12	6	470	2,319	2,789	.....	.....	5,307	.....	.....	.....	20 00	.....	.....	9	9	9	6 Wm. E. Barrett, Newton.....	L. O. Reed, Newton.
	Clay.....	50	d9	21	.....	520	3,317	3,817	10	2,886	5,534	176	.....	.....	18 00	.....	.....	12	12	12	15 A. Ohlister, Flora.....	W. C. Kenner, Flora.
	Lawrence.....	40	3	28	4	420	2,236	2,636	48	1,810	4,815	126	105	72	20 00	.....	.....	9	9	9	7 A. B. Buchanan, Bridgeport.....	J. W. McCleave, Lawrenceville.
	*Marion.....	72	12	12	41	548	4,488	5,036	704	3,430	7,664	112	180	50	25 00	1,020	00	16	10	10	22 W. B. Eagan, Kimmuday.....	H. T. Cunningham, Centralia.
18	*Richland.....	51	.....	30	12	626	3,759	4,353	.....	.....	5,337	.....	.....	.....	3 06	.....	.....	9	.....	.....	Jno. S. Howe, Parkersburg.....	Mrs. Eda Jackson, Calhoun.
	Bond.....	54	4	42	8	475	3,085	3,531	90	2,750	4,904	60	71	96	15 00	468	19	11	11	11	10 Rev. W. S. Baits, Pleasant Mount	Elia Elom, Greenville.
	Gaston.....	29	d8	26	2	261	1,911	2,232	d460	1,373	6,303	65	134	59	15 00	.....	.....	15	14	14	14 Adam Tingst, Carlye.....	C. O. Drayton, Trenton.
	*Madison.....	95	d5	77	8	976	7,173	8,129	d1,123	5,522	16,933	127	293	45	60 60	1,107	60	23	23	23	23 H. M. Carr, Alton.....	J. B. Turner, Godfrey.
19	Monroe.....	6	d13	4	.....	32	173	213	d903	147	4,721	.....	.....	.....	.....	.....	.....	10	.....	.....	Jno. Anderson, Renault.....	Harnon Church, Renault.
	*St. Clair.....	64	d1	61	10	603	4,666	5,291	d1,108	3,885	21,108	32	58	64	.....	1,500	00	15	2	2	2 J. W. Stewart, Marissa.....	James McVulkin, Belvidere.
	Washington.....	45	d3	30	.....	390	2,991	3,353	d309	2,700	7,499	125	380	00	20 00	940	00	13	10	10	10 H. M. Pressly, Oakdale.....	Jno. M. Pierce, Addleville.

B. F. Jacobs, Chairman, read the report of the Executive Committee, printed copies having been distributed through the congregation that the delegates might follow and note the suggestions:

EXECUTIVE COMMITTEE'S REPORT.

To the Illinois Sunday School Association :

DEAR BRETHREN:—In submitting the annual report, the Executive Committee desire to make *afresh* the record of God's goodness and mercy to us as an association. As of old, it is recorded, that, "When the cloud was taken up from over the tabernacle, they went onward in all their journeys, and in the place where the cloud abode, there they pitched their tents." So, having journeyed for another year, under the guidance of God, we have come, as we believe, by His direction to pitch our tent for a time in this new city; and our prayer is that on this day, "when the tabernacle is reared up," the cloud of His presence may cover it by day, and the appearance of His glory may rest upon it at night; and that it may be written of us, "At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched their tents." We have with us some "sons of Aaron," "with silver trumpets," both to gather the assembly and to sound the alarm; and let us all pray that the trumpets may give "no uncertain sound," and that the tribes of the LORD may be gathered, rested, fed, and sent forth to battle, assured of victory. We gather to-day at Sinai to hear the law afresh; at Horeb to drink again the water from the rock, and perhaps some of us at Nebo, to take a last look at the windings of the desert journey nearly ended, and get a fairer and brighter view of the promised land, soon to be possessed. If in the past we recall our Marah's, we may also remember the branch that sweetened them; and as we think of our wanderings, and meditate upon the solemn truth, that disobedience and neglect have kept us out of the blessing so long; let us also pray that this year we come into the inheritance. If they are wise who learn from the mistakes of the past, we have an opportunity to learn wisdom.

As thoughtful men some things press upon us, as Christian workers some things demand attention, and if this body perfect such plans, and provide for their execution, as will correct our mistakes, it will deserve a high place in the list of Illinois State S. S. conventions.

THE WORK OF THE YEAR.

At our last convention it was decided to push our work more vigorously, and the sum of \$3,000 was to be raised. Relying upon the pledges made, with what could reasonably be expected from others, your committee undertook to perform the task assigned them, and had the county and township officers done even as well as usual, the result would have been much better. A thorough understanding with most of the counties enabled us to send help to a large number. Miss Lucy J. Rider has attended 5 District Conventions, 45 County Conventions, 13 Township Conventions and Institutes, 41 Normal Classes, and 15 Children's Meetings. A part of her time—as during

the previous year—was given to Cook County, and in exchange for her services we have received a portion of the time of Mr. W. B. Jacobs. He has attended 5 District Conventions, 27 County Conventions, without charge to the State beyond traveling expences. In addition we secured the services of C. M. Morton, who attended 6 County Conventions. In addition to this, the district presidents have attended many conventions, and the members of the Executive Committee have attended many others.

CONVENTIONS HELD.

The result of this work is seen in 5 Districts and 103 County Conventions held during the year, but the failure of many counties to report gives us a very small number of township conventions. There is no reason to believe that there has been a severe loss, but there is great reason to complain at the failure of the counties to report. If the loss is actual, and not, as we suppose, merely owing to carelessness, then it devolves upon us to gird ourselves afresh, and regain the loss; but if it is not real, then we must discover and correct the mistakes that give so poor a report.

THE STATISTICAL SECRETARY.

Mr. C. M. Eames, our former secretary, continued his work until November 1st, when he resigned his office, to the regret of your committee. After consultation Mr. W. B. Jacobs was chosen to fill the unexpired term, and his partial report is before you. It will surprise and pain you to notice that but 76 reports have been received and many of these within the last few days, making anything like a complete report impossible, 26 counties have neglected this obligation, and this after persistent efforts have been made to obtain the reports. Not only so, but it is further evident that 24 of the counties that have reported, are imperfect, and many of them noticeably wrong. Let us look at the report.

THE FIRST DISTRICT.

This district reports 18 conventions and sends 16 reports; 1 county—McHenry, has not reported. In 11 counties there is a reported gain of 78 schools, and 5 counties report a loss of 36 schools. And while 10 counties report a gain of schools, only 9 counties report a gain in membership, and this is 13,949, while 5 counties only report a loss of schools; (36) yet, 7 counties report a loss of membership 5,509; 15 counties report 138 township conventions; 2 counties make no sign; 13 counties report 4,031 additions to the church—as compared with 2,527 in 14 counties last year; and 4 counties report none. The same unsatisfactory reports are given as to teachers meetings held, missionary contributions etc. 17 counties have contributed \$800.00 to the State work. But 6 banner counties are reported from this district, Cook, DuPage, Kane, Lake, Ogle, and Whiteside, and many of the shining gems on the banners have suffered an eclipse.

THE SECOND DISTRICT.

The number of county conventions held is 17, but only 15 counties have reported; of these 9 show a gain of 59 schools; 6 show a loss of

30 schools; 12 show a gain of 13,792 membership, and 4 show a loss of 1,799; 10 counties report 148 township conventions; 12 counties report 1,644 additions to the church; 5 counties do not report; 7 report none. 15 counties have contributed \$470.00 to the state work. Warren county alone claims the banner and holds up the flag which 16 others are willing should be lowered before angels and men.

THE THIRD DISTRICT.

The number of conventions held has been 18 and only 10 reports have been received. The "Glorious Old Third," has not excelled in the number of reports although the counties reporting make a good exhibit; 7 counties report a gain of 70 schools, while only 6 counties report a gain of 2,797 scholars; and 2 counties report a loss of 20 schools, while 3 counties report a loss of 2,357 scholars; 10 counties report 2,007 admissions to the church, the rest none; 13 counties report 174 township conventions, as compared with 88 in 8 counties last year; 15 counties have contributed \$430.62 to the state work; several of the counties have done better than ever before and are entitled to the highest praise, others have fallen off. In banner counties the third outranks and outshines all other districts; the glory seems to be leaving the fourth and travelling eastward now, for *eight* stars differ from *six* stars, in glory. The constellation consists of Champaign, Ford, Iroquois, Livingston, McLean, Macon, Moultrie and Piatt.

THE FOURTH DISTRICT.

The number of county conventions is 17, but only 14 counties send reports, of these 6 report a gain of 24 schools, and to preserve the equilibrium; 7 report loss of 68 schools. As this loss of schools is too great they seek to recover, by 8 counties reporting a gain of 3,155 membership, while 6 struggle to keep the others down by reporting a membership loss of 3,335; 11 counties report 1,015 additions to the churches and 6 counties are marked 0; 15 counties report 151 township conventions, and the rest report none; 7 banners are yet retained in the district, Adams, Brown, Jersey, Mason, Morgan, Pike and Schuyler, forming the guard that has not surrendered to the allied host of sloth, indifference and neglect; 15 counties contribute \$285.00 to the State work.

THE FIFTH DISTRICT.

The county conventions number 17; but only 11 counties send a report; one portion of this district has suffered severely from storms and floods, and is entitled to the sympathy and help of all the state. It may excuse some, but it cannot be offered by all the counties; 7 counties report a gain of 47 schools and 3,545 membership, while 4 counties report a loss of 23 schools and a loss of 379 membership. In 7 counties 778 have been added to the membership of the church; 11 counties report 109 township conventions; 6 counties claim the honorable distinction of "banner counties," and the starry flag waves^{*} over Clay, Crawford, Edwards, Fayette, Hamilton and Lawrence; 14 counties have contributed \$305.18 to the state work.

THE SIXTH DISTRICT.

The County Conventions number 16, and 11 reports have been received. Two counties report a gain of 6 schools, 9 counties report a loss of 77 schools. Five counties report a gain of 1,420 membership, and 6 counties a loss of 5,028. Nine counties report 638 added to the churches, the others make no report. Eleven counties report 101 Township Conventions held, no word from the others. Five counties, Bond, Clinton, Johnson, Madison, and Massac have kept in the front rank, and the others have fallen out; 9 counties contributed \$162.50 to the State work.

THE WHOLE STATE.

As a whole we have the following strange and unintelligible figures. Seventy-six counties make report, 26 no report; 41 counties report a gain of 282 schools, and 46 counties report a gain in membership of 38,658; 33 counties report a loss of 254 schools and 30 counties report a loss of 18,407 membership. 76 counties report 821 township conventions, a decrease of 133 from last year. Many counties report a loss of schools and a gain of membership; some a gain of schools and a loss of membership. Beyond question, some better plan must be tried to gather statistics. Your committee do not think there has been a loss of schools or membership in the different counties. If to the report of last year we add the gains reported in 46 counties, and deduct the losses reported in 30 counties, we have a total of 6,260 schools with a membership of 564,619, showing a total gain of 28 schools and 20,251 in membership. But we believe the following estimate is quite low enough, based on what we know, viz: the 41 counties reported gain, 284 schools, an average of 7 schools; and 46 counties, a gain of membership 43,658, an average of 153 for each school. We think the remaining 61 counties have averaged a gain of 3 schools, with an average membership of 75. This would give the 102 counties a total average gain of $4\frac{1}{2}$ schools, or 456 schools; with a total average membership of 110 each, or a gain of 50,295 in membership. If this is correct our total footings will be 6,588 schools with a membership of 630,000.

RECOMMENDATION.

In view of the facts or failures herein set forth, your committee recommend the following:

First. That the State be redistricted, into 16 or 20 districts, as may be found best, and in order that this may be done with as little disturbance of former plans as possible; we suggest that the old boundary lines be retained wherever it can be done, and that each of the present districts be subdivided into districts of 4 or 6 counties each, but that these be made independent of each other, as the six districts are now. That the president of each district be required to attend the Annual Convention in each county in his district, and that he also be required to know that the report from each county is sent to the Statistical Secretary, within one month, after the Annual County Convention is held.

Second. That the Executive Committee be instructed to employ a

Statistical Secretary, who will give the State his entire time for the months of April, May, June, August, September and October, and at least one-third of his time for the remaining months of the year. That he be required to attend as many of the County Conventions as possible, under the direction of the Executive Committee.

Third. That, in view of the importance of the work, the counties be requested to send their Secretary to the State Convention, even if it is necessary for the county to defray his expenses, and that an hour of the State Convention be set apart for a special meeting of county officers to compare and perfect their work.

Fourth. In view of the twenty-fifth—(Silver-Wedding.)—Anniversary, of our Association to occur next year, we accept the invitation to hold the Convention in the city of Springfield, Tuesday, Wednesday, and Thursday, May 17, 18, 19th, or June 3, 4, and 5. And, that a canvass of the entire State be made, as far as possible by volunteer workers, that will be acceptable to the counties, and by such paid help, as the Executive Committee can secure with the means at their disposal. And that all the counties be earnestly requested to secure the thorough organization of every Township in the State, that in our report to be made to the next International Convention to be held in the city of Louisville, Ky., June 11, 13, 1884, we may present **102 BANNER COUNTIES**. That we earnestly request all former officers of the State, District, or County Associations, to buckle on the armor afresh and help us this year. And that every one of them be specially invited to be present with us at the next State Convention.

Fifth. That in view of the work to be done, the amount to be raised for the work this year be \$4,000, and that the counties be requested to secure the amount of their pledges and assessments at the County Convention, and send the same to the Treasurer of the State within one week thereafter.

The announcements for the evening services were made, the congregation united in singing, "I love to tell the Story," the Rev. J. F. Stout of Bloomington, invoked the Divine blessing, and the first session of the Convention closed.

First Day—Evening Session.

At seven o'clock an open-air meeting was held on the street, conducted by Mr. D. W. Potter, at which several earnest addresses were made. Hundreds were in attendance at the meeting and a deep interest was manifested.

The church was crowded long before the hour of opening, and an immense audience of at least eight hundred people filled Oriental Hall, a few blocks distant. The meeting in the Hall was addressed by William Reynolds, B. F. Jacobs and Mr. Potter. A large number requested prayers, and some are believed to have accepted Christ. At the church a song service was conducted by the Carman family, the subject being, "Our Hope." Mr. B. G. Roots, a patriarch in

State Sunday School work, from Perry Co., led in prayer. The Carman family sang a paraphrase of 1st John iii. 1-4, "Behold what manner of love." Master Davy Carman sang a song, "I want to be more like Jesus," and the whole family sang again, "I shall be satisfied when I awake in His likeness." The effect of these songs upon the audience was marked; many were moved to tears.

The Committee on nominations made a partial report as follows:

For President.—REV. WILLIAM TRACY, Granville.

Vice-Presidents.—REV. W. H. SHAW, Alton; B. DEPENDBROCK, Salem; REV. W. H. PARKER, Dixon.

Recording Secretaries.—E. D. DURHAM, ONARGA; A. C. BALDWIN, Vermillionville.

The nominations were confirmed by the Convention.

The Committee escorted the President elect, Rev. William Tracy, to the platform, and he was greeted by the retiring President, O. R. Brouse, as follows:

BROTHER TRACY:—I am glad to transfer to you the honor and the power belonging to the Presidency of the Illinois State Sunday School Association. You have been the first assistant, first Vice-President, this past year, and it is Civil Service reform now to make you President. Not only so, but we have found you faithful in your duties as Vice-President and we know the man we trust for the coming year. You have our hearts and our love. May God bless you in this position, and may you be a blessing to us.

President Tracy responded as follows:

BROTHER BROUSE:—I thank you for the kind words you have spoken, and the splendid condition in which you have handed over the Society to me.

Dear Friends, Fellow Workers and Fellow Laborers: I thank you very heartily for the honor you have done me, the County to which I belong and the District which I represent, in calling me to fill this chair. It is an honor to be associated in any way with Sunday School work. It is the highest that this country or any country, that this State or any State can give, to be called to fill the Chair of the Illinois Association. I regard it as an honor to be associated with the men who have occupied this chair before me—men who have done nobly for Sunday School work, whose names are as ointment poured forth, from sea to sea, here and across the Atlantic. It is an honor to be associated with the men who have accomplished the work that has been done by this Association. It has a splendid history, and its history is a magnificent prophecy. It is yet in its youth. It is an honor to be associated with a society having such a great name and such great deeds in the past, and one that is to have a greater name and greater deeds in the days that are to come.

But, dear friends, you will notice that no arrangement has been made on the programme for a speech by the Chairman elect—out of consideration for you and as a gentle hint to me—and therefore, although I feel very deeply the honor you have conferred on me, I am reminded now of the responsibility. I am here not to talk to you

but to serve you, and I feel assured that in this position I shall have your sympathy and your help.

I have two difficulties; first, myself. I was at a County Convention during the past summer, and the question was asked, "How shall a teacher keep his class in order?" and a little fellow in the Convention cried out, "Be orderly himself." I realize that this is my first duty. The other difficulty that I have is Brother Jacobs; and I know that in this I have the sympathy of every man that has occupied this chair before me. You know that some one has said that a child has a thousand nerves to wriggle with and not one to keep still with, and that is just true of Brother Jacobs. But there is wonderful method and wonderful might in his wriggling, and if I cannot keep him still always, I know that you will bear with him and forgive me. I will do the best I can.

I thank you, dear friends, very earnestly for what you have done for me, and the expression of my heart at this moment, as I believe the expression of the hearts of all here, is just voiced in that hymn, "Nearer, my God, to Thee, Nearer to Thee." Shall we unite in singing one verse of that hymn? and let it be a prayer, and God grant that it shall be answered through all the sessions of this Convention.

The convention rose at the request of the President and sang one verse, "Nearer my God to Thee."

Rev. J. F. Stout of Bloomington, addressed the Convention upon the topic, "The Shepherd a Protector."

THE SHEPHERD A PROTECTOR.

ADDRESS BY REV. J. F. STOUT.

MR. PRESIDENT:—The shepherd is an outgrowth of the need of his flock. A flock of wolves needs no shepherd to care for it; at their fangs a shepherd would fare poorly. A flock of sheep, helpless, defenceless, easily stampeded by fear, having neither claw nor fang for attack or defence, must have a shepherd if they live where the wolves are abroad. The great Shepherd is an outgrowth of the world's need. There is no greater need that has been brought to the mind and heart of the race than that of the race itself. Within us there is nothing that is good or true or beautiful in its perfection. It is said that Robert Hall in one of his frenzies declared this: said he, "I saw Satan striding down the street, the pavements sank under his mighty tread; he was majesty in ruins—majesty in ruins." And that frenzy of that grand old preacher is a look at the race; it is majesty in ruins—majesty in ruins. Created in the image of God, filled with the highest possibilities and endowed with the largest powers,—at the very beginning of its course it was wrecked and its future was blackened by its awful sin. Within it there seemed to be no power to withstand temptation. There is a tide in every human soul that sets towards sin, there is a tide that sets towards righteousness; and yet the one that is strongest is that which sets hell-ward, against which we strive in vain to win our way. And we have more than enemies within, we have foes without. There was no wall around the garden of Eden that

could keep the Devil out; there has been no wall around the race that could keep out the powers of darkness. From the time when our first parents listened to the hiss and whisper of the serpent to the present, he who cast the gauntlet at the feet of Jehovah, has been seeking for the blood of the race; and what we call in this life human destiny, is the outcome of the long struggle between the Shepherd and the wolf—that Enemy of all souls, the Prince of the powers of the air, the Prince of darkness. The wolf, seeking for the heart-blood of the race from its very inception, has tried to work its ruin; the Shepherd, from the time the morning stars sang together, has been laying his plans for its salvation. The wolf, by all methods has been seeking for blood; the shepherd, by all his kingly power has been fighting off the wolf. The wolf, that he might get the heart of the race, has first opposed his power against that of the shepherd, and sought to overthrow Him, that the flock might be at his mercy; but the Shepherd, by his kingly power, has numbered his days and prepared his everlasting chains. The wolf is trying to blacken our lives, to destroy our hope, to deprive us of all that is good and true and beautiful and godly; the Shepherd is trying to build round about us His wall of fire and to build us up in holy faith, that in spite of earth and hell we shall see the gates open and enter into the City.

There is one side of the character of Christ that we have all noticed with awe and reverence, the side that reveals His sufferings. He who puts His foot on earth at Bethlehem amid the songs of angelic choirs can but get the attention of the earth to which He comes. We find that He endures affliction and grief and sorrow; He puts His warm heart up against the heart of the race and His eye moistens with tears at the sight of human agony; His hand brings forth such power that even Divinity seems to speak from His finger tips to open blind eyes and cure the lepers that crouch at His feet. And when at the crisis of all He bows and dies, He bows and dies under the weight of the world's transgression. There is one look that is given us of Christ in the prophecies and one that is given us in history; and in the one that is given us in prophecy we stand first of all committed to the side of Christ in His infinite tenderness and love as He revealed Himself and His father to this lost race. But we sometimes forget the other side of that divine nature, when He came into the world to be the Shepherd of the sheep, not only to lead them by green pastures and by the side of still waters, but to get His kingly hands at the throat of the wolf and throttle it, even while its fangs were on the neck of the lamb. Isaiah says, chapter liii, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." That is the attitude of the Shepherd to His sheep; but turn over to chapter sixty-third, and see another picture: "Who is this that cometh from Edom, with dyed garments from

Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them with mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." That is the attitude of the Shepherd to the wolf. One truth alone is but half; bring them together and you have the rounded whole. One picture is the Shepherd who knows His own sheep by name and lulls them to slumber by night to the sound of the lute. The other is the shepherd that leaps to the front when the wolf comes from his lair, to throttle him before he gets the blood of His lambs. And this in my thought, is Christ's aim when He comes to the work.

The historic way is like the prophetic; it has two sides. Sometimes we look upon Gethsemane and Pilate's judgment hall feeling that there is little honor there; and for this I do not know but sometimes the pulpit is to blame. We see Christ in Gethsemane and in Pilate's hall, and in our thought He cringes and cowers before the mob. Brethren, He never did it. I have thought of the hour when out in the blackness of darkness, that crowd came into the garden to find Him—how He, speaking out from the shadow of the trees in answer to the cry of the mob and at their request, said, "I am He." There were such majesty and power quivering through the words that, like some wave in ocean crested with foam, comes striking against craggy rocks, and is hurled back oceanward again, so this wave of human hate surged back from before the majestic King, and the haters were impotent in the presence of the Shepherd, for they had felt His power. And now He goes because He chooses. But He has an end in view. He goes into the judgment hall, the assembled mob is angry, cruel, menacing, blood-thirsty, murderous. Christ receives all the indignities that cunning, fed by hate can possibly invent, not like a cowering hound beneath his master's lash, or as if he were afraid of anything that Pilate or the mob could do. Had He not legions of angels at His command? They could do nothing except He gave them the privilege. He takes it as a King. Every pressure of the crown of thorns, every stroke of the lash, every jeer and gibe, every scorning remark goes to His heart, but His kingly bearing makes that whole company feel that Jesus, the Man of Nazareth, is the King among those men. He holds up the honor of Christianity. And I have sometimes thought (this by the way) that if His followers, in the presence of those forces that would ruin homes and destroy morality, that take our boys from their homes and make them sots, would have a little more of the spirit of the Shepherd for throttling the wolf, we should have a little less of the rum evil and corruption in politics than we have.

Christ, to save my soul, died it is true; but in dying He gets His almighty hand upon the powers of darkness and puts in motion those forces that shall utterly overthrow the kingdom of darkness and bring up the towers of the City of God into splendor. But what is

Christ's method of protecting His flock? He has His own way; it is not yours nor mine. He says in that wonderful chapter in John in which He is speaking to the people about Himself and giving those fearful denunciations of false shepherds, "the good Shepherd lays down His life for the sheep." "I lay down my life for the sheep." Christ's method of protection by the salvation He has given, is by putting Himself in the breach of danger and calling upon Himself the darts of the enemy. You have all heard the story of the old Swiss patriot, who when in front of the Austrian phalanx, seeing that the poor rude forces could not pierce it or overthrow it, suddenly leaped from the Swiss ranks upon the foe, caught all the spears within his reach and turned them into his own heart, and thus made way for liberty. In some such way as this—larger, as the question is larger than Swiss freedom, and as Christ is larger than any human hero—Christ stood in the very brunt of the bitter conflict with the powers of darkness and pointed all spears to his own heart, that the world might be saved and protected. There are some mysteries that cluster around the gospel of the Son of God; there are some things that angels attempted to look into and were not able; there are some things that humanity has tried in vain to discover. Even in the old days the apostle said, "The Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness." And to some still it is a "stumbling block," and to others "foolishness," because we cannot look into the plans of omnipotence and see why He allows the eternal Son to put himself into the breach of the world's danger to save it; and yet in some way, this is God's wonderful method.

At the last Christ shows that He is the Son of God; the final march is over, the nails have been driven, the cross is raised and the world is looking on in amazement. Enemies are looking on and laughing because they have compassed the death of the man of Nazareth; and friends who have been building up hopes upon his life, find that their hearts have grown dark with despair. And there between heaven and earth, watched by enemies and friends,

He dies, the Friend of sinners dies,
 Lo! Salem's daughters weep around!
 A solemn darkness veils the skies;
 A sudden trembling shakes the ground:
 Come, saints, and drop a tear or two
 On the dear bosom of your God:
 He shed a thousand drops for you,
 A thousand drops of richer blood.

Here's love and grief beyond degree;
 The Lord of glory dies for man,
 But, lo! what sudden joys I see!
 Jesus, the dead, revives again!
 The rising God forsakes the tomb;
 The tomb in vain forbids his rise!
 Cherubic legions guard him home,
 And shout him welcome to the skies!

Break off your tears, ye saints, and tell
 How high your great Deliverer reigns;
 Sing how he spoil'd the hosts of hell,
 And led the monster death in chains.

Say, "Live forever, wondrous King!
Born to redeem, and strong to save!"
Then ask the monster, "Where's thy sting?"
And, "Where's thy victory, boasting grave?"

Somehow out of Calvary comes salvation. Somehow out of the crisis hour of the great Shepherd's life there springs a panoplied army that is sufficient for all the needs of the race. I cannot see its philosophy, I cannot tell its might, but I see more than a pattern in Him who dies on Calvary. I see a Savior taking the spears into his own heart that I may live, that I may be protected, and that this world shall not be the arena for the powers of darkness, but the home of redeemed manhood.

Another question occurs to me at this place, and that is, How is it that the Shepherd in this marvellous way has, at the last, protected His flock? There is one thing we notice, the *world* wants a wall of fire round about it, through whose crevices no wolf shall creep, over whose heights no vulture shall fly, between whose gates no enemy shall come, and before whose towers no army shall lay siege. But *Christianity* has asked nothing like this. God's aim is something different. It is not to put a wall of fire around the race and save struggle, it is to develop men; and so Christ when He died laid the basis in His death for such a protection as shall be an honor to every man who accepts it. It is a wall of fire, but it is built within. It is the baptism of fire and the baptism of blood and the one who, penitent, has bowed at the feet of Jesus of Nazareth, rises a man. He is not asking for any wall behind which he can crouch; he is asking for a helmet, for greaves, a breast-plate and a sword; he is asking that he may win his plumes and crowns and thrones in the world. Then he wants an abiding Saviour, who shall walk by his side and whisper words in his ear that shall ring above the rumble and grumble and roar of battle—One whose might shall be so great that he shall not be overcome. You have all heard of a certain battle in the last war, called Bull Run. I have seen a great many soldiers in my life—I was not old enough to be one myself—I have seen men who were at Shiloh, at Lookout Mountain, in the Wilderness, and in the Red River Expedition even, but I never saw a man who was at the battle of Bull Run. I wonder why it is. I remember well the time when those men with their new uniforms and their spick span new guns started forth, and friends said, "We have an army that shall wade through seas of blood, and every one of them is good for three rebels." They marched out of Washington to the sound of drum and fife, and every one went out from Washington to see how they were going to lay out the rebels. They thought they were soldiers, they had only begun. They had lessons to learn, and sometimes God does not honor the soldier who, without His help, wants to push in the front before his drill. Do you know what happened? When the fire began behind that centre wall, that whole force of new soldiers, who had marched out to the time of martial music, turned and stampeded like sheep and there is no animal in the world that is worse than sheep to stampede except man. What was the trouble? They hadn't learned "battle." There was within them the making of soldiers. They had patriotism, they had honor, they had love, they had

homes, they had principle, and later, when we come to Gettysburg, we find many of these same men drawn up in that mighty pitched battle. They are not so beautiful as they were before; their uniforms are old and ragged, their faces bronzed by exposure, and they are lean with long marches; but their eyes are bright, and their hearts are warm; and when at the crisis of the battle that rebel yell swept upon them with a tempest of steel that seemed to be a hurricane let loose, singing death in every one of its guns, they stood like heroes. And when the order was given, they were ready themselves to be an avalanch of fire and steel, to win. The only trouble before was, they had not learned war; they had not learned how to stand. Now that is God's method for His soldiers. He brings His men to the war uniformed, but He has not a soldier yet. He goes out into campaigns, and the waves of battle surge upon Him. He hears the roar of cannon and musketry, and is swept along in the tide of battle, hearing the screaming of death on every side, and at the last he comes out of the struggle a soldier. He is a veteran. And God's soldiers are to come up out of great tribulation. Every one of them is protected in himself by the incoming and indwelling of God, for he has become "a partaker of the divine nature, having escaped the corruptions of the world through lust." And such a protection is worthy of the man of Nazareth, it is worthy of the throne of the omnipotent God; and when in the years to come the good Shepherd shall sound His pipe and call in the sheep from all pastures, it will be found that in the struggles, they have been changed, and they will come up, having received a transfusion that makes them lions as well as lambs. Having won in the conflict, they bow to receive their crowns.

Prof. E. O. Excell, a stranger to the Convention, was introduced as a singer from Pennsylvania. He pleasantly replied that being a stranger, he would sing his experience, and in the most wonderful and delightful manner, sang the song, "He saved a poor sinner like me." The effect upon the audience was wonderful, both the matter of the song and the manner of the singer being well calculated to stir their hearts.

The Convention had expected an address from Right Rev. Bishop C. E. Cheney of the Reformed Episcopal Church, Chicago, who was detained at home by sickness, and Mr. C. M. Morton of Chicago, addressed the Convention as follows:

ADDRESS OF CHARLES M. MORTON.

MY DEAR FRIENDS:—It seems to me that the hymn that has just been sung came in the proper place,—“He Saved a Poor Sinner like me.” He that lives well, need fear no evil, and those of us that live well remember, every day, the pit out of which we were dug. We remember that we need Jesus just as much, now, to preserve us, as we did a few years ago, to save us. When they told me at the beginning of this meeting, that I would be called upon to speak if Bishop Cheney didn't come, and the Carman family sang, “Behold

what Manner of Love," I said if the Bishop don't come, I will hang my hat right on that peg—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him." I remember once, when preaching in Brooklyn, I went into my chapel and heard a voice and wondered who could be talking there. I listened, and looked around in every corner, and at last saw a young man sitting with his back toward me. I found him bending over his Bible, and heard him say, "*Behold*," and then I recognized him as a young Swede who had come over to this country a short time before. He was well educated in his own language and trying to understand ours, and was studying this same passage of Scripture that was sung to us to-night, and trying to get the sense of it. He said "*Behold*," and then hesitated; then he said, "*See*," and then, "*Look*," and he had fully analyzed the blessed word. "Behold"—"See," the manner of the love the Father has bestowed on us, that we should be called the sons of God! Now, the great effort that God is making with the world, and we want to realize it as Sunday School teachers and ministers of the Gospel, is to get them to stop and look at the manner of love that He hath bestowed upon us! That is all there is to it,—to get the people to understand the wonderful love that God hath bestowed upon them in Jesus Christ. So, we find Paul saying, "God commendeth His love to us in that while we were yet sinners, Christ died for us."

When passing through one of those great dry goods stores in Chicago, one day, I saw a number of well dressed ladies standing before a counter, and the shrewd salesman threw out piles of velvets and satins, and laid them before those women with critical eyes, that they should learn to love what he had to show them. And he shows them off to the best advantage; the better the goods are, the better the light he puts them in, because he has something he has no need to be ashamed of. So it is with our Heavenly Father. We hear Him calling upon us—Look at the manner of love that I have! That *manner* of love means the *quality* of love. We know there are as many qualities of love as there are qualities of cloth. What is the average human friendship worth? About fifty cents, I think. I think an average human friendship can be severed in a dispute about fifty cents. There is another kind that is worth a dollar, but when you come to name your friends that will go five dollars on you, you find there is but a small crowd; and the crowd that will go twenty dollars on you, is a deal less; and what a wonderfully small crowd it is that loves you *one hundred dollars* worth! And how few are there that would spend their last dollar for you. I know an old man, he is my father, who, I think, would give up his homestead for me, but I don't know another man in the world that would do it, and so I know the quality of father's love is better than that of all the "five dollar friends" in the world! I appreciate it, but when we look at the quality of the love of Jesus Christ, when we remember that when we were yet enemies to God, He laid down His life for us, without a pledge from this dying world that one of us would ever put our trust in Him, then

well may the Apostle cry out, "Behold, what manner of love the Father hath bestowed upon us!"

I think the great battle that we have to fight as Sunday School teachers is to get the world to believe that God is not the kind of Being that they in their hearts think Him to be. If any one had asked me when I was twenty-one years old, what kind of a Being God was, I would have said, "He is a Being full of hatred for me and all sinners, anxious to bring me into punishment." I got that impression from Christian people when I was young. I was brought up among people who were thoroughly posted in regard to hell, and poorly posted in regard to love—and that kind of people haven't all died out yet. When I was a little boy, Sunday used to be a long day, and Sunday afternoon especially used to be a long afternoon. One Sunday afternoon, my father had lain down, and I thought that I would go off to a neighboring pond and amuse myself. I got a piece of bark and a stick, and began to sail the piece of bark around the pond. I felt very happy and had got the bark about half way around the pond, when I felt a hand upon my shoulder, and there was a good old Presbyterian elder! He said, "Do you know that you are going to hell just as fast as you can?" He looked down in my face, horrified to see a little heathen like me, sailing a piece of bark on Sunday afternoon. "Do you know that you are going to hell just as fast as you can?" and then he went away, and I followed him with my eyes until he was out of sight, and I went back home, filled with sadness—no comfort in my bark or in anything else. And it is a mean thing to take away a poor boy's pleasure in even a piece of bark on a Sunday afternoon, if you don't give him something better in the place of it. If that man had said, we have got a nice Sunday School up here, and if you will come, we will make it pleasant for you. If you don't like it you needn't come again, but *just come this once*," why I would have trotted after him, like a little dog. As it was, he didn't give me any idea of the Saviour, but he gave me an idea of hell. I never wanted to go to hell and don't believe anybody else does. The great thing is, that there is a Savior, and during the last winter, I think that as many as ten men who have been living dissipated lives without hope and without God, some of them not having been in church since they were boys, miserable, wretched men, have said to me, "Oh, Mr. Morton, if I had only known before what kind of a being God is!" That is what we want to teach them—what kind of a being Jesus Christ is! And if we do not have love, and brood over them as the Master brooded over the city, we cannot convey the heavenly photograph to the minds of the children or the minds of the grown people. The quality of that love is what they want to understand—that, alone, will change their lives.

A few years ago, I was in Ceder Rapids, talking with friend Gilmore, and he said, "I want to tell you about our dog and cat." He had a cat which had been a long time in his house, and which seemed to feel that she was the head of the family. He at last got a big dog and brought him home. The dog tried to make himself friendly with the cat, but she wouldn't let him, and would only spit at him and scratch him with her claws. Finally he gave it up. One day the cat was lying, enjoying herself, in the sun, when all at once a big yel-

low dog came up and jumped over the gate, and just as he had nearly reached her, the old house dog bounded off the porch, and his jaws closed on the other dog's neck, and gave him one shake, that drove him howling away. The old dog then marched back coolly to his place on the porch and laid down. The cat got up from her place on the grass and looked at him; walked toward the steps, sat down on the first step from the bottom; looked at him again, and then got up another step, and so, little by little, she worked herself up to the top of the porch, but the old dog never moved; paid no attention to her—and finally she went and laid down between his fore paws and put her face close to his. And my friend said, "*that cat and dog have been like David and Jonathan ever since.*" All the cat needed was an impression about that dog, and that dog's nature, that she had never had before. She had always misjudged him, but just as soon as she saw that he was a noble, true, faithful, loving old fellow, she gave herself to him with all her heart. Now, let this story apply to the love of our Heavenly Father for us! Just as soon as we really understand him—as soon as we acquaint ourselves and be at peace, there is nothing in the body, or in the mind, or in the soul, that we would not lay at his feet.

Now, dear fellow workers, we have come from our various kinds of labor; we know about the care, and the discouragements; there is not a heart here to-night but what has been greatly tried during the last year. There is not one of us, from the President of the Convention down, who has not come to this place to be greatly cheered, encouraged and strengthened for another year's work. We realize better than we ever did before how much more of the precious old Bible we know than we would have known if we had never studied for others; how much more true, loving, tender Christian fellowship and peace we have that we could never have had in this world, if we had not been brought together in this blessed work! May every one of us feel that we are brought very near together, in the tender love of Jesus Christ!

At the conclusion of Mr. Morton's address, the Carman family sang the hymn, "Eternity," and Mr. Excell sang the song, "The Model Church."

Announcements for the morning meetings were made, and the first day's sessions of the Convention closed with a benediction by the Rev. Wm. H. Penhallagan of Streator.

Second Day—First Session.

A morning prayer-meeting was held in the church at six o'clock, led by Mr. D. Hurd of La Salle Co. It was well attended and full of spiritual interest. The presence and power of the Holy Spirit were manifested.

At eight o'clock the Convention met by districts: The delegates from the 2nd district occupied the Baptist Church; those from the 3rd district occupied the Evangelical Church, and those from the 1st, 4th,

5th and 6th districts met in the Methodist Church. The meetings were largely attended, the work in the various districts thoroughly discussed, and the recommendations of the Executive Committee concerning the redistricting of the State, were duly considered, and in some of the districts a plan was adopted to provide more thoroughly for the collection of money from the counties, in order that the Treasurer might be relieved of a part of his work.

The convention as a whole assembled at ten o'clock. Mr. Miller and Mr. Excell conducted a song service, using the books generously loaned to the convention by the Methodist Book Concern of Chicago. The services were delightful and much enjoyed. Rev. J. H. Shay of Streator, led the congregation in prayer.

On motion, the reports of the Executive Committee and Statistical Committee were referred to the following Committee: William Reynolds, C. W. Freeman and J. L. Saxton.

A very pleasant feature of the Convention was the receipt of a large bouquet of beautiful flowers, fastened to a palm-leaf fan, with the compliments of the Sunday-School children of Albion, Edwards Co., to which President Tracy made a very appropriate and beautiful response. After stating that it had been received, the President said: "A great many young people are greatly interested in the language of flowers. Let me interpret for you this collection from the Sunday School children of Albion. They say to me life, growth, beauty, fragrance—the result of the combination of heavenly and earthly influences—a beautiful symbol of Sunday-School work. That is not all, that is not the most important; there is the fan, and the children are saying to you, 'Fan the flame of holy zeal in the Sunday-School work.'"

The Committee appointed to consider the Executive Committee's report submitted the following:

The committee to whom was referred the Report of the Executive Committee, respectfully recommend that the State be divided into twenty districts of about five counties each, with a President over each district, who shall be accountable to the State Executive Committee for reports, statistical and financial, of his district.

2d. That we recommend that the matter of the employment of a Statistical Secretary be referred to the State Executive Committee, with power to act.

3d. That in view of the next Convention being our 25th Anniversary, we recommend the acceptance of the invitation to hold that Convention at the Capitol of our State, and that every effort be made to have this Convention such a success as is worthy of the occasion.

We also recommend that strenuous efforts be made during the coming year to secure the thorough organization of every county in the State.

4th. That we approve of suggestion that at least \$4,000 be raised by pledges and assessments for the prosecution of the work the coming year.

W. M. REYNOLDS, }
C. W. FREEMAN, } *Committee.*
J. E. SAXTON, }

The report was adopted.

The Committee, consisting of O. R. Brouse, C. H. Long and W. B. Jacobs, appointed to gather the results of the several district meetings upon the subject of redistricting the State, reported, recommending that the State be divided into twenty districts, as follows:

- 1.—Cook, Du Page, Grundy, Lake and Will counties. D. W. POTTER, Chicago, Pres.
- 2.—Boone, DeKalb, Kane, Kendall, McHenry and Winnebago counties. O. R. BROUSE, Rockford, Pres.
- 3.—Carroll, Jo Daviess, Lee, Ogle, Stephenson and Whiteside counties. D. A. GLENN, Ashton, Pres.
- 4.—Henry, Knox, Mercer, Rock Island and Stark counties. H. T. LAY, Ke-wanee, Pres.
- 5.—Bureau, La Salle, Marshall and Putnam counties. D. HURD, Marseilles, Pres.
- 6.—Ford, Iroquois, Kankakee, Livingston and McLean counties. J. L. SAXTON, Gibson City, Pres.
- 7.—Fulton, Peoria, Tazewell and Woodford counties. L. L. GUYER, Brimfield, Pres.
- 8.—Hancock, Henderson, McDonough and Warren counties. THOS. MCCANAHAN, Brownmouth, Pres.
- 9.—Adams, Brown, Cass, Pike and Schuyler counties. R. H. GRIFFITH, Rushville, Pres.
- 10.—Calhoun, Greene, Jersey, Macoupin, Morgan and Scott counties. E. D. MASTERS, Jacksonville, Pres.
- 11.—Christian, Logan, Mason, Menard, Montgomery and Sangamon counties. C. W. FREEMAN, Springfield, Pres.
- 12.—DeWitt, Macon, Moultrie, Piatt and Shelby counties. W. B. RUNDLE, Clinton, Pres.
- 13.—Champaign, Clark, Coles, Cumberland, Douglas, Edgar and Vermillion. FRANK WILCOX, Champaign, Pres.
- 14.—Crawford, Effingham, Fayette and Jasper counties. J. J. BROWN, Vandalia, Pres.
- 15.—Clay, Lawrence, Marion and Richland counties. B. DEPENBROCK, Salem, Pres.
- 16.—Bond, Clinton, Madison, Monroe, St. Clair and Washington counties. J. B. TURNER, Godfrey, Pres.
- 17.—Franklin, Jackson, Jefferson, Perry, Randolph and Williamson counties. T. B. BLANCHARD, Tamaroa, Pres.
- 18.—Edwards, Hamilton, Wabash, Wayne and White counties. R. C. WILLIS, Enfield, Pres.
- 19.—Gallatin, Hardin, Pope and Saline counties. R. S. MARSH, Harrisburg, Pres.
- 20.—Alexander, Johnson, Massac, Pulaski and Union counties. M. EASTERDAY, Cairo, Pres.

Mr. William Reynolds of Peoria, addressed the Convention on plans of work for 1883-4, as follows:

PLANS FOR 1883-4.

ADDRESS BY WILLIAM REYNOLDS.

MR. PRESIDENT AND FRIENDS:—The history of this Illinois State Sunday School organization is a very remarkable one, next year being our twenty-fifth anniversary, when we propose to hold extraordinary exercises. It will be in place then for some one to give a detailed history of this Convention from its commencement up to the present time. I will only say that it has been a prodigy; no such religious organization as this ever existed on this continent before, and I do not think that there is any organization that has exceeded it in power, efficiency and results.

I will pass rapidly over its early history which was quite remarkable. It was commenced in a very small way, with hardly any definite plans by the founders of it, it had a peculiarly quiet time up to about 1864, when it was taken in hand by a number of gentlemen, laymen, and business men in this State, and the organization perfected upon a business basis. The same kind of organization that was then in vogue by the political parties of this and other States was adopted by the executive committee. The State was districted, each one of the committee was assigned a district, and they went to work to organize. In 1865, I think, some \$2,500 was raised for the purpose of putting men in the field to organize the State. Two years after that, in 1867, a report was made of how that money had been expended, and it was so gratifying that more than \$5,000 was raised in thirty minutes at that convention for the further prosecution of the work in the State. The work was so thoroughly pushed by this executive committee, who traversed and worked over the entire State, that the result is seen in the fact that Illinois is now known as the banner State. We can justly take pride in this. God gave his grace to the workers in the State of Illinois, so that she is what she is to-day. Our influence has extended not only throughout our own State but it has given an impetus to other States to copy after our methods. But have we reached the top of the mount? Are we to stand still or go further? I think there are just as bright and brilliant prospects for us in the future as we have ever had in the past; we have not thoroughly cultivated our field yet. We must, when our old forms of work have become effete, organize new plans. There are defects in our State Organization. There is too much centralized power. I want to say here that the present chief executive of this State in the Sunday School work, the chairman of the executive committee, has too much to do; there is so much work laid upon him that he has to neglect himself, his family, and his business. Now we all acknowledge and know Mr. Jacobs qualifications of head and heart. I do not know, if he should be removed, where we could find another man to take his place. You may say God will raise a man up, but I still say where will you find another man that will take the position, and give the time and labor that he is giving to this work. We want to distribute this thing; it is not necessary for any one man to be obliged to do it all, and I believe in the distribution of all this work. If it had not been for the wise work of this early committee that I have spoken of; if they had kept going throughout the State every year,

and told them in the different counties, "You may expect us back next year," this County would not have developed the power it has. They said you need not expect us back, we leave the matter with you and upon you be the responsibility whether this organization increases in power and efficiency or whether it dies out. And those men, feeling the responsibility upon them, have made their influence mightily felt in this State.

It seems to me that we have arrived at a point where we must have a different kind of organization. Yesterday we had reports from only 75 counties, last year we had reports from 79, next year it may be 65 or 60. Now we must stop and see what is the matter; whether we can devise any means by which we can get better reports and change this state of affairs, so that instead of having 72 reported next year we may have a hundred or the whole 102. I am glad to know that this State is going to be redistricted. I have felt for some time that the districts were too large, and another thing, that it is impossible to reach the whole of the counties through these large districts. I have felt sometimes that we have had too many conventions. That we need a county convention, no one will deny; that we need State conventions no one will deny; but I believe these district conventions are superfluous. I believe it requires too much of our time, and too much money to go to these conventions. It is affecting the county conventions on the one side, and the State conventions on the other. We want to get down to the bottom of this thing, and I believe the foundation is right in the townships. We want to get at the actual workers, and you reach them when you bring a convention within four or five miles of their homes. We want to make these township conventions more powerful, and we must do that through the county conventions. We all feel the influence of the State organization directly through the county. We want neither Chairman of the Executive Committee nor Statistical Secretary to go directly to the counties for his statistics and for his finances. It seems to me that these should come through another source. And I think that we should break up these district conventions into smaller parts and have five or not to exceed six, counties grouped together, adjacent to each other, and have one man at the head of the district, and not have a statistical secretary to the district, but let there be a President and let him be responsible to the Executive Committee. Let him be present at every convention and be responsible to the State organization for the statistics and for the finances, and then instead of having to deal with one hundred and two statistical secretaries and sending your letters and telegrams to them you would have about sixteen to deal with, not to exceed twenty, and when you get it concentrated to as small a thing as that it is comparatively easy. We could occasionally have a meeting of the sixteen or twenty Presidents, brought together for the purpose of devising new ways and methods. I would have this State divided up into three grand districts—a Northern, a Central, and a Southern. It is a great State, over four hundred miles long, and it requires a great deal of money and time to come up here. And they must leave their farms and their business, and it is no small matter. The Lord generally keeps his people poor, and the result of it is that it is a heavy tax upon them, and very likely the very men we want to bring to these con-

ventions, are the very men that cannot afford to come. We have to carry it up and down and in the centre from year to year, and it is getting to be a burden to entertain this convention. Devide it up into three districts, and have a convention each year in each one of these districts. Have a convention equal to this in every respect, and they will vie with each other, in order to have the very best kind of a convention. They can hold them at the time they think proper; in one part of the State one time would be better than in another part. Then if the State Convention was held once in two years—I will not say three years, that is perhaps a little too far apart—we could have representative men from all over the State, and there are places that would be willing to take us then, and I believe in that way we would advance and further the interests throughout the State.

I know that this probably will be a new thought to many of you, and it will require consideration. I do not propose that any action shall be taken upon it to-day, and probably not at this convention, but I give you these facts which I have been considering for some time in regard to the working in this State, that you may think them over, it will be an experiment, but if it fails we can acknowledge it. I have tried things in my school and if suitable embraced them, if not, threw them out. We want to get our organization on a better bases than at present, and then if God should call away any one or two men, there would be others who could take up the work and carry it forward. There are young men who are just rising in this Sunday School work; we should not wait 'till those who are now holding the banner aloft fall, but bring these young men to the front and inaugurate them in the work before we pass away. We will then have the gratification of seeing their work, and they will have the wisdom and counsel of those who have been in the work these years that are passing.

The Carman family sang, "Behold the harvest draweth nigh, and what thou sowest must appear."

Mr. M. C. Hazard, for many years one of the officers and workers in the State Association, having been absent for a year in Pennsylvania, as one of the editors of "*The Sunday-School Times*," was pleasantly introduced as the "Returned Prodigal," and having been welcomed with hearty applause, addressed the convention on "The Next International Convention."

THE NEXT INTERNATIONAL CONVENTION.

ADDRESS BY M. C. HAZARD.

MR. PRESIDENT AND BRETHREN:—When was the first National Convention held? I don't know but that is impossible to decide. I don't know but that which has been taken to be the first Sunday School ever held, as described in the eighth chapter of Nehemiah, was a National Sunday School Convention; for all the people attended, and it was very much like the Sunday School Conventions that we have to-day; for there were so many came to it that there was no place in-doors that they could hold it. It occupied a whole half-day;

and their topic was very much like the topic we have to-day, inasmuch as the Bible was the theme. And after the convention was over the people went home to make great mirth, because they had understood the words of the law; and after our convention here you know we go home very joyful. But to come down to modern times, when was the first National Convention held? It was held October 3d, 1882, in the city of New York. The Board of the American Sunday School Union made a recommendation that there should be a preliminary meeting held at Philadelphia for the purpose of considering the subject. At the preliminary meeting in Philadelphia there were represented thirteen states and one Territory; and two committees were appointed, one for the purpose of addressing some circulars containing interrogatories regarding the plans and methods of carrying on a Sunday School. They prepared only seventy-eight interrogatories. The second committee was appointed for the purpose of drawing up plans showing how Sunday Schools could be established and carried on. In accordance with the recommendation of this preliminary meeting, the first National Sunday School Convention was held in New York in the Fall of 1882. The President of that Convention was the Hon. Theodore Frelinghuysen. There were represented fourteen States and two Territories; and considering the fact that at that time there were only about two hundred miles of railroad, you can see that the first National Sunday School Convention drew together rather a large assembly. I have looked over their themes of discussion, and thought it worth while to compare the past with the present. One of the themes that was discussed was, whether it was proper for a great benevolent society, (and that was a hit at the American Sunday School Union), to restrain the circulation of Sunday School books to be sold to Sunday Schools, by putting a copyright upon them. Another thing that was discussed and lamented, was the independence of the Sunday Schools—that it was an institution practically growing up by itself; and that is a thing that absolutely has not passed away yet. Another subject of discussion was as to the length of the Sunday School session. There were some Sunday Schools at that day that held their sessions from four to six hours. After a careful consideration of the subject, it was resolved that if any Sunday School held a session for over two hours it was a subject for advice. Then the matter of classification was taken up; the matter of training scholars to be Sunday School teachers; and, what I thought was a new suggestion with me a few years ago, in the columns of the *National Sunday-School Teacher*, the matter of Teacher's libraries was taken up and recommended by this National Convention. Then teachers' meetings, for both prayer and study, were recommended; and in order to bring the Church and Sunday School nearer together, it was recommended that in the church a monthly prayer-meeting be held for the Sunday School. Also frequent review lessons by the Pastor and Superintendent were recommended, and children's services where they should have sermons preached them or addresses made to them, met with the approval of the convention. And then, lastly, the value of uniform lessons was dwelt upon. They had a uniform system, and it was said with great force and emphasis that something like sixty thousand persons were studying the uniform system of that

day. This convention was so enthusiastic that another convention was recommended to be held the succeeding year in Philadelphia, and in May, 1833, the second convention was held, the Hon. Willard Hall being President. That convention recommended that the Fourth of July be celebrated by making a canvass of the entire country on behalf of the Sunday Schools. What they thought they could do on the Fourth of July in the matter of canvassing for Sunday Schools I don't know, but I presume they had some idea of going about with a drum and life. Then they recommended that in order to secure the co-operation of parents, the ministers over the land should preach a sermon in regard to the duty of parents. They also put the seal upon private Sunday Schools held in private houses; there seemed to be an idea that that work was peculiarly favorable, because, as they said, there were a great many children that would not go to public places but would go to a private house. After that Sunday School convention there was an interregnum. It was twenty-seven years before the next Sunday School convention. They had exhausted their enthusiasm very soon. Before the next convention took place, State conventions had been organized. In 1855, Massachusetts held its first Sunday School Convention; in 1857, New York and Connecticut followed; and in 1858 Illinois had its first convention. These conventions had come to be somewhat of a power, and in 1858 the New York State S. S. Convention took up the idea of holding once more a National Convention. It was recommended that a National S. S. Convention should be called; and another was called, this time at Philadelphia, Feb. 2, 1859, being called to order by George H. Stuart. At that convention addresses were made by such persons as Dr. Stephen H. Tyng, Geo. H. Stewart, Alfred Cookman, Pardee and Hart; and so thoroughly convinced were those assembled of the value of such a convention, that another convention in 1861 was called, but never met. Then came the great struggle, the war of 1861-65, and that took up all the thought and all the feeling of those who had been engaged in Sunday School work, so that the National Convention was entirely lost sight of.

The fourth convention met at Newark in 1869. There were represented twenty-eight States and one Territory, Canada, England, Scotland and even Egypt. Those that were at that convention will remember what a delightful time was had.

At that convention was brought up the idea of uniform lessons that had been inaugurated at Chicago when the *National S. S. Teacher* was first established. Brother Jacobs made an appeal in behalf of uniform lessons; and after the convention adjourned the Executive Committee took the matter in charge and recommended that a meeting of all publishers should be held with regard to having a single system of uniform series. I need not go into the history of that matter; it finally came before the National Sunday School Convention held in Indianapolis in 1872. The most notable thing in that convention was the adoption of the international series of uniform lessons; and the very thought was such that it could not be mentioned without a spontaneous burst of applause: and finally, when it was adopted, the convention rose to its feet as one man and sung the doxology; and I believe if they could have had any idea of the results that were

to follow they would have sung it two or three times over. It is a grand thought of the drum beat of England going all around the world, but it is grander to think of the hum of the study of the Sunday School following it until it also encircles the globe.

I remember four points that were made by our brother in the advocacy of the international series: that it would be better for the scholars—that there would be more enthusiasm in the study of the lesson. Better for the teachers—that they would have better lesson helps. Better for the parents—because going into the family would be all the lesson periodicals and the lesson weeklies having an exposition of the lesson—a prophecy that has been remarkably realized. Better for the pastors, because they would speak with greater intelligence to their congregations. And I may add, better for the lesson writers—that they would have better lessons. From that time to this there has nothing remarkable occurred in the meetings of the International Convention, but there has been one step forward contemplated.

Our Brother Reynolds said that Illinois occupies the foremost place among all the States of the Union; and the thing that we wish to do now is to reproduce Illinois everywhere else and bring other States up to the same great standard that we have reached. One of the things, by the way, that Illinois has done that I think is to be commended, is the work that it is doing in Chicago and the districts round about.

What shall be done in our great cities? is a question well worthy of consideration. You remember that when Elisha went down to Jericho the people called his attention to the fact that the situation of the city was pleasant but that the water was bitter; and he called for a new cruise of salt and cast it in the spring and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." And now into the cities we must cast the cruise of the gospel or we shall be overwhelmed by the waters of corruption; and I don't know any better way to do that than by planting Sunday Schools in the cities. I don't believe we half begin to have a conception of the Sunday School movement.

At the International Convention in Toronto a new departure was started. The idea is to take what is being done in Illinois and reproduce it everywhere. There are States that are not organized; and there are denominations that are not doing good Sunday School work. There it was proposed that under the lead of an Executive Committee we should go forward and throughout the United States hold District Sunday School Conventions, in which should be represented several States at a time, so that in those conventions men might be instructed and enthused so that they might do better work; and thus the influence of the International Convention be fully felt throughout the whole of the United States and the Canadas.

You can see what remarkable work can be done through the International Association in this way. I believe that if there were enough money raised at the International Convention to pay a man of power and influence, that he could go all over the United States doing more good than almost any other man you can mention. There has been a wonderful growth of unity, on account of our meeting together. At

Champaign, after three days we closed up with a meeting that was like a love feast. One of the brethren, with whom I was staying, told me that he had been thinking what sort of men he had been entertaining; they had not said anything about their denominations, but they had said a great deal about Christ. Before that, he had rather prided himself on being able to tell what denomination a man belonged to, but this time he was puzzled; he could not tell. They were all, as expressed by the President, simply sinners saved by grace and kept by the power of the Holy Spirit. That is the kind of unity that has been brought about by our Sunday School conventions. Feelings of friendship and fraternity are wonderfully aroused in such meetings, and I believe if we could hold such conventions all over the South that fraternal feelings could be brought about more quickly than in any other way. The men who have opposed each other on the field of battle are ready to shake hands as soldiers of the Lord Jesus Christ.

At the next International Convention, to be held in Louisville, the State of Illinois ought to be represented, and she ought to go in as advocating this movement, and be a power; and she will be a power as she has been everywhere. Let Illinois be thoroughly represented, and let her go down there with the intention of making something of this International Work.

Mr. Excell sang, by request, an amusing but not inappropriate song, "Keep in the middle of the road."

The Treasurer, Mr. B. F. Jacobs, read his report, printed copies of which were distributed to the audience. During the reading of the report, some additional contributions were made on behalf of counties and individuals, and a collection was taken up to provide for the deficit. The following were appointed a committee to examine the report and vouchers of the Treasurer: Wilson Hopkins, J. L. Hubbard and J. E. Saxon. The corrected report is as follows:

TREASURER'S REPORT.

B. F. Jacobs, Treasurer, in account with Illinois State S. S. Association.

Dr.

1882.			
May 18.	Balance forwarded, account 'S1 & 'S2.....		\$ 19 29
Received from	Boone County.....	\$ 15 00	
"	Carroll ".....	10 00	
"	Cook ".....	400 00	
"	DeKalb ".....	25 00	
"	Grundy ".....	10 00	
"	Kendall ".....	30 00	
"	Lake ".....	50 00	
"	Stephenson ".....	25 00	
"	Winnebago ".....	55 00	
"	Kane ".....	25 00	
"	Will ".....	20 00	
"	Jo Daviess ".....	25 00	
"	McHenry ".....	15 00	
"	Ogle ".....	25 00	
"	Du Page ".....	25 00	
"	Lee ".....	25 00	
"	Whiteside ".....	20 00	
17 Counties. Total, 1st District.....			800 00

Received from	Fulton County,	25 00 & 10 00.....	\$ 35 00	
"	Hancock	"	30 00	
"	Henderson	"	15 00	
"	Henry	"	35 00	
"	Knox	"	25 00	
"	La Salle	"	80 00	
"	McDonough	"	25 00	
"	Marshall	"	20 00	
"	Mercer	"	25 00	
"	Peoria	"	50 00	
"	Putman	"	15 00	
"	Warren	" 30 00 & 10 00.....	40 00	
"	Woodford	" 20 00 & 5 00.....	25 00	
"	Tazewell	"	25 00	
"	Bureau	"	25 00	
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15 Counties. Total, 2d District.....				470 00

Received from	Champaign County.....	\$ 57 62	
"	Dewitt "	20 00	
"	Edgar "	20 00	
"	Ford 18 00 & 12 00.....	30 00	
"	Iroquois "	40 00	
"	Kankakee "	23 00	
"	Livingston 40 00 & 5 00.....	45 00	
"	McLean "	50 00	
"	Macon "	25 00	
"	Piatt "	20 00	
"	Shelby "	25 00	
"	Vermillion "	30 00	
"	Moultrie "	10 00	
"	Douglas 15 00 & 10 00.....	25 00	
"	Clark "	10 00	
	15 Counties. Total, 3d District.....		430 62

Received from	Brown	County	.....	\$ 25 00	
"	Calhoun	"	.....	20 00	
"	Cass	"	.....	15 00	
"	Greene	"	.....	25 00	
"	Mason	"	.....	15 00	
"	Menard	"	.....	10 00	
"	Montgomery	"	.....	15 00	
"	Morgan	"	.....	25 00	
"	Pike	"	.....	35 00	
"	Sangamon	"	.....	25 00	
"	Schuyler	"	.....	25 00	
"	Scott	"	.....	10 00	
"	Adams	"	.....	10 00	
"	Logan	"	.....	10 00	
"	Christian	"	.....	20 00	
				<hr/>	
15 Counties.		Total, 4th District.....			285 00

Received from	Clay County.....	\$ 18 00	
"	Crawford	"	15 00
"	Edwards	"	20 00
"	Fayette	"	21 43
"	Gallatin	"	50 00
"	Hamilton	"	17 25
"	Jasper	"	20 00
"	Lawrence	"	20 00
"	Marion	"	25 00

Received from Saline County	15 00	
" Wabash " 	20 00	
" Wayne " 	10 50	
" White " 	50 00	
" Richland " 	3 00	
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14 Counties. Total, 5th District.....		305 18

Received from Bond County.....	\$ 15 00	
" Clinton " 	15 00	
" Jackson " 	15 00	
" Johnson " 	6 00	
" Madison " 	60 00	
" Randolph " 	20 00	
" Union " 	1 50	
" Washington " 	20 00	
" Perry " 	10 00	
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9 Counties. Total, 6th District....		162 50
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Total Receipts from 85 Counties.....		\$2,472 59

Received from Iowa, Miss Rider's Expenses.....	25 00
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Personal.

Received from Wm. Reynolds.....	\$ 50 00	
" A. G. Tyng.....	100 00	
" Miss Lucy J. Rider.....	100 00	
" H. T. Lay.....	40 00	
" James Culton.....	10 00	
" E. R. Durham.....	5 00	
" J. R. Gorin ..	5 00	
" D. W. Potter.....	5 00	
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		315 00

Collection at Streator.....	100 22	
" " 	30 00	
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		130 22
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		\$2,942 81

Cr.

Paid Expenses 24th Convention.

Paid Rev. P. S. Henson.....	\$ 5 00	
" Rev. J. A. Warden.....	25 00	
" Rev. J. H. Vincent, D.D ..	75 00	
" Rev. A. C. Dunning.....	25 00	
" Rev. J. H. Brookes, D. D.	10 00	
" C. C. Case.....	25 00	
" D. R. Leland.....	7 50	
" Carman Family.....	5 00	
" Janitors.....	15 00	
" Expenses Local Committee.....	11 10	
" Telegrams, etc.....	8 80	
" Express Charges, Maps, etc.....	3 25	
" Printing Certificates.....	1 50	
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		\$217 15
Paid State Secretary, C. M. Eames.....	\$150 00	
" " " " " Printing, &c., &c.....	86 60	
" W. B. Jacobs.....	175 00	
" " " Blanks, &c.....	77 15	
" Other Blanks.....	8 10	
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		496 85

Paid Miss L. J. Rider.....	1500 00	
" C. M. Morton.....	108 01	
" International work.....	300 00	
" Stationery and Printing.....	68 50	
" Postage and Telegrams.....	92 32	
" Short-hand Clerk.....	56 93	
" Rent of Office.....	100 00	
	<hr/>	2,225 76
Balance new acc't.....		\$2,939 76
		3 05
		<hr/>
		\$2,942 81

We have examined and compared with the vouchers and find them correct.

J. L. SAXTON, Gibson City. }
A. W. HOPKINS, Granville. } *Committee.*
JESSE HUBBARD, Dwight. }

At the conclusion of the report, pledges were received to carry forward the work the coming year. The amount asked for was \$1,000; the pledges made by sixty counties amounted to over \$3,000, and the Treasurer was instructed to assess the other counties in their proportion to make up the amount. The pledges and assessments are as follows:

PLEDGED.

Boone	\$25 00
Cook	800 00
Jo Daviess	25 00
Kendall	40 00
Lake	75 00
Lee	50 00
Ogle	50 00
Will	25 00
Winnebago	60 00
Bureau	25 00
Fulton	50 00
Henry	65 00
Hancock	50 00
Knox	50 00
La Salle	100 00
Marshall	30 00
Peoria	100 00
Putnam	25 00
Warren	30 00
Woodford	35 00
Champaign	75 00
Clark	10 00
Cumberland	25 00
Douglas	30 00
Edgar	30 00
Ford	40 00
Iroquois	50 00
Livingston	75 00
McLean	75 00
Moultrie	20 00
Piatt	25 00
Shelby	35 00
Vermillion	40 00

ASSESSED.

Carroll	\$20 00
De Kalb	35 00
Du Page	35 00
Grundy	15 00
Kane	50 00
McHenry	75 00
Stephenson	50 00
Whiteside	25 00
Henderson	25 00
McDonough	25 00
Mercer	25 00
Rock Island	35 00
Stark	20 00
Tazewell	25 00
Coles	20 00
De Witt	25 00
Kankakee	30 00
Macon	30 00

Adams.....	50 00	Calhoun	25 00
Brown.....	50 00	Cass	25 00
Christian.....	30 00	Jersey	15 00
Green	40 00	Macoupin	25 00
Logan	25 00	Mason	25 00
Montgomery.....	25 00	Menard	15 00
Morgan.....	25 00	Scott.....	20 00
Pike.....	50 00		
Sangamon	25 00		
Schuyler.....	30 00		
Clay	} 430 00	Alexander	25 00
Crawford.....		Bond	25 00
Edwards.....		Franklin.....	15 00
Effingham		Jackson.....	15 00
Fayette		Jefferson	15 00
Gallatin.....		Johnson	10 00
Hamilton.....		Massac	15 00
Hardin.....		Monroe	10 00
Jasper.....		Perry	15 00
Lawrence		Pulaski	15 00
Marion		Randolph	25 00
Pope.....		St Clair	25 00
Richland.....		Union	10 00
Saline.....		Washington.....	20 00
Wabash		Williamson.....	10 00
Wayne			
White		Total.....	965 00
Clinton	25 00	Pledges	3105 00
Madison	60 00		
	<hr/>		
	\$3,105 00		\$4,070 00

Announcement was made that the State conventions of New York, Ohio and Minnesota were in session and on motion a copy of the following telegram was sent to each State:

Our Convention greatly blessed, sends greeting in the name of the Lord. Read Numbers Nine, fifteen and sixteen. Colossians One, ten to fourteen. First Thessalonians Three, twelve and thirteen.

WILLIAM TRACEY, Pres.

B. F. JACOBS, Chairman Executive Com.

In due time answers were received from Ohio and Minnesota, as follows:

GALLION, O., June 6, 1883.

TO PRES'T S. S. CONVENTION:

Ohio returns loving greetings. Read second Thessalonians, third chapter, verses one, two and three.

B. W. CHIDLAW, Pres.

ROB'T COWDEN, } Committee.
W. F. SHERWIN, }

MINNEAPOLIS, MINN.

Your message finds us assembled in the beautiful Westminster Church, to hear Bishop Foss speak upon the Bible. A superb double rainbow in our sky reminds us that we are under God's covenant care. We greet you in the dear Master's name. Read first Thess. sixteen to twenty-four.

HENRY PLANT, Ch'n.

On motion the convention adjourned.

Second Day—Second Session.

The convention assembled at two o'clock, President Tracy in the chair. The hymn, "I will guide thee with mine eye," was sung. Rev. —. —. Wasmuth read the Scripture lesson from Acts ii. 1-18, with appropriate comments. The hymn, "Just as I am without one plea," was sung, and the convention led in prayer by Mr. E. D. Durham. The house was filled to overflowing, and many finding it impossible to obtain standing room inside the building, an overflow meeting was held in the Baptist Church which was soon filled. At this meeting, the Carman family sang, and an address was delivered by Rev. N. W. Devereau of Kankakee, and Rev. —. —. Shay of Streator; after which Miss Lucy J. Rider gave a talk on "Difficulties."

In the Methodist Church Mr. K. P. Taylor of Bloomington, addressed the convention on "Normal Classes and Institutes."

NORMAL CLASSES AND INSTITUTES.

ADDRESS BY KNOX P. TAYLOR.

DEAR FRIENDS:—We were greatly edified and pleased this morning with the work of organization presented, getting not only the organization before us but the means by which it can be carried forward. We praise God that there are men in our State who are organizers, who are able to organize, to plan for the work, and who know how to get money out of the people to carry it forward. There is a great deal of machinery about this organization of the State, but it is necessary to carry forward the work, as every one will see; and the more thoroughly we are organized the better we can do our work.

But organization in Sunday School work is not all! That is an important factor, we cannot work without it; but what is the foundation of the Sunday School work? What are we aiming to do in this grand work? Suppose every child in this State was now in the Sunday School as a pupil. That might be and yet it be a failure, a failure so far as accomplishing the design of Sunday School work. What then must be done? We must not only have the pupils in the school, but we must have men and women as teachers and officers of the school who know how to do the work. One of the most difficult things in our Sunday School work, as I find in going over the country, is to hold the pupils. The question to be discussed, is not so much how to get them into the school, but how to hold them, how to interest them, so that they will remain there; how to impress truth in their minds, so that they may be led to Jesus, and may become strong men and women in Christ. This is the thought we have this evening; how to prepare men and women for this work. First, we ask, is there a need for the discussion of the question? Is there a need for Normal Classes? Is there a demand in this State for

institute work? It seems to me there is scarcely a school represented here to-day but what if they look at home in their individual schools, at their pupils, superintendents and officers, they will find a demand for this work. There are teachers in every school saying, "Oh, if I was only better prepared to do my work!" How many young men and young women are standing with noble hearts saying, "I would love to teach and would like to do this work if I only knew how." The heart is willing but the flesh is weak." "I want to do it but I don't know how; I wish some one would come forward and show me how to do it and simplify it that I may go on in this grand work; I love it and want to do it for Jesus' sake." You would be surprised to see the number who are really anxious, but don't know how; they feel there is a need. You would be surprised to go into the counties where Miss Rider, or brother W. B. Jacobs, has been doing this institute work, how they look forward to the time when they shall return and give them further instructions in the methods, the "how-to-do-it." I speak with some knowledge that these things are necessary. When I first started out friends said to me, "You must do institute work." I thought it was dry work, but they said, "You put in your time in that way to a certain extent." And praise be to God, we have found persons who have realized benefit from this work. Dear friends, there is need of this work, there is a demand for it, and the people through this country are craving it.

I was only last week in a County Convention where a brother who was prepared at Chatauqua Lake, presented a talk of about thirty minutes on Bible history and chronology, with a little Bible geography along with it. And there were persons present who said, "We want you to come down to our town and give us a talk." Some people say the chronology of the Bible is not good for anything, but I say it is. Even chronology will grow interesting; and Bible history, interwoven with it, increases the interest. And when a man or a woman comes filled with the love of God and presents this subject the people receive it. It is laying the foundation and preparing them for more useful work in the future.

Now, dear friends, the only course, if this is an important work as we believe it to be, is to endeavor to benefit our State by it. We don't depreciate the organized work of the State for one moment; it is a grand work. When I stood in that International Convention at Toronto, and saw the friends from Illinois hold up that grand map and all eyes were fixed upon it, it was enough to make a man from the great Prairie State feel proud. But the question comes, does this work that is being done in the State, meet all the demands of the case.

Should we not as Sunday School workers, turn our attention more to this normal drill work, more to the institute work? Is there not a demand for it? I believe that we all feel the value of this work, and I trust that as you go down from this convention to your homes you will feel that if you cannot organize a class you can organize yourselves. Get yourselves in line, and when you begin to study and take up the books prepared on this subject you will get so enthused that you will enthruse some one else, and that one will take some one else

in, and then another, and you will have a class in your own immediate neighborhood. Get the workers of the town together. Another thought comes; suppose in your county work you should meet with some man who has an interest in some department of this work, or who has a turn for that, then go to that one and ask him to prepare himself thoroughly in that department, for instance, Bible history, chronology, or geography. Let some one give it special attention. Then say to the one thus prepared, "Give us a talk of twenty or thirty minutes; give us a talk upon this subject that you have studied so carefully; and by this means you will enlist many in your county work. Then when you come to your township meetings let those representative men or women take up their special subject and present it. I believe it is practical. I do not want to come before you with any thing merely theoretical; we have got beyond that now; we must go on and take hold of those things that will accomplish most for the glory of God. Let us get at those things that will instill in our minds truths that will lift us higher and make us purer and nobler in the sight of God. By getting a few interested you will have your representative men in the different departments of this normal drill, and while the work may be comparatively limited, yet it will present to the minds of the people an idea of normal work, and instill in them a love of this department. Then talk with friends in different parts of the State. I understand there are parties who are disposed to hire evangelists, or if you prefer the term, missionaries for the county work. I heard a brother just before noon say that he believed in his own county, they would employ a man to go out and spend his time in drilling the schools. This man can present these facts so that he can enthuse the people in these subjects and prepare them for more efficient work. He will go to different parts of the townships, and if he should spend, say six months in a place it would soon be more than a banner county. We have grown up to the idea of "banner," we must now get in advance of it. But friends, we want to come more to the thought: "How can we get at this work more thoroughly?" We come to the question of the present condition of it; whether it meets the demands. Now while this convention is a grand success in this town in which it is working, yet does it meet the demands of the case, as we come up from the various parts of the State here! I remember some years ago when I commenced going to the State Convention, I thought if I could only get into the work with these Sunday School workers, I would get the Sunday School spirit and enthusiasm in me, and do more efficient work. I did come and I listened to every word I could hear; and I got so full I could hardly wait for Sunday to come, and wished it could come about two or three times a week; and I wanted just to let off some of that Sunday School steam. I began to think what shall I do? I recollect that grand convention up there, what shall I do? Well I don't know; it was not that I was not enthused; it was not because I did not want to do anything, but it was because I did not know *how*, any better than I did before I went away; was no better prepared for my work as a superintendent or teacher. Not that I did not have more trust in God—and that is a grand thought, to learn to trust Him in such conventions as this, but when we come down to the machinery, I said,

"I don't know much about it." No, I say it does not meet the demand. With all due respect to the Association I say not. Then how can we organize, how can we prepare ourselves as workers, how can we institute some plan by which we can bring before the people this work which is so necessary? Get the normal class drill and the institute work before the people. I will give you just a thought on how I present my plan. I take canvas and I present the outline of the different parts of the work on a large piece of canvas; take the outlines of the Teachers' Meeting and present them there—"why hold them," "when to hold them," and the various divisions of the subject. And then I take the teacher, studying his lesson—how to study it in its parts; I put that on another chart. And then the superintendent's work and qualifications on another. When I go into a place to show them about the institute I put them up on a wall, and say, "Now friends we are going to have a social chit-chat on this," and I go to work, taking the teacher perhaps, and talk awhile and get them interested and begin to ask them questions as to what they think of the different features of the work and draw out all I can get on the subject. And thus we are exchanging ideas and suggesting new ideas and getting new ways; and thus every one in that room is interested. We then pray God that the lesson may be sanctified to the good of some teacher who is trying his best to benefit his scholars. Then we take up, perhaps, geography and chronology by the aid of charts or maps; and I know, friends, people are interested in this. They say, weeks or months or perhaps years afterwards that it has helped them, laying the foundations of Bible study that they had not had before.

So, dear friends, we want workers that are engaged in this kind of work. If you will take certain features of the work and get your chart prepared and hang it up, you will be surprised at the number that will take out their pencils to copy it down; and they will take it home and present it there. "Through the eye," is a wonderful way of teaching, and where anything is impressed not only through the ear but through the eye, it will be lasting. I wish I had more time to dwell upon this important work. Lay the foundation in *the how to do the work*, and we will raise the standard of Sunday School work. It is not only organization, but it is telling people how to do, and when they understand that they take pleasure in it; they will be more attentive in it, and they will enlist others. They will not only fill your schools, but they will hold the classes when they come. Try it this coming year, friends, and when we meet at Springfield next year we will bring up a grand report, not only that we are better organized, but that we have brought scores and scores of souls to Christ by this *teaching how to teach*.

The Carman family sang the song, "If I were a Voice."

At the opening of the Convention a report was received, saying that Prof. H. C. De Motte of Bloomington, member of the Executive Committee, had met a severe accident and was dangerously injured. The Chairman of the Executive Committee immediately telegraphed, asking for information and assuring him of the sympathy

and prayer of the Convention. At this point an answer was received signed by Mrs. De Motte, saying that the Professor was resting quietly with hopes of recovery from his injuries, and thanking the Convention for the interest so kindly manifested.

The Rev. T. E. Spillman of Nokomis, addressed the Convention on "County and Township Conventions," as follows:

[The Address will be found further on.]

The Convention united in singing the hymn, "I will sing of my Redeemer."

C. H. Long, Pontiac, spoke of "The Secretary and his work."

THE SECRETARY AND HIS WORK.

ADDRESS BY C. H. LONG.

DEAR FRIENDS:—I will not attempt to go elaborately into this subject. I merely propose to tell you what one secretary does in one county. Our motto for this afternoon is "Searching for the flock. We are told, "Be thou diligent to know the state of thy flocks," and in our work this becomes part of the work of the secretary. We must have secretaries; we have them in all kinds of organizations; and in our work, the secretary should be like one of those men who was chosen to minister to the widows of the church—an honest man, of good report, full of the Holy Ghost. If there is any place in which a man needs this same Spirit it is as Secretary of a county. Unless a man has this love in his heart he will become discouraged and give it up.

He must be patient. A man that can keep working all the time, and if the reports do not come in just to suit him, still keep on trying. He must be undaunted; no such thing as fail; when he starts out to do a certain thing in a county, he must do it. It requires a great deal of determination. You want a convention in a certain place. He has arranged for it, perhaps, but he meets with a great many rebuffs, and unless he has great determination the work may fail just there. He must be persistent. A secretary cannot say, "I work two or three weeks or a month to collect the statistics and rest the balance of the year. "I heard a secretary say once, "There is nothing else to do 'till next fall when we hold the Convention." A secretary must appreciate his position; he must know that the work depends upon what he does, and that the county conventions depend upon his work.

If he does not find out where the destitute places are, how can a convention be held? He must understand that it is an important position and then he will work to make it important.

He must have a knowledge of the duties. You cannot make a secretary in a county in a year. He cannot learn the duties in that time. He is just learning his field, when he is removed from it. It would require almost a life time to learn the duties of the position. I believe that it is on this account that we have never had a complete report in this State. As my experience has been, there is no other way for him but to have something before his eyes that he can see. For instance, you see that map of the county of Livingston, as the secretary takes his

map he sees what schools are there, those down in this township and the next township and the next, until he has learned his whole field. He knows as he looks at his map just what is there.

He must learn the names of the different superintendents. He should have a list of all their names in order to get reports from them. And he should know the superintendents personally. You say it is impossible, but I say it is not. In the county of Livingston to-day I know eighty of the superintendents. And then we must get reports from them. It is no easy matter to get a report from every school in your county. There are different plans for that; some have adopted this plan: they have organized each township and then required each township president to send in a report of all the schools in the township to the county secretary. That may work first-rate in some counties, but in my experience it does not. You cannot find men who will do this work. The county secretary must come into personal contact with each secretary, and under this plan he cannot do it. In our county I sent out blank reports with an envelope bearing my name, with a request to have them filled and forwarded immediately. The first call brought in but a small proportion. I believe I had to make six calls, but by persistent efforts nearly every school is reported. We do not have any guess work about it. The secretary knows when the conventions are held. If one has not had a convention he can arrange for it. He must plan, so far as possible, to avoid conflict between the different conventions.

The secretary must have patience. Not only is it his work to collect the reports, but as he meets the superintendents, he should give them a word of cheer; let them know that he is in sympathy with them, and give them a few words of encouragement. If one of my superintendents writes to me that they have a large school of 50 or 60 and not a single teacher left—all moved out of the county—and that he is almost discouraged, I feel like praying for that brother and giving him a word of good cheer to go forward, for the Lord will bless him.

Referring again to the subject of maps and to show you that it can be done, I have arranged a chart here giving the name of the township, the number of schools in it, and the attendance. It is well then to compare and say you have so many in the Sunday School, and so many in the public school, and find out how your work compares with theirs. There is one school in our county that has a third more scholars than the public school.—("Where is it?" "It is Owego.")

The population and the number received into the church should be recorded; and that is one of the most difficult things to get a report of. Strange as it may seem, I have had men tell me that that report did not belong to the superintendent; that it belonged to the pastor; just as if it were not the superintendent's duty to know the results of the Sunday School work. The county secretary would be helped very much by having the Sunday School secretaries understand their duties. Very few schools I find have a complete report of their schools. You go to the secretary's book and you can get no definite intelligible report of their work. The secretary of every school ought to keep a record of every one in that school, just as a day school keeps a record of its pupils. Perhaps one out of fifty does it.

The secretary's work is not done yet. It often falls to the secretary and president of the executive committee to arrange for the convention; the secretary is supposed to be the writer and to draw the plan of the program perhaps, and to see that the convention is worked up. He must see that it is thoroughly advertised, unless some one else is appointed for that work; it must be so advertised that every school in the township knows of it, and to do that he must have his program out and sent to every school a month ahead of time. Be sure that your county convention is well advertised, and the same may be said regarding the township conventions; let every body know about them.

If the secretary realizes the importance of his duties he has no easy position; in these large counties it demands a great deal of time; but we must remember that we are working for our Lord. One day I was hurrying off to attend an institute that Brother Taylor was holding in one of our townships, and my little girl was waiting to bid me good bye, and she said "I want to go and see God too." Her idea of it was that we went to the conventions to see God. Oh! if some of us could always remember that when we go to conventions.

Brother Excell led in singing "To the work, to the work, we are servants of God." The Convention called for a song and with wonderful power he sang the song, "Jesus' blood has made me free; glory, glory, glory, glory."

Rev. A. T. Pierson, D. D., of Indianapolis, addressed the Convention on "The Sunday-School and the Evangelization of the World," as follows:

THE SUNDAY SCHOOL AND THE EVANGELIZATION OF THE WORLD.

ADDRESS BY REV. A. T. PIERSON, D. D.

MY DEAR FELLOW CHRISTIANS:—I feel very much like saying at the very outset of this address, that it would not take quite so long to evangelize the world if those who claim to believe in Jesus Christ only knew their saved state, and could speak in confidence of such an experience as that (referring to the piece just sung),

"Jesus' blood has made me free,
Glory, glory, glory."

I preached for fifteen years and didn't know that I was a saved man; but blessed be God who showed me that His righteousness was a great sphere and took me and all other poor sinners in, and showed me that I was saved. I will never forget it.

My friends, I have been asked to speak to you this afternoon upon the Evangelization of the World and the connection of the Sunday School work with that great scheme. The first thing we ought to understand is what evangelization is. It means nothing more or less than preaching the gospel—bringing the gospel message into contact with every soul throughout the breadth and length of the world; that is evangelization. Now I want you to understand in the first place

the great problem that confronts the church in these days. There are some seven hundred millions of the human race that have never yet heard the tidings of the gospel; have probably never seen a copy of the sacred scriptures, nor any part of this glorious book; have probably never heard the voice of a Christian missionary; are not gathered into Christian communities, and, of course, not gathered into Christian churches, to whom the tidings of salvation are yet to be announced. There are perhaps in the world to-day some ten millions of evangelical Christians. There are a great many more Christians than that connected with churches but a great many of them probably have no personal acquaintance with Christ through the gospel; a great many of them are connected with State churches; are confirmed at a certain age by the law of the State, and have no practical experimental experience with the grace of God that would lead them to be evangelists in any sense of the word. But there are probably ten millions of Christians in the world that may be called evangelical and experimental Christians; and now the question is, how to bring these ten millions of evangelical, experimental Christians into contact with the seven hundred millions that know not Christ? and it is a grand problem. I want you to appreciate the difficulties in the case. Of course in the evangelization of the world this ten millions of evangelical Christians must be brought into contact with the seven hundred millions systematically and in such a manner as to bring the seven hundred millions within the compass of Christian experience. Now what is the church doing to-day? I will speak of one or two denominations with whose operations I am somewhat familiar, and you may from them judge what is being done by the others. The average gain per year of the Presbyterians and the Congregationalists, I know from statistics, is between four and five converts for every one hundred members. Now as in the course of a generation the lives of a whole generation are sacrificed—that is three times in a century the world is depopulated—we need to have three members a year to make up for those that die for every one hundred members; so that we are actually making this astonishing rate of progress, we are gaining as a net gain per year for every one hundred members in these churches between one and two persons. How long will it take for the ten millions of evangelical Christians to evangelize the seven hundred millions at that rate? Now we seek the solution to this great problem, and where shall we look for it? I confess that I am getting so that I look for everything in the word of God. I find a solution to everything in the Holy Scriptures. There is no thought of man that is worth thinking, there is no plan of man that is worth pursuing, that is not suggested here. Blessed be God for that. We need not go further. Now if we examine we shall find that in the closing words of Christ, as they are given in the last portions of the accounts furnished by the evangelists, we have the Divine plan for the evangelization of the world; and although these words are so familiar, I venture to read them once more: Matt. xxviii. chap. 18th verse. "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth, go ye therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you: and Lo I am with you alway, even unto the end of the world." Turn over to the last part of the Gospel according to Mark xvi. chap. 15th verse, "And he said unto them, Go ye into all the world and preach the gospel (evangelize) to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them he was received up into heaven and sat on the right hand of God. *And they went forth and preached everywhere*, the Lord working with them and confirming the word with signs following." In the 24th chapter of the Gospel according to Luke, 46th verse, we read: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Now in the 20th chapter of the Gospel according to John, in the interview that our Lord has with his disciples on the evening of his resurrection, he says, "Peace be unto you." Here are three words; a word of peace first, a word of commission second, and a word of power third; for no man is fit to preach the Gospel until he has peace with God and the peace of God, and that is why Christ said twice, "Peace be unto you." First, it is peace with God, reconciled relation; and second it is peace of God, from the witness of the Holy Ghost in the experience of the believer. And when you have got peace with God, and the peace of God, then Christ says to you, "I send you as my Father sent me;" and when he gives the commission he breathes on them the Holy Ghost, and all we have to do is to open our mouths and breathe in what he breathes out; just as simple as that. There you have a solution of the problem. Look at the elements that it embraces; they were to start from Jerusalem in a work of world-wide evangelization. Notice the universality of this commission, "Go ye into all the world and preach the Gospel unto every creature." Notice in the second place that this commission was addressed to all disciples, not simply to the twelve apostles, but to the whole body of believers; for if you examine these passages you will find that these words are not addressed to the eleven alone. They were addressed to that same gathering of which the apostle Paul tells us in the 15th chap. of Corinthians. There were besides the eleven apostles the five hundred brethren that believed on His precious name; and there He gave the commission to all those disciples, "Go ye into all the world and preach the Gospel unto every creature." This commission was universal as to territory and as to the persons who were to do the witnessing. I beg you to observe that although in the Old Testament you will find a line of demarcation between the priest and the common people, thank God there is not a trace of that in the New Testament. In the New Testament times every man and woman and child who had found peace in believing had the right to preach the

good tidings of God; and I tell you that any modern church, denomination, or society, that puts a line of separation or division in this great work between clergy and laity transgresses the simple democracy of the new Scriptures. I want you to notice another feature about this, and that is the promise, which was two fold; in the first place the grand general promise, "Lo, I am with you alway, even unto the end of the world;" and then this, "All power is given unto me in heaven and in earth." My friends, the great lack in our Christian work is the lack of power, not so much the lack of organization. Here Christ says, He has all power in heaven and earth. There is none that can stay His hand or resist Him, and here He says He will be with us always unto the end of the world. He wants us to understand that to human impotence He can yoke Divine Omnipotence.

Supernatural signs were to attest that God was with His people and that the word they spoke was His word. I know that it is customary to say in these times that supernatural signs were intended only for the apostolic age; but permit me to say that if the evangelistic spirit of the apostolic age had continued down through succeeding centuries it is quite possible that the supernatural signs would have survived; and if the same qualities should revive it is quite possible that the supernatural signs might reappear. Mark does not close his testimony without adding this magnificent fragment, "They went forth and preached everywhere, and the Lord worked with them and confirmed the word with signs following." I want you to observe the historic course of things, for I will state to you frankly that I have been a preacher and a teacher of the concurrent testimony of the word of God and it is partly encouraging and partly discouraging. We observe this that these disciples, without distinction of age, class, sect or even sex, went forth and preached this Gospel everywhere. In the first place there came down this baptism of the Holy Ghost on the day of Pentecost upon all of them, and, blessed be God, Mary the mother of Jesus and the other women were there and the Holy Ghost came down in tongues of fire and sat on the women just as much as on the men. It was a baptism of all disciples, and they all became witnesses of Jesus Christ. If you will accompany me in the course of the history that is given in the Acts of the Apostles, you will see that it curiously covers about the life-time of a generation, about thirty-three years, in order to show us what can be done in the life-time of a generation if the Spirit of the Lord only moves. You will see that the great body of disciples made it their business to preach the Gospel of Jesus Christ. Now turn to the eighth chapter of the Acts of the Apostles: "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and, haling men and women, committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word." I want you to notice two things: the body of believers was all scattered abroad by persecution except the apostles. You notice that the Holy Ghost is just as particular in his exceptions as He is in His general statements; now why should it be stated that the apostles were

kept at Jerusalem, but that we might not infer that these disciples were even led by the apostles in preaching the word? Persecution split the early Christian church and blew it up like a bomb shell; but Peter was not even converted by that explosion and it became necessary to give him a special lesson on the house top. If you turn over to the 11th chapter, what do you read in the 19th and following verses? "Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice and Cyprus and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch spake unto the Grecians preaching the Lord Jesus. And the hand of the Lord was with them and a great number believed and turned unto the Lord." Please mark, what you cannot see in the English, that you might see in the original, that the word that is here translated preaching means simply talking about. It is the same as our word babble—the babble of little children. They went about talking, in their simple manner talking about Jesus. It was not an orderly discourse which might have been delivered by the apostle Paul, but it shows that there was no line between the apostles and the Christian workers as to the work to be done for Christ. No man could be an apostle who had not seen the Lord Jesus Christ; and hence, with all respect for my brethren, there cannot be any apostolic succession because there are not any at the present time who have witnessed the Lord's resurrection. Notice a little further also that even in the administration of sacraments there was no line of division; mark that. In the 8th chapter of the Acts of the Apostles we have an account of Philip going down to Samaria to preach Christ. Philip was ordained a deacon to relieve the apostles and the preachers of the Gospel, not as a preacher, not as an evangelist, yet he was one of the most successful evangelists of the apostolic times. Now when he had found the eunuch and the eunuch wanted baptism this deacon, went down and baptised him, showing that there was no separate line of demarcation even as to the administration of the sacrament. I am not saying that the line is not a proper line between those who administer the word and the sacrament and those who are the people in the churches; the line is in the interest of labor, and it never was intended by God to be a mark of division or separation in the precious testifying to the Lord Jesus Christ.

In the 4th chapter of the Gospel according to John we find the account of Christ and the woman of Samaria at the well. "And the woman when she had found the Lord forgot her errand, left her pitcher at the fountain, and went her way into the city, and summoned the people to see Christ." There is a woman preaching. She was never ordained and yet she brought the whole city to Jesus; so that there is no line of division yet even as to sex. Men and women who know Christ and have found him precious have the right and the privilege to testify to His grace and to testify to every creature as to what that grace has done for them. That is Christ's method—Christ's solution of the problem of evangelizing the world. Just so long as this testimony was made to those who were outside of the safety of belief in Jesus the wonderful signs of Christ's presence continued with the disciples; and I want to give you one reason why I think it was

intended to continue with them always, even to the end of the world, if their faith had been equal to the demand. In the 4th chapter of the Acts of the Apostles we read how Peter and John, after being threatened, went out from the council and went to their own company, and they lifted up their voices and said, "And now Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Observe the argument of this prayer—for sometimes prayer is the grandest kind of argument addressed to the throne of heavenly grace. I sometimes think it ought always to be an argument giving the promises and the conclusions that God cannot deny himself. That is the logical prayer. "Stretch forth thine hand, hold firm thy word by signs and wonders done in the name of Jesus, and then thy servants shall boldly speak thy word." There are many of us here, some in the ministry, and let me ask you if you have never felt your need of boldness? Don't we lose our earnestness in faith when we preach the precious word of Jesus and no results follow? It seems as though we were pouring water on the ground that it cannot be gathered up; it accomplishes no good in enlightening the soul. Oh! that God would stretch forth His hand to heal those servants that are trying to teach and preach His gospel, that they might have boldness to preach and testify the name of Jesus. I say that Jesus Christ placed no more limitation on the promise than he did on the injunction. I don't pretend to be a learned scholar, but as a plain man reading the scriptures that is the impression I should have. "Go into all the world and preach," and then does he say, "these signs shall follow you through the first century?" Nothing of the kind. It is co-extensive. I don't know what right we have to put limits on the promise. It is not said that through the apostolic age these signs should follow them that believed; "Lo, I am with you alway, even unto the end of the world." What right has any one to say that such promises as this were limited to any specific time? I do not believe one word of it. I believe that is part of the practical infidelity that is pervading our churches at this present day. I do not say that these signs should take the same form that they did in that day. What I want is a perpetual supernaturalism in the church. If there were a dozen people in this church to-day with boldness coming from contact in the closet with God—knowing that there is a God by personal answers, those twelve people could convert twelve thousand infidels. It is said in Isaiah, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." There may be some signs that were designed only to be temporary and transient but there are some that were intended to be everlasting. By the grace of God the most beautiful and fragrant plants that blossom in the service of the Lord are the supernatural signs that shall never be cut off. Would that God would multiply them in these days.

Now you have followed me only through the Acts of the Apostles.

When came the decay of the evangelical church, of evangelistic activity? After the church had survived those early persecutions a new church sprang up and the gospel was carried in the first century to the bounds of the Roman Empire and even to the heart of Germany. After this had been done, and even the pagan writers began to be afraid that the pagan idols were in danger, there began to grow up in the church an aristocracy. The line began to be drawn between those that preached and those that were simply children of God gathered in the churches as the ordinary membership. By and by, Constantine claimed to be converted and took the throne of the Cæsars; and a great change took place in the church history. The order of the cross became the way of the world and of glory. The church and the State became wedded into a hierarchy. From that day evangelistic effort declined. The missionary efforts of the second, third, fourth, and fifth centuries absolutely did not carry the gospel any further than the missionary efforts of the first century had. Upon the decay of evangelical piety there began to be heresies in the church and councils had to be called. Any church that ceases to be evangelistic will soon cease to be evangelical. Then followed the decline and disappearance of supernatural signs. Now we pass through a thousand years called the dark ages, and well may they be so called, for the lamp of literature almost went out; the lamp of science burned so low that it scarce gave light in the universal darkness, and even the church itself nearly died. The candlestick of God was almost removed out of its place. After the thousand years came the Lutheran reformation. It restored the church evangelical doctrine, but it did not restore the church evangelistic activity. It was still a hierarchy, and aristocratic. In the 18th and 19th centuries there comes a revival of evangelistic activity. The church begins to recognize the fact that she owes a debt to the world and proposes to pay it. Now I want you particularly to notice this, that although the evangelistic spirit was revived in the latter part of the 18th century and the beginning of the 19th it was not revived for the whole body of Christians. They preferred doing it by proxy; they did not feel that they should proclaim the wonderful word of God. And so we have a great Christian church represented in the entire world to-day by, perhaps, three thousand missionaries. It is a serious business; and I want to affirm here that the Christian church will never have a return to apostolic signs of divine presence till she is done with this proxy work and every Christian accepts the command, "Go ye into all the world and preach the gospel to every creature." You have but a little time to serve this generation and the generation has but a little time to be served by you; in thirty-three years you are gone and they are gone—a generation has perished.

Now a word of encouragement after all this discouraging review. The church is now waking up to the idea that she cannot do this work of evangelization by proxy. There are two prominent signs of this: first the modern Sunday School movement and Young Men's Christian Associations. The Sunday School movement is the first movement of the 18th century in the direction of making every man and woman a witness for Jesus to those that have no Christ. There is no proxy work here; there is no avoidance or evasion of the small

responsibilities here. It is laid on every Christian man and Christian woman to become a personal witness to Jesus, and begin with that most promising field of labor, the mind and heart of impressionable childhood. That is why these conventions emphasize the missionary character of the Sunday School. We must make our Sunday Schools the means of evangelizing the regions that are in darkness and in the shadow of death right under the spires of our Christian churches in our great cities. In our cities there are thousands that never go to church anywhere on Sunday. In Chicago, Indianapolis, Brooklyn, not to speak of other cities, taking the entire church accommodation, if every seat were filled on the Lord's day one half of the entire population would find it impossible to get inside of the doors of any Christian place of assembly. While we talk of the seven hundred millions that are outside, what shall we say when half of our population could not get into the churches if God should impel them to go at one time and not one third of us are in the habit of seeking them; those that do not seek us we do not seek. (A voice of dissent at this point coming from the audience, the speaker paused for a moment and then continued as follows): There are less churches to-day in the city of New York in proportion to the population than there were in 1801. I say that the Sunday School is the modern church rising, and rousing us up to think of those who have no Christ, and especially in our great cities, that all may be brought in contact with the church of the living God. The Young Men's Christian Association I especially thank God for, because it is the young men of our cities and larger towns rising to assert the right, the duty and the privilege of converted men to bear converted testimony; and I regard it as the most colossal movement in the present age in the direction of what we call lay evangelization. What is the matter that the people do not come to the churches? I believe, my friends, there is no reason, whatever, why what we call the masses should not be gathered into places of public assembly, if two or three things were conserved or secured. We want buildings adapted to the purpose; and we want ministers in sympathy with the common people; and in the third place we want an unworldly administration in the churches and a reform in the membership. Give us those three conditions and you cannot keep the people out of the churches. We may talk just as much as we please about trying to reach the poor and the outcast; but a kid glove is a non-conductor and a white cravat is sometimes another. We must do just as Christ did, get down among the people. I have been a pastor of Christian churches, preaching the gospel almost a quarter of a century. I preached away up above the people's heads the most elaborate sermons I could prepare, but the Lord did not give me many souls. I saw such men as Moody and Whittle doing a great work. They were not college educated; they did not pretend to write great essays; but God was giving to these men souls by thousands; and I asked God to show me what was the trouble with me, and He did. I came to the conclusion that I never had been a Christian man—that I had been preaching the gospel in an unconverted spirit. In eighteen months God had given me more souls as the seals of my ministry than in the eighteen years preceding; and I have never preached a sermon since without feeling that God was with me,

and without feeling the truth of that saying, "My word shall not return to me void." Even in the city of Chicago you could go around to some of the most popular pulpits of that city and you might go out not knowing from the sermon whether the minister were a follower of Confucius, Mahomet or Christ. There is an awfully serious side to this question. The gospel is preached in hundreds of Christian pulpits in such a style that a poor penitent sinner could not find the Savior. God's word will not return to Him void; it may appear to you like wheat scattered on the bosom of a mighty river, but the time will come when you will see that no seed has failed to be fruitful, and the white harvest will wave for you, though some one else may put in the sickle and gather it into the garner. I believe that you never will get the common people into the churches where the pews are rented or owned.

The idea of a man saying, "That belongs to me; I have a proprietorship in it!" I believe the whole thing is unscriptural, and is one of the abominable idols in the house of God that keeps the Holy Ghost from filling the courts with the glory of the Shekinah. I believe that when the voluntary subscriptions of Christian people support the Christian ministry, when the whole church is thrown open and the gospel preached in its simplicity down to the level of the common man, in the modes of thought and speech and illustration, just as the greatest preacher, the Lord Jesus Christ, you will find these churches become pools of Bethesda—houses of healing when the gospel is manifested, and a regiment of dragoons could not keep the people out of the door. In London I heard Spurgeon. What singing! It seemed as though it would lift the roof of the great tabernacle with its mighty volume. Then Spurgeon gave an exposition of the 4th chapter of Nehemiah, glorious in its simplicity; and then he prayed, and oh such a prayer! It was not an eloquent address to a London audience, but it was a grand address from a man to God. And what shall I say of his grand sermon, keeping the attention of the congregation for one hour and ten minutes. There was enough gospel compressed into that one sermon to have been spread over the whole world in sections and convert every man, woman and child in it. In the afternoon I went to St. Paul's cathedral; I hope God will forgive me, but I did. The surpliced boys sang like larks and there was a sermon, but you could put five hundred such sermons into a crucible, melt them down and take their essence and there would not be five drops of gospel in the whole thing. It was a magnificent essay, but there was no Christ crucified, there was nothing to call a man's attention to his own sins and Christ as his Savior. The people were looking all around at the arches and the decorations; but there was only a handful after all, so the sermon was not lost upon many. That afternoon I said, "When will the Christian church understand that the importation of secular attractions into the house of God never will permanently draw and hold the common people; that only as she gets the beauty of holiness in God's grace and the spirit of God in those courts, will she have the power of God in drawing the people together and holding them permanently and binding them to Jesus Christ? I will give the rest of my life to the humble endeavor to preach the power of the gospel that everybody can understand,

containing the sum and substance of the grand teachings of Jesus; to build up churches, to reach out and gather in those that are now neglectful, and secure within the churches an unworldly living, an unworldly type of administration, so that not one single ungodly man shall on our board, regulate and control the administration of the house of God." Carry these subjects before the Lord in prayer and consecrate yourselves to the great work of reaching the world with the precious gospel of Jesus Christ.

(In explanation of his remarks concerning the services held in Spurgeon's tabernacle and St. Paul's cathedral, Dr. Pierson stated that he was referring simply to the difference between the two services; not to the two places or two orders—merely the two services on that afternoon. There has been a great deal of gospel preached in St. Paul's, but on that particular afternoon there was none. If there had been no gospel preached by Spurgeon he should have asked God to forgive him for going there. He regarded the Episcopal Church in this country as, in some senses, leading in the work of evangelization. All he attacked was a wrong spirit in any church.)

[The following address should have been inserted on page 47.]

COUNTY AND TOWNSHIP S. S. CONVENTIONS.

ADDRESS BY REV. T. E. SPILLMAN.

Before entering upon the discussion of Township and County Sabbath School Conventions particularly, let us notice the matter of Sunday School Conventions in general, for a moment or two. They incur an expense of time and means. Is there any outcome from them which justifies this expenditure? If time and money are only given us that we may enlarge our bank accounts, multiply orchards and vineyards, drive fast horses in glittering coaches, and go shopping in vanity fair, then I doubt the propriety of such a convention as this, which requires time for its preparation, time for its sessions, cash down for several hundred railroad tickets, and hundreds of dollars to work its machinery. If there is nothing more for us to do than to

"Eat and drink, and sleep, and then,
Eat and drink and sleep again."

I doubt the expediency of such conventions.

*But if we are God's stewards, and the gold and the silver, and the cattle upon a thousand hills are the Lord's; if every moment of time is given us as a trust for which we must render an account; if there are thousands of souls around us going down to the caverns of eternal night; if Satan, as a roaring lion, is walking about seeking whom he may destroy; if leagues and conclaves and conventions are being held in the interest of the powers of darkness; if infidelity and intemperance, and a host of other hydra-headed evils, armed to the teeth, are through large and thoroughly organized associations, waging war upon the kingdom of Christ, and, as with the poison of adlers, ruining the youth of to-day, then the matter of expenditure in councils of holy warfare must be looked at from other than a worldly standpoint. We take it for granted that all these things will be con-

ceded by Sunday School workers, and that there is a general agreement that it is the wisdom of the church to assemble at stated times and places for a more thorough equipment against a strong and strategic foe. But while our large conventions, such as State Conventions, accomplish a noble work, there is a great work which they cannot do. The masses of our Sunday School workers are not directly reached by them. We do not expect the great army of Sunday School teachers of the State of Illinois to get together in one convention. Think of all the poor girls, and perhaps clerks in stores, mechanics, and it may be, mothers with large families, who belong to the army of Sunday School workers, whom we do not expect to meet in such associations as these, and yet who need the help which the convention offers. There are in the small towns and country locations, more, perhaps, who need help in their work, than in large centers where more privileges are enjoyed. If conventions are held in every county during the year there will be many who can attend who have not the means to go half way across a broad State, as much as they would enjoy, and profit by, the exercises of a State Convention. A goodly number of the most earnest workers of a county can assemble at their county seat once or twice in the year, and do work that will be felt for a twelve-month in more places in the county than the one in which the convention was held. But even the County Convention is not, perhaps, the most practical convention which is held. A County Convention does not nearly reach, directly, all the Sunday School workers which live within its bounds. We do not say that there could not more attend them than usually do. But it is the work of conventions to create an interest in the work of the Sunday School. If the interest in any county was such as that all the Sunday School workers in the county could be gathered together in one convention, the need of the convention would in part be done away. What a sight it would be if from fifty to seventy-five schools in one county should each send up to its annual convention a dozen teachers, with their superintendents and librarians and secretaries and treasurers. Do you expect ever to behold the sight? I do not. Experience teaches me not to expect it. But I do believe that by Township Conventions, held so that every Sunday School worker is within a few miles of a convention, nearly all can be brought directly under its influence. But the object of these conventions is not simply to reach those already enlisted in Sunday School work. It is to reach the masses of the people. There are multitudes of people who are but little interested in Sunday School work and who need to be aroused and instructed with regard to what is being done, how it is being done and what remains to be done.

People may admit that the Sunday School is a good and a needed agency and yet interest themselves very little in it. The ordinary Sunday School work on the Sabbath day does not particularly attract their attention. They send their children, it may be, but do not think much more is required of them, or that they could be much useful themselves in the work, or much benefitted by it. Now this class of people are not likely to go very far, nor be at very much expense to attend a meeting held in the interests of the Sunday School cause, even if its programme shows a good bill of fare. But if a meeting of a pop-

ular character is brought almost to their doors, and those are to speak in whom they have confidence as persons of ability and information, many of them are apt to attend. Whole families can be brought in. Children, parents and grand-parents can be assembled in such a meeting. The distance is short; the expense is little or nothing; the meeting is out of the usual order of services and is likely to lend an attraction *because* not as usual as the weekly service. A little kind and persistent work is likely to bring into these Township Conventions multitudes who do not attend any Sunday School, and perhaps not regularly, any church. Now what an opportunity for an impression. Here are the rank and file of the Sunday School teachers of the community—of this particular township; here are the fathers and the mothers; the aunts and the uncles; here are the large boys and girls, it may be, who, to their shame, have left the school. Here, perhaps, are men of means, the bone and sinew of the community in a financial view. But they have never done much to help the cause of the Sunday School work, because, perhaps, it has never been brought before them in such a way as to show them their duty and the great hopefulness of the work. Here are persons, perhaps, with teaching ability who have never been engaged much in Sunday School work because it was never presented to them as any thing worthy of any great pains and effort. What an opportunity for some experienced and earnest worker to press home now upon the heart and conscience of these assembled men and women the importance of snatching the youth from the grasp of the destroyer; to show what a blessed work the Sunday School *is* doing in this direction; to show how men and women of power and piety and learning are giving their time and their brains and their hearts, and actually their money to advance the kingdom of Christ through the medium of the Sunday School.

What an opportunity to encourage and instruct those teachers who have but poor facilities for the work to which they believe they have been called, but for which they have such poor qualifications. What a grand opportunity for those who have made the work a study, and have become acquainted with successful *measures* of work, to bring their knowledge to the workers who have had no such opportunities, who are poor, who have but little time for study and but few books from which to learn. Is not that a favored township which has one or two or four such conventions every year, in which the richest Sunday School thought of the age, and the most successful measures of teaching are brought forward and discussed? But now, suppose, instead of one township, all the townships in the State had such conventions. Suppose, throughout the whole State, on the same day, there was such a convention in every township in the State; would not that be an important day? Thousands, I suppose, of parents, those who are seldom, if ever in a Sunday School; multitudes of competent Christian people who do very little in any way for the Sunday School, gathered that day to hear what might be said by those whose names had appeared upon the posters and programmes which had been so widely spread; thousands of teachers who were never in a State Sunday School Convention, seldom in a County Convention, now assembled for whatever might be seen and heard at

this quarterly or annual meeting. Would not this be a great day for the Sunday School work of the State? Would it not give a wonderful impetus to the cause? Would not new recruits be found for the thin ranks of the teachers? Would not the Bible class open its eyes the next Sabbath, and its pew doors, as recruits came in of parents and grand-parents to study with them the word of God? Would not the treasurer surprise the school by reporting five dollars in the collection instead of two dollars and nine cents? Would not the superintendent begin to feel his responsibility afresh as he saw so much of the church, assembled together in that department of Christian work in which he was a standard bearer? Would not some of the larger scholars, who had left the school, encouraged by such an example, soon come back again to their places? Now, although we cannot expect to have this *simultaneous* effort throughout the State, every township met for work on the same day, can we not reasonably expect just as good results as this concerted action would afford? May we not reasonably expect every township in the State to have at least one good, thorough convention during a twelve-month? But does some one say, "We have had Township Conventions and they do not amount to much; they do not arouse the people, nor to any great extent, awaken the workers? Very possible. There is a great difference between a convention and the convention. There may be very poor conventions—conventions where not many convene, and where some of those who do go rather as a matter of form, or duty, than from any delight or profit they expect to derive.

There are probably a great many poor speeches inflicted upon Township Conventions, and to avoid this we make the following suggestions: Let three or four contiguous townships arrange to get the very best men they have, either in the ministry or out of it, to attend the conventions of those three or four townships. Let the six, or eight, or ten best workers in these three or four township each make an especial preparation on an important and popular theme, and take his especial preparation to each of these three or four Township Conventions. Let it be well understood that such an one had prepared himself to speak on such a topic. Another one, well known as a good Sunday School worker has prepared himself upon another important topic, which is one of general interest. This would not tax the workers very severely, for each one would have but the one preparation to make; and, knowing that he would be expected to deliver it before three or four different conventions, and the most appreciative people in these different localities, he would have a stimulus to prepare something worthy of the occasions upon which he would be called to use it. Among these preparations let there be some a little out of the ordinary line of Sunday School work; the history of the English Bible; the great events in the life of Christ; Christ as a teacher; science and religion; or some other subject which would be of popular interest, and yet widen and deepen the store of knowledge from which the Sunday School teacher needs to draw. If this measure were adopted would not the Township Convention soon be looked for to with interest? Would not teachers hail it as a treat, and a source of "stocking up" for future work? Would not those who undertook to make these thorough preparations put on their studying

caps and go to work for new and fresh Sunday School thought? Would not more of them come to the State Conventions to get into the influence of the larger meeting, and reap the advantages which it would afford them for preparing for work at home? Would not they carry back with them both fire and thought which they would impart to almost all the workers of their township? And would not these State Conventions do far more good than even now they do, by touching and warming more hearts that would go home to touch and warm other hearts?

Lift up and magnify the small conventions. There is where the people are. This State Convention is a representative body. The masses are not here. The fathers and mothers are not generally here. The young men and ladies of the State are not generally here. In fact, the teachers of the State are not generally here. We do not *expect* them to be here. Let us divide the convention up and take it home with us. Let us carry a match and a bundle of splinters from it into every township in the State. Let us kindle Sunday School fires so closely together over the State that they will make it a very furnace for consuming sin and purifying the morals of young and old. Do with this convention as the economical gardener does with his big potatoes when seed potatoes are scarce, cutting them up into pieces so small that there is but an "eye" in each piece. Cut this convention up in small fragments with but an eye or two in each, take them home and set them out in the separate townships, and raise a Township Convention from every one of them. Do not slight the preparation, nor print the posters in small type and on small pieces of paper because the meeting is only a Township Convention. *There is where the people are to be met.* Here we get near to the home, the hearth-stone, the kitchen and the cradle. The Township Convention, taken as a whole, will out number the State Convention audience perhaps a hundred to one. *You* may see but a fraction of that audience, and but a fraction of it may see *you*, or hear *your* voice. But let that fraction have your best preparation, the fruit of your best study. Let those who cannot come to the larger gatherings have something at home that will help them in their work. Consider what their needs are. Think of poor girls, conscientious girls, girls that have to work for a living, and who do not, perhaps, command their own time, trying to lead to Christ those whom the church has committed to their care. Give them that which will awaken their intellects, feed their souls and guide them in their work. Can any one estimate the result of such a work done in every township of the State? Would it not quicken the Sunday School pulse all over the State? Would it not develop latent talent in Sunday School workers? Would it not swell, if not double, the rank and file of the Sunday School? Would it not bring parents together to study with their children, the word of God on His holy day? Would it not gather and retain those who have, in their own esteem, out-grown the Sunday School and left it to their juniors? Would it not swell the Sunday School purse, and deliver many a poor superintendent from his perplexities when the time came to renew subscriptions for the literature of the Sunday School? Would it not, under God, result in precious ingatherings of souls, recruits at the communion table, joy in the home over prodigals

returning from their wanderings? Would there not be joy in the presence of the angels of God over the children of the church being brought into the fold of the great Shepherd? Would not the number be swelled who clothed in white robes around the throne of God, strike glad harps of praise to Him to save them by His precious blood?

Second Day—Evening Session.

At seven o'clock a large open air meeting was addressed by Mr. D. W. Potter and others.

At eight o'clock Oriental Hall was filled. Mr. Potter made an earnest address, and many requested prayers.

At the Baptist Church, addresses were made by William Reynolds and M. C. Hazard. The Carman Family sang several sweet songs.

The Convention proper met in the Methodist Church, which was crowded to listen to Dr. Pierson's great address on the Bible.

THE TEACHER AND HIS GREAT WEAPON, THE WORD.—HOW TO HANDLE AND USE IT.

ADDRESS BY REV. A. T. PIERSON, D. D.

MR. PRESIDENT, LADIES AND GENTLEMEN:—May I ask you while I am speaking to-night to accompany me with your prayers, that I may be able to speak in the power of the Holy Ghost. In order to speak intelligently and intelligibly on this great subject I shall have to ask your patient attention, as I endeavor to show you some of the evidences that the Bible is the Book of God. For I hold that the foundation of all power in using the Word and in teaching it, is a conviction settled beyond doubt—beyond a question—that this book is given to us from God. There is a subtle doctrine pervading our churches to some extent in these days which concedes that the Bible is an inspired book; but insists that everything good is inspired of God. Milton's *Paradise Lost*, it is said, is an inspiration, Bacon's *Novum Organum* is an inspiration, the Bible is an inspiration, the best of all inspirations. But I want you to notice that this takes out of the Bible this one element, its infallibility. Milton's *Paradise Lost* may be inspired in a certain sense but it is not infallible. There is a great deal of error in it as well as a great deal of truth, and I am sorry to say that a great deal more of our modern theology is taken from Milton's *Paradise Lost* than from the Bible. There are a great many notions that obtain in the Christian church that are not gotten from the Bible at all, but from fallible sources. Just here allow me to say one word that I hope will not be offensive to any body. I do not think we ought to be sensitive at all about our denominationalism, for that is the fallible part about us. The truth that is revealed in the Scriptures is infallible. The work of the Holy Ghost is infallible, but all human institutions are fallible. We have none of us a monopoly

of truth, or wisdom, or piety in our denominations; and I want to say here that you can say anything about Presbyterianism you choose as long as you leave the Bible and God unassaulted. I don't care what you think about my denomination if you don't think any worse about it than I do. I think it is a bad plan for us to call ourselves Lutherans or Calvinists or other names—"One is your Master and all ye are brethren." We are all fallible men. There are a great many errors in all the systems of men, but none in the precious Word of God. Let us just cling to this infallible, inspired Word of God. Your power as a teacher and a witness is paralyzed the moment that you doubt that this is the book of God, supreme and infallible. Now if I can help some of you, who perhaps have made no extensive studies in this matter, to an understanding of the grounds upon which we say that this is so, I shall not be here in vain.

THE NAME—BIBLE.

The first thing we notice about this book is its name—the Bible. That is not an inspired name, though it is an excellent one—the Bible. That name was first given to this precious book by Chrysostom, a very learned and accomplished preacher of the gospel, and a very vigorous apologist of the Christian faith, and one of the greatest preachers in Constantinople. The next thing we notice about this book is its antiquity, and yet its accuracy. It is very wonderful. Whatever modern criticism may say with regard to the possibility that we over-rate the antiquity of this precious Word, one thing is sure that the Old Testament was in the hand of the Jews five hundred years before Christ, and that, for all the purposes I have in view, is just as good as though it was in their hands five thousand years before Christ; for five hundred years would antedate all the modern discoveries of science. Yet we shall find it strangely accurate even on scientific subjects. I can give you only an outline of a great argument as to this historical accuracy. You know there is a man who goes about the country talking about the mistakes of Moses; I should like to show him a few of the mistakes that Moses did not make, and ask for an explanation of them. If in speaking of moral and spiritual truth the Bible had incidentally introduced some geographical and astronomical error, it is possible that it might not have impaired its value as a guide in doctrine and in duty; but the simple fact is that although the Bible was in the hands of the Jews five hundred years before Christ, it is so wonderfully wrought and constructed that it is impossible to-day to find a single scientific error inside of its pages. I say that without any possible fear of successful contradiction. Of course the Bible uses the language of popular appearances. It speaks of the sun rising and setting, and we do the same, although we know that the appearance of the sun rising and setting is caused by the earth revolving on its axis. We know also, for instance, that the dew is not distilled in the far depths of space, yet we speak of it as descending from heaven, though it is merely the condensation of the atmosphere, exactly the same as when the ice-pitcher in our dining-room condenses the vapor that is in the air. This is the language of appearances, and the Bible uses it, and if it did not, it would impair its value; because if the Bible were to employ strictly accurate expressions in

speaking of scientific discovery it would turn the attention of men from the great truths it was meant to unfold towards subjects for which the world was not yet ready. The intention of the Almighty is that the Bible shall not anticipate science, and yet shall not falsify the facts of science. If it be possible from human language to employ terms or phrases which may hold in them a hidden meaning, as the acorn holds the oak, that shall show the inner meaning and elicit it, that seems to be the best thing that could be, and it is precisely the fact. You know that there is in surgery a rubber bandage which is of very great use when, for instance, a limb is much swollen. The bandage will accommodate itself to the dimensions of the limb. Now the Bible has an elastic phraseology in it which accommodates itself to the narrowness of human ignorance and expands to the growing dimensions of human knowledge. For example, the old scientists say, and the new scientists join them, that Moses made a great mistake when he said "Let there be a firmament in the midst of the waters." But when we come to examine the Hebrew word translated "firmament" we find that it means "that which is spread out," "an expanse." Now if Moses had been Laplace or Knight Mitchell, he could not have selected another word that would have expressed so accurately the meaning he intended to convey. He selected just the right word. Take one of Jeremiah's mistakes: he says, the hosts of the heavens cannot be numbered, even as the sands on the sea shore cannot be measured. Now at the time Jeremiah wrote this, all the stars known to exist were the visible stars of the northern hemisphere, something like one thousand; perhaps on the clearest night you might possibly count about three thousand; they can be counted. But Jeremiah says that the hosts of the heavens can no more be numbered than the sand upon the sea shore. That was a terrible mistake for an inspired prophet to make, you see. But when Galileo turned his first telescope toward the heavens myriads of stars were discovered; and when Ross turned his magnificent reflector four hundred millions of stars became visible in one-half of the celestial heavens! And it became known that the milky way that floats its white banner across the firmament is composed of stars so thickly set that, like warriors in a procession, you can only catch a glance of light from the fire of their helmets.

Look at the science of geology. It is quite a remarkable thing that the order of creation is precisely the order of the six days of Moses. The most modern system of geology shows six days of development, and they correspond exactly to the six days of development given by Moses: a chaotic mass of matter, cloud, indistinguishable; no light of the sun yet in the heavens but a chemical light developing; everything that was in the earth in the course of its unfolding; the firmament separating the waters; continents rising out of the midst of the waters; great vegetation appearing; and then the family of creation developing from the lowest to the highest. Who taught Moses geology? Look at the order of the family of creation. Comparative anatomy has shown us within the last one hundred and fifty years that the scientific order of species is exactly the order of Moses—fish, reptiles, birds, mammals, man. Who taught Moses comparative

anatomy? Who taught him that the fish belongs below the reptile, and the reptile below the bird?

Look in natural philosophy. We read that God makes the outgoings of the morning and the evening to rejoice—the Hebrew word means “to sing;” and we are told of the time “when the morning stars sang together.” Now modern discovery shows that light sings; that light is a form of motion; that when sound gets up to a certain point in the octave it passes from sound to light; so that light sings. There is not a star in the vast heavens above us that is not vocal, and God’s saints hear the music as, like a vast orchestra, they peal forth the music of the spheres. We did not know what grand truths there were in this prophetic expression; it took the knowledge of the nineteenth century to unfold and reveal them.

Look at the physiology of the Bible. Take, for instance, the passage, 12th chapter of Ecclesiastes, “Or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.” Here are four descriptions of the way in which death may come to us. Now let us go into the dissecting room and look at a human skull. It looks exactly like a bowl. Examine closely and you find that the lungs are shaped like a pitcher, and when you breathe you inspire air into the pitcher and when you expire air you pour it out of the pitcher. If you break the pitcher life departs. You come to look into the vertebræ and you find a silver cord—the spinal marrow. Sever it and you die. In the heart what do you find? A wheel at the fountain; the old-fashioned fountain wheel turned exactly like our wheel pumps in these days. They draw up the water in one set of pipes and discharge it in another; and exactly so is it with the blood entering and being discharged from the heart. Who taught Solomon physiology? You could not from the most advanced systems of physiology frame four phrases that should more beautifully and poetically express these four facts. If my golden bowl is broken or silver cord is loosed I die. Solomon knew nothing about physiology as you and I do in these days but the Holy Ghost did.

Take palæontology and archeology. God is refuting the scientists by their own weapons. It was thought that the monuments of ancient times would show that some of the Bible statements were not true; and so the scientists went to work to refute the Bible accounts of antiquity. For instance, in the ruins of Babylon it was stated that there was a cylinder found of the date of the taking of the city and from that cylinder it appeared that not Belshazzar but Labietus was the king, and that, instead of perishing, he escaped and afterwards became a satrap under Cyrus and lived in peace. What are you going to do with Daniel? Twenty years after, another cylinder was brought up from the ruins that told us that though Labietus was king at the time Belshazzar his son was a regent under him and occupied the throne, and that when Cyrus took the city he took the throne. My friends, I might go through a labored and lengthy argument on this subject but I merely want to give you a few facts to show that they have not convicted this book of a single scientific blunder, although it is not a scientific book. I would like to see one single solid substantial fact on which men are agreed in the scientific world that is irreconcilable

with the Holy Scriptures. I have been studying natural science for twenty years with a great deal of care, and I cannot, with my knowledge, say that there is a single theory to-day, that changes an established theory, that militates against the truth of the Bible.

We have now glanced at the argument from scientific accuracy; let us in the next place look at the argument from prophecy. We have this Bible stretching over fifteen hundred years in the date of its composition. Now we find that these prophetic scriptures abound in minute details in regard to coming events. A man may make a prophecy and it may be fulfilled; but the law of probability is this, if I make a single prophecy the probability is as one-half of it being fulfilled; hence the probability of its being so is half a chance. But the moment I add a second element to the prophecy I get one-fourth as the fraction of the probability; the whole thing has a fourth of a chance; and so on in the same ratio with every additional element. Now in the prophecy concerning the destruction of Jerusalem there are twenty-five details of particulars, and if you multiply to the twentieth power you will find there were half a million chances against its fulfillment; yet in the destruction of Jerusalem every one of them was fulfilled. Referring to the prophecies of Isaiah, chapters forty to sixty-six, you will find that they are divided into three books of nine chapters each. The first book of nine chapters ends with the phrase "There is no peace, saith the Lord, unto the wicked." The third ends with the same phraseology "for their worm shall not die." Those references show the three books into which the prophecy is to be divided. Now in the middle of the middle book there stands the grand chapter, the fifty-third, setting forth the eleven statements of the doctrine of vicarious sacrifice. When Jesus came he fulfilled every anticipation of this prophecy. You will not find in all sceptical literature one single candid rationalistic discussion of the argument from prophecy; and I will meet any infidel in the world on the subject of prophecy and manifest to any candid audience that the argument never can be answered except on the supernatural basis. It is perfectly wonderful. Suppose brother Jacobs and I were wandering in Germany and we came across a feudal castle and there find a secret closet in some corner of the wall, perhaps a mode of egress in certain dangers, but we cannot find a key to open it. We walk off and journey five hundred or a thousand miles and come to the ruins of another castle and there we find a key. It strikes us that there is a resemblance between that key and that door. And we journey back. We put the key in the lock and the bolts are thrown back and it opens the door. What is the conclusion? The conclusion is that the same man made the key and made the lock, although they were separated by a thousand miles. Prophecy is the lock and history is the key, separated by fifteen hundred years often times; but you put the historic key into the prophetic lock and all the bolts move back and the door opens to the secrets of God. And yet you tell me the Bible is not inspired! The fact is that infidelity proceeds out of the heart and is corrupt and alien to God in nine cases out of ten.

In the third place, notice the wonderful unity of the Bible in its diversity. Here are sixty books or more with thirty writers or more scattered over a thousand or fifteen hundred years, and yet there is the

most wonderful and absolute unity from Moses and Malachi and Matthew to John's revelation. There is no conflict in this scripture, but absolute harmony. Did you ever see Theodore Thomas manage his great orchestra? He stands up and there arises one grand symphony, one part playing perhaps for a few moments and then another part joining until the whole orchestra engages in the harmony. Now you know that every one of those musicians does not compose that music as he goes along; you know that there must have been some musician back of them—that they are simply instrumental performers giving expression to some musical composer's genius. And when I read Moses' grand words of the coming king, and then the strains of the four evangelists like a grand quartette, and then burst at last into John's choruses in which angels and the redeemed join, I make up my mind that these are merely the instrumental performers that are giving expression to the work of one grand Composer, the Almighty. You know when Solomon's temple was built different parts of it were constructed at different places. The builders worked according to a plan; they were not the architects. There was a man who planned the structure and saw it in all its details before a stone went up, and all the builders did was to give expression to the ideas of the architect. Now God framed the Bible in his own mind before a stone was laid. Moses knew not what was coming but he laid the broad foundations in the five books of the Pentateuch and then there came the columns and arches of the intermediate books and at last John's Revelation spanned the whole. But God was the architect and those that put in the stones and pillars only carried out the idea of the Almighty God. Suppose you take a joint off my finger or a finger from my hand or a hand from my body, I am maimed; it never can be recovered. And the Bible is an organic unity; you cannot take a joint or a finger from this Bible without maiming it. You say, "Cannot you take away the book of Esther; why it has not the word of God in it?" You Sunday-school teachers I beg you never to give such a weapon as that into the hands of the enemy again. I can show you that the book of Esther supplies a place in the body of scripture that could not be supplied by any other book. It is to show the providence of God in history. It shows in the first place that there is an unseen power behind human affairs; in the second place, that ultimate awards come to the good and the evil according to their deserts; in the third place, that the prosperity of the wicked is unstable and uncertain; in the fourth place, that the good ultimately reach prosperity; in the fifth place, that all through human action the most minute events are woven by the Divine shuttle into the plan of his providence; and finally, that there is no fatalism in his providence. Even the fact that the name of God is not mentioned is an additional charm in this book because it is the hidden hand that you never see. Only the name of God is kept out, while the fact of God is put in. Every part of an organism is necessary to its completeness; all the organs and functions belong together; so every part of this precious Bible plays into the other part for the completeness of the whole. You cannot understand the Epistles to the Hebrews if you do not understand the book of Leviticus; you cannot understand the Acts of the Apostles if you do not understand both Ruth and Esther; for Ruth represents the

Gentiles coming to the church and Esther the church coming to the Gentiles. You cannot understand the book of John if you do not understand Jonah, for it shows us the necessity of Divine intervention of mercy between the wrath of God and the apostate world; just as the passover anticipates the Lord's supper and the Lord's supper interprets the passover. And every portion of this book interprets some other portion; and you cannot dismiss any portion of it without maiming it and depriving it of its completeness. We find after we trace the history of the Bible that we have been following the perimeter of a golden ring; we start at the garden of Eden and we come in the the last of Revelation to exactly the same place we left in Genesis. And blessed be God the curse came in the first Paradise, but in the last there shall be no more curse. So the Bible is rounded up and the two ends are so welded that no points of junction can be detected. Is there any other book like that in the world?

We next notice the combination of sublimity and simplicity exhibited in this work. Such simplicity that the wayfaring man though a fool shall not err therein. It is perfectly plain, in large letters, the just shall live by faith. So there is nothing in the Bible that has not a meaning, but all that pertains to duty is simple and within the range of the apprehension. You say, "Are there no mysteries in the Scripture?" Certainly there are, and there could be no Bible without mystery; there could be no word of God which was not beyond the apprehension of man. The very fact that I do not understand my watch proves that a man made it who knows more about it than I do; and if I could understand everything in this Bible I would show in that very fact that the Bible came from no higher source than the human mind. There is nothing in the Koran that you cannot understand, and there is no human book that you cannot interpret to the bottom and master it. In the Bible everything appertaining to the line of duty, any one, even the child, can understand; you nevertheless find there things that are too high for your understanding. This proves that God has kept the seal of his omnipotence, eternity and infinity, in His almighty hand. My friends, the mysteries of God were intended to lead us into adoring wonder at the sublimity of the Most High. All truth touches Heaven, but down here where it touches earth is our level; and perhaps we can get a little higher up and get a little broader range as we get nearer God and glorify God for the mysteries of the Bible.

The moral sublimity of the Bible overwhelms me. There is not a single particle of immorality taught in the scriptures. It is the winnowed wheat, as Joseph Cook says, and there is not a particle of chaff mixed with it. To be sure, there are examples of men who committed wrong, but they are not held up for imitation. Abraham and Noah and David committed dark sins; Peter was the foremost of the apostles in organizing the churches, but he denied his Lord. These examples are given us that we may emulate virtue and be warned against vice, and to show us that we shall find the most noble virtues oftentimes overshadowing the darkest defects. I should like to go on and speak more fully of the moral power of the Bible, but must pass on. I will add just one more word concerning this moral power of the Bible. It is said that when Demosthenes was asked

what was the great quality of an orator, he answered, "action"; the second time he was asked the same question, and again replied, "action"; the question was repeated and once more the answer was "action"; well, he did not say anything of the kind; what he did answer was *κίνησις*, which does not mean "action" but "that which moves." The great quality of an orator is to move. When people heard Cicero, the silver-tongued orator, they said he was a delightful orator; but when they heard Demosthenes speak they said, "Come let us go and fight Philip." The Bible possesses the *κίνησις*, the power to move, to mold, to transform. I studied geology for a few years, but I did not find that it developed in me any moral or spiritual life; and so with astronomy. There is a great deal of literature in the market, but I tell you that that literature which is not centered in the Bible, and is not permeated and saturated with the Spirit of God, does not make men better. You find in the Bible the power to move, the power to mold. Its power is cosmopolitan and universal. Fox said of Grattan that you could not measure his influence unless you used parallels of latitude; and so I say you cannot measure the influence of the Bible without using parallels of latitude and longitude too. It would take from the beginning of time through the countless cycles of eternity, to measure the power of the Bible. Two-thirds of our literature centre in the Bible; and if some wonderful miracle should blot out every Bible under heaven you could find every verse within the literature of the first three centuries. It permeates the literature of the ages. When was it ever known that any other book that was passing through a revised edition was telegraphed from New York to Chicago that it might pass through the holy dailies of Chicago. When was it ever known that the cable transmitted the speeches of the greatest of politicians as it is now sending Spurgeon's sermons?

I have called your attention to the antiquity and scientific accuracy of the Bible; the wonderful unity that exists in the diversity; the wonderful sublimity mingled with simplicity; and the wonderful moral power of the Bible. And now I want to say a word about it as a weapon. A weapon is something that we use for a definite purpose. An implement in agriculture may be called a weapon; or anything that is used in war to destroy. Now the Bible suggests to us six figures: the fire, the hammer, the sword, the mirror, the lever, and the seed. You could not add one to those and make them more complete, and you could not take one away without making them less complete. Let us turn to the passages in which these weapons are referred to: Jeremiah 28: 29, "Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" the epistle to the Hebrews, 4: 12, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" 2 Cor. 3: 18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord;" James 1: 25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed;"

Eph. 5: 26, "That he might sanctify and cleanse it with the washing of water by the word;" which I think is a reference to the laver that stood in the courts of Israel near the altar of burnt offering. The seed is the word of God. See how admirably these are arranged even as to their order. You need fire to burn away obstacles, to melt that which otherwise you cannot subdue, and to burn up that which, like underbrush, may hinder your progress. A hammer is to break and split that which is too hard to be otherwise affected. The word of God is put into your hands as a weapon—as a fire to burn away obstacles, and get at human hearts; and as a hammer to break human hearts when you get at them. Next it is a mirror. Every mirror shows me what I am, but no mirror shows me what I can and ought to be. In this mirror I see myself, and over against I see Christ Jesus; and I learn that I can pass from sin to salvation—from the man as I am in the first Adam, to the man as I am and shall be in the second Adam. Then as to the sword: it is a two edged sword; one edge of this weapon is the law, with its threatenings and terrors; the other is love with its gracious invitations. You can cut with the law only one way; you can cut with grace only one way; but when you get the two edged sword with law on one side and grace on the other you thrust the very soul. The same point penetrates and heals. That is your weapon. Any man that believes in preaching the law of God alone, or the love of God alone, will find it wanting in power. Whet the edge of the law by the love and the edge of the love by the law, and you will preach effectively and men will cry out, "What shall I do?" I emphasize this because there is very little preaching of the law in these days. It is a lawless age, and the righteousness of God and the certainty of a future judgment are not presented as they should be. Then there is the laver representing the word. The same water that showed the priest the filth, washed it away; the same word that shows me my sin becomes the means of sanctifying me from the power of that sin. Now after you have the fire to burn your way, and the hammer to break down opposition; after you have the mirror to show men what manner of men they are, and to show what Jesus Christ offers to make them; and by the sword with its two edges, you have got to the inmost soul, what do you want to do? Sow the seed. And the farther you get into the heart, and the deeper you lodge the seed, the deeper root it will take and the richer harvest it will yield. In these six figures you have a lesson which is far greater than any lesson I could give you. Find out what the Bible teaches and teach it.

There are six foundations that I hope none of you will ever fail to build upon in Christ Jesus: the inspiration of the word of God, the incarnation of the word of God in Christ, regeneration by the Holy Ghost, justification by faith, the resurrection of the dead, and a future state of rewards and punishments. I have not touched one single denominational feature. All denominations believe this. We may stand with our separate standards as the tribes stood each by itself round about the ark of God, and the tabernacle is in the midst of us. I want you to teach the Bible, and teach the foundation truths. Don't stop to quarrel about the little things; they are of no importance; but impress the six foundations of the word. Whenever a man gives up

one of those foundations he ultimately gives them all up. It was said of a minister in Chicago that he was just like a snake, you could not tell whether he was moving forward or backward because he wriggled so. A man begins to wriggle as soon as he begins to doubt the inspiration of the scriptures; doubts of the atonement and about the divinity of Christ follow, and by and by he passes from supernaturalism to naturalism, which I am sorry to say is taught in hundreds of pulpits in this land to-day, and they are called evangelical. The people in the congregations do not discriminate enough to detect the savor of naturalism in the pulpit. I know, my friends, that I may never speak to you again, probably never shall, and I want to emphasize these great things. You must learn to find the Lord Jesus Christ in the Gospel, in the whole Bible, everywhere. In the British navy there is a scarlet thread running through all the cordage. Every piece of rope has this sign that it belongs to the royal navy. You can take this precious Bible and you will find a scarlet cord running through it—the precious blood of the atonement. Through all history you will find the Lord Jesus. You will find Him in the pass-over, not because it merged in the Lord's Supper, but because it represented the crucifixion of every lamb that was roasted for a pass-over. And so everywhere through the Old Testament you will find the New latent in the Old, as the Old is patent in the New—cut the cordage where you will there is the scarlet thread; take the Bible where you will there is Christ. And I tell you, you are not fit to use the weapon of the scripture if you are not able to find Christ in all parts of it. You can in this way correct the thousand false notions concerning the Holy Scriptures. There are a great many wrong conceptions about faith; even Isaiah, away back three hundred years before Jesus Christ, gave us the true conception of faith, said, "Look unto me and be ye saved." We keep talking about faith until we get the subject obscured. If I am going to give you something, what what do you do? You look at the thing that I am offering; you do not look at your hand. And when God hands out the crown of everlasting life I must take it. I do not want to look at my hand. All you have got to do is to look, that is all. All you have got to do is to hear when God speaks; to taste when He offers His sweets. Forgiveness is a matter of faith and not consciousness at all. I simply believe what God has said, that is all. I can be conscious of fellowship with God, of the operations of the Holy Ghost within me, of the growing life of assimilation with God, but I cannot be conscious of forgiveness because it does not belong to consciousness. I know that I am forgiven—why? Because God says so; because I have come to God as Christ commanded me to come, and I know he will not be false to His word; because I know that God cannot lie, and He has said thus and so. It may help hundreds of people out of doubt and difficulty to know that forgiveness depends on faith. The eunuch went on his way rejoicing because he believed; the jailor at midnight, believing on God, rejoiced; and any penitent man will rejoice if he has faith, and if he has not faith he will not rejoice. If you do not believe the word first you will never get the sealing witness of the Spirit. Faith stands at the bottom of justification and sanctification, and if you will take this Bible you can destroy

all the notions that hinder inquirers from coming to Christ and hinder believers from getting to a higher state of rapture and forgiveness. The greatest need of any preacher, or of any teacher, is something that I have been able only to refer to, the baptism of the Holy Ghost. It is the one gift most lacking by disciples; it is the, one gift most necessary to bring the world to Christ. Above all things for which I pray for myself and you is the power of the Holy Ghost to bring souls to Jesus.

Third Day.

The early prayer-meeting, at six o'clock, was attended by about one hundred persons, and a good interest was manifested.

First Session.

At eight o'clock, Brother Excell conducted the song service, after which the session of the Convention opened with the hymn, "Gospel Bells." Miss Rider gave an outline of the lesson for next Sunday, accompanied by suggestions on teaching, which was much enjoyed.

Rev. G. C. Adams, of St. Louis, was introduced by the President with the following remarks:

One of the most important works that we have to do, is to train those we must leave behind. It is the question of the hour, How can we train young converts for effective work in Christ's church? I believe that this has been the mistake of the church in the past, that we have neglected this work. Brother Reynolds told me yesterday, that the secret of our success in the church is the training of young converts. Pastors all over the country are asking, "How can we best train young converts for Christian work?" I rejoice that we are going to have this subject brought before us now.

TRAINING YOUNG CONVERTS.

ADDRESS BY REV. G. C. ADAMS.

FELLOW WORKERS FOR CHRIST:—Our subject assumes that in this age, this nineteenth century, young converts are to be trained. There are churches all over the land—I have met them all over the State—I have found them in every denomination—that treat young converts as stock men on the plains do their herds, brand them and turn them loose; and at the end of the year get them together and look at the brands and see how many of them have back-slid. This does not belong to one denomination, it belongs to all; it is characteristic of a great deal of our work for young Christians. The subject assumes that we are going to train them; that we are going to make them of some use in the church, that we are going to try to make them a power for Christ.

First. Of the necessity for this training. We do not deal with anything else in this world as we deal with young Christians. The young boy or girl gives his or her heart to Christ, and after a good deal of fussing in the board of managers, perhaps is kept at arm's length for some time to give him a chance to back-slide; and after he is taken in, watched very suspiciously. They say, "look out for him; he is a boy and likely to back-slide." I do not know why a boy is more likely to back-slide than a man. But they turn right around immediately afterward and take a man just out of the gutter, forty years of age, and without discussion, take him in and praise God for his conversion. And when he back-slides, they are astonished; they cannot understand it; that man had arrived at years of discretion; they expected the boy to back-slide; he had not got years of discretion enough to be a drunkard; he had got only far enough to say, "I love the Lord Jesus Christ." When Satan cannot get around us in one way, he does in another; and when he cannot prevent a revival he fills the good Christians with the idea that they cannot do anything with those boys and girls. The Roman Catholic Church is sharper than we are. As I go out of my church at any hour of the day or almost at any hour at night, I meet a stream of boys and girls; they have them there at all hours. It means that when one of those boys or girls is twenty years of age, and I try to reach him, I cannot—he is a Catholic and you cannot touch him. The young training, the influence on him in his early days, is what fixes him for life and for eternity, and it is what gives the priest the power over him. I glory in that thing in the Catholic Church; we protestants may well look upon it as an example for us.

Now when we purpose to take the boys and girls and train them, the question arises, train them for what? A great many people answer, train them for the church. You should get that idea out of your heads. Stop this putting the church between you and Christ. Use the church for what Jesus Christ meant it, the means by which to get nearer to Him, not the end towards which everything is to tend. We hear three people talk of the church where we find one talk of Christ. A great many are devoted church members who are nothing else. They are Christians of course, but their talk is always their particular "ism." It is always the particular work in which they are engaged. Let us put, not the church, but Christ first. We never can, substantially and permanently build up a church organization on denominationalism. When Christ goes out of it and does not use it, where are you? You have wheels within wheels perhaps, but no spirit in the wheels. These young people should be trained in and through the church, so that they may become a power for Christ. A large proportion of the churches have another thing in view also, and they let it get in between them and the true knowledge of Christ; I mean that somehow in our religious training, social privileges, mental culture, and intellectual development are a great feature. If you have the idea that you will lead the boy or girl into the church where they will have the best social privileges in order that they may get to Christ, the chances are very strong that those social privileges will so engage the mind of the boy or girl, especially at that age when they are most easily impressed, that you will loose that boy or girl

for Christ. You may hold them in the church, but the one sole purpose for which you want to train young people as Christians is for Christ. Do not let anything get in between; do not let any specious excuse make you turn off on any side track. There is only one way to get nearer to Christ, and that is to fill the soul with such love for Him that that is the absorbing passion. In the church that is the warmest spiritually, where the Holy Spirit loves to dwell, is where you find the boys and girls. I do not mean that where you find the boys and girls in the church that is necessarily the case; but the boys and girls like to go where it is warm. Keep the fire of love for Christ in the hearts of the members of the church, and especially the young members, and there is no fear but they will stay.

Now we are going to train these young converts; we are going to train them for Christ; how are we to do it? By organization. There is power in organization. You get three or four people appointed to do a certain work and it is almost sure to be done. "This starting of an organization is a little risky," says one; "I am a little afraid that I shall not have time." If there is a new organization started in your church and you have not your mind and heart on it, God help you, that is all. Look into it and see what there is in it, and if it will accomplish anything for the cause of Christ, back it with all your power. I am not afraid of organizations in my church so long as the Holy Spirit is in them, and just as soon as the Holy Spirit goes out of them I will kill them as quickly as I can. Who are your best members spiritually, your best working members, a comfort and a solace to the pastor? You begin with the deacons or the stewards or the lay-preachers or the elders every time. The preacher will begin with his officers every time. His efficient working church members whom he begins to talk about are the officers of his church. What makes them so? Because they are officers. When Artemus Ward organized a brigade for the war he made them all officers. And I believe in the church of Christ you ought to have every one in some office. Organization is what brings out the best powers of the members we have. Putting burdens on the shoulders of the members of the church is what has developed our wheel-horses; and the great trouble with some of our churches is that they are afraid that the young horses will jump the traces, so they rely entirely upon the old wheel-horses. It is by organization that we have brought out the powers of different individuals in the church; it is by laying burdens on the shoulders of the different members and consulting and talking with them that we have sent soldiers into the Christian ministry. We want to treat young converts just in that way. We want to organize them for the work.

A little over a year ago a young lady, who is now in this room, came to me with a letter to come into membership in my church. She said that she should be there only three months but wanted her membership to begin. It is there yet, although she lives in Chicago; and it stays there, and her influence is there; and I do not think there has been a number in that church from the beginning that has left such an influence as that one that was there only three months. God bless her! The young people must be brought to work together. This young lady organized in my church a meeting which has taken boys

and girls and made of them the best church members I have. It is a mighty power, moving forward in my church all the time. It has become such a power as this: I say to the President of this Youth's Christian Association, there is a young man that sat over there this evening, who was intensely interested, and I think he wants to be a Christian; will you hunt him up? "Yes"; that is all he says. Perhaps before the next communion this young man walks in, flanked on each side by one of the members of this Youth's Association. These boys and girls do not give a fellow half a chance to backslide. One young man, last winter, felt that something had hurt his feelings, something was not right, and he dropped out—said he was not coming any more. Well, we stood it for a month or so, and finally one evening I was talking with some of the members of my Young People's Association and I named this young man and told them that they must bring him back. The next Sunday morning he marched up the aisle. That is young people's work; that is what they are capable of. There are boys, twelve years old, that have grown right up in that Association in one year's time that my deacons say put them to shame in the Wednesday evening prayer-meeting. They testify that they have never seen such work as has come out of that Association.

I notice, that in some of the branches of the Y. C. A., there is a little tendency to talk about associate membership. I cannot help regarding associate membership as a weakness. The grand object of this Youth's Christian Association is, that it allows no one in its membership except a Christian, and a member of the organized church; and in addition, who will pledge himself to do whatever work is demanded of him. See the power of that: Hunting up young people, looking after the fallen, doing every branch of Christian work, merely on a hint from the pastor. I do not think an associate membership is wise. If we had had an associate membership in our organization last winter it would have swamped us completely. You know in a great city, a great mania for social pleasures will sometimes arise; and it brought a perfect epidemic for dancing. The best boys I had went right into it. We could not see any way through it; but we did what any shrewd pastor would, we picked out the right young lady and sent her after one of the leaders and he came; and inside of one hour after he made his confession, with tears plead with them to come back. The whole thing stopped right off. You see the power there is in the organization. The young people of a church go off into those things like sheep over a fence; you must get after the leader. The very ones who would have been the associate membership if they have been connected with it, have been dancing to this day and we cannot touch them. The members came back and are in their places now.

Let me say to pastors and the elder members of the church, if there is a Y. C. A. started in your church, keep out of it. There is nothing that kills a Young Men's Christian Association so quickly as to have old men in it. Just as quick as the old folks come into a young people's meeting the young people go out of it, and you know it. Young people go in bands like locusts; they like to be together as young people. When there are young people together doing work the older ones of course want to go in, but if they do the younger

ones will leave. The pastor can be in such a hearty relation with the leaders of the Y. C. A. that nothing of any consequence can happen in its organization which he will not know in an hour. You do not always need to be in plain sight to steer; the pilot of a great ship is never seen by the passengers. All the personal presence that I have with my Y. C. A. is once in three or four months to run in and say, God bless you, and perhaps point out some little defects, or something of that kind; and every week the leaders of the Association are in my study asking my counsel. We pastors do not know the extra work we are doing, because we have not the wit to put it on some one else's shoulders. If a church has a membership of only ten, it can be divided up into ten committees, and the pastor left free for the great work of the church. Set the young people at some such work as this; fill them with enthusiasm, and then stand by and watch how they do it.

To conclude: In all this work, whatever form of organization you take for your young converts, whatever method of training, the important thing is the one I have already emphasized—make Jesus Christ all and in all. Do not let your Youth's Christian Association sidetrack on to sociables, and all that. There is no enjoyment in this world like leading souls to Christ. There is no work in the world that so fills the young like working for souls. And friends, when you have got a boy you have got a man; when you have got twenty boys for Christ you have got twenty men ten years hence. You can lead ten boys to Christ with the same amount of effort it will take to lead one man of fifty, and hold the whole ten with one tenth the trouble you would have with the old converted sinner. I urge you to think on this thing; make it a matter of special prayer, and then go into some of the work with your young people. Keep in hearty sympathy; make Christ the main spring of the work; make conversions and spiritual work the grand aim of the whole, and God bless you.

Mr. Adams was followed by Mr. W. B. Jacobs, on the subject of Youth's Christian Associations:

YOUTHS' CHRISTIAN ASSOCIATIONS.

ADDRESS BY W. B. JACOBS.

MR. PRESIDENT:—We have had two grand introductions to what I wish to say to-day. Dr. Pierson said yesterday that every disciple should be a worker for God. He told you that the Holy Spirit was poured out on Mary and the other women, and that the men who went to Antioch and organized that great church were just babblers for Jesus—not preachers, not eloquent men, but men whose hearts were so full of this new found love, this inspiring love for Jesus, that they could not keep still, they just bubbled over and their words reached other hearts; warmth gave warmth, life gave life, love brought love, and that mighty work of grace went on in Antioch; and Dr. Pierson also said that the command “go ye into all the world and preach the gospel to every creature,” was universal. It was from

God that all must work, that all may be reached: yet nine-tenths of the professing Christians of to-day are not workers for God. There are two opposing ideas of life; one is, and that is the business idea, how much can I get out of it? and one is, and that is the Christian idea, how much can I put into it? Nine-tenths of the church members live with that worldly idea, "How much can I get out of the church?"

Nine-tenths of our church members are thinking, "Can I have heaven, can I have eternal life, can I escape hell, can I have good society, peace of conscience, comfort and ease? I would like to be as worldly as I can be and get to heaven. I would like to do just as little Christian work as I can and get to heaven." And this is particularly true of the business men—the men of our churches; and the boys follow the fathers and do not follow the mothers; the boys say, let the mothers do it, and the girls the same, and it is becoming true that the mothers are following the fathers too.

One-tenth, possibly, of our Christian people are looking the facts in the face, and they are saying with the love of Christ in their hearts, "What can I put into this life; what can I do for God who has done so much for me?" And to them no sacrifice is too great and no gift too large for Him who made the greatest sacrifice and the greatest gifts for us. I was down in the Southern part of this State when an old minister said to me, "What we want is more Presbyterian mothers." That was because his mother was a Presbyterian. He said the mothers in our churches are not training their children. He is a methodist minister. It illustrates one thing, that we are all reaching out for some instrumentality that shall stem this tide that is carrying our young people headlong to destruction; and desiring in some way to rescue them for God. A revolution is needed. We heard yesterday that after allowing for decrease by death in the church the actual increase is but one or two per cent a year. Yes, a revolution is needed that the people may be trained for God. You Presbyterians and many others have read Dr. Herrick Johnson's grand sermon in the General Assembly at Saratoga, and heard that great cry going out of the heart of an earnest Christian for young men to come forward and do God's work. See that grand old man going back to Africa to preach the gospel because no one could be found to take his place. And the Sunday School work, dear brethren, is calling just as loudly. One half the counties of the State of Illinois report no conversions during the last year. What does it mean? We want to look at the solemn facts that are before us. If I were to-day to announce an address on any topic you chose you would ask me to talk on how to retain the older scholars, or how to interest the young people. Fathers and mothers and teachers are mourning in this audience for the young people under their charge. As I travel over this State I hardly attend a convention but some mother or father clasps my hand and says something like this: "Oh, Mr. Jacobs, I have a boy—" and I know all the rest of that dark picture,—of a wanderer in some great city far from God. Mothers asking for their boys and girls; it is a story that touches all our hearts and I do not need to dwell upon it. Pastors and superintendents and parents find plenty of room for mutual recrimination as things are going. Almost

the last word in that old Book is the word "curse," and the only way in which the curse of God shall be averted from our land, from our cities, from our homes, from our hearts—the only way to avoid it—is the turning of the fathers to the children and of the children to the fathers by the mighty power of God's Holy Spirit working by some agency to reach them. What have we been doing during these years? In the church to which I belong we used to have an active young people's organization, but finding that out of one hundred members seventy were scattered and no one knew where they were, I went to the pastor about it and he said they could not maintain it; they had run it into a social or literary entertainment; they had thought that the young people must be amused and entertained and they had been puzzling how to amuse and entertain them, and in the meantime the young people said, if that is all there is we can amuse and entertain ourselves, and they went about it; and out of that body of young Christians there are not thirty in that church upon whom any one can lay his hand and say whether he is a Christian or not. We worked on a wrong basis; they did not need any entertainment or amusement. Dr. Adams said one of the most precious truths, when he said that there is nothing that can give such pleasure to any heart as winning souls for Christ. Two or three years ago I heard of this Youth's Christian Association, that one of the grandest young men I ever knew was pushing forward, and I was hardly persuaded even to give him audience while he spoke of it; but I am now free to declare before you that I believe this Christian Association will appear to be the grandest organization ever formed in the United States for the salvation of young people. We do not begin to know the possibility that lies just before us in this grand organization by young people for young people and for Christ. As I have studied it, the subject has grown upon me until it now fills my heart with precious thoughts. We are passing away, brethren, and must have some one to take our places, and this young people's organization will do it. Twenty organizations of the kind now exist in Illinois, and they are doing grand work for God. I may freely say this, the members of this Youth's Christian Association that I have met have been nearer to God than any equal number I have ever seen engaged in Christ's service. I love to read their letters; I love to look into their faces; I love to think of their influence, and to be where I can receive a blessing from it.

Dr. Pierson told us of the Holy Spirit being poured out on Mary and the other women, but I want to add, "the promise is unto you and your children." What promise? the outpouring of the Holy Ghost—"ye shall receive the gift of the Holy Ghost." That greatest of all promises is unto you and your children. I wish that we could realize that God means what He says in His promise that this grand gift is not only a possibility for us but for our children. I will give you just one illustration: A year ago last winter I labored in one of the churches in Chicago, and at the close of one of the meetings the pastor said, "I want to tell you about that boy who has just been baptized; his father was an infidel with Ingersoll's books in his home; his mother was a member of the church, but his father would not let her take the boy to church or Sunday School, saying that the boy

should go where he pleased. But the Lord led him to this Sunday School. At the covenant meeting the people stayed and heard the testimony of these young people, and that boy gave his testimony and experience and was received into the church. The pastor said, "At two o'clock in the night I heard a knock at my door; I went down and before opening the door asked who was there, and a boy's voice answered, "It is me, Fred; father wants you to come and tell him about Jesus." "Your father?" "Yes. When I went home to-night I just could not stand it and I waited till father came, and I said, father, mother belongs to the church and I have been received into the church, and I cannot stand it not to have you a Christian, and I have been talking with him and praying with him ever since, and finally father said, go to your pastor and have him come and tell me about Jesus." We do not begin to believe the faithfulness of the promises of God.

One of the dearest Christian workers in this State has been practically opposed to Youth's Christian Associations, because some of the pastors have been afraid that the organization will interfere in some way or other with the work. That is just what will kill the life out of the young Christians that you are gathering into your churches. Do as Brother Adams has said, open your doors and your hearts to them and let God work His mighty work of grace. This organization is simple, straight-forward and practical, adapts itself to any or all circumstances, and it may be organized in any town. Some one has asked me if I would organize an Association in a town of say two thousand; I would by all means organize in every church where you can possibly get enough young people to commence it. It furnishes your pastors the long sought for thing in the way of organization. It is a dawn of light—the consecration of young Christians' hearts to the service of the Christian's God. It means business—practical work. But if there are not enough young Christians in one church you can have a union organization. You can organize a Young People's Association out of half a dozen boys and girls if they are all Christians; but you cannot keep them at that number, it is one of those things that has got the go of the gospel in it, and there is nothing on earth that can hold it down; it will reach from class to class, it will reach from church to church, it will reach from town to town, from State to State, from nation to nation, until the world is filled with the grand enthusiasm of young Christians going out in the name of Christ our Lord and carrying his gospel to every creature.

Two things should be before us: Get the organization started right, and then give them a chance to work. Talk to me about the teacher that cannot interest her boys, that cannot get a boy or a girl interested in the lesson! If there is anything in the world that a boy wants it is to know things. He wants to see everything that is going on, how it came to be there and what they are going to do with it; and he wants to know the same about these lessons; they want to know and they want to work. My little nephew comes over and I say, Harry don't you want to do this? And he says, "Yes sir ree," and he goes home and says to his mamma, "I do like my uncle." Why? Because I gave him something to do. This Youth's Christian Association proposes to furnish work for young people amongst

young people, and it does it in the most practical, simple and systematic way. The objects are: First, the spiritual development of the members; and second, the conversion of all unsaved within the bounds of the community in which they live. Can there be two grander objects than these? The spiritual culture and development of the young people in the church, and the saving of all unsaved youth within the community—the object is grand enough, you will agree with me. I think it is a return of apostolic times in the church in the nineteenth century. I do not know of any grander conception than that of these young workers meeting once a week to talk over their Christian work and ask God's blessing upon it. Then there is a gospel meeting once a week taken charge of by the young people themselves. I am too old to belong to it but not too old to rejoice in it. This organization takes part in all Christian work. You will find the most active workers in your Sunday School are members of the Youth's Christian Association. You will find them in all church work. They can be depended upon to take part in your prayer-meetings. They propose to do all that is to be done that they will be permitted to do, and help all they can. Their two mottoes are, personal holiness and personal efforts for the reaching of others. The article on qualifications from the constitution is as follows:

ART. V.—MEMBERSHIP. Sec. 1. The qualifications for membership shall be: an exemplary Christian character; the evidence of a sincere desire to work for Christ; a membership in good standing in some evangelical church; time, and such consecration to the Master's service as excludes all questionable amusements, and pledges a giving up, if necessary, of unquestionable pleasures for the sake of the work.

Sec. 2. Any young person reported by the membership committee as possessing the full qualifications, shall become a member upon receiving the unanimous vote of the Association, signing the constitution and covenant, and paying the yearly fee of fifty cents.

The Y. C. A. Covenant is as follows:

I am not my own! I am bought with a price! I am to glorify God in my body and spirit which are His! I therefore solemnly make covenant with God, and with all members of the Youth's Christian Association.

1. I consecrate *my life* to God. I will show this by an exemplary Christian character; by earnest Christian work; by giving up all questionable amusements, including dancing, card playing and theatre going; and, if necessary, by giving up unquestionable pleasures for the sake of the work.

2. I consecrate *my time* to God. I will show this by regular attendance upon the meetings of my own church, and of the Y. C. A.; by engaging earnestly in the work of the Sunday School; by faithfulness in secret prayer and Bible study, and by personal efforts for the salvation of others.

3. I consecrate *my property* to God. I will keep a strict account with Him, and give Him week by week, or at longest year by year, ten per cent of my entire income. I will give all it brings sacredly

to God, and will pray Him so to direct my judgment that I may use all I have in such a way as will most advance His work and the glory of His name.

Could there be any grander thought than this; the Holy Ghost given to young Christians? All at work for God in their own churches, in their own classes, in their own communities. I beseech you brethren give this young, living, Christ-like Association a glad welcome in your Sunday Schools, in your churches, in your towns. When it knocks at the door open gladly and let it in, for I tell you it is a guest from heaven that is seeking admission there. And when the record of its work is made up and you and I stand before the great King and see the rewards given and hear the words of commendation, we will rejoice because of the help and encouragement afforded these young Christians in their efforts, and we shall join with them in a grand song of praise and thanks-giving to their Master and Lord and to ours.

At the conclusion of Mr. Jacobs' address the following resolution was unanimously passed:

Resolved, That the work of the Youth's Christian Association, is such as commends it to this Association of Sunday School workers of the State of Illinois, and has proved the practicability of such Association; therefore we heartily endorse the Youth's Christian Association and we commend it to the Sunday School and all other Christian workers of Illinois as an excellent means of training young Christians and reaching the unsaved young people of our State.

PAXON MEMORIAL.

Mr. B. F. Jacobs called the attention of the convention to the appointment two years ago of himself as treasurer of a fund known as the Paxon Memorial Fund. He had received \$163.50 from different schools, and \$8 additional had been contributed by this State and sent to the treasurer at St. Louis. He wished to know whether that money should be sent to St. Louis, or whether we want to do something more than \$163 for the Paxon Memorial Fund.

Wm. Reynolds said, no man in the State of Illinois had done more for the Sunday School work than Stephen Paxon. He labored here, entered the work here, and died near here. We do not want to send such a miserable pittance as \$160 as the contribution of this convention for a man of this character. I hope every school will increase this. I will give \$50.

Rev. G. C. Adams said he was secretary of the fund from Missouri. He was surprised how soon people can forget a noble man. A great many who got up and talked so eloquently about raising this fund had not given a cent. He was still at work upon it, but had not done so much as had been done in Illinois. He hoped they would not let it drop.

B. F. Jacobs said: I think if we are going to do anything at all we should do something that shall be creditable; let us decide, that is all.

Brother Excell sang the favorite hymn, "Glory, glory, glory." After which the whole congregation joined in singing, "Revive us again."

The Committee on Nominations completed their report as follows:

For Treasurer—B. F. JACOBS, Chicago.

For Executive Committee—B. F. JACOBS, Chairman; M. C. HAZARD, A. G. TYNG, J. R. MASON, P. G. GILLETT, T. S. RIDGWAY and T. P. NESBITT.

They recommended that the Executive Committee appoint Mr. W. B. Jacobs, Statistical Secretary. The report was adopted and the convention adjourned.

Third Day—Second Session.

At one o'clock, a meeting of County Secretaries was held in the Baptist Church. At two o'clock, the session of the convention was opened with the hymn, "I love to tell the story." Rev. N. C. Devereau of Kankakee, led in prayer. The topic, "How to conduct a Sunday School" was opened by E. D. Durham of Onarga, and continued as followed by others:

HOW TO CONDUCT A SUNDAY SCHOOL.

REMARKS BY E. D. DURHAM.

FRIENDS, BROTHERS AND SISTERS.—One would almost think that the only reason we come over to Streator on this occasion was to sit down together and have a good time; for we are certainly having it, and our entertainment, both physical and mental, has been such that we must necessarily have a good time while together. Yet there was something more than this that we came for. I see in your earnest faces that you came here with an object in view, and by your earnest attention to the words from this platform, I see that you are trying to get something out of this convention that you may take home with you, that may benefit you in your work. We have had almost all the workings of a Sunday School, almost all the different branches of the Sunday School work, spoken of from this platform. The Superintendents, officers, and teachers of the normal, Bible, and infant classes have all been referred to; this is fittingly the place where we gather up and arrange what has been taught us here and see how to conduct a Sunday School, I suppose it would be impossible to have any ironclad rules by which to conduct a school. There are circumstances concerning you as officers and you as teachers in your work, different from those that concern others of us in our work. There are circumstances that require different treatment; things coming

up in your school every day that need a course of management that mine would not, and in mine that yours would not. But I think what we have learned here may be put in practice; may be modified so as to fit almost every case. It is for the benefit of teachers more than anything else that this convention is being held; that we may go up from this place to our schools feeling strong in God and knowing that thousands of brethren and sisters all over this State are sympathizing with us and lifting hearts to God every day that we may succeed in our work.

As to the method of conducting our school, I do not know that I can say much that will be of value to you. In the first place we have the teachers' meeting, and we settle on a line of thought that we will teach in all the classes, trying to suit the classes. We teach the same central truths every Sabbath. We begin our regular order of exercises at half-past two, and spend about ten minutes with opening exercises followed by singing, and then we have prayer; next we read the lesson, and then sing again. We then disperse into our different classes; and on account of our previous work on the lesson we have the consciousness that every class in that school is being taught about the same thing. I do not see how a Sunday School can be run without active teachers' meetings. After we have taught our lessons in the different rooms, we come together at the tapping of the bell and have a short review of the lesson, given by the Superintendent generally, but sometimes by a teacher who has developed a special aptitude for it. We close at half-past three, and then cement the work of the day by holding a prayer-meeting. We invite all to remain, and our prayer-meetings after the Sunday School are growing wonderfully interesting. The scholars are beginning to take part; they pray and speak. We make it short. We ask God as one man that He will seal what has been said to the salvation of those that have been taught. We are doing well; Jesus is with us and helping us, and names are being added to the church and to God. The Master is from time to time graciously giving us the fruit of our labors; and we come up to this convention encouraged, and will go back more encouraged. May we take the teachings from this convention and utilize them to the salvation of souls.

C. F. SPOFFORD, OF WARREN.

MR. PRESIDENT, LADIES AND GENTLEMEN OF THE CONVENTION.—In our Warren school we have our Sabbath School immediately after church service, commencing at twelve o'clock and lasting one hour. I will tell you our plan for conducting a school. I want to find the best plan and adopt it, if it is better than the one we are already using. We open promptly at twelve o'clock. While the scholars are coming in—generally about ten minutes between the closing of the church service and the opening of the Sunday School—I call on the chorister and have singing while they are gathering. I call the school to their feet when they come in and we have the opening exercises, responsive reading, which is short. While we are on our feet we sing, and then the pastor or the Superintendent leads in prayer. Immediately after the prayer we call the school up and

read the lesson of the day; that over, we sing, the chorister presiding at the organ. While they are singing the last verse the primary class passes out; the rest of the school remain in that room. Nineteen classes remain. The opening exercise takes from twelve to fifteen minutes; a half hour is given to the study of the lesson; five minutes before the time expires I tap the bell to warn the teachers that it is time to take up their collection and prepare for closing up. The chorister then goes to the organ and announces a piece to sing, and while they are singing it we have the collection taken up. The librarians also distribute their library books during the singing of that hymn. Then we always have a blackboard exercise, which is conducted by the Superintendent, the pastor, or some of the teachers; and let me say right here that I do not not believe in one person doing that work every Sunday, it will become uninteresting and the purpose for which it was inaugurated will be lost; if possible every second Sunday we should have a change, to make it interesting. Take no more than three minutes to impress the spiritual truths of the lesson upon the school. The secretary's report is then given. He reports the attendance of the scholars and teachers and the number absent. Then if we have any announcements to make they are made; they sing the closing piece and go home. We give out reward cards monthly to the intermediate and primary classes for their faithfulness. We have a banner which is given to the class which makes the best average during the preceding month. The average is taken on attendance and lessons. Each teacher has a register and gives to the scholars credit for what they do; the secretary takes that card and makes up the record, and the banner is given to the class that has the best record. The smaller classes generally get it. I find that this works well in our school. It keeps up a better attendance; the scholars feel that they must stand by their class and by their teacher, and I think that this plan or some plan like it should be adopted in every school.

H. B. ROACH, OF RUSHVILLE.

MR. PRESIDENT.—My experience in superintending a Sabbath School is not very great; this is my first year. I love to do it because I love to work for my Master; and I love to help to bring others to Jesus, and I think there is no better way than through the Sunday School. Every Thursday night we have our teachers' meeting, which is led by our pastor usually, but we change the order of exercise. We appoint one Thursday night teachers for the next Thursday night to lead the meeting, or rather to give their way of teaching the lesson for the first Sabbath following. We do this until we have gone around through all the teachers, and then we will go back to the pastor and then make the round of the teachers again, in this way we bring out from each teacher the way in which they teach their classes. Our object in our teachers' meeting is to bring one thought before the teachers and let that particular thought be taught. Let that be the centre. On the Sabbath morning we meet at 9.15; commence singing and sing until 9.30. Then the opening exercises of reading—each member reading. This quarter we are reading, or rather reciting, the ten commandments as our first lesson. After that we have prayer, either by

myself or some one else. Then we have a song, and during the singing our infant class passes out. The infant class contains nearly fifty members, out of a school of two hundred and twenty-five. I think the infant class will average forty. After that class has passed out we read the lesson together, and then go directly to the study of the lesson and spend half an hour in the classes. After the lesson the first thing is the distributing books and making the collection, which take about five minutes. We have then the report of the secretary—number present, officers present, teachers and scholars. Then we have a short review of the lesson. This quarter I have been conducting the review myself; next quarter we will allow some one else to do it. We this a little better than to have a different person conduct it every Sabbath, because at the end of each quarter we want a general review of the whole quarter, and the person who has conducted the review lesson during the whole time is better qualified to manage the general review. We close promptly with a short prayer. Our school is growing.

Question. By one of the audience.

Where do you get your supply teachers in case a teacher is absent?

Mr. Roach. Our pastor has a large class of adults and I always go to that class.

Question. Why let the infant class pass out during the singing?

Mr. Roach: So as to create as little disturbance as possible. During the fifteen minutes while we are singing and reading, the infant class is present; but they must pass out before we commence the regular lesson, and we do this so as to have as little disturbance as possible.

Question. What is the superintendent doing with himself while the classes are going on?

Mr. Roach: I look around the church and see if there any boys out there and if there are I bring them in and then look around the classes and see that the classes are all paying attention to the teachers.

J. C. EBERSALL.

MR. PRESIDENT.—We have only a small school. We meet in the school house at two o'clock. We meet to try to do some good to each other; they to help me and I to help them, if I can. First we sing, and then we have a prayer, then recite the golden text and suggestions of the lesson; then we have another song and then go to studying the lesson. The several classes all meet in one room. I use the black board every Sabbath, and ask help from those around me, and ask them questions, and any one that will, I ask them to use the black-board. We take about half an hour over the lesson, and at the end of the school I ask a blessing, recite a text from Scripture and we are dismissed.

Rev. A. Gillett, of the Sunday School Union of the M. E. Church, addressed the Convention, the subject being, "How to Teach the Lesson."

HOW TO TEACH THE LESSON.

ADDRESS BY REV. A. H. GILLETT.

MR. PRESIDENT AND FRIENDS OF THE CONVENTION:—The theme which has been assigned me this afternoon is one of the most important themes before this Convention. The work of the teacher is the work for which all the other work for the school is done. The opening service must have reference entirely to the opportunity of the teacher; the closing service must have, or ought to have, reference to the work of impressing the truth which the teacher has diligently taught during the lesson hour. I do not think we can weigh too earnestly the sensible words that have been uttered here concerning proper opening and closing services. I believe if there is one danger in this age it is that we are liable to fall into ruts, to get into a formal way of opening and closing our schools, so that the free intercourse and outpouring of the Spirit of God upon the teachers and the pupils of the school are prevented. There are many times when, at the close of a lesson on some heart-searching subject, it would be more than proper to set aside all the closing forms, and with a brief invocation and a word of song coming from the heart moving the minds and consciences of the pupils, draw the school nearer to the foot of the cross, and then immediately press upon every conscience present the duty of immediate submission to the truth and immediate consecration to Christ. I do not see why it should be necessary to send our young people to a prayer-meeting to get them to the altar. In connection with the teaching of the school, while the teachers are all aglow, while the pupils are all impressed, I do not see why the opportunity should not be given for the free operation of God's spirit in the minds and hearts of all the pupils.

Before taking up my topic, there are several preliminary thoughts to which I wish to call your attention. I have already spoken of a proper introductory service. I think too often we fail to understand what this means, and accept the printed forms of service as they are recommended to us without sufficient thought as to their appropriateness—as to whether they are directly related to the work to be done on that particular day, and whether they are so arranged as to arouse the proper devotional spirit in the minds of the pupils and the proper feeling of responsibility in the minds of the teachers. A great deal can be done in this way by the Superintendent. Let him keep every thing under his hand and in complete submission to the great purpose of the school, and not allow it in any way to run over the real work of the school. The work of librarian, secretary, messenger and usher must be entirely subordinate to the great purpose in view. Let the superintendent shorten or lengthen the hymns if necessary; it is often well for him to select scripture passages so as to preserve the great thoughts which the teachers have been trying to impress upon the hearts of the pupils; and he might even arrange so that the prayers should be after the same manner. Let him hold all these forces in this way in his hand. This wise selection and judicious arrangement is a matter that offers much room for the skill and ability of the superintendent; so that we may rightly say to a candidate for this office,

"You have a large and responsible task before you; it is not a mere matter of presiding and keeping order; it is a matter of selecting and arranging truth so that it shall accomplish its mission in the minds and hearts of the pupils. Secondly, there should be a clear conception on the part of the teachers of their own personal responsibility to God for their work as teachers. They stand in relation to their classes exactly the same as the pastor does to his church and congregation; and I believe that teachers ought to come to their work on the Sabbath day with something of the same humiliation, the same sense of personal responsibility, that same timid trembling before the truth and its awful responsibilities that the pastor feels when he stands behind the desk on God's day to declare the unsearchable riches of Christ's kingdom. In the next place there should be faith in the truth—the whole system of biblical truth—faith in the Bible. Not a mere acknowledgment of the general relations of Christianity, not a mere concession that there can be nothing brought against the Bible or Christianity; there must be a hearty, genuine, complete acknowledgment of the individual mind and conscience to the supremacy of God's truth and God's church over all the other work to be done in this world. I think that this is not sufficiently understood or appreciated by the great body of Christian workers; we sometimes take up our work in too light a spirit. I would not make teachers morose, melancholy, or dyspeptic in their religion, but I would see to it that with all cheerfulness and vivacity there should be at the same time a mighty grip of faith on the great doctrines of Christianity and the great doctrines of the church. Every teacher should feel the full responsibility and dignity of his position, as a Division Commander sits upon his horse in time of battle, with every muscle and every nerve strung to its utmost tension, ready to do the work the Lord has called him to do and to do it well. In the 4th place, beyond all this there should be dependence on the part of the teacher on the work of the Holy Spirit. While the teacher should do all he can in the work of preliminary preparation, every faculty of the mind well disciplined and trained, and all sources of information within his reach mastered, so that he is thoroughly acquainted with the history, geography, chronology, and biography of the lesson, and having a thorough knowledge of the best methods of imparting this to his pupils—with all this there should be the most thorough and complete dependence upon God's Holy Spirit. When the Spirit comes to quicken and enlighten all these latent faculties and gives quickness and accuracy and precision to the teachers touch and the teachers glance and all his movements before his class, then there will be conversions from the teachers' work. And no matter how skillful and precise may be the mere educational work performed by the teacher, if this baptism be wanting there will not be conversions.

"Teaching the Lesson," includes 1. A clear vision of the truths that are to be taught in the lesson. With our modern lesson system and abundance of helps, one of the dangers is that our minds may become loaded up with a vast amount of confused material. The very abundance confuses us. We may collect a great quantity of historical and biographical facts that would beautifully illustrate the points of a lesson, but we hardly feel certain as to which should be brought be-

fore our classes. We may be weighed down by their very abundance. Now the first thing is for the teacher to have a clear vision of the truth or truths that are to be taught in this Sunday's lesson. A great deal of material must be kept in the background; a great deal must be put out of sight entirely; and he must be content to take one, two or three truths as the pastor or superintendent may direct and have these firmly held in mind. A long side of the truth there must be a clear vision of the pupil as well; not merely a general view of the class as a whole, but of the individuals; and the minds of the individuals must be so present and so clearly in the mind of the teacher that he shall make wise selections of the truth for each individual case. There must also be a clear vision of what is to be sought through the truth in or on the pupil. There should be in the work of every teacher a direct purpose in the selection, arrangement, and presentation of the truth that must be held in mind as well as the truth itself. Thus we have seen that the teacher should have a clear vision of the truth; a clear vision of the pupil as an individual; and a clear vision of the aim to be sought in bringing the truth to the pupil.

2d. *Correct approach.*—A wise manner of getting at a lesson. The usual way is, "What was last Sunday's lesson? Have you all got your lessons? As many as have got your lessons raise your hands." There should be a careful selection of a way of approach to the lesson; and about the first thing we ought to impress upon our teachers as a mass is, that there is more than one way to introduce a lesson—to fasten the attention of the class upon the truth of the lesson in such a way that the teacher shall be heard during the entire lesson. A teacher once began by saying to his class, "How many of you were at the political meeting yesterday afternoon?" The worst boy in the class raised his hand. The teacher expected that and he began to ask this boy three or four questions about the meeting. It drew the attention of the class, and he was in this way able to lead them towards the central thought of that day's lesson so that every one understood it. At another time he would begin by remarking that walking along the street he saw a runaway team, and describe it in a few words; and from this circumstance, in which the boys were all interested, he was sure of having the attention of every boy in the class. The teacher then shrewdly, carefully and quickly drew the attention of the pupils to the central thought of the lesson. Many ways of this kind are open to the teacher. History is full of events, without sensation, yet fascinating enough to command the immediate attention of any class. The teaching of the lesson includes a correct approach; and it is worth our study. Said a professor in a college, "Always be careful about the first sentence in a public address, and of the last words that fall from your lips." Care should be taken not to forget about the words that are to come in between; but certainly it is an important thing in a public speaker, and so with a teacher. The skillful teacher will be careful about the first and last words. Aim to give a clear statement of the truth in the lesson. I believe that much of the scepticism of young people of this day grows out of the fact that in our Sunday Schools there is a great deal of evasive and ignorant statement of biblical truth. In every teacher's mind there

should be clearly formulated and defined the proof that is to be stated before the class; let him not have that evasive mind that hesitates about accepting the whole truth, that waits a moment, and is embarrassed and trembles, and goes around or crawls under. A teacher must be able clearly to state the truth. The statement of truth should be made with skill. There are, of course, several different ways of teaching; there is, for instance, the questioning method, and there is the lecture method; but it is always well to depend to a great extent upon skillfully formed questions to build up in the mind of the pupil a cumulative grip upon the truth that is formulated upon the teachers' lips. A teacher may so make a statement that it will be at once admitted by every pupil, which would have been rejected but for his skillful tactics in drawing out answers to his questions leading up to it. Dr. Williamson, of Chicago, had a method of conducting Teachers' Meetings, which was very valuable, I think. It was briefly this: The teachers met at an appointed hour, and after a very brief opening service the Bibles were opened to the lesson; no helps were permitted in the room, except, perhaps, a dictionary or map. They read the lesson responsively together to get the lesson text well in mind, then the leader with a quick and accurate secretary by his side read the first verse of the lesson and told them to ask him every question they could think of concerning it. The secretary records the questions in a book, carefully avoiding repetitions and duplicate questions. They went through the entire lesson in that way, simply looking for the interrogation points. They then turned the tables about; the Secretary reads the first question under verse one, and the leader asks the teachers the answer to that question. The leader is thoroughly posted on the lesson beforehand, and takes care that no erroneous answers are allowed to pass. In this way each teacher has a course of training in framing and stating accurate questions.

In the next place, the teaching of the lesson includes *apt illustration*. I do not mean that all the illustrations that are given in the Sunday School journals, or the lesson helps, or Foster's Cyclopædia should be memorized and used; I mean simply that where the truth needs more light some incident or fact shall be selected that shall carry more light to it. The uses of illustrations should be to illuminate the truth, to aid the memory, and to impress the truth; and if they cannot do one or all of these three things, they should not be used at all. A clear and accurate conception of the truth as it lies in the teachers' mind, and in the heart of God, can often be conveyed by the use of an *apt illustration*. The truth lies a great many times in the mind like the interior of a dark and gloomy room, and an illustration well selected and readily given is like the rays of the sun as they come streaming into that room through the opened blinds. The pupil sees at once its relation to the truth and heartily responds.

Then there should be *Recapitulation*. There can be no teaching without it. We must repeat again and again. Lastly, there should be a close personal application of the truth of the lesson to the individuals of the class, not by calling out directly each member of the class by name during the class hour and seeking in this public way to impress the truth, but by presenting the truth in such a general statement that it cannot help going to the heart of each pupil present.

You know how, sometimes, a minister will, in his sermon, make such a general statement that almost every member of the congregation thinks, "I wonder how that man knew all about me." Every teacher should have, to some extent, that power of framing these general statements and general appeals so that they shall include in the general the personal and the specific. With this power there will come the baptism of God's Holy Spirit resulting in the conversion of the pupil and the up-building of his character unto Christian manhood.

The Foreign Sunday School work was presented by O. R. Brouse, as follows:

FOREIGN SUNDAY SCHOOL WORK.

REMARKS BY O. R. BROUSE.

Mr. Albert Woodruff of Brooklyn N. Y. is the founder and President of the Foreign Sunday School Association, the object of which is to carry the Sunday School idea into Foreign lands. I have a package of papers here that was sent on by Brother Woodruff with the request that the attention of this convention should be called to his work. Yesterday afternoon, when Dr. Pierson was speaking, it seemed to me an opportune moment to tell you of this foreign Sunday School work. I cannot make it more forcible perhaps than to recall to your minds the thought that Dr. Pierson gave us, and tell you that this association is formed exactly upon the basis that Dr. Pierson spoke to us about. Brother Woodruff believes in reaching the people, through the children, and by methods, adapted to children. It is not a foreign missionary society; it is not denominational; it is not a money making scheme; it is simply putting into the hands of the people in the different countries papers and lesson helps and instruction about how to conduct Sunday Schools, to enable them to organize Sunday Schools, and thus reach the parents and bring them to Christ. Mr. Brouse mentioned that he had circulars giving information about the work, and also exhibited specimen copies of Sunday School papers printed in Japanese, Chinese, Spanish, German and other foreign languages. Referred to the fact that since the organization of The Foreign Sunday School Association in Germany, they have commenced organizing schools. In 1867, they had 51 schools after several year's labor. (Mr. Woodruff's method is to write to some one who is interested in the evangelical work in the country, in Germany for instance, through a German amanuensis, and interest him in the work of Sunday Schools, so that the schools thus established in Germany have been having their influence, for the 51 schools of 1867 have grown to 252 in 1882. If you can put on foot an agency that will run more rapidly than that, God speed you.

REMARKS BY B. F. JACOBS.

We want more laborers in this harvest; and let us get ready to go ourselves and have our children go. I thank God for this work. It is amusing when we see what noise and confusion we make about a little work, to see what mighty results have followed the quiet work

of Mr. Woodruff. It is twenty-four years since he visited our convention and spoke to us about our work—*systematic benevolence*.

I should like to make a suggestion as to how we can gradually perfect, or at least improve, our plan for raising money for benevolent purposes in the Sunday School. I suppose that you know that there are very few schools that give one cent each Sunday for every member in the school. An average would be two dollars a Sunday if you have a school of two hundred members. There are many that do not give more than half a cent, yet there are Mission schools that are not as wealthy as yours, with not a rich member in the congregation, that have run the average for a whole year up to five and even six six cents a member. 'One of the most deeply interesting and popular papers that was read at Toronto was on that subject; and we determined to adopt it in our school; have a memorandum kept in each class of how many give, not how much they give, but how many every Sunday, and have the number recorded. One school in New York has reached the point where four Sundays out of five there is not one omission, not one who does not give something, from the superintendent down to the least mite in the primary class. Now, that in itself would quadruple, more than quadruple all the contributions that we give. It can be done with a little card. I wish to say that I will give, or find somebody to give, a reward of twenty-five dollars, either in books or a banner, or anything else, to the school in the State of Illinois which will make the best report in this respect to the State officers this year. A gentleman in the northern part of the State, the Rev. Mr. Parkhurst, has made an offer that he will give the writer of the best little tract on county and township work, a premium of ten dollars, and I will add fifteen dollars more, making a premium of twenty-five dollars. The tract shall be submitted to the State Committee, and a gentleman has promised to print and give the State Association twenty thousand copies of the tract for distribution in Illinois. Let us have the tracts; you may send them to me and I will have some of the brethren appoint a committee to decide on them, and then let us have twenty thousand copies, in order that we may have the people better educated on this subject.

Miss Mary West, of Galesburg, spoke on Temperance Work in the Sunday School, as follows:

"KEEPING OUT THE WOLVES."

TEMPERANCE WORK IN THE SUNDAY SCHOOL.

ADDRESS BY MISS WEST.

"Keeping out the wolves." The wolf, intemperance, comes to us in sheep's clothing. There has never yet been a great evil in any Christian land, which did not try to hide behind the Bible. We all know how polygamy and slavery and every other great organized evil has attempted to prove its right to be, by the Bible, and intemperance is no exception to this rule. We bring this matter into a Sunday School Convention because it comes to us as a part of Bible teaching. All over the land we have at times to meet the assertion

that the Bible is not a temperance Book. Only last week as I was talking Bible-temperance a lady, who stands as a Christian, said to me, "I would advise you not to say anything about the Bible in relation to temperance, for the Bible is against you." Seventeen thousand children in the schools of San Francisco, lately wrote temperance essays, and every one of those pupils who referred to the matter spoke as though the Bible encouraged moderate drinking. Is there not something for the Sunday School to do here? In our Sunday Schools is there no danger that our boys and girls are going down to destruction because they do not know that the Bible is a temperance Book? Have we as Sunday School teachers done our duty in that respect? If we have not, and the wolves come and tear the flock, will not God require their blood at our hands? It seems that God in every age brings His people face to face with some great evil. Twenty years ago it was American slavery; for years and years slavery was proved by the Bible to be a divine institution. We have not yet learned to read our Bibles. The truth of God seems to me very much like these flowers at my side—closed up in the bud, opening out gradually a petal at a time until we have it all disclosed. We do not see the truth until we are brought face to face with it; we all, who have been working in this field, have found as we go to God asking Him to give to us from that Bible that which shall be the salvation of some soul which is going down to ruin, that God wonderfully opens it up. And as I look down in this audience I see men and women before me who have had years of experience—to whom the Bible is to-day a different book than it was a few years ago, because the Holy Spirit has shed His light upon it. The attractions and temptations of the dramshop are always before our young people, and it seems to me that our first work should be to study this Bible in the light of God's help that we may know what is His will concerning this matter—this is our duty as teachers. If we anxiously and prayerfully go to God and ask Him what is His will, we will find it. As an example of how for years and years we go on reading the Bible without understanding it, I may mention the use of wine at the Lord's table. Supposing we wish to partake of Christ's blood which was given for our lives, but object to taking intoxicating drink; you know we are continually met by the reply, "We must use wine," and they turn to Webster where it is said that wine is the fermented juice of the grape,—“We must use wine, because Christ said so”—as though Christ looking down through the centuries and seeing the future, made such a vile mixture as our modern wine! The “Fruit of the vine,” is what is said. Notice how at the time of the Passover, everything producing ferment was vigorously excluded. It is a contradiction to suppose that fermented wine was intended. The setting of our pupils right on that one point would be a good year's work. I have in mind now an instance told me by a pastor of a man who had been addicted to drink; he reformed and united with the church, where he took the sacrament; the cup revived his maddening appetite for drink and he went out from that ordinance and down and down until the delirium tremens ended his life. That was one of the results of not teaching God's word aright. We should get our boys and girls fixed in the fact that there are two distinct kinds of wine

mentioned in the Bible, and that God never speaks approvingly of intoxicating wine. We often hear that if we wish to be strong we must take strong drink; now when God wished to make the strongest man physically that ever lived as a type of physical strength, He took such pains to see that he should never touch intoxicating liquors, that He sent an angel down from heaven that even his mother should not so much as eat grapes. When God wanted a strong man physically, He took pains that not only he but his mother should not touch strong drink. When God wanted a Samuel to judge Israel, He gave him just exactly the same kind of training; and thus we are taught that mental strength and vigor comes through temperance. And John the Baptist received the same training. Now God gave those instances for us that we can come before our boys and girls and say to them, "when God wishes to make the strongest and most beautiful types of physical or spiritual strength, it is through the strongest kind of abstinence—prohibition, not "high license," prohibition out and out. I have hardly begun upon the lessons that are taught upon this subject in the Bible. Now, is this subject important enough for us to give a specific time in our Sunday Schools? Is it of sufficient importance to bring before this Convention? I speak freely here, because nobody in this audience loves missions more than I do; out of my own Sabbath School class have gone seven pupils into the work of foreign missions. I believe as firmly as I believe anything in the work of Christian missions, but I do not say that we need to bring that in here, for it seems to me that it does not touch right home to the vital interests of our children as the temperance question does. Here is this terrible wolf; there is nothing else in this age which so antagonizes the teachings of the Sunday School as this does, and therefore I think this is the place where it should be brought in. Temperance is a Christian virtue; it is enumerated as one of the fruits of the Spirit; and I think the Sunday School is the place where it should be inculcated. Common sense dictates that wherever there is a sin by which our scholars are most in danger of being injured, that is the sin which we should guard them against, and I do not believe that any of you hesitate in thinking that this one sin is just as dangerous as any other sin that threatens our pupils. The Woman's Christian Temperance Union has been for eight years, beseeching the lesson committee to give it one lesson in twelve, but they have not chosen to do so. It may be just as well, though of course we do not think so. Let us, however, always be studying the Bible and give the truth of this matter to our pupils just as we do any other. I believe it pays us to give this subject a special time; once in three months is an excellent plan. I do not urge it here, because our wise brothers have decided against it; but if you do not do that, let us see in what other ways you can get at it. We have our Sunday School concert in many of our churches; in some places every third concert is given to this subject of temperance. Once in three months let us do that in our Sunday-Schools; let us see that our children have temperance reading in their Sunday School papers, that in the library they have pure temperance teaching; and let us see to this systematically and not hap-hazard. The proposition has come to us at headquarters, that the Children's Day, the 24th of June, be utilized in this

manner, and a very fine temperance lesson has been prepared by Dr. Herrick Johnson for that day. Every three months we have a special lesson prepared; they are issued in leaflets, and you can use them as a guide in devoting that day to temperance. Let the children be pledged, and have them understand that it is a promise made to God; that it is to be kept sacred; let the teachings of the school keep it continually in their mind. We must not neglect this. Remember that children grow; we pledge this set of children and do not remember that next year another set comes on. These are but a few of the methods by which temperance work can be done among the children, but if it is in your hearts you will employ every means in your power to impress it upon the young. I wish to lay it upon the conscience of every man and woman here, that you have to answer to God for the souls entrusted to your care. This wolf is abroad seeking them, let not your children be abroad without being fore-armed and forewarned.

REMARKS BY WM. REYNOLDS.

I hope the remarks concerning the pledging of the Sunday School will be heeded. We are having a great battle now, but it is nothing to what we will have. The future drunkards of this country are the boys to-day; and how necessary it is for us to understand that and use every means in our power to keep the young people right. The great impediment to the Gospel of God to-day is intemperance, and we must comprehend this and fight it in every way possible. Now I believe the Gospel is a remedy for every sin in the world. To-day the sin that we are to fear more than anything else is the sin of intemperance. Every saloon that is in Chicago or Peoria, is an emissary of hell, they are the roads to the pit. It is the most insidious and attractive sin. Just as our young men and boys are drawn away to the saloons our power commences loosening until at last we have no power to control them. The corrupting power of liquor concentrates within itself all other iniquities. It is the crying sin of this country; it is at the bottom of three-fourths of the crime and sorrow that we have in our country to-day. Let us use every effort within our power to take this matter into our Sunday Schools, for it affects us more than any other one sin. Let us use every possible way—do it by example, by precept, do it by the word, do it continually.

William Reynolds, answered questions asked from the audience as follows:

Question. What is the best time for holding a Sunday School—forenoon or afternoon?

Answer. It depends upon circumstances. I prefer the afternoon. I don't like it as an attachment to any other service. If you have it at the close of a service the people are all worn out by a long or dry sermon. Have it separately, and in the afternoon, if possible.

Q. Supposing part of the congregation come five miles to church?

A. Let them start earlier on that account. They can come five miles to sell their wheat.

Q. They have got to have some dinner.

A. All right, let them bring their dinner and horse-feed also.

Q. (By Mr. Jacobs). Can you suggest to this Convention a first class plan by which to know how much every person in the school gives—how to secure the money in the best way?

A. I have a class book prepared in my school; the name of every scholar is down under "contributions"; and the amount they give every Sunday is placed there; the teacher reports at the end of each month how much is given by her class, and who it is that gives it, if I call for it. It is just as easily kept as the attendance.

Q. What about Teachers' Meetings?

A. I am a little weak on Teachers' Meetings. It is the hardest thing in the world for me to keep them up, for this reason, that the helps that we have now, get teachers to feel that they can prepare themselves at home. I am perfectly sound on the theory, but weak in the practice; am absent from home considerable and do not want to ask my pastor.

Q. Ought the pastor ever to superintend?

A. No, he should not be called upon to do that work; he should not be loaded down with that labor, because it is layman's work; but under certain circumstances he has to do it.

Q. How are the teachers selected, and if an inefficient one is selected, how is he dismissed?

A. The pastor and officers of the church select the teachers. They are educated; brought up from the Sunday School. I have 40 in my school, and I think that 30 out of the 40 are being educated right up step by step. Those teachers are subjected to an examination as far as their faith, and the internal evidence of the Bible, and external too, is concerned.

Q. Is it the place of a church to appoint teachers for the School?

A. Yes, I think so. I think the church has power over every department of it.

Q. Don't you think it would be a good plan if they also had a conference with the teachers?

A. Yes, we do in our school. In this training class of ours pupils are fitted for teachers, and we are familiar with them, and we pass upon them and invite them to a class. I think I have one of the very best infant class teachers; she had her training under Miss Mary Burdett, one of the best teachers I ever knew, and she learned the art of teaching.

Q. Would it be a good idea to have some simple form of consecration or ordination for teachers?

A. Yes, I believe it is a very high and great office, greater than to be President of the United States, or anything else; I believe in surrounding it with all proper dignity. Being inducted into office by some small service of this kind would deepen their feeling of the high calling that it is. The more I think of it the more I exalt that position of being a teacher.

Q. What do you think of two or three parties being appointed a reception Committee in a large school?

A. Yes, certainly; I have that in my school. One stands at the door and makes those welcome who come in, and tries to get them to work. He is a big hearted man and when he shakes hands with them makes them feel that they have got hold of something, or at least, that he has. He does that school an immense amount of good.

B. F. Jacobs, offered the following prizes:

1. A prize of twenty-five dollars, to the Sunday School that reports to the next State Convention the best contributions for benevolent purposes during the year, from June 17th, 1883 to 1884. (Not including money spent for the school.) The whole number of membership, the number contributing every Sunday, and the amount given, to be the basis of award.

2. A prize of twenty-five dollars, to the school of more than one hundred scholars, that reports the best average of attendance and lessons for the entire year.

3. A prize banner, worth twenty-five dollars, to the county that makes the best report to the next Convention. The basis to be: 1st. Townships organized and Township Conventions held. 2d. Systematic visitation of the whole county. 3d. General average attendance compared with total membership. 4th. The total Sunday School membership, compared with the total population of the county.

The following gentlemen were appointed a Committee to examine the books and vouchers of the Treasurer: Wilson Hopkins, Jesse Hubbard and J. L. Saxon.

After prayer by Rev. A. H. Gillett, the Convention adjourned.

Third Day—Evening Session.

B. F. Jacobs offered a resolution, thanking the citizens of Streator, who had entertained the visitors so hospitably. The delegates had been received in their hearts as well as in their homes; they had eaten of the fat of the land, and he was sure none of them would carry away an evil report.

Resolved: That the thanks of this Convention be extended, 1st. *To the citizens of Streator*, for their generous and abundant hospitality, in entertaining the large number of delegates present at this Convention. 2d. *To the Local Committee* who have so thoroughly and so faithfully performed the work of preparing for, and providing for the Convention, and to the *Boys* who have served as the pages for the Convention. 3d. *To the Methodist, Baptist, and the Evangelical Churches*, for the use of their houses of worship. 4th. *To the Press* of this city for the full reports of the proceedings of the Convention. 5th. *To the various Railroads* who have favored us by reducing the fares.

The Rev. J. Haney of Streator, said: "If you, the strangers and delegates, who have come among us are satisfied, then we are gratified, and if you are gratified then I assure you we are satisfied." Then said, he should like to take the authority to put a motion, without any formality, to the citizens of Streator: "All you who have entertained these guests, and have been pleased with their coming, and would be

delighted to see them come again, stand up." The motion was enthusiastically responded to.

Rev. Panhallegan of Streator, said: When the matter was broached some months ago in regard to holding this Convention here, and it was intimated to us that we would extend an invitation, that perhaps it would be accepted, I thought of the high honor of having this noble body meet among us, these noble men and women whose names are known in all Christendom, and that we as disciples might sit and learn at their feet; I thought it was too great a good, and I said, "No, we cannot entertain such a Convention; we are not able to take care of such a body." And I thought we were not worthy of such an honor. But my Brother Haney, said the Methodist Conference was entertained here five years ago when this city was but in its infancy; and we thought that now when such a body with such a record would come on such a mission, certainly we could open our hearts and homes and churches and take this Convention; and if we could not do as well as Bloomington, or Champaign, or Centralia, or some of the other cities, we would do the best we could, and we knew that you would be satisfied with that. We are glad that we invited you, we thank God for it. We are glad that you accepted the invitation and that you came; we are glad that you came to our homes; that we have been permitted to receive instruction at your feet; that we have been permitted to look into your faces; that we are better men and women than we were before; that our city is a better city; that our Sunday School work is understood better than it was before, and that a spirit of earnestness in Christian work is abroad in the hearts and in the homes of Streator, more than ever before. You will leave behind you, I assure you, a benediction and a blessing.

Before this assembly shall meet next year many a noble worker shall have answered the roll-call of Heaven, but the influence of this Convention, the aroma that has gone out can never lose its strength; and in the years to come, as our city shall grow and develope, and as Christian people shall go forth to build up Christian homes and Christian churches, to do the works of Christ, then we shall be the better and the stronger because of this meeting in our midst, and for the instruction we have received from you.

Some one said that when the meeting was held at Champaign, a few years ago, it could not be told whether a man was a Methodist, a Presbyterian, or a Baptist; but a stranger thing has happened in our family. Several came to my house, and I could not tell for the life of me who were the preachers and who were the laymen. You have come among us not as members of denominations. I am glad to see the Methodist has put aside his twenty-five articles, the Episcopalian has forgotten his prayer-book, and the Baptist has forgotten the meaning of the word "baptizo," and we have met as friends of the Master, fellow workers in the vineyard of the Lord, all interested in taking the rising generation by the hand and lifting them up so that they may grow up strong men and women for the Lord Jesus Christ. You have heard of the old man who caused the army to pass before him just before he died. They held him up, and as the old veterans came by they waived their hands and said, "We have been brave, we have been brave," and the old man looking out said, "Ah yes, you

have been, but then like me you are going down the hill, and when you are gone who will defend the country?" And then came by the young men, strong, stalwart, manly, and they called out, "We are brave, we are brave;" "Ah yes," said the old man, "there is hope I see, our country is safe." But the thought comes to him that these are following the others and will soon go down with them, and then who is to come up and take their places? Then came the children; and as they came by with light hearts and ringing voices and buoyant step they said, "We will be brave, we will be brave, we will be brave." And the old man wept for joy and said, "Now I will die, for my country is safe." And so with some of you grand old veterans in this work, you have grown old in the service of our Master, you will soon pass away to the Lord; and here are younger men who are doing a grand work for this country and God, and for humanity; but when you have gone on to your reward here are boys and girls who are being trained in the Sunday School. They are catching the spirit and are coming up to the help of the Lord; and in this great Mississippi Valley, where the battle for freedom and for Christ is to be fought, here where the people are rushing from England and priest-ridden Ireland and atheistic France, they can be led to the Bible and the cross of the Lord Jesus Christ. Our children will be soldiers in the great struggle which is to come, for it will come, and one feels that he would love to see it—I would like to be in it, for the issue is not uncertain. Victory is ever on the side of truth; God is on our side, and truth is on our side, and truth is a plant perennial which will bloom despite the winter's blast and the scorching rays of the summer sun.

Now we thank you that you came among us. We rejoice in what we have heard and what we have seen. Now carry away with you the assurance that you have our hearts and our prayers, that you have won us. Will you not remember us as you go out to your homes, we working here and you there? Remember that we are all struggling in the same vineyard, seeking to glorify the same Master. By and by may we meet around the same throne and vie with each other in casting our crowns at the feet of the Lord Jesus Christ.

The President introduced the Rev. A. H. Gillett, of Michigan.

ADDRESS BY REV. A. H. GILLETT.

MR. PRESIDENT:—I am not sure whether I am from Michigan or not; in fact I have been trying pretty hard to find out the place I am from, and to whom I belong. I was born in Michigan, and lived there all my life until last October, when I moved to Ohio; and since October, I have been living most of the time on railways, and spending a good deal of my time in the South. I was present the 5th of last month, at the Georgia State Convention, and had the pleasure of standing before an audience, nearly, if not quite as large as this, in which there was nearly, if not quite as much enthusiasm, as in this; and of hearing, what I was very glad to hear, the most cordial and fraternal words of greeting, from that old State to all the States North of Mason and Dixon's line. I received, as a representative of a Northern State, one of the most hearty and genuine receptions I ever

received in my life; and therefore, as I know it would be perfectly proper for me to do, knowing well the spirit of the Georgia State Convention, I bring to the Illinois State Convention the greetings of Georgia, as well as Michigan. And I know that Col. Cowden, of Ohio, if I could get his ear, would delegate me to speak for Ohio. Only a few days ago I was in Iowa, and knowing their hearts, I bid you God-speed also, in the name of Iowa. Do you wonder that I hardly know where I belong?

Your hearts have been stirred by so many eloquent appeals that there seems hardly to be anything left to be said; and, indeed, this audience seems to night to be in a frame simply to enjoy the things that may come rather than to listen to any formal address upon any theme, however important it may be. But after all, I remember that we, as workers, cannot afford to spend all our time in congratulations. We can, as we pass each other just grasp each others hand with a "God bless you," and push on. We can speak words of cheer in these large gatherings and delight ourselves in good fellowship, but the Lord requires also good solid earnest toil, during all the days of the year; and if we expect to come back to this meeting next year to report such an interest as we feel to-night, it will be possible to us only in proportion as our souls are enlarged by giving and doing all the days of this coming year. So I want to ask your attention to a topic which may, perhaps, have been discussed in the Convention before, but the importance of which will justify any repetition: "The advantages of the Sunday School as an Evangelistic Agency." First in the way of mission work. I wish I had the power of condensing into five minutes what I can see as I look over the history of this wonderful work, not only in its relation to the work of the churches, but in relation to the great mission work all over the world. It is not very long ago, when from the North of Scotland, there went over to France a gentleman in quest of health. He was almost broken down, but the sunny climate of France restored him to health and he began to look about the city of Paris, to see what he could do. He came to Bellville, the centre of communistic influence in Paris and in France. Once, down its streets, the cannon of the French Republic poured grape and canister into the ranks of the communists. On all sides were gambling dens, saloons, and worse places of iniquity. Mr. McAll, heard of Bellville; and a voice that he did not hear with his natural ear encouraged him to attempt a work there. A friend told him that he was foolish to entertain any such notion for a moment. But that still small voice that St. Paul and Peter heard, and that has made the preachers of Christ strong and eloquent, and powerful in all the ages, whispered to his conscience and would not let him rest. So one day setting aside the advice of his friends he took his wife with him and went down into the Bellville. They stopped on a street corner and began to sing one of the songs of the Scotch Kirk. As the song ceased, a stalwart young fellow stepped up and said, "In what name do you come? Are you here in the name of the church?" and Mr. McAll said, "I am not here in the name of the church." "Are you a priest?" and the words fairly hissed through the clenched teeth of the young man, as he remembered how for hundreds of years the priesthood had ridden on the necks of the people.

"I am here," said the preacher, "that I may bring bread to your hungry, that I may clothe your naked, that I may turn your hopeless and desponding hearts towards the Comforter; I am here to labor for your interest." The young man's heart was touched and he offered his strong arm to defend the missionary, should he be in danger. Mr. McAll organized a school, then another, and then another, until to-night in the Bellville there are 69 of Mr. McAll's Bible Missions. In fifteen years the Bellville was redeemed from the powers of sin, and instead of being the abode of outlawry, it has now become as respectable as any other locality in Paris; and it is all due to the influence of this simple Bible Mission School of Mr. McAll and his co-laborers. And the influence has spread through the cities and towns of France until something like one hundred and fifty of them are bringing their friends by the score to the feet of the Lord. Napoleon Bonaparte never reached an eminence of power, such as that occupied by that earnest, faithful missionary of our Lord Jesus Christ. And so picture after picture might be given from the history of other cities and other countries, showing what marvellous deeds have been accomplished through the flexible and easily adapted machinery of the church. In New York, between the Bowery and Broadway, there is a large brick building, you can read over one door, "Hospital," and over another, "Reading Room and Library;" a man will put into our hands a paper and you read, "A voice from the old Brewery." There are those who remember when the old Brewery was one of the most abandoned places of New York City, and they will tell you of the work that began under its shadow. They were determined to do what they could to save the city from this awful curse. A Mission School grew until it demanded larger quarters, and some one proposed to buy the old Brewery. It was a den of infamy, saturated with crime, in which the vicious and ignorant and degraded nested like rats and mice, in dens and caves of the earth. A large meeting was called in one of the large halls of New York, but as the meeting went on the hearts of the people did not seem to be moved. John B. Gough sat on the platform, and he was invited to speak. During the progress of the meeting he learned from a small girl the story of her life; her home had been in one of the rooms of the old Brewery, her mother a drunkard and her father an outlaw and a vagabond; again and again she had been kicked out into the streets by her brutal parents; again and again had the room been stripped of its furniture in order to buy drink; but one day the little girl had ventured into one of these mission meetings, and by and by through her importunity the mother's heart was touched, and finally she was converted and she began to sweep the rooms and bring back their former neatness; and finally the father was converted. Gough told the story of this family, and said that a few days before he had seen a crowd on the street and elbowed his way through and found a young woman dead drunk in the gutter; suffering great indignity at the hands of the crowd. "What is it worth," said Mr. Gough, "to save a girl like this from a fate like that?" "One thousand dollars," cried some one, and then another, and another, and another, and in a few minutes over \$8,000 were raised to purchase that old Brewery.

I believe that right here in your own town of Streator, in forgotten

rooms, in lofts above or in cellars beneath, there are neglected children, that will not come to your Sunday Schools, that could be trained and fitted to enter the Sunday Schools, and in a single year a thousand children might be brought to Christ who could not be brought by ordinary methods. If in all our cities the spirit of enthusiasm pervaded the people, until in every forgotten place there should be a school of this kind, within a quarter of a century America might be redeemed for God and the power of Satan almost broken in our midst. Let us have individual labor in these lone and by-places, where the work is simple, where there is no recognition from men, and where only the Father in Heaven can see.

Now as to the value of the school in our regular work. It is necessary, it seems, in the work of the Church now, very largely for us to go on toiling month after month, and year after year, and then begin a special series of meetings of evangelistic character to reap the fruit of those eighteen months sowing. I am not quite sure that God requires us to plant and weed and water and drill eighteen months before we can reap anything at all. But I am sure that if every man and woman and child who believes in Him should become a direct teacher of the word and go from hearth to hearth, and from home to home, it would not be long until the world would be brought to Christ. The pastor of a Church has, say, twenty teachers in his school; he of course conducts the regular preaching of the word, and no one ought ever to undervalue that department of the Church; but after all, when we have given all due allowance for that, there is another kind of work the preacher ought to do. He ought to be able to lay his hands on these twenty teachers in such a way as to awaken in their hearts the same interest he himself feels, to kindle in them the same enthusiasm that makes him the strong laborer that he is. His work is not done when he simply does what his own hands and his own voice can accomplish; he should see that every one of these people is a lay evangelist. What wonderful opportunities a teacher possesses. Who can come so close to the hearts of the children as the one who sits beside them on the Lord's day and tells them of the wonderful things the Lord has done for them? Who can teach their hearts as quickly as the teacher? The teacher goes to her class of twelve or thirteen children filled with enthusiasm in her heart, and as she follows out these points day after day, and week after week, she may bring every one of them as a jewel to place in the crown of her Master. In a school in a city of 4,000 in Michigan the pastor was earnestly engaged in the work. The superintendent was thoroughly in love with the Gospel and its work, and sought by every possible means to secure the best work for Christ in his school. Finally by the removal of a family a class of young ladies was left without a teacher. There were thirteen of them from sixteen to eighteen years of age, and some of them belonged to the most wealthy and cultured families in the community, and were a little addicted to frivolity, new dresses and that sort of thing. They looked forward with a great deal of interest to the time when they could enter society as its queens, and there was very little place in their hearts for more serious subjects. What to do with this class of girls, not one them converted, not one of them in the Church, this superintendent did not know. Finally he bethought himself of a good

woman who was always ready to do what she could in all the regular work of the Church. Any duty however humble she performed gladly. So he went to her; she said she could not teach; she had had no educational advantages and was not fit to teach a class in the Sunday School. He went to his pastor with the story and wanted him to see that sister; and the pastor went to her and said "I think you ought to take a class in the Sunday School; I think God will open to you a way in which you can reach hearts that you cannot in any other way." Finally she consented; the superintendent pointed out the class; she looked at it, and tears came to her eyes; she felt completely discouraged. She thought any other class but that one; she was a working woman, her husband toiling for the bread they both ate; how could she bring these giddy, thoughtless young girls from the thoughts of their homes, and their society? But she began; some of the girls laughed, and others turned their faces to avoid laughing; and there was a general feeling among part of the class that the Superintendent was trying to perpetrate a joke on them. She was plainly dressed; no ornaments on her bonnet, she was too poor for that. But by and by it began to be noticed that the class was taking an unusual interest in the study of the lesson. Before, they had always been restless, but now some way it seemed that they were all ready when the lesson was opened to enter upon it thoroughly. After a while this lady got one of the girls to go to her home. She overcame her own pride, and after a while invited them all, and they all came, and in her plain, simple home, she so won their hearts and so obtained control over their lives, that after that, she led them in almost all their thinking and working, and in a few weeks five of that class were received into the membership of the Church; six weeks had hardly gone by when four more were baptized at the altar, and before four weeks more the last of the thirteen was brought to Christ, all through the efforts of this faithful, diligent and humble soul working for the Lord Jesus Christ. May this point out to you what every teacher may do by the grace of God. God grant that his blessings may be poured out upon these scores of teachers as they go to their homes. God grant that a thrill of saving power may go out through Illinois, and that through this instrumentality at the end of the year the secretary shall report at the next convention hundreds and thousands brought to Christ through the agency of the Sunday Schools in the state of Illinois.

Rev. B. Y. George of Cairo, was introduced, and spoke as follows:

ADDRESS BY REV. B. Y. GEORGE.

MR. PRESIDENT AND FRIENDS:—I wish to talk to you first about a short passage of Scripture. You know how Job in one place desires that his words may be graven with an iron pen and lead in the rock forever. That wish for an immortal record could be justified only by his having something to record, which, in the first place, he profoundly believed to be true, and which, in the second place, was profoundly important to the world. We are not in doubt as to what the inscription was that he wished to make: "I know that my Re-

deemer liveth and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy this body yet in my flesh shall I see God." It was the outshining of a faith that no calamity could extinguish. It was the uprising, the rising heavenward of a faith, which, though under the tempest of cruel human suspicions, was beaten down like some strong sapling to the ground, yet in some lull of the storm sprang upward and pointed to the sky and waived its head, because its root was struck deep down into the soil of God's promises and sure covenant of redeeming mercy. Now Job's wish was not granted in the form in which he made it; but the words of his faith have found an inscription, more valuable, more important, infinitely more enduring in the pages of this word of God. They have been by the wonderful magic of divine grace transferred and inscribed upon the thoughts and hearts, religious experience, and character, and the spiritual and immortal life of millions of God's true children. And as through these thousands of years they have not lost any of their old freshness, or any of their old preciousness, or any of their old power to invigorate or inspire, they will inscribe themselves in time to come upon many millions more; and this is the highest wish any man can have, for his best and noblest thoughts to have such an inscription of them as this. Now I call your attention to the fact that the Apostle Paul deliberately trusts to this kind of an inscription, and declares that he was engaged in the great work of this latter kind, for in writing to the Corinthian Christians he says, "Ye are our epistle written in our hearts, known and read of all men; for as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart," or as the revised version has it, "—In tables that are hearts of flesh." It was a grand thing for any man to be able to say that he had written letters like that. But Paul does not exactly say that he had written the letters: they were written by the Spirit of God; Paul was a minister, the instrument used by the divine power and grace. The Holy Spirit took possession of him as he turned himself over to that divine guidance and made him the instrument through which the Almighty wrote His own letters, and the Apostle says that these letters were letters of indorsement, letters of commendation. They are the divine indorsement of his work. They have been transcribed upon his heart and he remembers them with affection and pride, that God has thus certified to his apostolic ministry. I don't know how I can better describe a work that you are engaged in than by saying that you are striving to do what Paul did, as instruments in the hands of God, turning yourselves over to Him to be used by Him. You are striving to write living epistles—epistles upon the thoughts, the affections, the dispositions, the governing motives, the firm fixed ruling principles, the character, and the spiritual and immortal lives of human beings—epistles that shall be known and read by all men, perhaps for many years to come, and perhaps when you have gone home to your reward—epistles that will not be consumed even by death itself. They are living in the sense that they will never die—blessed and glorious records, that cannot even be burned up with fire. When the great wreck shall come that shall sweep away all other traces

of earth, these living epistles will be preserved, that they may be read on God's judgment day. God grant that they may be to the glory and the praise of the work of the divine grace that has been wrought by you here on earth. God grant they may be so read that you may not be ashamed on that day. They will be epistles that will shine out with greater clearness and splendour through all the eternal ages. Now this is the work that we want to do as Sabbath School teachers and workers. The nature of the work defines the disposition we should bring to it. We want to write these epistles of Christ. We want to write Christ, for that is what Paul said to write. What we desire is to write the blessed likeness of the Son of God on these living tables that God has given us as the material for our inscriptions. And so when we are preparing for our work we are to keep this steadily in view, "How can we best inscribe Christ upon the thoughts, upon the character, and upon the lives of those who are committed to our instruction?" We are, therefore, in preparing for our work, not to prepare as though we were going to teach history or rhetoric or geography, although we may teach the geography and history of our lesson; we may teach the grammatical construction of the sentences and their logical connection; and we may call attention to the beauties of the rhetoric. There are a thousand things that centre around the subject of the lesson that we ought to study thoroughly and be prepared to teach if necessary. Whatever was important enough for the Spirit of God to put there is important enough for our classes to know if our time permits; and if we allow these things to engross all our study, all our preparation, then I am afraid that we may be charged with giving to our classes the letter which killeth while we have left out the spirit which maketh life. Above all, let us seek the Spirit, the engrafted word that is able to save all souls. Therefore, in every lesson we must hunt for saving truth, and make all these other matters of instruction centre around that truth. We ought in every lesson to hunt for Christ, and we can find him in every lesson; and we will so fill our souls with Christ and the great truths concerning Him that when we come to our classes we can arrange and subordinate these minor matters of geography, history, &c., and present the living image of the Son of God as the great central point in the picture that we hold up to our classes, and make Him the great thing in that inscription which we make upon their minds, their memories and their hearts. When I say this I think of Paul. He could be the minister used by God for writing these epistles, for he could say: "For me to live is Christ; the life I now live I live by faith in the Son of God." He determined to know nothing but the Son of God and Him crucified; and when he comes to tell what he preached, he says, that God had given him the unsearchable riches of Christ as his subject. I have often thought of that expression he uses, "The unsearchable riches of Christ." Shall we not try to be like Paul in our conception of the riches of Christ that we are to bring to our pupils? We know that after he had received this call to this great work, he spent some three years studying, undoubtedly studying the unsearchable riches of Christ. That theme was with him through all the changes and journeyings of his eventful life; it was with him to give him courage and confidence as in danger of his life he was hur-

ried down on horseback by the soldiers from Jerusalem to Caesarea. It was with him when he lay in prison bound in affliction and irons; it was then the theme of his meditation and the subject of his song; it was with him as he closed his eyes in sleep and as he rose from his resting place. Surely we may say that if ever a man studied any subject Paul studied the rich grace of the Lord Jesus Christ. He studied it from every aspect; sometimes he would take his stand along side of Adam and from that position would trace out among all the developments the bringing forth of God's great purpose of love and mercy, and trace the stream of our salvation backward and upward to its source in the word of God. And then he would take his stand by the cross of Christ and see in that the central object, the pivot upon which turned the whole history of God's moral government. Sometimes he would contemplate the beauties that present themselves like the glittering spray of the ocean on the very surface of his subject. Again he would dive into its profoundest mysteries. He would reason upon it, and set it forth with all the power and pathos of a polished orator. Surely we may say that if ever man studied any subject Paul studied the riches of Christ. He studied the subject from its beginning to its end; in its underlying principles and remotest applications, in all its parts and subdivisions and ramifications; and when he comes to speak of it he says simply—"The unsearchable riches of Christ."

If any of us ever get conceited about our knowledge of divine things; if any of us think we have sounded all the depths and shoals of truth; let us turn to this inspired Apostle, to this prince among all the preachers of Christianity, and hear him after all his years of exploring through the mystery of the Redeemer's grace, speaking simply of the unsearchable riches of Christ. That subject to him, was always new; it was never exhausted. It had a perpetual charm, a power to inspire. It always opened new beauties to his sight, it expanded before his enlarging view and stretched away into infinity. If you and I can have such conceptions of the infinite riches of Christ as Paul had; If we can have our souls filled with the theme as his soul was, then we shall have no trouble in talking with our classes, no trouble in interesting our classes, and no perplexities as to how to bring home truths of the gospel to the hearts of our classes.

I want to conclude with just one thought; if we accomplish the greatest earthly work ever given man to do, it would be immeasurably less important and less glorious than if we can write the image of Christ on the living tablet of one human soul. When the great lighthouse on the island Pharos that was to be one of the wonders of the ancient world was built, King Ptolemy desired his name to come down with it to posterity; so he ordered it to be inscribed upon the everlasting rock. But the architect of it desired to have his own name handed down to coming ages, so he inscribed it deep in the rock and covered it over with mortar, and in that he wrote the name of the King. As the years rolled by that perishable material fell out and then when the name of Ptolemy was no more seen the name of the builder stood forth inscribed deep in the solid rock. Dear friends, there will come a time when all traces of the greatest work that men accomplish in material matters in this world will be like the name of the king that crumbled and fell away. Let us write not even on the

solid rock where this architect wrote his name; let us write on the living tablets of human souls inscriptions that will stand forever.

The President said that there was a gentleman on the platform who had done more than any other one man for the success of Sunday School work, or at least organized Sunday School work in this State, and lest they should go home without hearing his voice, he would introduce brother B. F. Jacobs.

ADDRESS BY B. F. JACOBS.

I have been very deeply interested in this convention. There have been some things that moved my heart; among them was an address on the book that I am somewhat interested in. There was a man by the name of Pierson here, and he talked to us in a short address of about ninety minutes about this book, and I said then to myself, as I say now to you that I would be glad to buy that address, at any reasonable price, that I might study it; and therefore I decided if it was possible we would have the address printed, not only that address but all the rest of the addresses, lest any one should think that we would leave him out.

I call your attention once more to the thought that that book has not lost its charm, its place or its power; and this is a delightful thing. Very often we hear men say that the Bible has been upset again. My friend Mr. Hastings of Boston says that the times when the Bible has been upset remind him of the man that was undertaking to tip over a stone, and as it was a solid cube he found when he tipped it over it was just as wide and just as thick as it was before. So it seems to me with the Bible, they have only got another phase of it. It makes me think of the Irishman who was building a wall in a marshy place, and some one cautioned him lest his wall should tip over. "Arrah," said he, "but I am going to build it four foot high and five foot wide and when it tips over it will be a foot higher than it was before, mind ye." It seems that that book has not lost its power when a convention like this can interest us day after day, and our faith grows stronger and our purpose more determined, as the years go on, and we find that the work does not weary us nor do we become discouraged in it. It is a wonderful privilege to work for God at all. I have seen these boys to-day, (referring to the pages) I have watched them during this convention, and I have been looking back to my own childhood and wishing that I had accepted Jesus Christ and started then for the eternal city, and put my eye on Jesus as my Savior, and tried to be like him on earth as well as like him in heaven. And beloved friends the harvest that we are going to reap will be harvest of great surprises as well as exceeding joy. All the prophecies of the Bible are like the lamps in the streets of a great city. You see the shining rows far on beyond you, you cannot see all of the way itself but these glittering lights show you where it is; and so with the prophecies, they mark out the line on which the church of Christ is to march on its grand progress. And as we reach them, we see unfolded and revealed the beauties they were intended to give us light upon.

We are gathering in the sheaves and they shall be all made up for us when we shall come to sit down in our Father's kingdom. A young man that I love, was here last night and said to me, "Brother Jacobs, there is a young man who told me to remember him to you when I met you; he said you gave him the call to the ministry." I said I never heard his name in my life. And my friend said, "Some years ago you were at a meeting in Brooklyn one night, and the house was packed full, and this little fellow did not have a seat; one of the pulpit seats was vacant, and as the young man told me, "Mr. Jacobs said to me, "My son, come up and take that seat, probably God may have given you a call to the ministry, or he may give it to you now, and he placed his hand upon my head. From that moment I determined to preach the unspeakable riches of Christ." And no doubt he is a shining light. Think of it, that just a word, and a look, and a touch on the head, of a boy, or a man, or a woman, for Jesus, may be owned and blessed for God to give them an impetus that shall start them on the road to glory. It makes me feel that we should be glad that we are in the service of such a King. I wish to plead for the boys and the girls in the streets of your own city, Streator, that know nothing about Jesus Christ, and are not in your Sunday Schools. Two little fellows blacked my boots this morning and I asked them if they went to any Sunday School, and they said no. These boys are worth looking after. In our tabernacle Sunday School in Chicago there are two hundred and twenty-five boot blacks and news-boys and they are as well behaved as any people in the house, even if they do occasionally squirt tobacco juice on the floor, and in that respect they are not very much worse than many Christians and some preachers I have seen behind their pulpits. Let us reach out and save them. Is there a man who cannot be saved by the gospel of Jesus? Nay, my friends. The almighty "go" of the gospel must come into the church of Christ. There are two words in that gospel that ought to fill our hearts: one is "come," "come," "come." It is a chime of gospel bells, ringing like the old sexton's bell when we were boys. He would pull the rope, and as it went over it would say "come, come, come to the house of God." God has been ringing the silver bell of the gospel throughout the earth, and if there is one of you in this house to-night that never has come to Jesus, my friend, come now; my brother, come now; you young men there, come now; Jesus Christ will save you here, He will save you now, He will bless you here and bless you now; you need not even arise from your seats; only look up and accept of the salvation that Jesus Christ died to bring, and He will save you. But if you have got it, then the word is "Go, go, go and preach the gospel to every creature," and when the church of Jesus Christ begin to go, sinners will begin to come to come. There never was an anxious Christian on earth, but what there was an anxious sinner very near him; never, never, never. There is a delusion about it, a snare somewhere. The world does not know us; they have not confidence in us, they do not believe in the gospel, and they say "You talk well enough, you preach to us well enough, but how is it in your office and on the streets? Does your servant believe that you are a Christian? If not there is something wrong about it. Does your wife believe you are a Christian? Do you help to tend the baby? What kind of a Christ-

ian are you if you cannot?" That is what the world says. Now have you any Christian lawyers in Streator that you can stand up on the corner and say, "Here he is, look at him?" Have you any merchants, Christian men, that you can stand up and say, "Here he is, just add him up and see if there is anything to carry (Voices from the audience, "Yes," "yes.") I hope they will shine, and they will in the first circles around the throne. But I am pleading for those that have not been reached for Jesus Christ. Did you ever hear of Morrison the missionary to the Chinese? There is that book; he translated that Bible for five hundred millions of people. That boy was a little tow-head in a Sunday School in England, and more than that he was one of the T. C's—a tough case. The teacher got him in there, but he did not like it very well and left. Sometime they say, "Well, let him go." I noticed the remark on a teacher's card, "Left, "left." I said, "then it is not right, is it?" I started off to find him; climbed up a pair of stairs down on one of the side streets, went in and there was a woman to whom I said, "Where is the little boy? I am a teacher over at the Sunday School." And she said, "Oh Yes" and pointed to where the little fellow lay with a handkerchief tied about his head. There was the little boy, the great blue eyes looking up at me, a bushel of love in each one, and he stretched forth his hand and said, "I am glad you have come"—I am glad you have come. I asked him what was the matter and learned that he had fallen from a scaffold. I nourished him up a little and went back and took that card and found that word "left" and added, "by a careless teacher to die with a hole in his head." Now that Morrison boy left, and the teacher left too. If your boys are gone it is time you went—like Paul; he was bound to reach the people, and went where they were, if they were not where he was. This teacher went after the tow-head and found him. He said "I wont come any more." Some teachers would say, "There is no use; he is a hardened sinner; there is no hope." But this teacher resolved to see if a reward would have any affect upon the boy. You know some scholars as well as teachers believe in rewards and some do not. I think the reason some of the scholars do not believe in rewards is because it generally comes down to this: "We will look in the 14th chapter of Good Behavior and the 25th verse of Correct Lessons and see where he stands." Well, this teacher bought the Morrison boy a suit of clothes and he went into the school; but it was not long before his clothes were gone, and he fell out of the school again. The teacher found out that she had got to have that boy. She went to him and told him to come back, and she would buy him another suit. He came back and she held him. Was there ever any money better invested than in those two suits for that boy? Never. We can afford to work for Christ. In our Tabernacle Sunday School in Chicago we have not only those two hundred and twenty-five newsboys, but we have behind them a regiment of men and women, and their boys. I told them that I would ask the people that lived in the land of the flowers to send them a whole carload of flowers that they might carry them to the hospitals, and all the sick people, and just scatter the perfume all around. We are surrounded by ten cent theatres, and more houses of shame and saloons than would suffice to disgrace the whole of the United States of America. Now let us bring into this sinful place the

innocent beauty and the fragrance of flowers; will you try it, boys and girls? Just get them together and send them to me and I will get the American Express to carry them for nothing and we will scatter them around like the sweetness and love of God.

Just one more word. I want to say, beloved friends, that as far as our privilege is concerned, there are no honors on earth to be compared with those that we have—the friendship and love of Christian men and women; and I declare before you to-night that it makes me ashamed of myself that I have lived no more like Jesus Christ, no more patient and loving, when the men and women of Illinois give me the hand of friendship and love. I thank you from the very depths of my heart for all your love and kindness, and may God a thousand times over, fill your own souls with that love and joy in His service that He has given to me. This service grows brighter as the days go on.

Now may God Almighty make every one of us faithful and earnest and true; and God bring every one of us into His presence where there is fullness of joy, and at His right hand where there are pleasures forevermore. Once more, I thank you, dear Brother President, and all you that love God. Oh! brethren and friends, Heaven is only a little way off, and if any one of you are not ready to step right in, when called, come now. Let us pray.

Mr. Jacobs then led the convention in an earnest prayer; the people from all parts of the house responding. Amen, amen.

In closing this convention, the President said, "I commenced this meeting with a sense of honor; I close it with a sense of responsibility. I trust that as we go down from this meeting we shall all go recognizing the profound responsibility that rests upon us."

The hymn "Blest be the tie" was sung, followed by the Doxology and the convention adjourned.

PROCEEDINGS

—OF THE—

TWENTY-SIXTH

ILLINOIS

State Sunday School Convention,

—HELD IN THE—

Hall of the House of Representatives,

CITY OF SPRINGFIELD,

TUESDAY, WEDNESDAY AND THURSDAY, MAY 13, 14 AND 15,

1884.

CHICAGO:

JAMES GUILBERT, PRINTER, 140 MONROE STREET.

1884.

Illinois State Sunday School Association.

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Rockford. REV. W. H. CARNER, McLeansboro.

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Statistical Secretary.—W. B. JACOBS, Chicago.

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C. W. JEROME, Carbondale.

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|----------------------------------|-----------------------------------|
| 1. D. W. POTTER, Chicago. | 11. D. S. FRACKELTON, Petersburg. |
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| 9. R. H. GRIFFITH, Rushville. | 19. R. S. MARSH, Harrisburg. |
| 10. E. D. MASTERS, Jacksonville. | 20. J. F. MCCARTNEY, Metropolis. |

ILLINOIS STATE S. S. CONVENTIONS.

No.	President.	Year.
I. Dixon.....	Rev. W. W. Harsha.....	1859
II. Bloomington.....	*R. M. Guilford.....	1860
III. Alton.....	*E. C. Wilder.....	1861
IV. Chicago.....	Rev. S. G. Lathrop.....	1862
V. Jacksonville..	*Isaac Scarritt.....	1863
VI. Springfield.....	A. G. Tyng.....	1864
VII. Peoria.....	Rev. W. G. Pierce.....	1865
VIII. Rockford.....	P. G. Gillett.....	1866
IX. Decatur.....	Wm. Reynolds.....	1867
X. Du Quoin.....	B. F. Jacobs.....	1868
XI. Bloomington.....	D. L. Moody..	1869
XII. Quincy.....	P. G. Gillett.....	1870
XIII. Galesburg.....	*J. McKee Peeples.....	1871
XIV. Aurora.....	C. R. Blackall.....	1872
XV. Springfield.....	J. F. Culver.....	1873
XVI. Champaign....	D. W. Whittle.....	1874
XVII. Alton.....	R. H. Griffith.....	1875
XVIII. Jacksonville..	D. L. Moody..	1876
XIX. Peoria.....	E. C. Hewett.....	1877
XX. Decatur.....	Rev. F. L. Thompson.....	1878
XXI. Bloomington..	C. M. Morton.....	1879
XXII. Galesburg.....	Wm. Reynolds.....	1880
XXIII. Centralia.....	J. R. Mason.....	1881
XXIV. Champaign.....	O. R. Brouse.....	1882
XXV. Streator.....	Rev. Wm. Tracy.....	1883
XXVI. Springfield..	T. P. Nesbitt.....	1884

PROCEEDINGS

OF THE TWENTY-SIXTH

Illinois State Sunday-School Convention.

The Twenty-Sixth Convention of the Sunday-School Workers of the State of Illinois met in the Hall of the House of Representatives, in the city of Springfield, on Tuesday morning, May 13th, at nine o'clock. The completion of twenty-five years of associated work gave to this convention its title, "The Silver Anniversary," and to the program its peculiar form and style. The city, the place of meeting, and the time, united in making this meeting one of peculiar interest. A preliminary meeting, held on Monday evening in the Second Presbyterian Church, was addressed by President Tracey, Rev. C. M. Morton, D. W. Potter and J. R. Mason. It was well attended and gave promise of blessing on the morrow. The morning of the convention was without clouds, as the tender grass springing out of the earth by the clear shining after rain," and the beautiful city had on her best robes to give us a smiling welcome. The magnificent capitol, seemed like "a city set on an hill," and to us as Mount Zion, whither the tribes of the Lord go up, unto the testimony of Israel, to give thanks unto the name of the Lord, and to pray for the peace of Jerusalem. As we went up in little companies, some one sang, "I'm climbing up Zion's hill," and the many greetings by the way, made the upward journey very pleasant.

At the early hour of the first session, a large number gathered. The praise and prayer service was led by Mr. D. W. Potter, and Mr. E. O. Excell took Asaph's place and led in song. The opening hymn,

"Praise God from whom all blessings flow."

was the joyful expression of many thankful hearts, and was followed by a season of prayer, (all kneeling), Mr. B. F. Jacobs leading in the thanksgiving and supplication for a fresh blessing, several others following. Mr. Potter's remarks called to remembrance the many seasons of blessing enjoyed by the convention, and led to many testimonies of God's tender mercies to the schools represented, and to the delegates.

At 10 o'clock, president Tracey took the chair, and briefly addressed the convention as follows:

MY DEAR FELLOW WORKERS: I congratulate myself, and I congratulate you upon your presence here this morning. We are in heavenly places with Christ Jesus. The privileges of being here—the privilege of joining hand and heart in this work, is only partly known and partly appreciated by us. I am quite sure that by and by, when we look back on this scene and see something of the harvest that followed our labors, we shall say one to another, "Brethren, we did not know what we were doing; we did not know what we were enjoying, when we were down there in the field together, sowing the seed." As I listened to the testimony of the brethren here this morning, I could not help feeling this. Hundreds converted in our Sabbath Schools during the past year. We little know what that means; we little know what it is to have one soul saved. If I could see a soul this morning as Christ sees it, as He did when He felt justified in laying down His life for it, then I could understand better than I do, what it is to have a hundred souls come to Christ. Somehow I cannot help feeling that a soul coming to Christ in the Sabbath School, in the midst of the spirit of Sabbath School work, is somewhat different from souls coming to Christ under other circumstances and in other places. There was an old Welsh preacher, who was full of Welsh fire and had what they call the *hwy!*, and sometimes while he was preaching he would become so impassioned that he would stop and say, "My friends, you must pardon me, but I was converted in the revival of Llanyrtwd, and I have never got over it!" and I believe that souls that are converted in the Sabbath Schools, in the midst of the inspiration of Sabbath School work, do not get over it. They go on, and they touch other souls, and thus become a mighty power in the work of God. Once there was a sermon preached up in Scotland, and a poor boy was converted by it; a sermon was preached in another part of Scotland, and 125 souls were converted by it. A while after some of the brethren were talking about these two meetings, and one said, in such a meeting there was just one soul converted, in such another meeting so great was the power of God that there were 125 souls converted. Yes, but when that one soul was converted what did that mean? It meant all the results of Robert Moffatt's life. And when the 125 souls were converted, what did that mean? God only knows. But we do know this, that in the conversion of that one soul there was started the magnificent work that is felt in Africa to-day. I believe that is the work we are doing in our Sunday Schools; and it is encouraging to hear these reports; it is an inspiration to us. But somehow I feel that the most encouraging thing here this morning is, not the reports of what we have done, but the condition of our hearts. I cannot help feeling that there is a wonderful hunger here this morning; I cannot help feeling that there is a tremendous thirst here this morning; We are trying to get at the Bread of Life, we are trying to come to the Water of Life. I feel this morning that my deepest, most earnest prayer is, more of God and less of self, and I think that is the feeling of all of us; and, dear friends, just as long as we have that, we have a magnificent future before us. Because our hunger is God satisfied.

You put the pitcher into the water and it fills, and so just as soon as you bring the empty heart to Christ it fills. Oh, that we all may be filled with the fullness of God during these meetings! Thus we shall go forth from them as we have in the years that are gone, as giants, refreshed, strong, because of our union with God, who is the fountain of all strength.

B. F. JACOBS.

BROTHER PRESIDENT:—Twenty years ago when we met in this city, as I may say, the first great convention held in this state, we were welcomed to this city by a brother minister well known in the state of Illinois; and I see our dear brother Hale has just come into this convention, and I suggest that Brother Morton and Brother Potter escort him to the platform, and that he lead us in prayer. I think it would be a privilege to all to see him.

The Executive Committee submitted the following program, which was adopted by the convention:

Topic: **THE ROYAL MARRIAGE.**

PRELIMINARY MEETING IN SECOND PRESBYTERIAN CHURCH, MONDAY EV'G,
MAY 12th. REV. C. M. MORTON WILL PRESIDE.

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| 7.30—What God has done. | Address—J. R. MASON, Bloomington. |
| What God is doing. | Address—H. R. CLISSOLD, Chicago. |
| What God will do. | Address—D. W. POTTER, Chicago. |

FIRST SESSION.—TUESDAY A. M.

"A certain king made a marriage for his son."

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| 9.00—Praise and Prayer. | Led by D. W. POTTER. |
|-------------------------|----------------------|

THE KING HIMSELF.

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|--------------------------------------|-----------------|
| 10.00—A Bible Reading. | H. R. CLISSOLD. |
| 11.00—Report of Executive Committee. | |
| Appointment of Committees. | |

SECOND SESSION.—TUESDAY, P. M.

"There was a wedding, * * * and both Jesus was called and his disciples."

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| 2.00—Song Service. | Led by E. O. EXCELL. |
| Election of Officers. | |
| Address of Welcome. | E. A. WILSON, Springfield. |
| Response. | Rev. T. E. SPILLMAN, Nokomis. |

THE HEAVENLY BRIDEGROOM.

"Behold the Bridegroom cometh, go ye out to meet Him."

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| 3.00—(1) His Person and Work. | Rev. O. A. WILLIAMS, Galesburg. |
| (2) His Appearing and Kingdom. | Miss E. DRYER, Chicago. |

THIRD SESSION.—TUESDAY EVENING.

"Then all those servants arose and trimmed their lamps."

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| 7.45—Song Service. | Led by W. H. SCHUREMAN, Normal. |
| 8.15—The S. S. Work at Home. | Address—Rev. F. C. IGLEHART, Bloomington. |
| 8.45—Address— | Bishop C. E. CHENEY, Chicago. |

SECOND DAY—FOURTH SESSION—WEDNESDAY MORNING

"My beloved is mine, and I am His."

- 6.00—Early Thanksgiving Meeting.

THE BLESSED SERVICE.

"We have done as thou hast commanded, and yet there is room."

- 9.00—Reports from the Districts.
 Report of Statistical Secretary.
 Report of the Treasurer.

THE WEDDING OFFRINGS.

"Every one whose heart stirred him up, and every one whom his spirit made willing, they brought the Lord's offering to the work."

FIFTH SESSION—WEDNESDAY P. M.

THE BRIDE—THE LAMB'S WIFE.

"The marriage of the Lamb is come, and his bride hath made herself ready."

- 2.00—Her Songs of Love.

"Sing unto the Lord a new song."

Her Betrothal and Attire. Address—Rev. C. A. BLANCHARD, Wheaton.
 Her Service for the Children.

- (1) At Home. Address—Rev. J. L. WALLER, D. D., Enfield.
 (2) In the Sunday-School. Address—Rev. W. G. PIERCE, Champaign.

SIXTH SESSION—WEDNESDAY EVENING.

"Whosoever ye shall find, bring to the marriage."

- 7.45—The Wedding Chimes.

"He that hath the bride is the bridegroom."

- 8.15—The Bridegroom's Letters.

Address—B. F. JACOBS.

- 8.45—The Bride's Anointing.

Address—Rev. A. C. GEORGE, D. D.

THIRD DAY.—SEVENTH SESSION.—THURSDAY A. M.

"The wedding was furnished with guests."

- 6.00—Early Guests' Meeting.

THE WORK FOR '84 AND '85.

- 9.00—The Next Convention.

The Messengers to Louisville.

WM. REYNOLDS, Peoria.

THE WEDDING INVITATION.

"Come, for all things are now ready."

- (1) Who shall carry it? Address—Rev. J. S. McCORD, Onarga.
 (2) Where shall they go.

EIGHTH SESSION.—THURSDAY P. M.

"Blessed are they which are called unto the marriage supper of the Lamb."

THE FEAST OF JOY.

"Let us be glad and rejoice."

- 2.00—(1) How shall we get the Children. Address—H. R. CLISSOLD, Chicago.
 (2) How shall we get the Adults. Rev. W. H. CARNER, McLeansboro.
 (3) How shall we get the Outcast.

NINTH SESSION.—THURSDAY EVENING.

"Alleluia, for the Lord God omnipotent reigneth."

- 7.45—Praise Service.

Led by E. O. EXCELL.

THE OIL OF GLADNESS.

- 8.15—Addresses.

After prayer by Mr. Hale, a Bible Reading was given by Bro. H. R. Clissold, of Chicago. Mr. Clissold said:

Brother Jacobs asked me a few minutes ago if I would give a reading, and I have found this one, the outline of which was written in my Bible, that seemed the most appropriate, considering the subject we have in this convention, "The King." The thought I had in mind was, The company of Jesus—the presence of Jesus. He desires us to be in His company. Rev. iii. 20. (All the passages referred to by Mr. Clissold were read aloud by some one in the audience.)

"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

And this is not a mere temporary presence, but something that is lasting. John xiv. 23.

"Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

It is an abiding presence you see. You remember how He said to His disciples, "Lo, I am with you alway, even unto the end of the world." In such a work as this in which we are engaged, we need to know Christ for several reasons, and one is, that in teaching Christ we must be thoroughly persuaded that He is what He claims to be. We never can talk about Him, we never can present Him as we should to the souls that need Him, until we ourselves are satisfied that He is what He claims to be. Being in company with Jesus will give us this persuasion. An illustration of this can be found in John i. 38-42.

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus."

"He brought him to Jesus." He never would have gone out for Peter if he had not come to the thorough persuasion that Jesus "was the Messiah;" and so he went after his brother and said, we have found the Messiah, that is called Jesus, and he brought him to Jesus; and so *we*, must be persuaded. We have another persuasion in 2 Peter i. 16-18.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor, and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

Ah! That is it, being with Jesus in the holy mount. They had that wondrous testimony from the lips of God himself. We need joy

in order to do effective service; this joy comes from being in company with Christ: Mark ii. 18, 19.

"And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast."

Fasting is the sign of sorrow, but there is no reason for sorrow when Jesus is present. When the bridegroom is present the children of the bridechamber have joy. The absence of Jesus will make us unsuccessful in the work we have to do, because we cannot be joyful if he is away. We need to be in company with Jesus in order to know him. This was recognized by Jesus in calling his disciples to him: Mark iii. 14.

And he ordained twelve, that they should be with him, and that he might send them forth to preach.

You see those two things so prominently set forth in that verse: First, that they should be with him, and then that from their being with him he should send them forth. This principle was recognized by the apostles after Christ was gone, for when one of them by transgression fell, they chose a successor from those who had been with Jesus: Acts i. 21—22.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

They could not think of anything else but to choose one out of the company of those who had been with Jesus, to speak for him. I am glad we have come to the question, must a man be a Christian in order to be a Sunday School teacher? These that Jesus chose were with Him before they were sent forth to preach, and every one recognized that they could not present the word until they knew Him by being constantly in His presence; and then being in His presence they reflected His image. Other people were able to recognize the Christ in them after they had been with Him. Acts iv. 13.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."

Oh, if we live in Christ's company, there is not much trouble for people to recognize the fact that we are Christians. They do not need to see us at the Lord's Table; they do not need to hear us lifting our voices in prayer, to know that we are Christians; but if we live in the company of Christ we will show it continually, and we need not advertise it by speech. Some of you have seen the phosphorescent paint that has lately been invented. It is put on different articles, and in the day time receives the light and in the night gives it out. It is used on match safes; I have one, and remember the first time I saw it I was surprised to see the gleam of light, until I had read the instructions to expose it during the day and then it would give out the light in the night time. One day I put it in a drawer and covered it up so that the light could not reach it, and then at dark I took it out and hung it on

the wall, but there was no gleam that night, not a ray came from it because it had been shut away from the light. And I am sure if you and I want to reflect Jesus we must keep our minds open to Him; we must be always in His company if we want to show that we have been with Him and have learned from Him.

In handling the Word of God we need to be in the company of Christ in order that we may understand this Word: Luke xxiv. 27-32.

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, did not our heart burn within us, while he talked with us in the way, and while he opened to us the scriptures."

Also verses 44 and 45: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures."

They had an understanding of the scriptures that they never had before simply from being in company with Jesus, whom these scriptures revealed; and if we shut ourselves away from him we never can understand the book and of course we never can teach it. What folly it is for men to talk about what this Book means when they keep themselves away from the Lord who has given it to us and who is so clearly revealed herein.

And then, subject to temptations as we are, it is a refreshing feeling that Jesus is with us in this, and knows our temptations. Heb. iv. 15.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

We have trials. It is one of the gifts of Christ that we should suffer, and there is comfort in the thought that in the suffering, Christ is with us. Romans viii. 17.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; If so be that we suffer with him, that we may be also glorified together." 1 Peter iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 2 Tim. ii. 12.

"If we suffer, we shall also reign with him: if we deny him, he also will deny us."

How compassionate of the Father that He should link the glory with the suffering. We see illustrations of this all the way through. Right here you will remember the children of Babylon. When those three stalwart followers of God refused to worship the idols, and were cast into the fiery furnace, we may well believe that it was the Son, the Angel of the Covenant, the Lord Jehovah himself, who was with his

children, and the angel of his presence saved them. And afterwards, when thrown into the lion's den, Daniel said, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Do you not believe, my friends, that it was the same Angel of the Covenant that went down with his suffering child and shut the lions' mouths that they should not hurt him? And so it will be always, in all our troubles, that the King will be with us in our time of need.

On the other side, Jesus wants us with Him; not here only, but yonder also: John xvii. 24.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

John xiv. 3: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Of course that must be so. The place of the bride is with the bridegroom. And not only are you to be with Him, it is better than that, as we have in 1 John iii. 2.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

It is enough for the disciple that he be as his Master, the servant as his Lord. We can get no higher glory. Col. iii. 4.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

With Him here, with Him there, with Him in His coming, with Him in all His future. 1 Thes. iv. 13-17.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

No wonder that Paul exclaims, as he does in his letter to the Philip-pians, that he desires to depart and be with Christ, which is far better, nevertheless it was expedient that he should remain.

God help us to live with Christ all the time, that we may represent Him as we should!

At the conclusion of a song which was then sung, the President said:

One of the things that we looked forward to with the most pleasure in connection with this gathering was the meeting of the old workers; and one of the greatest delights we shall have while here, will be meeting with these men and hearing from them again and again of the early days and the early successes of this work. And I am very glad that we have with us this morning Dr. Harsha, of Jack-

sonville, who was the first president of this Association, at the meeting held in Dixon. He is here with us, and it is a great joy to me to introduce him. He really needs no introduction, and he will not lack a hearty welcome from us. I have great pleasure in introducing the Doctor to you.

As Dr. Harsha stepped forward the audience arose to welcome him, and while standing, sang, "Blest be the tie."

ADDRESS BY DR. HARSHA.

Mr. President and Brethren of the Convention:—This is as truly a surprise to myself as to you. I had no idea when I came into this convention this morning that I should be called upon to address you. I came in for the purpose of sitting here and hearing from others—obtaining a little more love for the Master, through what I might hear from you, of which I trust, I have a little in my heart. And whilst I have been thinking of the past, and contrasting it with the present, I see in the report of the Executive Committee, notice made of the fact that a quarter of a century ago in the city of Dixon, a few brethren met and began the work which has been so signally blessed of God, and which has exerted an influence throughout the land. I have been looking over this convention to see whether there were any here that I remember as attending that first convention in Dixon twenty-five years ago. I see Brother Jacobs; I do not know whether Bro. Morton was there or not; Bro. Moody was there; and a few of the brethren were there. I see in the list the names of some who have "fallen asleep." I am glad the Executive Committee used that word; it is a scriptural term. They do not say they have died, but, they have "fallen asleep;" Bro. Guilford, Bro. Wilder, Bro. Scarritt, Bro. McKee Phelps. I remember very distinctly Bro. Guilford's presence at that first meeting twenty-five years ago. Oh, what a little convention it was! A few men came together simply to start this ball rolling which has continued to roll, continued to gather influence and power until the present moment. That text of scripture arises in my mind this morning, "Who hath despised the day of small things?" In the estimation of the world, that was a very insignificant meeting; a few enthusiasts on the subject of Sabbath Schools, they might have called us; but what a wonderful work was set agoing in our State! This organizing of the work has gone on, blessing the rising generations in our land from that day to the present. Let us not despise the day of small things. In some of the States in our Union it is still the day of small things in Sabbath School work. In our State it has past that, and has got up to the day of great things; and here we are, a large body, a large assembly gathered together in this State house where the assemblies of the people are held—a body that will be respected in the community, a body of men that carry an influence with them and a power with them, because the King is with them, Christ is with them, and they are working for Him. I have noticed the fact that once in every two years there assembles in this place a body of men, representatives of the people. Let us contrast this convention for a moment with the

representatives of our State, the political leaders, the members of the political parties and political power in our State. They are legislating for the people; they strive to influence grown men; they are working for power. What are we doing? We are striving to influence the minds and hearts of the children, who lie at the foundation of society; we are endeavoring to bring them to the Lamb of God who taketh away the sin of the world. In my mind there is no comparison between the work done by the legislative assemblies in this house, every two years and the work that is being done by the teachers and Sabbath School workers coming up here, from all parts of the State. When eternity reveals its secrets and its mysteries, there will be no comparison to be made between the work of the representatives of the people and those who represent the Sabbath School interests, as they are here to-day.

I have not been called upon, sir, to speak to any special point as I address you, but I see the topic before you this morning is the King Himself. And the Bible reading we have had upon this topic, how beautiful, how true, how rich! The King Himself! This is what has brought us together. We are here to honor the King, to honor Christ, to honor Him who gave Himself on Calvary for us. And our work is to call the attention of the rising generation to the King of Zion, to Jesus, who alone can take away the sin of the world. If you were to visit the land of Egypt, and go to that great pyramid, you would see lying half buried in the sand by the side of it that wonderful piece of ancient sculpture known as the Sphinx. There it lies, 130 feet in length, 60 feet in height, with the head and breast of a human being joined to the body of a beast. Scattered all over Egypt you will see these Sphinxes. And there lies that great image, looking out over the eastern sands of the desert. What it was made to represent I know not; but to me, as it lies there with its great sad stony eyes, it represents humanity without a Saviour, without a Divine King, looking out over the barren sands of earth for comfort, for joy, for peace. Oh, that the Sphinx of humanity could be made to lift its eyes upward and come to see what we see to day, to feel what we feel for those who have not Jesus. Our work is to bring the children to Christ, that the rising generation may turn their eyes upward and by faith behold the only Saviour of a lost world.

May God bless this convention. As I remember the past twenty-five years, "the day of small things," I thank God for what I see here to day.

Mr. B. F. Jacobs, Chairman, was then introduced to read the report of the Executive Committee. Before commencing the report Mr. Jacobs suggested that it would be a pleasant thing to know how many there were present who were at the first convention held at Dixon. Three members of the convention responded. The number present who had attended the convention held in Springfield 20 years ago was 12, and the same number who were present at the convention held in Springfield 11 years ago. Quite a large number had never been to any of the state conventions, and no one, who had attended them all. Mr. Jacobs thought that no one else in the state had ever received

such blessings as those who had been at these conventions. Those who had been present had been benefited the most. While reading, Mr. Jacobs made some running comments, which are included in brackets.

EXECUTIVE COMMITTEE'S REPORT.

To the Illinois Sunday School Association :

DEAR BRETHREN:—Your Executive Committee submit herewith their annual report and congratulate the Association on the completion of its twenty-fifth year.

A quarter of a century ago in the city of Dixon a few brethren met together to begin the work that has been so signally blessed of God, not only in the results which have been accomplished in our own state, but also in the influence we have exerted throughout the land. For the first five years the Association seemed to make but little progress. No doubt good was done and the foundations were being laid, but the work that was begun in 1859 and 1860 was interrupted during the years 1861-62 and '63 by the war that absorbed the energies of the workers and took so many of our best men from their homes.

Twenty years ago the Association met in this city. An earnest desire was in the hearts of some of the brethren that a greater work might be accomplished, and with this desire they came to Springfield to the 5th convention. God heard the prayers and answered the desires of these workers, and that convention has ever since been memorable. Its sessions were marked by the presence and power of God, a gracious revival was the immediate result of the gathering in this city, and its influence was felt during the year throughout the state. The following year at Peoria, and the next at Rockford, the reports showed that the work had greatly increased in power and the convention was well attended.

The 9th convention at Decatur, in the year 1867, was attended by large numbers and characterized by the greatest enthusiasm. In response to the proposition to raise money to canvass the entire state, \$5,000 was subscribed in a short time. The state was divided into three districts and three brethren were employed to go from county to county to organize the work.

The 10th convention was held at Du Quoin, in the southern part of the state. This little city found its population more than doubled by the great multitude that could not be gathered into any ordinary building, and an immense barn was fitted up for the convention. Probably never before had the southern part of the state been so roused by a religious gathering. The number was so large that ordinary accommodations could not be found for the delegates, and twenty-seven delegates occupied one room, sleeping on the floor, while about sixty were fed in a hall, by the people from the country, who brought in the provisions early in the morning to supply this improvised hotel. The great conventions at Bloomington and Quincy, were held in the succeeding years. At the last named place it was decided that it would be impossible to provide for the number that would attend mass Sunday School conventions in the state, and a change was made that the conventions should be composed of delegates duly appointed from the various counties. During those years

the Executive Committee personally canvassed the entire state, visiting every county, and the work of thorough county organization was continued, and that of township organization inaugurated. It is difficult to specify the following conventions. It is enough to say that they had been very successful and greatly blessed of God. For several years the Association has maintained an organization in every county and, at times, the township organizations have numbered more than a thousand; more than 1200 county and township conventions have been held during a single year.

During this time 22 brethren have held the position of President of the Association, three of them having served two terms each; of these, four have fallen asleep; R. M. Gilford the 2d; Brother E. C. Wilder the 3d; Brother Isaac Scarritt the 5th; Brother J. McKee Peoples the 12th. Eighteen of the brethren yet remain, most of them are earnestly engaged in other parts of the field. It will not be thought invidious if we specially mention our beloved Brother D. L. Moody and D. W. Whittle, evangelists owned of God, and known and loved by all men.

In considering the influence this organization has exerted, it is well to think how greatly it has developed and helped the men who have given time and thought to the work. Under God, it has been instrumental in teaching and disciplining some of the best workers that the world has ever known; not only these who have been referred to, but many others, some whose names are perhaps forgotten, have caught the fire here and have gone to other states and territories to carry forward the work there, and are now numbered among the most valuable workers in those fields. For several years Illinois has stood in the front rank and, perhaps it is not too much to say that there is no other territory of the same extent, no other population of the same numbers, where the work is better done, or further advanced than in our own state.

Looking back over the past, we are assured that the time and money expended has been as good seed in good soil and has produced thirty, sixty, and an hundred fold. Difficulties there have been, but they have only proved the value of the work, and like Israel's trial in the wilderness, they have revealed to us the love and power of God.

Many of our counties are still going forward and attaining a higher place than ever before, and with renewed effort it is believed that greater results can be secured in the future than we have yet known.

THE WORK OF THE YEAR.

At our last convention it was decided that an earnest effort should be made to reach the whole state. The committee asked for the sum of \$4,000 to carry forward the work and pledges were obtained from 62 counties for \$3,105, and the committee was authorized to assess the remaining 40 counties for \$965 more. Many of these pledges and assessments have been met, in some instances the counties having contributed more than the amount pledged or assessed; in other cases the amount has fallen short. Relying upon the pledges and assessments your committee undertook the work and made arrangements for a thorough canvas of the state. As far as possible, the conventions were arranged so that those engaged in attending them could visit

the largest number of counties possible. Miss Lucy J. Rider has attended 43 County Conventions, 28 Township Conventions and Institutes, 9 Normal Classes, and 36 Children's Meetings. Her work, as in the past, has been of the greatest value to the state and is everywhere highly appreciated.

Mr. W. B. Jacobs has given nearly four months time to the state; has attended 32 County Conventions, 10 Township Conventions, and 8 Sunday School Meetings. In addition, the services of the Rev. C. M. Morton were secured for 6 conventions, and the Rev. J. B. Stillson for 6 County Conventions.

LaSalle, having contributed \$100 towards the state work at its County Convention, volunteered to pay for the time of Brother D. Hurd for one month, if the committee wished to use his services in the state work. The offer was gladly accepted, and Brother Hurd has visited Franklin and Monroe Counties where Conventions had not been held, and succeeded in having conventions called and held.

THE DISTRICTS.

It will be remembered that last year the district organizations were changed and the state was divided into 20 districts of from four to six counties each; in consequence of this change, District Conventions have not been held. The experiment has worked well, and we believe, will prove beneficial to the state. The district officers, for the most part, have been faithful in the discharge of their duties. Many of them have attended conventions of all the counties in the district and the result has been to develop more workers than under the old plan.

CONVENTIONS HELD.

The total number of County Conventions held during the year is 102, making one for every county in the state, but owing to circumstances beyond their control, two counties in the state, Hardin and St. Clair, have not yet held their conventions. These will be held before the International Convention meets at Louisville, so that we will maintain our rank as a Banner State. The number of Township Conventions reported is 767, making the total number of conventions 869.

[But it is not for us to fold our arms and say we have done very well. I think we are conscious, and I think when we hear the reports we shall be more conscious still, that the work is very deficient in Illinois.]

BANNER COUNTIES.

The Banner Counties of the state as reported are as follows: Cook, Kane, La Salle, Ford, Livingston, Schuyler, Marshall, Fulton, Hancock, Adams, Brown, Massac, Morgan, Macon, Sangamon, De Witt, Moultrie, Clay, Saline, Piatt, Champaign, Vermillion, Fayette, Clinton, Madison, Jefferson, Edwards, Clark. Several other counties have made an earnest effort and have nearly reached the mark. It is believed that with reasonable diligence the number might be increased to fifty by the time of the International Convention. It should be remembered that the standard in Illinois for Banner Coun-

ties is higher than the standard of any other state. With us, a Banner County means, not only that every township shall be organized, but that proof of its township organization shall be shown in a township convention every year. Whatever standard may be adopted by others, we cannot afford to lower the flag in our own state.

[Now brethren, we can do it, and let us do it before we carry the old map down to Louisville. If there is a county that is almost and not altogether a banner county let us have it fixed.]

THE STATISTICAL SECRETARY.

The report of the Statistical Secretary will be presented in detail. The gathering of accurate statistics is the most difficult part of our work, and the difficulty comes, in great measure, from the change of officers in the counties. If the importance of retaining faithful County Secretaries in office can be understood, many of these difficulties will disappear. [Of course it is a difficult place, and a secretary often wants to be changed, but we do need men to get used to it. It takes about three years to get the hang of the schoolhouse.] Frequently letters are sent without a response being received, and, in many cases, at the close of the year, a new secretary writes: "I am unable to send an accurate report." Some secretaries take the position that they will only report the number of schools that are reported to them, and, without taking pains to ascertain how many schools there are in the county, they send forward as the statistics of the county, the number they have received; and, in this way, a county is made to gain or lose so much from year to year that it discourages those who are trying to get at the facts. After the most painstaking and persistent efforts, new reports have been received from eighty-two counties; the largest number reported for years; in others old reports have been returned, and, in some cases, estimates made. From these reports the following figures are taken: Total number of schools in the State, 6,165; officers and teachers, 66,599; scholars, 493,583, making the total reported membership 560,192.

From what is known, it is safe to say that these figures are probably from 5 to 10 per cent. below the mark. In addition to this, it must be remembered that none of the Catholic schools are given; probably they would further increase the number 5 per cent. And the total number of persons connected with the Sunday-Schools of the State may be estimated at 650,000—being about 20 per cent. of the entire population. If, from this total population, we deduct the number of persons too young and too old to attend school, and the number of those confined in hospitals, refuges, asylums, and prisons, it is probable that 25 per cent. of the population of the State able to attend are connected with the Sunday-School. In this connection it is interesting to know that the total number reported as connected with the Sunday-Schools of the United States and Territories is over 8,000,000. If to this 6 per cent. were added for those not reported, and 6 per cent. for the Catholic Sunday-Schools, it would give the total of about 9,000,000; and if from the total population of about 55,000,000, we deduct, as before, those who cannot attend, it gives about 20 per cent., or 1-5 of the entire population of the United States and Territories as con-

nected with the Sunday-School. These figures show us the importance of our work, and the necessity for the most thorough and earnest effort possible to carry it forward. It demands far more consideration, and much larger contributions of time and money, than have ever been given.

[I was surprised to learn that the number reported from Great Britain was a little over six millions. I was really surprised to learn that. To think that in Great Britain they have six millions, whereas in the United States we have only about eight. I could scarcely believe the report made by Mr. Hartley of the Sunday School Union of London, sent on for our International Convention. If it is so, I tell you, brethren, we need to push on.]

Just think of that multitude if nine millions in the United States. If we could push the work you can see the possibilities there are. Many men say, "Oh, well, we are covering the whole field with our denominational organizations." That is an impossibility, it cannot be done. There are only two organizations in this country that include all the denominations or pretend to, and they are the Young Men's Christian Association and the Sunday School Associations. Yet the Young Men's Christian Association, much as I love it, and vast as its influence has been, is principally a single class or section of the church working for a single class of the community; and the Sunday School is the only one where the whole church works for the whole people throughout the whole field." (A member of the convention) "Why exclude the American Bible Society?"

Because the American Bible Society does not pretend to do it. They never made any pretensions to do it. They are doing a great work, I am not belittling it, God forbid! But I simply say that the Sunday School is the only place where the whole church works to reach the whole field; and it is the grandest view I know of; thank God.]

THE INTERNATIONAL CONVENTION.

The Fourth International Sunday-School Convention of the United States and British North American Provinces, is to be held (D. V.) in the City of Louisville, June 11th, 12th and 13th. The arrangements for this Convention, nearly completed, promise that it will be one of the largest and best ever held. The total number of delegates and alternates invited is over 1,800, and it is believed that more than 1,000 of them will be present at the Convention, in addition to large numbers of visitors and citizens of Louisville. This Convention will consider the great work of Sunday-School organization in all of the States, Territories and Provinces. Under the providence of God, this State had much to do in shaping and directing this work; and if the work is to be carried forward, it will doubtless have even more to do with it in the future. We are invited to choose eighty-eight delegates and alternates to represent us in this Convention; they should be chosen from all parts of the State, and from the very best representatives that we have in all departments of the work.

It would be most fitting and pleasant, if the entire delegation were present at that Convention; and, in order that these delegates may

occupy the place that they are entitled to, as representing the State or Illinois, and that their suggestions may have proper weight and effect, your committee recommend that they be authorized to pledge the State of Illinois for not less than \$500 per annum for the next three years, towards carrying forward this work of the International Association.

We also suggest that the Executive Committee be appointed at this Convention to prepare suitable badges for our delegates, that may be retained as souvenirs. Also that the Sunday-School map of the State be revised and carried to this Convention.

RECOMMENDATIONS.

In view of the great work yet to be done in this State, and the importance of pushing this work forward as rapidly as possible, your committee recommend that the sum of \$5,000 be raised for the work this year; and, if possible, that the services of Miss Lucy J. Rider, Mr. W. B. Jacobs and Mr. E. O. Excell, be secured for at least six months each; and that a series of conventions be held in the most prominent cities throughout the State, as rapidly as possible. At these conventions, in addition to the Institute work, special efforts should be made to gather the workers from the counties immediately surrounding these various cities, and that special prayers be offered that they may be characterized by a revival spirit, and that special revival work be earnestly recommended to all the Sunday-Schools of the State.

We also recommend that the next State Convention be held in the southern part of the State, if an invitation is extended, and proper provision made for it.

Respectfully submitted.

B. F. JACOBS, Chairman.

CHICAGO, May 12th, 4884.

Moved and seconded that the report be accepted and referred to a committee of five to report upon it at a later time in the day.

Moved in amendment, that the committee consist of twenty instead of five members.

The amendment was accepted and it was arranged that one member of the committee should be chosen from each district, each district to nominate its own member. The following were nominated and appointed members of the committee:

1 Dist.	D. W. Potter.	11 Dist.	D. A. Williams.
2 "	O. R. Brouse.	12 "	W. B. Rundell.
3 "	G. P. Perry.	13 "	Rev. C. Y. Peacock.
4 "	H. T. Lay.	14 "	J. J. Brown.
5 "	D. W. Hurd.	15 "	W. B. Eagan.
6 "	C. H. Long.	16 "	J. B. Turner.
7 "	D. W. Bowman.	17 "	Nelson Holt.
8 "	J. D. Arms.	18 "	R. C. Willis.
9 "	R. H. Griffith.	19 "	T. S. Ridgeway.
10 "	Rev. D. S. Masters.	20 "	E. J. Ayers.

Moved and seconded that a nominating committee of five be appointed by the Chair to nominate officers for the convention, with the exception of the Executive Committee. Carried.

The following were named by the Chair as Nominating Committee: O. R. Brouse, C. M. Morton, J. D. Arms, A. C. Price, and E. D. Durham.

It was moved, seconded and carried that the districts be instructed each to elect at its district meeting a member to serve on the committee to nominate the executive committee and report to the convention.

Benediction. Adjourned till 2 p. m.

First Day—Second Session.

Song service, 30 minutes, conducted by Prof. Excell. Rev. Hammond, of La Salle, led in prayer.

The committee on nominations of officers reported as follows:

President.

T. P. NESBITT, Alton.

Vice-Presidents.

REV. W. W. HARSHA, D. D., Jacksonville. REV. G. R. VAN HORNE, Rockford. REV. W. H. CARNER, McLeansboro.

Recording Secretary.—E. D. DURHAM, Onarga.

Statistical Secretary.—W. B. JACOBS, Chicago.

Treasurer.—E. D. DURHAM, Onarga.

Moved and seconded that report be adopted. Carried.

President Tracy requested Brothers Arms and Brouse to escort the President elect to the platform.

President Tracy: I am sure it will be a great relief and joy to you to have me announce, and announce truthfully, that the president for 1884, is nominated and elected; and I have great pleasure in introducing to you Bro. Nesbitt, our President. Mr. Nesbitt spoke as follows:

Brothers and sisters in Christ, I want to thank you for the honor you have placed upon me as your presiding officer for this year. With this new call come new responsibilities. I remember twenty-three years ago when this Sabbath School Convention met in the city of Alton, and I, then a member of one of the mission schools, marched in line, and it seemed to me to be one of the proudest days of my life. The work that we are engaged in is the work of the Lord, and therefore we all love it and the more we do of it the more we like it. If I were alone I should shrink from it, but having such a faithful corps of co-workers, I feel like doing all I can. We are here to-day to celebrate our 25th anniversary, and to rejoice for what the Lord hath done for us. But let us remember the command to go forward; let us remember that the enemy is always on the watch to catch and ensnare us, but that if the Lord is with us, we shall overcome all and come off victorious,

I now ask you to unite with me in prayer, asking the Lord to help me, to enable me perform this new duty acceptably to Him.

O Lord, our Heavenly Father, we meet here as Thy children, and we come to Thee as our father. We come asking that Thou wilt help us to bear all that Thou hast placed upon us. We remember that we are the instruments in Thy hands to do Thy bidding, and we ask that Thou wilt be very near us. We have come here to receive new strength, and grant that our cup may be filled to overflowing; and grant that we may go from this convention filled with the Spirit of God, that we may do our work better and more earnestly than ever before. Grant that all the work of this convention may be done in accordance with Thy will and that it may receive Thy blessing, for Christ's sake, Amen.

The Vice-Presidents of the convention having been seated at the side of the president, Mr. E. A. Wilson, of Springfield, delivered an

ADDRESS OF WELCOME.

Mr. Wilson said:

MR. PRESIDENT, LADIES AND GENTLEMEN:—I am sorry to have to stop the proceedings so long and agitate this assembly so much. I was appointed to extend a welcome to you, which I do with a great deal of pleasure. Having participated in conventions of this kind for some years myself, I think there would have been a fitness that has not been observed, if some other person had been chosen to do this pleasant service. But, at the same time, I stand here to express to you our sincere thanks for coming to our city to hold this convention. My first experience in Sunday School work was at Decatur. Having been but a very little time before the world as a Christian man, it was a new atmosphere; but I formed friendships there that have been blessed to me ever since and that I prize very highly. And so I say to those who attend this convention for the first time, you will never regret coming to these meetings and participating in these discussions. As I look over the past few years I see a great many changes. We used to discuss who was the superior in the Sunday School, the pastor or the superintendent, and other unprofitable questions; but we have now reached a different standpoint, namely, the truth about Christ and the truth about men, the fact that this precious Book tells what we need to know as we carry the glad tidings of grace to our families. We have reached a point where we inquire as to the best ways of reaching the children. And the fact is, dear friends, just this, that to day the Sunday School people of this State, and of the United States, and of the world are to all intents and purposes a people of one Book. I remember 14 or 15 years ago visiting a Sunday School, and the superintendent asked me to take charge of a class, and I suggested that I did not know anything about the lesson. He said, "That is all right, here is the question-book." We have got past that point; we now want to tell our children the truth about the grace of our Lord. We are living in an age when the Sunday School is very much more important than it was in the past. I congratulate you that you have come up to consider about the King in His beauty. It is a blessed thought that we have such a King, with whom we can claim fellowship. I love to

think that we are co-laborers with Him in carrying the blessed Gospel of the Son of God to those that are without it. I tell you, my friends, our work is a very important one, because it takes hold of the children. When you look around and see the friends of Catholicism and see the force there is in it, we ought to learn a lesson from them. How many of our boys are straying away from us, or from our fireside? How many of the children that were raised by Christian parents are away from Christ? It seems to me that it is time we ought to be up and doing before the night cometh "when no man can work." The Sunday School men and women are eminently men and women of one book. Sunday School people must acknowledge the supremacy of the eternal Word, and of the eternal God; when we deviate from that there is no force whatever in our efforts. I have no sympathy with any man or woman who attempts to teach the Word of Life and does not acknowledge the Word of God in every controversy. We want the Word of God, the Bible, God's Book, in the hands of the children, and not the lesson leaves. I do not object to the lesson leaves, but we want the Word. If my child learns that God sent His only begotten Son into the world that whosoever believeth on Him should not perish but have everlasting life, I want him to say that he got it from the Bible and not from a sheet of paper. We want the Word.

I bid you welcome to Springfield, and to the hospitality that will be extended to you, and to the hearts and homes of our citizens.

RESPONSE TO THE ADDRESS OF WELCOME.

The Rev. T. E. Spillman was requested to respond on behalf of the Association to the address of welcome. He spoke as follows:

Christian friends, who live in Springfield, we are very glad to hear, what we did not at all doubt, that we are welcome to the good things of this city. We expected nothing—less of Springfield than a cordial welcome and a hospitable entertainment. We did not expect to carry away with us any other convictions of this place; and if the initiation which this servant has had at the middle meal of the day is any suggestion of what we are to have, we shall be well entertained, of which we have no question whatever. We are glad that you invited us to Springfield for this anniversary. I think the hearts of the people generally turned in this direction as a suitable place for us to hold this silver wedding, as it was called; rather this 25th anniversary of the birth of our State Sunday School Association; and we have turned our eyes this way for months, and our prayers I believe have been going up through all the counties of this State that the Lord's blessing might be on this convention when gathered here. And when we arrived and understood to-day that we were to meet in this building it seemed to me as if we were getting still nearer to the center of the State. There appears to me something suitable and suggestive in our coming into this place with the Doctors, (referring to the meeting of the State Dental Association, which was being held at the same time in the State House). Around these massive pillars there is an appearance of law, but I feel that hallowed gospel memories will linger here where Christian songs are sung and reports of Christian work are

made. I suppose this hall has echoed many times to the voice of those who make laws for our land—that is what they say they do—we send them up here in tenderness and love, and they say they do it, and we suppose they do. But we who are working to make Christian men and women in the sight of God, may well imagine,—as I did a moment ago in connection with the subject which we have on this program,—that this room might also be a kind of dressing-room for this royal marriage, and we, a part of the Bride of Jesus Christ may be putting on white robes, and fitting ourselves for the sanctifying grace of God, when gathered for the last great day, when the resurrection trump shall wake the sleeping dead, and the Bride of the Lord Jesus Christ shall come up, to be presented to the blessed Bridegroom. May God grant that we shall be fitted in these Christian songs, and service for more a successful work in His Vineyard. As soldiers of the Cross, we are gathered here that our souls may be prepared for a larger assembly than this, when life's battles have been fought, and the scarworn soldiers shall come forth with all the redeemed, to be given Him as the reward of His toil, His sufferings, and His death. May God grant that here our hearts shall be chastened, and our souls better prepared, to sit down at the marriage supper of the Lamb.

The president introduced Rev. O. A. Williams, of Galesburg, who addressed the convention as follows:

THE HEAVENLY BRIDEGROOM; HIS PERSON AND WORK.

ADDRESS BY REV. O. A. WILLIAMS.

It was midnight, and there was a cry heard, behold the bridegroom cometh, go ye out to meet him. The subject as announced is "His Person and Work." Who is He? What has He done? These are important and vital questions, especially if we bear any relation to the Bridegroom. A bridegroom is a man who has been recently or is soon to be married. This title is ascribed repeatedly to Jesus as the great Head of the church. It derives its beauty, its grace, its force from that most sacred and holy relation existing between husband and wife, of whom God has said that they shall be one flesh. There is no relation more perfect, none more complete than this. Let us for a few moments this afternoon consider the rich meaning of this relation growing out of this title given to the Bridegroom. When Jesus said to His anxious, trembling disciples, "I am the good shepherd, fear not, little flock," there was a pledge in those words of protection, of care, of guidance, of support. When, as their master, He said, "follow me," there was implied in that command that He would communicate to them His doctrine, His mind, and His will. When He said, as a king to his subject, "To him that overcometh will I grant to sit with me upon my throne, there was implied in that promise that His people would share with Him His honor, His power, His exaltation. But here is a word, a title, and a relation growing out of it, that means all of this and much more than this, and the question comes to us again, Who is He? When persons are about to form a life union it is neces-

sary that they should know as much as possible about each other. It often occurs that as acquaintance and knowledge increase respect and confidence decrease, but it is not so with regard to the church, beloved. The more we shall know of Him the more lovely and the more beautiful will He appear. What has been said concerning Him? You remember what the Prophet Isaiah said of the Bridegroom, "Thy Maker is thy husband; the Lord of Hosts is His name; the God of all the earth shall He be called." You remember also some of the titles that the same prophet gives to the Bridegroom: "His name shall be called Wonderful—Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Let us, my dear friends, have the right conception of the glory of the Bridegroom of the church. It seems as if the great apostle of the Gentiles actually labored with language to bring out the greatness, the honor, and the glory of the great Head of the church. I love to read such passages as the 1st of Ephesians, the 1st of Colossians and portions of Philippians that bring out this idea. I will choose only one of these: when he speaks of Him as having been set on the right hand of God in heavenly places, he says, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Above every name in this world and in that which is to come! "And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fullness of him that filleth all in all." Here is a thought not only as to the glory of His presence, but also as to His exalted position. There is one subject that has been in all our thoughts and has filled the papers for some weeks past; and that is who shall be nominated for the chief position in this mighty nation. Men are busy with their slates and computing the probable chance for this man and the other one. Why? Because it is an honor for a man to occupy the chief place in this nation. This city and this State were honored when the noble dead whose face looks down upon us to-day (pointing to the portrait of Abraham Lincoln) occupied that position. I want you to know to-day, my dear friends, that your beloved, the Bridegroom, is King—King of kings, and Lord of Lords. He has been crowned Lord of all. Oh, that our hearts might catch the spirit of those words, that we might here and now "Crown Him Lord of all." His throne is an eternal throne, His kingdom is an everlasting kingdom, and His dominion endureth throughout all generations.

But, let us for a moment inquire into His personal qualities. We have already learned of the glories of His person, of His exalted position, but what about His personal qualities? Is He attractive? Is He beautiful? We have our ideas of beauty; a lovely face is always admired; and in objects that we love we behold qualities of beauty, either real or imaginary. But what has been said of our Beloved? Read the words of the wise man: "My beloved is white and ruddy, the chiefest among ten thousand. The one altogether lovely, in every respect lovely, altogether lovely! There has been no picture left for us, like the pictures of these noble men on either side of us to-day, that we might form a conception of the outward appearance of our Lord. We do not know how He looked as He was here on earth moving among men. We have seen pictures claiming to be of our Lord Jesus Christ, but I prefer to picture Him in my own mind. Doubtless He was glo-

rious in His person; we may rest assured that as the perfect man and the only perfect type of our race that the earth has ever known, He was altogether lovely in His body, in His outward appearance. I have no doubt about it. Have you not sometimes thought within yourselves that every look of His eye, that every expression of His face, that every wave of His hand spoke of incomparable gentleness and of infinite love? Altogether lovely! But we admire chiefly the beauty of His character, and what about His character? Men may have lovely faces, men may have noble bearing, but their character may not be pure and perfect. Altogether lovely—perfect in his character. When He stood before the Roman judge and His accusers testified against Him, the Roman Governor said, “I can find no fault in Him, none whatever.” When the betrayer who had had every opportunity of knowing Him, had been with Him from the beginning and knew Him through and through—came to the high priests and threw the money down before them, he said, “I have betrayed innocent blood; here is your money, I have betrayed innocent blood.” The centurion who watched the dying agonies of that Being who took your place and mine, glorified God, and said, “Certainly this was a righteous man.” When the great apostle whom I have already quoted, years after this, wrote concerning His character—and we know that he was unsurpassed in his estimate of divine truth and divine character—he said He was pure, undefiled, “in all points tempted like as we are, yet without sin.” Here is therefore a perfect man, a perfect character, a being, who is altogether lovely, and “the chiefest among ten thousand.”

But, again, the question may suggest itself to you, and the difficulty arise in your mind that a being so glorious, so exalted in rank and position, and so perfect in character is not suited to form an alliance with man such as this term would imply. It is not in my province to speak of the bride that he has chosen, but I want you to understand that He is perfectly qualified to enter into this relation, because He took our nature upon Himself. Though God from all eternity, He was also a perfect man like ourselves—the same peculiarities of hunger and thirst and weariness, seeking and expecting the kindness, the hospitality, the sympathy and the love of His friends like one of us, and, therefore, perfectly fitted and qualified to enter into the relation which this beautiful figure would suggest. Here another thought may occur to you: Supposing that He is fitted to enter into this relation, that He is qualified to be the bridegroom, so far as His nature is concerned; though a perfect man in every respect, and therefore able to enter into sympathies with men—which is absolutely necessary in the relation of husband and wife, for unless there is sympathy between them there cannot be a real union—you say that the bride was not fitted, because of the moral condition of man, depraved and corrupted by sin. This leads us to ask: What has He done to make the bride ready and fitted for Him? What has He done that the bride might be fitted for this union, that it may be a perfect union between the great Head of the Church and His Bride the Church itself. It will be necessary that I should confine my thoughts very briefly to what He has done as suggested by this peculiar relation; if I should begin to speak of all that Christ has done we would be launched on a sea that is boundless and shoreless and bottomless. It will be necessary, therefore, to confine ourselves to this one thought. What has He done to the church, especially, as a bridegroom?

I want to ask your attention to the 16th chapter of the Prophecies of Ezekiel, in which this thought is brought out very beautifully. The words were first spoken concerning Israel, but we know that the Jewish church is a type of the Christian church in every respect, and these things that it is said God has done for Israel are only the foreshadowing of what God has done for the Christian church through His Son Jesus Christ. And what did He do? Here it is, and all the human race may find itself described in this figure. It is described as a helpless infant, cast out into the field; no eye to pity her, no hand outstretched to help, to save, and God in the image of a human prince comes and passes by and looks down on that helpless infant. Ah! there was mercy, there was pity, there was love, for when He beheld her He pitied her, He stood and looked at her; and we are told that when He beheld her it was a time of love; and when He beheld her He entered into a covenant with her, and said, "Thou art mine." Ah, my dear hearers, I want you to pause for a moment and think a little of the nature of that love. With an everlasting love hath He loved thee, dear church, and with loving kindness hath He drawn thee. I want you to understand that that covenant was a covenant of peace; it was an eternal covenant. O, thou struggling, sorrowing church, I want thee to understand to-day that thy Husband will never break His marriage vows with thee, because it is an eternal covenant. But more than this, it is something more than to pity her and look down upon her so tenderly. We are told here that He took this little infant and washed it and clothed it. I see that the bride's raiment is to be specially referred to, and I will ask to be pardoned if in reading a few verses I should run a little into somebody else's subject: "I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus was thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work."

Oh! my dear hearers, when we come to speak of what Christ has done for the church I feel that we are standing on very sacred ground when I realize how He washed us with His own blood, for the blood of Jesus Christ, His dear Son cleanses from all sin, when I think of the wedding garments that He has prepared, when I think of the robe that He has provided for us as His bride, of the gold and the silver and the silk threads in the robe of His righteousness which He has prepared for us. He has provided for us a garment of righteousness that we may be found just and justified in Christ Jesus our Lord. Thus He purified her, and clothed her with His own righteousness, befitting the bride for the alliance and union that He was ready to make with her, so that there would be a fitness of nature, a fitness of spirit, a fitness of character, as well as a fitness of love. But more than this, I should like to call attention to other things that He has done. He has prepared for the bride a home: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

"In my Father's house are many mansions: if it were not so, I would

have told you. I go to prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

We can hardly conceive a condition more desolate than that of a man who cannot think of a spot on this wide world and call it home:

Home, sweet home;
Be it ever so lowly
There's no place like home.

I know there is no place upon this earth like my home. There is no place on this earth that gives me such an image of Heaven as my home. Oh, the Word is so rich, and sweet, that it seems to express the most precious sentiments of our hearts! My dear friends, I want you to know that the Bridegroom has gone to prepare the place. Don't you know how a loving husband does; how he studies the tastes and wants of the bride by providing her this and the other beautiful thing that may fill her heart with gladness when she comes to her home? I want you to know that every want of our nature will be fully satisfied there at His right hand. We shall hunger no more, neither thirst any more; no, never, for we shall be fully satisfied when we stand there in the presence of the Bridegroom. Another thought: You know there is a clause in the church of England's marriage ceremony that reads like this: "With all my worldly goods I thee endow," so that the wife shares with her husband his possessions. You know there is a natural desire in the human heart for wealth, for possessions. I would like to know if there is in this room a person who has never had a desire to be rich. There are times when I think I would like to have a little more. You know how it is with us ministers, we do not have too much of this world's goods. I want you to know that the bridegroom is the only begotten Son of God, the heir of all things; the earth is His, and the fulness thereof; He is crowned Lord of all. "And if children, then heirs, heirs of God and joint heirs with Christ." All things are yours—things present or things to come, or life or death, are yours—yours, my brother, yours, my sister; and ye are Christ's, and Christ is God's. Is not this enough for us to know to-day? And I want to say that He has come. "Behold the bridegroom cometh." I hear a voice not far off in the distance, say "Behold, I come quickly." Oh, that there might be the response in our hearts to-day, "Amen! Even so, come Lord Jesus!" Let us be glad and rejoice and give honor to His name, for the marriage of the Lamb is come, and His wife hath made herself ready, and blessed are they who are called into the marriage supper of the Lamb.

Mr. Excell sang a solo, "Abundantly Able to Save."

The copy of Miss Dryer's Bible Reading was promised, but she was unable to furnish it in time, and with regret we go to press without it.

After Miss Dryer's address the convention adjourned.

First Day—Third Session.

Mr. D. Hurd, of La Salle County, led in prayer.

The committee to which was referred the report of the Executive Committee presented a partial report as follows:

Your committee, to whom was referred the report of the Executive Committee, respectfully recommend that the following resolutions be adopted:

Resolved, 1st. That the present division of the State into twenty districts be continued with a president for each.

2nd. That each district elect three delegates to the International Convention at Louisville, June 11, 12 and 13, and that the Executive Committee shall appoint 28 delegates and fill all vacancies in the representation of the State.

3rd. That the Illinois delegates be instructed to pledge \$500 per year to the International work for the next three years.

4th. That the sum of \$5,000 be raised for the State work, and that the Executive Committee be authorized to secure such help as in their opinion is best.

D. W. POTTER, Chicago,
Chairman of Committee.

CHAS. H. LONG, Pontiac,
Secretary of Committee.

The districts were requested to meet separately, and elect delegates to Louisville.

The President then introduced Mr. E. K. Warren, State Secretary of the Michigan S. S. Association, who spoke as follows:

ADDRESS BY MR. WARREN.

MR. CHAIRMAN AND DEAR FRIENDS:—We have often heard a great deal about the Illinois conventions, and I came over to spy out the land, and see if I could discover the secret of your success. I think I have already one point. You have men here who know how to give orders, and the rest of you seem to know exceedingly well how to obey them. Therefore in compliance with this same rule I am ready to obey orders which I have received, and speak to you to night. I think it is a good plan for young men to start out by being ready to speak in meeting when we are asked to do so.

I wish I could bring you some good reports from Michigan, but I do not think I can. Perhaps I can encourage you, by telling you that occasionally we are blessed by a missionary visit from some Illinois worker, and you can follow his trail wherever you go over our State if he has been ahead of you. We have a great many counties in our State that have good county organizations, but for some reason we are not able to make the connecting link between the county and State organizations. We are nearly as old in the work as you are, but we fail to get that response that you have here. I wish the Master would give us this power of getting the workers. In one of the counties, there is now being held a convention, the program of which, is perhaps, better than the State Convention program we will have, and yet I do not think there will be a delegate from that County Convention to the

State Convention. Another thing: We pledge money sometimes and fail to pay it; we made a pledge to the International Convention which we are trying earnestly to pay. In one county, not long ago, a convention was being held, when it appeared that we had failed to pay anything of the \$75 we had pledged, and one county paid \$50. On another occasion we were getting up a county convention, and we pushed the arrangements so that, finally, the General Passenger Agent said: "Please return delegates from such a place on account of the State Convention." I felt heartily encouraged to think that we had been able to make a general passenger agent think that a county convention was equal to a State convention. My children are beginning to learn that when my old brown valise comes out, there is a Sunday School convention somewhere. Not long ago the conventions came pretty thick, and one of them happened to be in our own county, and my little boy said, "Papa, how often do they hold conventions in our county?" And my little girl said, "Why! don't you know? we hold them every month." I wish we did. There is one thing we are going to try to do, we are going to get our State organization more thorough. Out of over 80 counties, I am sorry to say there are only a trifle over 30 organized; and out of a population of a little over a million and a half, we have no right to say we have more than three hundred thousand in the Sunday School—about 30 per cent. (Mr. Jacobs: "That is very good.") As I came into your convention this morning I looked over the faces of those who were here, and I noticed a great many elderly men and women, especially elderly men, and as I knew your record to some extent it gave me pleasure to see the men who have brought about this result, so that the influence of your Sunday School Association is felt in every part of the globe where the English language is spoken. In that early session, I saw very few young men, but later in the day I was pleased to notice that the young men (turning to the President of the convention, a young man) are taking up the work that is laid upon them, and, Mr. President, let me say to you that you have taken up a work that is no small thing. Out of the 600,000 Sunday School scholars in Illinois, I dare say there are 3,000 in small neighborhoods, where a class may have only three or four boys in it. Strange as it may seem, it is hard to hold the boys. Sometimes we think that if we have not a large class of those boys we are not doing them justice; but I want to say that you must not neglect one of them. Give them something to do. If you have not a library, get one. You do not need a case made out of black walnut; just get a pine box, and some good Christian will send you a lot of old books; and you can put that boy in librarian, put him to work, and keep him there until the Lord softens his heart, and he becomes the child of God, and he will work there right along. It seems to me that there would be no difficulty in looking after all our union work, if every church would pay the expenses of its own Sabbath School. Let the nursery of the church be supported by the church, and we, the children of the church, will see that the Sunday School work is pushed all over the land. Sometimes people think they are too busy to be teachers, or superintendents in a school. Let me say, if you have a man or woman in your school that is not busy, there is something wrong somewhere. The other morning at family worship my little girl was reading the last verse of the 1st Epistle of John, "Little children, keep your hands from idols.

Amen," and she rendered it, "Little children, keep your hands from *idle* men." I leave you with this advice, keep your hands from idle men.

The president introduced Rev. F. C. Iglehart, of Bloomington, who was received with applause.

SABBATH SCHOOL WORK AT HOME.

ADDRESS BY REV. F. C. IGLEHART.

I see my theme has "work" in it. I now call attention to the last word of phrase, "work." Epicarmus, has written truly in his classic verse, "The gods for labor sell us all good things." We regret to own it, and yet it must be true that man is naturally lazy, and if Providence had given him any encouragement to indolence, he would have been utterly worthless, to himself, and to his Maker. If he had been treated with as great indulgence as the lower animals that have their board, clothing, lodging, lights, fuel and washing furnished without toil, he would, perhaps have been comfortable in his laziness, but not much above the lower tribes in wisdom or achievement. If he could have had as warm clothing as the sheep, and as good eating as the squirrel, and as comfortable a house as the rabbit, with as little work on his part, his successes and enjoyments would hardly have been greater than theirs. Against this, indolence and the littleness, and ruin it would inevitably produce, God has set the whole machinery of the world working. He has hedged us up with harsh necessity, and compelled us to work or starve, to work or freeze, to work or die. It would have been as easy to have filled the cups of chaff, with soft flour, as with the flinty grain; as easy to have hung loaves of bread on the corn stalks as the raw ears. It would have been as easy to have woven our clothing, and fitted it to our frames, as it was to weave the robes for the ox, or bear. Houses could have been made to grow, as easily as trees, and cities, as groves, and we could have slept away our probation, with no tax on the nerve, no strain on the muscle, without sweat or groan or complaint. The same law of labor obtains in the spiritual world. With a heaven full of angels to help, and God so strong on the earth, and virtue stronger than vice, and truth superior to error, yet there are so many demons in the path to contend with, and it is so hard to be good, it requires a constant struggle to train our immortal soul for its destiny. It requires struggle after struggle to save a single soul from sin and death. Why has God treated us with this seeming harshness? Why has he thrust us out into a fight against want in the temporal world, and a fight against sin in the spiritual world? Experience and God's word make the answer plain. *To make us men*, and not machines; to make us causes, and not effects, to make us creators and not blanks, to make us more like Himself, and less like the unthinking animals. To have placed us in a condition of indolence in the realm of matter, or of mind, without work and intelligence to sustain and develop the creative faculty, would have been for us to have slept away an irresponsible manhood without plans or aims, above the instincts of the brute creation. To have fed us to fatness, and fanned us with the breath of flower gardens, and sent us in a chariot of ease into glory, might have given

us the contentment of animals that sleep their lives away but would have furnished us with no preparation for the enjoyment of things divine—for the life that is to come. It is this struggle with want, and sin which will never cease, and which only can supply the necessary training and tuition needful to develope the truest manhood of man. The curse, as many esteem it, that has driven us into the slavery of toil, under the arrangement of a benign God, has become the very blessing which elevates us to the sway of Kings. Is there a laboring man here, who does not know what the word "work" means? Is there a man from his store or office or place of employment, is there a woman who has come up from her home cares, or housekeeping is there a minister or Sunday School superintendent, a Sunday School teacher, or worker that does not know what "work" means? Let the motto of this convention, of every Sunday School, of every toiler, be, for the year to come, "*work.*" "*Work, for the night is coming.*"

God has made some spaces between men with his great hand, and no human endeavor can reduce them. Many a meat ax will not take on edge or polish no matter how much you may grind it. But the spaces that mark most of the inequalities of life are either the result of indolence or industry. Most of them can be closed up with hard work. So with all human enterprises. Work will be the true measure of prosperity. The Romans thought it was dishonorable to work. That toil was fit only for slaves. But to the north of them, there lived nations that worshipped, "gods of energy," gods with hammers of energy in their hands. And these nations with hammers of energy in their hands came down and pounded lazy Rome to pieces. Ours is a God of energy. The "God man" whom we serve is the busiest being in the universe, and his holiness is not sullied by working in wood, in iron or stone. As worshipers of the God of energy, let us as officers, teachers and scholars, enlist for a life of honest service in this grand Sunday School army of the State of Illinois. Yes, it is more than 500,000 strong, and it has enlisted for the war. Let us march with the hammer of His word in our hands, to smite the wrong and break in pieces the bulwarks and strong holds of Satan—at the same time laying foundations for the temple of our God.

My subject defines the kind of "work,"—"Sunday School work." A queer word to be used next to work, from the Greek *σχολή* "leisure," and the Latin "schola" or "loitering place." It was a place where free and easy conversation was indulged in by distinguished teachers, where instruction was imparted to those who listened, and the teachers were so well filled with their theme, and were so fluent of speech, that their service was regarded a recreation, rather than a labor, and, so the place where they met was called "schola." We would scarcely say that the modern day school teachers spend their time in loafing or recreation, for scarcely any class of society is really so overburdened with work. While the school of to-day does not borrow the loafing feature of the early school, it does borrow its work of instruction, not only by word of mouth, as in early times, but also by text books. We are engaged then in a work, school work, or the work of instructing the young.

The babe comes into this world the very symbol of helplessness; a breathing lump of flesh. It can cry, and it can nurse, and that is about all. And what it is to think, and what it is to do, and what it to be, depend on what it is taught to think, or do or be. Helpless as

it is, it is a bundle of magnificent possibilities. With the help of the good or bad instruction it may receive, it may, by and by, measure the stars and compass all human knowledge, or crawl the earth a human fiend or monster. Instruction is a necessity of society and of God's kingdom.

Notice now the first word of the phrase, "Sunday," which qualifies the school work in which we are engaged. The original meaning of the word "Sunday" makes its connection with our theme as queer as the connection of the original meaning of "school" and "work"—the sun's day. The sun was, no doubt, the first object of idol worship. When man fell from God he clung to the sun. Through all the ages the sun has been a master deity. Men have been hopeful at its dawn, strong in his noonday rays, and somber as he sank behind the west. In Rome, *he* was quite a favorite, and a day was set apart for his worship, ("Dies solis"). The early Christians took the name Sunday and gave it to the Lord's day. It was with the understanding that the day was for the worship of the "Sun of Righteousness." "But unto you that fear my name shall the sun of Righteousness arise with healing in his wings." (Malachi iv. 2.) With this interpretation, there is nothing queer in the relation of the words, and the right word qualifies the school work.

Froude, in his "Short Studies on Great Subjects," sends a cat, unhappy with its inactivity, on a pilgrimage to discover the secret of happiness. The owl tells her that it is to meditate, and that he has been spending a long time wondering whether the owl made the egg, or the egg the owl, and the cat suggested that the egg from which he came had fallen into goose's nest by mistake. On meeting the fox the cat was asked to dine with him, which she did. She said, I just met a rabbit in the way which I did not kill. The cubs commenced to laugh, and the old fox had to rebuke their bad manners. The fox said that happiness consists in obtaining things by superior ability; that he could not enjoy himself unless he were stealing a goose from some farmer, and then complimented the cub that had stolen the fine goose on which they had dined. The world is full of owls who think that happiness is in meditating on deep questions—full of foxes who take to themselves the property of others. All the other creatures the cat met, the blackbird singing in the bush, the ox searching for food, the rabbit living to feed her little ones, and the bee in the flower making honey, all said to the cat, "Do your duty as we are doing ours and you will be happy." The happiness of an immortal spirit consists in its doing its duty. The development and destiny of a spirit, consists in its doing its duty in its sphere, as perfectly as the lower tribes do theirs. Our work consists in teaching the young to do their duty to God, and to their fellow men. This is what makes our work, Sunday School work, a work of mercy—a work of blessing and a work of joy.

We will notice the relation of the Sabbath School work to home. Every thing that lives has a home. Every flower that blooms, and vine that climbs, every beast that crawls, and bird that flies, has some particular soil or climate where it may derive its nourishment and best develop its growth. The weeping willow lives by the water's edge—the white lily in the vale, and the cedar, on the mountain top.

Above the mountain, and beyond the clouds unseen ones dwell in homes. Providence certainly has not been kinder to the plant than he has to man, for he has given him a home with elements of life for sustenance and development. We see some in the audience who are gray. The snow of winter is on their heads, but the flowers of a perpetual spring-time are blooming in their hearts. You who have been thus honored with a crown of glory before the time, are, while I am speaking, calling up the home of your childhood. The wide gate fastened with a wooden pin, the dusty lane with lazy herd, and acorn tree for shelter, the picket fence about the garden, the rail fence around the farm, the well filled barn, the lilac bush, the sweet brier, and the old fashioned pinks appear just as they used to when a child. The well where the thirsty harvesters used to drink and near which, in the shade, they lounged an hour at noon for rest, the lazy dog asleep on the porch, the fowls that came so easily together at the shaking of the table cloth, all look as they did then. The faithful plow horse and the familiar field, the noise of the whetstone against the scythe, and the rustle of the ripe grain as it fell, the blushing of the fruit as it was gathered in the autumn time, all come to you as though they were but yesterday. You remember your chat about the table and the merry group that gathered about the cheerful fire place, and you are sad now, as you were when you followed yon loved one to the new grave in this church yard, and you also are happy now as you were then in the prospect of a re-union beyond the skies. The reason why these scenes are freshest to you fathers and mothers in Israel is that they sank deepest in your natures, and have had the greatest share in the formation of your destiny.

There is a transmission of tremendous soul force, in home life. The babe is only a few weeks old before the "wires are put up," and soul communication begins. A smile is answered with a smile, and a cross word with pouting and a cry. By an unalterable law of our being, we become like what we imitate. The attempt to conform the life to the will and character of God makes the character of the worshipper like God. By this law, the child became like those it imitates. The next time you look at a picture of yourself in the little mirror in the centre of your child's eye, look deeper down at a life size photograph of yourself on the sensitive surface of its soul. You have not impressed your physical features upon your child half so much as you have printed your spiritual likeness in his character. A parent either consciously or unconsciously by the authority possessed, and the example set, wills a child, a long way upward toward paradise, or a long way downward toward Gehenna. Christian motherhood—home's greatest ornament, is childhood's best environment. Her tender arms are the shelter that angels wings would give, and her spirit sinks into the child's heart with the omnipotence of love. Her tears of affection soften his spirit, and with the hand of faith she draws the arm of the Everlasting about her, and him. Ceres, weary and disappointed at her vain search for her daughter, Proserpina, renounced the society of the gods, and came to the earth to live. Happening in the city of Eleusis, she fell into the home Metaniva, who employed her as a nurse for her son Demophoon. The nurse gave the babe nothing to eat. Yet it grew miraculously. The secret was, she breathed in

the face of the child the breath of a god, as it lay in her arms. Mothers! God has made you nurses, Ceres like, and there is a divinity about your task. Breathe in the face of your child as it lies in your arms the breath of a holy inspiration, and it will become immortal. Some time ago I witnessed the death of one of the most brilliant young men I ever met. He said, as he was dying, "Come nearer mother, your influence has saved me. Your prayers and instruction have led me to the cross, and I shall be happy forever because you have done your duty to me. Kiss me once more. Heaven will be sweet, but it will be sweeter because you are to be there." What a tribute, infinitely more valuable to the lonely mother than houses or lands or earthly condition. Mothers! you may have had a hard time of it. Things may not have gone just as you would have desired. You may have no house you can call your own. You may not occupy the position in life you think you are fitted for, but you are rich if God has given you little ones, and you are honored above the mothers of kings and queens, for to your culturing care have been entrusted these who are called to occupy exalted positions at the high court of the universe.

The object of the home is to save the children for Christ; the object of the Sabbath School is the same. The relation then between the two is most intimate. No parent should withhold from the Sabbath School work gratitude or assistance.

The relation of the Sabbath School to the church is most intimate. The object of the church is to make Christians, the object of the Sabbath School is the same. The time was when it was thought that people had to become grown before they could experience Christianity, that they had to grow up to be bad before they could be good. That time has gone by. The church, through the Sabbath School, throws her arms around the children and claims them as the lambs of the great Shepherd. A colony was so greedy gathering gold that it neglected to plant seed till it was too late and perished with starvation. Spring is the time to put in the gospel seed, and a neglect in this particular, often leads to spiritual and everlasting starvation. In Goethe's *Faust*, the devil got into the students room and when told to leave he said he could not cross the wizard-foot in the doorway. When told to go out of the window he said there was a law among devils that forbade it, and so he remained. If Satan gets into the child's heart, he will not step over the wizard-foot in the threshold, nor will he fly out of the window, and it will take a terrible struggle to eject him. We will place Christ in the heart, and put a cross in the doorway and keep Satan out.

Every year of my ministry so far, I have had a revival service in the Sabbath School, taking all or a part of the regular Sabbath School hour, during the season of protracted meetings, inviting the children to seek the Saviour, and to join the church. No arithmetic can compute the value of these services to the individual, the school and the church. Objection is often made, I never listen to it; the voice of God in the matter is so loud and distinct. Pericles, in his funeral address over some Athenian youths that perished, said, "The loss that a country endures at the destruction of its young is the loss that the year would suffer if spring time were to be blotted out."

The loss that the church bears in a neglected and irreligious childhood, is the loss that blossoming spring time suffers, blighted by a biting frost.

The Sunday School is related to the irreligious community. It should put its face against the popular sins that so tempt the young. Satan often attempts through a broken doorway in the Sunday School what he could not do by an assault against the church. Workers in the Sabbath School should set their faces like flint against the sinful amusements of the day. A boy had several patches on his pants. The boys in the school yard laughed at him. He turned to them and said, I have no father and cannot have fine clothes like the rest of you, but my mother sewed those patches in after she had worked hard all day over a wash tub, and I would not trade them off for any pair of pants on the ground. The little hero loved his mother more than he feared the scoffs of his playmates. We are to love the Saviour more than we fear the criticisms of a heartless and Christless world.

The Sabbath-School is related to the neglected districts of our communities, especially in the cities. Caste calls the neglected, rejected class, that are crowded by want and misfortune to the outskirts of a city, "the drift wood," but religion knows no such a word. They are the masses for whom Christ died. Let us not think we have met our full obligation when we have built mission schools for them; let us teach them the way to the fine churches, into our cultured homes, and into our loving hearts.

I congratulate the members of this convention upon the flattering condition of the work in this State. With the accumulated influence of those who have wrought in the past, and the labors of those who are in the field to-day, our State continues her place as the banner State of the Union. Our broad prairies, under the smile of God and the touch of human industry, are laden with rich harvests. The prairies have had their intellectual and moral as well as agricultural blossom. The magnificent structure in which we meet to-night, is an architectural flower from the soil. It took soil just this rich to produce a Lincoln, a Douglas, a Grant. Our colleges and magnificent churches are the intellectual and religious fruit of such fields as ours. These prairies have their beautiful blossom in the Sabbath School system of the State.

Who is this that comes, gorgeous in her apparel, ravishing in her beauty? It is the Lamb's Bride, adorned with all the jewels of her royal spouse. Closer and closer she comes on softest footstep, and now she hovers in her benignity over childhood. She gives to it an open Book as a protection, with its Mount Sinai on one side and Mount Calvary on the other, with its pulpits and living preachers, with its Sabbath Schools and loyal teachers, with its bloody cross and starry crown. With one hand she leads her loving spouse, the Saviour of the world, who puts his hands tenderly under childhood, and lifts it up and carries it in his arms, and presses it to his heart, and gives to the human the mould of the divine. With the other hand she leads the Holy Ghost, who lays the uncovered heart of God on the fresh heart of childhood, to inspire it with all the power and joys of an endless life.

These annual gatherings remind us that we are passing away. Carlisle said to a visitor from this country, a little time before he died, "We are all going, going, going." Everything is going, days, weeks, months, seasons, years, friends; we ourselves are going and will soon be gone. Under the orchard bloom, through the yellow wheat, across autumnal woods, through the drifting snow—we are all going to the tomb and will soon be gone. We are going to a place beyond the tomb; higher than the whitened fences of the cemetery, higher than the marble monuments that crumble at the touch of time; higher than the pine trees that waste their sympathy in sighs and tears; higher than the blue clouds, higher than the golden stars—we shall fly to our home beyond the tomb.

A little girl only five years of age died in our city not very long ago, with the most wonderful experience. She said, "My throat is well. I am so happy, I don't care. Mamma, I will be your little angel in heaven. Don't cry; I don't cry. I shall not wear these clothes any more. I see angels." And she beckoned to them with her little hand, and they came and took her.

"There is no lover's bower that is so sweet as the bower of the tomb to a soul that Jesus has saved with His blood. The archway of the tomb is festooned with cypress, but woven through the cypress are the rose of Sharon and the lily of the valley. It is not the odor of the charnel house we breathe, but the fragrance of the upper flower gardens. We can scarcely see for the flutter of wings, we can scarcely hear for the melody of the harpers, we can scarcely breathe for the odor of the gardens, we can scarcely speak for the glory that fills the soul."

"There is the place where my hopes are stayed.
My heart and my treasure are there;
Where verdure and blossoms never fade,
And fields are forever fair."

"That blissful place is my fatherland;
By faith its delights I explore.
Come favor my flight, angelic band,
And waft me in peace to that shore."

Bishop Cheney was introduced and spoke as follows:

ADDRESS BY BISHOP C. E. CHENEY, OF CHICAGO.

MR. PRESIDENT AND FRIENDS OF THE CONVENTION:—When nearly a week ago I planned a little visit to Springfield, I planned to come here for absolute, entire and unmixed rest. I felt that to a busy man like myself there was a certain right now and then to gain a little rest for heart, for voice, for mind—it was my birthright. But as in the old times there was a Jacob who cheated his brother out of his birthright, so there is a *Jacobs* in our time that deprives his brothers of their rights!

There are some great changes that come to the human mind, as a cyclone strikes some village on a prairie. They come with overwhelming power, unlooked for, with a terrible and resistless suddenness. It is one of the remarkable features of the changes that have charac-

terized the progress and the history of the church of God on this earth, that those changes have come slowly, steadily, by degrees, almost imperceptible in their movements. I think it shows the thoughtfulness that underlies the whole system of Christianity, that these changes do come in such a way that even when they have moulded the whole face and character of the Christian church it has been done almost imperceptibly. I believe that there has been passing over the church of Christ in the last one hundred years a most remarkable revolution, so remarkable that it has altered the character, the spirit, and the temper of the church of our Lord Jesus Christ; and yet that change has come in such a way, so slowly, so completely leavening the mass of the people of God, in the way that the leaven works upon the meal, that we have not seen it; we have not realized it, we have not felt or recognized the steps of the progress by which it has attained its present development.

As I said a moment ago, I did not expect to speak here at all, but as I am to speak I wish to say a word about the revolution that has come upon Christianity in the progress of our Sunday School work. I think there has been a very remarkable change steadily growing for the past one hundred years; and the most remarkable feature to my mind about this revolution I speak of, and the way it has affected this nineteenth century of ours, is in the fact, that the church of Christ is somehow learning to come up to the position that our Lord Jesus Christ Himself occupied among teachers, in regard to the place that a little child ought to have in the affections and regard of the people of God. In my own city, sir, there stands on the shore of that majestic Michigan, a tall shaft of monumental stone. The stranger from some other place visiting Chicago years ago when that monument was yet unfinished, might have wondered what was its purport, what was its design; but when at last the figure of yonder great statesman of Illinois, (pointing to the portrait of Douglass) was placed at its very summit, when the figure of that statesman crowned the monument, then every man knew and recognized the purpose and aim that monument had in view. Yet what is the crowning figure at the very summit of that monument that was reared by the life, the teaching, the character, and the work of our Lord Jesus Christ? What is it that tells the purpose of His work? What is its crowning, supreme figure? I go back to the Old Testament, and I find Isaiah looking down the future and in prophetic vision he beholds that millennial age, we heard so sweetly described in the Bible reading this afternoon, when amidst the harmony of all creation, this reign shall be introduced upon this earth, when Peace shall spread its angel wings over all mankind, when wars shall cease, when even the very beasts that devour and tear each other to-day, shall lie down in peace beside each other. When that beautiful picture rises up before the vision of the prophet he adds—what? A statesman, a warrior, a general, a philosopher shall lead them? No, but a little child shall lead them. The supreme and crowning figure of Christ's work and teaching on this earth is a little child. Well, I follow down the centuries; the fullness of time has come, and God sends forth His Son. Surely He might have come in mature, majestic and magnificent manhood. The old legend of

the heathen, you know, said that when Minerva was brought forth into the universe she came from the brain of Jupiter, fully formed, fully armed and ready for her work of wisdom. God might have sent His Son into this world in that way; but, no, He is born of woman, He is cradled in a manger, He lies a helpless babe at Bethlehem. Then He goes forth to His ministry, and the disciples, jealous of His honor, drive back from His presence those Jewish mothers who bring their little children to him, and He rebukes them, saying, "Of such is the kingdom of Heaven." And when those disciples quarreled for preeminence, when jealousy and strife broke out among them as to which should be the greatest in the kingdom that He was to establish on this earth, He said, "Except ye be converted and become as a little child, ye shall in nowise enter the kingdom of Heaven." Then, still further on, in pity to many a stricken, bleeding heart, adown the long future of the earth, He beheld a rift made in the clouds that conceal the eternal world, and He said, "In heaven their angels do always behold the face of my Father which is in heaven." That was the place to which the Lord Jesus Christ assigned a little child. Well, go back 100 years in the history of the Protestant Church; take up, if you will, some old volume of sermons of the 18th century, and there you will find discourse after discourse earnestly preaching the gospel. Sometimes, it is true, splitting hairs that we care nothing about in this period of Protestantism and evangelical religion, but every where you find the gospel is proclaimed even to a little child. It is with the idea that, that child, in order to become a child of God, must pass through the same agonies of conviction of sin, the same overwhelming sense of guilt and condemnation before God, that belongs to the hoary headed sinner that has spent half or three-quarters or nine-tenths of his life in serving the world, the flesh and the devil. When Jonathan Edwards found that under his fervid preaching little children were desiring to confess the Saviour before men, he doubted whether it could be possible that their conversion was a genuine thing. What is it that has worked such a change? How is it that the key-note in all our Sunday Schools—yes, thank God, in all our churches, is to say to the little child, "Come to Jesus; do not wait (as was said so well by my brother a little while ago) until sin is inwrought and inwoven into the very fiber of the soul. Do not wait for that; come, little child, come to-day to the Saviour. He stretches out His loving hands to welcome you to Him, and to His blest salvation." How is it that we have created a new literature in the world for the child? How is it that new songs, and new styles of music have arisen in order that the gospel on the wings of song may find its way into those young hearts? Why is it that by illustration, and by picture, and by object lessons, we are simplifying the gospel, and bringing it down to the comprehension of the very youngest? What is it that has done it? What is the cause and root of this strange, yet quiet revolution that has been passing over the face of the kingdom of God? When Robert Raikes gathered that little band of four children in the city of Gloucester, and laid the foundation of this Sunday School work; that was the beginning of this revolution, that has gone on and on in the providence of God until it has accomplished such results and lifted up the little child to

the very place that the Lord Jesus Himself assigned to it. That is not all: I believe that the Sunday School has not only been revolutionizing Christian sentiment and Christian feeling in regard to the place that a little child should occupy in the estimation of the Church, but I believe that the Sunday School work is God's providential agency, to meet the peculiar infidelity of the age in which you and I are living. Did it ever occur to you that when our great Civil War made this country two mighty camps, two mighty hostile armies, why it was that the first three years were years of disgrace and shame and humiliation to the North? Here was the capital of the country; here was largely its education, its enterprise, its intelligence, and yet through all those years there came borne on the wings of every southern breeze to our ears, tidings that humiliated us, and made us bow down before our God crying for help? Why? God caused the war to strike this country when it was utterly unprepared. We would not believe that it was coming; we did not look for it; we did not expect it, and therefore we did not prepare for it. And so a hundred years and more ago did infidelity strike Continental Europe. When Voltaire was the idol of the French populace, when Frederic the Great sat on the throne of Russia, a crowned and sceptered atheist, then the triumph of infidelity was so complete that those two great nations of Europe, from that time to this have stood like rocks on the sea shore, separated by some great cataclysm from the mainland, through which the sea surges and boils forever. Why? Because, I say, men were not prepared for the assaults of infidelity. But, in our day, in this 19th century, in this year of grace, 1884, we are assailed by a more subtle infidelity by far. It is wiser, shrewder, more eloquent, and more able leaders push on this work of the devil. But, for a hundred years we have been preparing to meet the hosts of this 19th century infidelity. For a hundred years we have been training up the rising generation, the little children of our households. More than that: to day in this country and in Europe a mighty army of fourteen millions of Sunday School pupils are learning not only that the Bible is the Word of God, not only that it is the inspired teaching of the Holy Ghost, but learning that their only hope of Heaven lies in the atoning blood of Jesus, the blood of our blessed Saviour, the Lamb of God. I say when you are training fourteen millions of children to believe that blessed truth, and week by week are drilling it into their young minds so that it can never, never be ravelled out from the fiber of their souls, you are preparing to meet the infidelity of this age a host that all the eloquence, and all the skill, and all the sceptical philosophy of the day, cannot begin to overthrow. I can remember that when I was but a boy, in all public schools the Bible was read whenever the school was opened, and prayer was offered for God's blessing. It was an almost universal custom throughout the land in my boyhood; but when politics gained control of education, and when, to gratify an imported infidelity, the Word of God was banished from our common schools, it seemed as though we were playing right into the hands of the adversary. Did you ever think what a remarkable providence it was that God just at that very time brought forth His own way of meeting the enemy? Did you ever think of the fact that just about the time the Bibles were being ban-

ished so largely from the common schools of this land, the International Lesson System sprang into being; and when to-day fourteen millions on this side of the Atlantic and on the other are at the same time studying the same lesson of the Bible, when the greatest minds of Evangelical Christendom, the greatest students, the greatest scholars, the greatest preachers, the noblest and the most devoted men, are giving their wisdom and their learning and their prayers to the elucidation of that same lesson at the same time—did you ever think that that was God's own way of lifting up a barrier when the floods of infidelity came rolling in upon our land? It is a hard thing to put a piece of cold iron before a man and demand that he shall beat it into shape. You and I have a work to do not in pounding into shape the cold iron of a generation that is just about to pass off the stage of being; it is ours, thank God, to mould the plastic material that is given us in the mind and heart of the little children of this land. When I was a boy, a man came along to my native village and offered to graft the old trees in my father's orchard. He sawed off some of the old branches, and put in the scions for new fruit. I do not know what it was that he grafted those branches with; it might have been the deadly yúpas tree for aught I know or aught I care, for before I left my home every one of those trees had perished from old age right down to the root; but the trees no higher than my head that I helped my father to graft are living yet, bearing their fruit for the refreshment of men. Ah, friends, you and I have not long to live, some of us, and you and I—God forbid even the suggestion of the possibility—might become infidels and atheists. You and I might reject the Bible and Christ our blessed Master. What would it amount to? It would be the loss of our own peace and joy on earth, the loss of our own hope of Heaven beyond the grave, but that is all. But when you and I graft with the scions of the truth of the everlasting Gospel, the hearts of the children, we stand at the fountains of the future, we hold the reins of the generations that are to come. Blessed be God, we save for Him and for Christ the church of the years that are before us.

Second Day—First Session.

At the request of Mr. W. B. Jacobs, the Statistical Secretary, a conference of the delegates was held to consider the Secretary's work in the various counties and in the State. At the early hour of eight o'clock a large number of delegates was present, and many participated in the conference, asking questions of the Statistical Secretary and making informal reports and suggestions *concerning the work*.

W. B. Jacobs, called the attention of the convention to Form 1, school report, International Sunday School Blanks. The following resolution was unanimously adopted in relation thereto:

Resolved, 1. That we, the Illinois State Sunday School Association recommend the adoption of the new Blank form of annual school report reducing the number of questions to seventeen.

2. That we recommend that the question as to the number of additions to the church from the Sunday School be retained on the blank.

3. That the blank for Illinois the coming year ask for the names of all officers and teachers of each school.

C. H. Long, of Pontiac, offered the following resolution which was unanimously adopted:

Resolved, That the Roman Catholic Sunday School should not be included in the regular County Sunday School reports of this State, but that a separate report be made of Roman Catholic Schools.

At ten o'clock a. m., President Nesbitt took the Chair, and called the convention to order. The arrivals of delegates on the early train had considerably increased the number in attendance, and the large hall was filled at the opening session.

Mr. Excell led in song. Rev. T. H. Perrin read a portion of Scripture, and D. W. Potter led in prayer.

The various persons reported for presidents of Districts, and delegates to the International Convention at Louisville, are as follows:

1st Dist. D. W. Potter, Pres.

Rev. F. A. Hardin, Joliet.

Rev. C. A. Blanchard, Wheaton.

E. B. Fletcher, Morris.

F. S. Jewett, Mem. of Com. to nominate Ex. Com.

} Delegates.

2d Dist. O. R. Brouse, Pres.

Henry W. Avery, Belvidere.

Rev. J. O. Foster, Geneva.

Rev G. R. Van Horne, Rockford.

O. R. Brouse, Mem. of Com. to choose Ex. Com.

} Delegates.

- 3rd Dist. D. A. Glenn, Ashton, Pres.
D. A. Gleen, Ashton.
Payson Trask, Fulton.
L. L. Seiver, Polo.
Geo. P. Perry, Sterling, Mem. to nominate Ex. Com. } Delegates.
- 4th Dist. H. T. Lay, Kewanee, Pres.
H. T. Lay, Kewanee.
Mrs. A. E. Larkin, New Windsor.
Rev. O. A. Williams, Galesburg.
Edward Spencer, Mem. of Com. to choose Ex. Com. } Delegates.
- 5th Dist. T. Orton, Marshall, Pres.
Rev. W. Tracey, Granville,
D. Hurd, La Salle.
H. H. Houston, Sparland.
Rev. W. Tracey, Mem. of Com. to choose Ex. Com. } Delegates.
- 6th Dist. Aaron Richardson, Pontiac, Pres.
Aaron Richardson, Pontiac.
E. D. Durham, Onarga.
K. P. Taylor, Bloomington.
C. H. Long, Mem. of Com. to nominate Ex. Com. } Delegates.
- 7th Dist. L. L. Guyer, Springfield, Pres.
Rev. B. W. Bowman, Astoria.
Wm. Reynolds, Peoria.
J. T. Orr, Delavan, Tazewell Co.
Rev. A. C. Kelly, Mem. of Com. to nominate Ex. Com. } Delegates.
- 8th Dist. T. S. McClanahan, Monmouth, Pres.
T. S. McClanahan, Mammouth.
W. A. Hunter, Hancock.
N. S. Widney, Hancock.
J. D. Arms, Monmouth, Mem. to nominate Ex. Com. } Delegates.
- 9th Dist. R. H. Griffith, Rushville, Pres.
R. W. Gardner, Adams Co.
R. H. Griffith, Rushville.
P. M. Parker, Pike Co.
R. H. Griffith, Mem. of Com. to nominate Ex. Com. } Delegates.
- 10th Dist. S. D. Masters, Morgan Co., Pres.
S. D. Masters, Morgan Co.
I. W. Springer, Jacksonville.
G. W. Trask, Whitehall, Greene Co.
T. G. Clapp, Mem. of Com. to nominate Ex. Com. } Delegates.
- 11th Dist. D. S. Frackelton, Menard Co., Pres.
S. P. Mooney, Springfield, Sangamon Co.
Rev. T. E. Spillman, Montgomery.
Dr. A. F. Convers, Springfield.
D. T. Frackelton, Menard, Mem. to nominate Ex. Com. } Delegates.

- 12th Dist. W. B. Rundle, Clinton, Pres.
 Miss S. B. Scott, Bement.
 Rev. J. W. Cram, Moweaqua. } Delegates.
 W. B. Rundle, Clinton.
 W. M. Camp, Mem. of Com. to nominate Ex. Com.
- 13th Dist. Frank Wilcox, Champaign, Pres.
 Leroy Wiley, Paris, Edgar Co.
 Col. Frank Wilcox, Champaign. } Delegates.
 Rev. Job Ingram, Vermillion.
 C. Link, Paris, Edgar Co., Mem. Com. to nom. Ex.Com.
- 14th Dist. J. J. Brown, Pres.
 J. W. Brown, Fayette Co., Vandalia.
 C. E. Sanderson, Newton, Jasper Co. } Delegates.
 E. Caleahan, Robinson, Crawford, Co.
 J. N. McCord, Fayette Co., Mem. Com. to nom. Ex.Com.
- 15th Dist. B. Depenbrock, Salem, Pres.
 Mrs. E. C. Parks, Flora.
 James Coulton, Odin. } Delegates.
 Rev. J. H. Morphis, Kimmundy.
 B. Depenbrock, Salem, Mem. Com. to nominate Ex.Com.
- 16th Dist. Jno. C. Kerr, Nashville, Pres.
 Jno. C. Kerr, Nashville.
 J. W. Stewart, Marissa, St. Clair Co. } Delegates.
 T. H. Perrin, Alton.
 W. S. Baits, Bond Co., Mem. Com. to nominate Ex. Com.
- 17th Dist. T. Blanchard, Pres.
 Mr. and Mrs. C. W. Jerome, Carbondale. } Delegates.
 T. Blanchard, Tamaroa.
 E. N. Holt, Mem. Com. to nominate Ex. Com.
- 18th Dist. T. M. Eckley, Hamilton Co., Pres.
 Geo. Michels, Edwards Co.
 E. F. Beall, Wabash Co. } Delegates.
 J. N. Batson, Edwards Co.
 R. C. Willis, White Co., Mem.Com. to nominate Ex.Com.
- 19th Dist. R. S. Marsh, Saline Co., Pres.
 R. S. Marsh, Saline Co.
 M. Hunter, Gallatin Co. } Delegates.
 Jas. A. Rose, Pope Co.
 J. F. Burks, Mem. Com. to nominate Ex. Com.
- 20th Dist. J. F. McCartney, Metropolis, Pres.
 Owen Bruner, Metropolis.
 C. B. S. Pennybaker, Cairo. } Delegates.
 Jas. Bartleson, Grand Chain.
 Mrs. M. Ayers, Mem. Com. to nominate Ex. Com.

The Statistical Report was then read by Mr. W. B. Jacobs, Statistical Secretary, as follows:

STATISTICAL SECRETARY'S REPORT.

DEAR BRETHREN:—I submit herewith a tabulated exhibit of the condition of the Sunday School work in our state, showing the progress or retrogression made in each county, and giving a recapulation by Districts. Seventy-three new reports have been received out of 102 counties, and 9 others have instructed me to reprint their last summers report, making 82 counties in all heard from. Had the 9 secretaries last mentioned sent a report of additions to church, benevolent contributions, and conventions held, they might be credited with having sent reports, but with these items blank we really have no knowledge of the progress of Sunday School work in their counties and they are accordingly marked with a star. It is worthy of notice that every county in Districts 1, 2, 6, 9, 15 and 16 have sent new reports, while but one report each is lacking in Districts 4, 5, 10, 12 and 13. On the other hand many districts show a great falling off, and from several but one county each has been reported.

In progressive work Cook County still heads the list with 42 Conventions and a gain of 34 Protestant Schools with an increase in membership of 10,100. Fifty-nine Catholic Schools with a membership of 21,000 are dropped from her report this year, but after deducting these our totals are nearly up to last years report.

LA SALLE County comes second on our list, and has well earned the banner she now carries; having held 39 Conventions in her 38 townships and nearly doubled her Sunday School membership in the past two years. The reported decrease from last year is not an actual one, the Catholic Schools being reported last year and omitted this.

ROCK ISLAND County shows the second largest increase in membership, viz: 2,835, with 135 additions to the church.

MACON comes next, her gain in membership being 2,125, and she reports 507 additions to the church. She still carries a banner.

FULTON shows a gain of 1,081 in membership and 95 additions to the church and takes a place among the banner counties.

CHAMPAIGN is pressing on "to the stars," showing a gain of 10 schools, 1,078 members, and 643 added to the church. VERMILION claims a banner this year, with a gain of 18 schools, 541 members and 397 added to the church. SANGAMON also comes to the front, and after dropping 8 Catholic Schools still shows a gain of 7 schools, 1,597 in membership, and 542 added to the church. KANE, FORD, LIVINGSTON, BROWN, SCHUYLER, MORGAN, PIATT, FAYETTE, CLAY, CLINTON and MADISON, still hold their places among the Banner Counties, and HANCOCK, DE WITT, RICHLAND, JEFFERSON and SALINE are exalted to a place on our roll of honor, though several of these have 2 or 3 conventions yet to hold to really entitle them to the place.

Jo Davies, Mercer, Richland, and Saline Counties are deserving of special mention for their increase of Township Conventions during the year.

I greatly regret that *Lake, Whiteside, Iroquois, McLean, Warren, Adams, Pike, Bond* and some others have not maintained their former high standard, and hope "later dispatches" may reach me at this convention which will warrant my putting their names back on our "Banner" list.

The total footings are as follows: 6193 schools, a loss of 44; with a membership of 559,651, a net gain of 16,115.

You may observe that my report for 1883 shows a membership of 564,619 and enquire if we have not lost ground during the past year. My answer is, It has been the custom in many counties to report Catholic Sunday Schools, and Cook County alone reported last year 59 Catholic schools, with a membership of over 21,000. But it has been found impossible to get reliable reports from these schools and as the International Secretary has requested that only Protestant schools be reported hereafter, I have thought this as favorable a year as any in which to drop the Catholic schools from our list. The only counties which suffer by this action are *Cook, LaSalle* and *Sangamon*, and the gain in the Protestant schools in these counties almost equals the entire number of Catholic schools and membership dropped from our reports.

With great thankfulness to God, I call your attention to the fact that, in the counties reported, there have been 13,795 additions to the church from the S. S., an increase of 3,831; while the benevolent contributions aggregate \$37,306.26, an increase of 5,464.32.

Perhaps the most discouraging part of this report is that of Township Conventions, but 767 being reported, while we have 1,526 townships in the State. But when it is remembered that the counties of *Ogle, Peoria, Woodford, Jersey, Mason, Crawford, Hamilton, White, Bureau*, and others, which last year reported 150 conventions, have sent *no report* this year, and that *Lake, Adams, Macoupin, Shelby, Douglas, Wabash*, and others, reporting over 80 conventions last year, say nothing about them this; it will be seen that, unless the work has greatly fallen off in the counties mentioned, fully 1,000 township conventions have been held in the State during the year.

In conclusion, permit me to call your attention to the one great hindrance in our work, viz.: *the constant changing of County Secretaries*. It takes three years for a competent man to become an efficient Secretary, and get acquainted with the S. S. workers of his county; and very few Secretaries are allowed to remain in office long enough to get acquainted with their work. I wish, therefore, to emphasize again the oft-repeated sentiments of my predecessors: *When you get a good County Secretary keep him in for life.*

W. B. JACOBS, Statistical Secretary.

ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1884.

DISTRICT.	COUNTIES.	SUNDAY-SCHOOLS.			MEMBERSHIP.			FINANCIAL.				TOWNSHIPS.		COUNTY PRESIDENTS.	STATISTICAL SECRETARIES.					
		Total in County.	Increase.	Open all the year.	Teachers.	Officers and Teachers.	Scholars.	Total.	Increase.	Average Attendance.	School Population between 6 & 21.	Received into Church.	Total Amount of Collections.			Amount State & Work.	Ant. expended for Support of S. S.	In County.	Conventions.	
1	Cook.....	451	35	400	150	8	942	92,549	101,491	11,857	71,800	197,610	3,498	15,436	51	51,000	33	42	S. J. Benham, Chicago.	W. B. Jacobs, Chicago.
	Du Page.....	27	1	38	5	491	3,186	3,677	6,422	6,422	6,422	65	194	24	1,642	48	9	Rev. L. N. Stratton, Wheaton.	W. B. Lloyd, Prospect Park.	
	Grundy.....	42	1	16	9	241	1,776	2,017	2,181	1,906	5,973	39	124	27	1,659	98	14	E. B. Fletcher, Morris.	Mrs. Julia D. Nickle, Morris.	
	Lake.....	31	d 19	28	11	4	2,206	2,614	d 1,006	1,539	6,553	67	461	57	50	125	15	E. S. Wells, Lake Forest.	John H. Chapman, Chicago.	
	Will.....	90	2	75	10	837	9,140	9,977	1,164	7,421	18,197	400	523	44	2,827	51	24	Rev. J. K. Woodcock, Mokena.	F. E. Marsh, Joliet.	
2	Boone.....	34	4	12	8	285	1,904	2,189	151	1,357	3,493	184	210	13	860	00	8	H. W. Avery, Belvidere.	J. G. Stevens, Belvidere.	
	De Kalb.....	50	d 6	46	12	527	4,208	4,735	766	2,467	8,493	175	551	68	2,000	00	18	Gen. D. Dustin, Sycamore.	G. L. Arnold, Sycamore.	
	Kane.....	102	8	73	11	1,264	8,997	9,661	d 7	6,417	14,405	372	752	79	2,247	37	16	Benjamin Burton, Geneva.	B. J. Hawkins, Hampshire.	
	Kendall.....	26	...	22	3	357	2,077	2,434	218	1,346	3,735	116	110	15	895	54	9	S. W. Johnson, Jr., Kendall.	Jno. R. Bullard, Millbrook.	
	McHenry.....	42	...	26	6	401	2,471	2,872	d 424	1,775	8,053	52	467	73	789	23	17	B. R. Morse, Ridgefield.	E. B. Smith, Ridgefield.	
3	Winnebago.....	58	d 1	41	...	855	6,763	7,618	d 272	4,690	9,872	880	223	37	70	00	17	S. F. Weyburn, Rockford.	Dr. W. L. Ransom, Rockford.	
	Carroll.....	39	...	30	8	494	2,852	3,346	6	2,270	5,888	12	200	00	1,150	40	14	Jacob Grossman, Lanark.	F. T. Oldt, Lanark.	
	Jo Daviess.....	60	1	40	3	640	4,350	4,990	53	3,275	9,322	125	300	00	1,150	10	22	C. F. Spofford, Warren.	W. F. Crummer, Galena.	
	Lee.....	45	d 11	36	5	556	3,660	4,116	d 1,523	2,527	9,162	47	284	97	40	00	22	A. W. Rosecrans, Ashton.	W. C. Mellen, Amboy.	
	Ogle.....	75	...	38	10	750	4,250	5,000	400	3,600	9,696	50	275	10	2,576	46	24	Lyman Preston, Leaf River.	R. B. Ariz, Oregon.	
4	Stephenson.....	75	d 6	68	11	1,083	5,918	7,001	428	4,435	10,483	258	423	62	45	00	18	D. A. Knowlton, Freeport.	Dr. D. B. Bobb, Dakota.	
	Whiteside.....	63	d 4	46	7	718	4,659	5,377	132	3,641	10,272	78	332	70	40	00	22	Payson Trask, Fulton.	Geo. P. Perry, Sterling.	
	Henry.....	82	d 2	57	...	1,096	6,180	7,276	d 2,539	5,550	11,433	338	548	50	45	00	14	E. R. Riggs, Cambridge.	Miss Sallie M. Miles, Kewanee.	
	Knox.....	86	d 3	68	15	1,975	7,790	8,765	d 437	5,850	12,564	364	920	00	35	00	20	Rev. H. M. Tupper, Ontario.	A. P. Babcock, Galesburg.	
	Mercer.....	50	d 13	30	15	447	2,380	3,727	d 993	2,513	6,442	170	468	85	25	00	11	Rev. H. W. Fisk, New Windsor.	Mrs. A. E. Larkin, New Windsor.	
5	Rock Island.....	71	12	67	15	808	6,632	7,340	2,835	5,052	12,124	185	780	62	25	00	8	Rev. A. R. Harper, Port Byron.	Samuel Plummer, Rock Island.	
	Starke.....	36	2	20	...	279	1,801	2,080	313	1,345	3,458	46	194	79	10	00	8	Jesse Mowry, Wyant.	Jas. D. Robey, Buda.	
	*Bureau.....	92	...	68	5	1,017	6,501	7,518	...	4,628	10,215	...	...	...	...	25	39	Amos C. Baldwin, Vermillionville.	Dr. J. D. Moody, Mendota.
	LA SALLE.....	109	3	89	5	1,254	9,540	10,894	d 374	7,146	25,275	174	543	16	100	00	38	Rev. G. C. Cressy, Lacon.	Rev. A. C. Price, Lacon.	
	MARSHALL.....	40	3	27	6	365	2,986	3,568	d 951	d 86	1,833	44	184	74	30	00	12	Rev. G. C. Cressy, Lacon.	Geo. N. Hayslip, Granville.	
6	Putnam.....	15	1	11	3	175	998	1,173	d 205	789	1,684	76	50	53	22	30	12	W. W. Hopkins, Granville.	Merton Dunlap, Paxton.	
	Ford.....	43	6	29	17	393	2,911	3,304	637	2,350	4,889	179	210	44	50	00	12	Weaver White, Paxton.	D. L. Parker, Gilman.	
	Inkaiquois.....	92	5	54	12	865	5,157	6,055	797	3,836	11,660	235	344	39	50	00	25	J. W. Risser, Onarga.	Miss Abbie Wright, Manteno.	
	Kankakee.....	43	d 7	30	4	476	2,511	2,957	d 113	1,990	8,913	99	197	87	31	00	17	E. W. Humel, Manteno.	Dr. C. H. Long, Pontiac.	
	LIVINGSTON.....	118	2	89	5	1,201	7,253	8,460	836	5,221	13,108	311	202	42	100	00	32	Dr. J. S. Sittes, Pontiac.	Mrs. C. R. Evans, Bloomington.	
7	McLean.....	138	d 11	104	53	1,732	11,740	13,472	d 1,062	9,741	13,097	333	1,399	90	50	00	29	Dr. F. J. Evans, Bloomington.	Dr. L. L. Miller, Bloomington.	
	FULTON.....	118	d 1	62	8	1,233	7,289	8,322	1,081	5,624	13,715	95	570	12	32	00	25	Rev. J. S. Jordan, Fairview.	Albert Bonnel, Astoria.	
	*Peoria.....	104	...	96	1	1,007	9,698	10,637	...	8,466	19,677	...	...	...	...	19	1	H. W. Wilkison, Edwards Station.	T. H. Tracy, Elmwood.
	*Tazewell.....	74	...	46	7	744	5,208	5,962	...	4,000	9,677	...	...	...	...	19	...	Rev. A. C. Kelly, Delevan.	S. K. Harfield, Pekin.
	*Woodford.....	41	...	33	5	400	3,215	3,615	...	2,355	7,204	...	...	...	...	17	...	Rev. W. H. Humphrey, Eureka.	J. H. Moree, Metamora.

District.	SUNDAY SCHOOLS.						MEMBERSHIP.				FINANCIAL.				TOWNS' PS.		COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.		
	Counties print- ed in small cap- itals.	Total in County.	Increase. Decrease.	Open all the year.	Teachers. Meehngs.	Officers and Tenchers.	Scholars.	Total.	Increase. Decrease.	Average Attendance.	School Popu- lation be- tween 6 & 21.	Received into Church.	Amount of Total Collections	Amount State S. S. Work.	Am't ex- pended for S. S.	In County.	Conven- tions.				
COUNTIES.																					
3	HANCOCK.....	109	8	65	6	946	6,408	2,154	d	214	4,690	2,100	204	321 21	50 00	1,393 28	23	20	J. B. Strader, Carthage.....	Rev. W. A. Hunter, Warsaw.	
	*Henderson.....	29	...	23	2	248	2,166	2,414	...	...	1,053	3,425	...	...	...	...	12	...	Rev. A. Renwick, S. Henderson.	Rev. R. W. McBride, Olena.
	*McDonough.....	94	...	70	15	964	2,619	5,583	...	...	6,000	9,549	...	25 00	...	...	17	...	Hon. S. Hanson, Bardolph.....	Jno. E. Hendrickson, Bardolph.
9	Warren.....	63	1	48	5	665	4,915	5,580	d	122	3,640	1,328	222	1,653 53	30 00	1,890 93	15	10	J. D. Arns, Monmouth.....	Jno. A. Gordon, Roseville.	
	ADAMS.....	114	5	76	37	1,425	11,000	12,425	d	427	9,000	20,475	430	50 00	...	...	21	22	A. S. McDowell, Clayton.....	Sam'l E. Hewes, Payson.
	BROWN.....	35	1	27	2	332	2,017	2,349	d	385	1,440	4,258	39	237 50	...	...	9	11	A. K. Lowry, Mt. Sterling.....	Jes. A. Curry, Mt. Sterling.
0	Cass.....	39	15	...	...	331	2,733	3,064	d	21	1,688	5,388	143	124 40	...	...	12	...	Rev. M. Dowers, Chandelville.....	Ira N. Reed, Chandelville.
	Pike.....	77	1	66	8	866	5,573	6,439	d	178	3,975	11,147	267	522 50	50 00	1,897 82	21	15	C. I. Swan, Pittsfield.....	Glenn Penstone, Griggsville.	
	SCHUYLER.....	50	1	42	6	530	3,567	4,097	d	64	2,389	5,641	33	224 24	50 00	572 88	13	13	Jos. McLain, Industry.....	Rev. Jas. De Witt, Littleton	
1	Calhoun.....	12	...	9	...	83	624	707	...	83	452	2,650	5	121 44	...	...	8	...	T. B. Smith, Bathtown.....	Geo. F. Wiegand, Meppin.
	Greene.....	45	d	31	9	438	3,220	3,658	d	220	2,245	7,886	152	93 29	38 00	1,017 69	12	...	G. W. Trask, White Hall.....	J. M. Stewart, Greenfield.	
	*Jersey.....	23	...	11	1	216	1,679	1,895	...	...	1,460	5,151	...	5 00	...	...	11	...	Jno. W. Vinson, Jerseyville.....	W. T. Norris, Jerseyville.
2	Macoupin.....	66	5	48	4	690	4,441	5,131	d	513	3,576	13,002	156	180 47	...	...	24	...	J. D. Metcalf, Girard.....	J. H. Williams, Medora.
	MORGAN.....	74	d	51	...	887	6,435	7,322	d	191	4,758	10,484	400	1,500 00	...	...	12	20	Jno. Joy, Concord.....	C. M. Eames, Jacksonville.
	Scott.....	20	5	13	4	173	1,000	1,175	d	41	580	3,482	41	31 00	8 60	500 00	11	1	J. B. Graves, Winchester.....	J. C. Easley, Winchester.	
3	Christian.....	65	...	35	12	686	4,100	4,786	d	1,224	3,400	9,597	267	43 00	...	...	17	...	W. W. Morrison, Pana.....	J. R. Edwards, Pana.
	*Logan.....	52	...	35	10	490	3,000	3,490	...	23 0	8,418	...	...	...	...	...	17	...	W. D. Gettry, Lincoln.....	W. N. Bock, Lincoln.
	*Mason.....	50	...	45	35	447	3,500	3,947	...	2,675	5,675	...	...	10 00	...	...	13	...	Rev. G. C. Peck, Mason City.....	A. A. Davidson, Manito.
4	Menard.....	37	1	22	4	282	1,864	2,146	d	70	1,507	4,361	68	106 05	...	...	8	4	Rev. J. D. Fry, Petersburg.....	T. M. Higgins, Petersburg.
	Montgomery.....	51	39	34	4	517	3,291	3,833	d	1,187	2,458	9,484	101	183 55	25 00	883 60	16	7	Rev. T. E. Spelman, Nokomis.....	Albert E. Fish, Hillsboro.	
	SASAGAMON.....	98	7	83	8	1,093	9,014	10,111	d	1,597	7,000	18,756	512	909 25	25 00	2,297 80	25	22	S. P. Mooney, Springfield.....	Isaac R. Miller, Springfield.	
5	DE WITT.....	41	8	29	...	416	2,613	3,129	d	247	2,282	5,500	162	38 00	...	...	13	11	W. B. Rundle, Clinton.....	Frank J. Fackrell, Clinton.
	MACON.....	74	d	59	...	1,009	5,955	6,994	d	1,125	4,477	10,314	507	472 12	40 00	1,897 95	17	17	J. R. Gorin, Decatur.....	I. J. Davis, Decatur.	
	MACOULTRIE.....	32	...	18	6	271	2,085	2,856	...	1,756	4,766	9,434	...	20 00	...	...	8	...	W. W. Vaughn, Sullivan.....	Wm. Bradon, Bethany.
6	PIATT.....	52	2	24	4	530	3,683	3,213	d	93	2,285	5,442	8	183 44	30 00	1,018 55	13	...	Wm. M. Camp, Bement.....	Miss Sue B. Scott, Bement.	
	Shelby.....	125	5	75	...	1,024	8,532	9,556	d	296	6,900	10,989	232	143 26	...	...	21	...	F. A. Warden, Stewardson.....	Dr. John Morgan, Tower Hill.
	CHAMPAIGN.....	139	10	85	17	1,471	9,133	10,604	d	1,078	7,222	12,882	643	385 73	75 00	2,393 32	27	27	H. M. Beardsley, Champaign.....	J. R. Shawhan, Urbana.	
7	CLARK.....	45	13	25	15	219	3,800	4,049	d	269	3,100	7,621	200	12 07	460 00	...	15	15	Rev. G. W. Fisher, Casey.....	Prof. W. R. Shuey, Westfield.	
	COLES.....	89	d	25	3	478	3,053	3,531	d	969	2,600	9,143	...	20 00	...	...	12	...	Dr. J. C. Brooks, Charleston.....	P. C. McConkey, Oakland.
	Cumberland.....	41	1	20	2	410	3,900	4,310	d	50	3,000	4,575	...	...	...	...	8	...	Dr. W. W. Park, Toledo.....	Item Jones, Neoga.
8	Douglas.....	44	d	30	4	478	3,598	4,076	d	237	2,512	5,761	156	15 00	426 56	...	9	...	Reuben Thomas, Newman.....	W. D. Goldman, Newman.	
	*Edgar.....	37	12	13	187	1,110	1,297	1,400	...	...	900	8,588	...	30 00	...	...	15	...	C. Link, Paris.....	Leroy Wiley, Paris.
	VERMILION.....	132	18	81	21	1,148	7,018	8,766	d	541	5,446	14,873	397	2,437 23	40 00	3,011 41	15	12	Elias Good, Danville.....	E. P. Bogges, Catlin.	
9	*Grafton.....	42	...	22	2	375	2,516	2,891	...	...	2,190	5,856	...	...	...	...	9	...	A. R. Short, Robinson.....	A. M. Louise, Haskinbrook.
	*Pellham.....	75	...	18	1	260	1,700	1,960	...	1,500	6,218	...	...	20 00	...	...	15	...	B. F. Schooley, Watson.....	M. Louise Haskinbrook, Effingham.
	FAYETTE.....	26	...	37	...	677	4,195	4,872	d	120	3,250	8,261	157	175 67	...	...	9	14	Hugh Carroll, Vandalia.....	Dr. John N. McCord, Vandalia.
10	Jasper.....	40	6	23	...	410	2,724	3,164	d	375	2,240	5,307	531	50 00	...	...	9	...	Wm. E. Barrett, Newton.....	I. O. Reed, Newton.

15	CLAY.....	62	12	29	14	635	3,271	3,895	58	2,785	5,534	105	101 65	23 00	730 58	12	13	Dr. W. B. Wilson, Flora.....	W. C. Kenner, Flora.....
	Lawrence.....	42	2	34	4	453	2,417	2,870	214	1,951	4,815	122	82 66	20 00	326 62	9	6	H. W. Bunn, Bridgeport.....	J. W. McCleave, Lawrenceville.....
	Marion.....	71	d 1	42	7	543	3,845	4,394	d 612	2,824	7,661	230	200 51	30 00	389 60	16	8	W. B. Egan, Kimbunday.....	H. C. Cunningham, Centrah.....
	Richland.....	48	d 3	33	4	549	2,811	3,360	d 1,025	2,387	5,337	103	198 73	3 00	653 44	9	8	S. J. P. Wilson, Olney.....	Miss Lizzie Falls, Olney.....
16	Bond.....	60	6	36	7	479	3,612	3,541	1	2,329	4,904	94	198 73	3 00	653 44	12	6	Rev. W. S. Batts, Pleasant Mount.....	Miss Ella Elam, Greenville.....
	CLINTON.....	27	d 2	21	2	241	1,834	2,075	d 157	1,405	6,033	123	132 97	5 00	575 00	15	15	Adam Yingst, Carlyle.....	C. O. Drayton, Trenton.....
	MANSON.....	100	5	84	11	994	7,609	8,603	474	5,955	16,933	466	453 82	65 00	2,344 03	23	23	H. M. Carr, Alton.....	I. B. Turner, Godfrey.....
	Monroe.....	6	4	4	20	134	163	d 52	115	4,721	8	210 13	25 00	1,500 00	16	3	Jno. Anderson, Renault.....	Harmon Church, Renault.....	
17	St. Clair.....	57	d 7	57	10	591	4,676	5,267	d 24	4,322	21,148	118	210 13	25 00	1,500 00	16	3	J. W. Stewart, Marissa.....	Jmes McQuilkin, Belleville.....
	Washington.....	40	d 5	29	4	384	4,412	4,811	1,458	2,726	7,459	107	535 00	6 65	.....	10	5	Rev. H. M. Pressly, Oakdale.....	Jno. M. Pierce, Addieville.....
	*Franklin.....	54	25	10	219	2,095	2,314	2,314	d 27	1,600	5,950	58	.....	15 00	245 15	15	3	Dr. J. A. Durham, Benton.....	I. D. R. Turner, Ewing.....
	JACKSON.....	51	d 10	30	3	392	2,819	3,211	d 9	2,688	7,903	58	.....	15 00	245 15	15	3	W. Jerome, Carbonale.....	I. T. McAnally, Carbonale.....
18	*JEFFERSON.....	77	7	612	4,168	5,157	467	6,634	7,892	421	50 00	.....	.....	.....	1,244 50	16	17	Downing B. Goodrich, Mt. Vernon.....	Adam C. Johnson, Mt. Vernon.....
	*Perry.....	31	7	18	20	920	2,168	2,448	2	1,698	4,059	110	437 50	25 00	454 50	18	8	Jas. W. McMillan, Swanwick.....	M. T. Edwards, Pinckneyville.....
	Randolph.....	47	d 2	40	8	449	3,194	3,643	221	2,455	8,742	119	437 50	25 00	454 50	18	4	Rev. J. H. Spillman, Steelville.....	J. T. Glendonin, Sparta.....
	*Williamson.....	35	25	5	385	1,786	2,071	2,071	.....	1,500	7,026	84	140 00	40 00	600 00	12	5	S. S. Vick, Marion.....	J. P. Copeland, Marion.....
19	EDWARDS.....	33	25	5	385	1,786	2,071	2,071	.....	1,500	7,026	84	140 00	40 00	600 00	12	5	John Batson, Albion.....	Levinus Harris, Albion.....
	Hamilton.....	57	1	30	.....	450	3,050	3,500	38	2,780	5,871	95	.....	9 55	.....	9	7	T. M. Eckley, McLeansboro.....	Rev. Jno. Lunn, McLeansboro.....
	*Wayne.....	33	d 3	23	1	576	3,074	3,650	d 1,158	1,336	3,326	139	89 50	25 00	145 76	7	7	J. P. McNair, Friendsville.....	I. A. Phar, Belmont.....
	White.....	45	d 4	33	5	446	3,025	3,471	427	2,287	7,067	176	192 38	50 00	250 34	10	15	John Keen, Jr., Fairfield.....	U. S. Staley, Fairfield.....
20	Gallatin.....	24	1	18	2	154	1,412	1,596	83	1,100	4,562	51	20 00	25 00	.....	11	2	M. Hunter, Shawneetown.....	W. S. Phillips, Ridgway.....
	Hardin.....	23	3	4	1	180	1,000	1,089	60	750	2,404	.....	20 00	.....	100 00	6	5	W. W. Winn, Cave in Rock.....	D. G. Thompson, Golconda.....
	*Pope.....	24	4	22	.....	233	1,176	1,409	d 116	1,290	6,176	156	27 30	27 25	193 04	14	15	H. W. Goodrich, Harrisburg.....	W. P. Hallock, Harrisburg.....
	SALINE.....	30	4	22	.....	233	1,176	1,409	d 116	1,290	6,176	156	27 30	27 25	193 04	14	15	H. W. Goodrich, Harrisburg.....	W. P. Hallock, Harrisburg.....
20	Alexander.....	24	10	32	2,110	2,342	2,342	2,342	.....	1,700	4,529	.....	10 00	.....	.....	8	8	Geo. W. Strode, Cairo.....	M. Easterday, Cairo.....
	*Johnson.....	32	15	10	200	1,240	1,440	1,440	.....	1,000	4,919	.....	1 60	.....	.....	9	9	M. A. Smith, Vienna.....	A. K. Vickers, Vienna.....
	Massac.....	45	1	23	305	2,825	3,265	3,265	164	2,600	4,095	.....	25 00	.....	.....	8	8	J. F. McCartney, Metropolis.....	Owen Brunner, Metropolis.....
	*Pulaski.....	35	20	302	1,694	1,996	1,996	1,996	.....	1,050	4,434	.....	15 00	.....	.....	8	8	W. F. Harmon, Olmstead.....	A. J. Dougherty, Mound City.....
20	*Union.....	50	31	451	2,549	3,000	3,000	3,000	.....	2,000	6,147	.....	13 00	.....	.....	11	11	Rev. Chas. Pelton, Cobden.....	Wm. Rhodes, Anna.....

RECAPITULATION.

BANKER	COUNTRIES.	SUNDAY-SCHOOLS.				MEMBERSHIP.				School Population in 1882.	Received into the Church.	Total Amount of Missionary Collections.	Amount expended for Support of Sunday-Sch'ls	TOWNSHIPS.	
		Total in State.	Decrease.	Open all the year.	Teachers' Meetings.	Officers and Teachers.	Scholars.	Total Membership.	Membership.					Increase.	Total in State.	Conventions held.
23		6,165	31	4,278	796	65,599	493,583	560,192	18,350	1,027,965	18,314	\$40,281.26	\$131,947.57	1,526	767

Reports of former years marked *

Moved and seconded that the Statistical Report be accepted, with permission to correct. Carried.

THE TREASURER'S REPORT.

The Treasurer, Mr. B. F. Jacobs, presented his report. He said: If there is anything more difficult than collecting statistics it is collecting money; if there is anything more difficult to get ready for a convention than the Statistical Report, it is the Treasurer's Report. Five times I corrected this report and have it ready to be presented, and I have done it twice, since 8 o'clock this morning, and whether it is correct now is a question, and you will have to help me find out. The difficulties, of course, are these: Sufficient attention is not given to the prompt collection of money; and it seems incredible, but it is true, that when the money has been paid into the Treasury of the county it is sometimes allowed to lie there four and six months. Again, delegates of that county come to this convention and do not even bring the money! I have taken their pledges this morning for over \$300, and put down as "paid" what they have agreed to send me when they get home. I want to call your attention to the difficulties of the case. We are borrowing and paying interest all the time on from \$500 to \$800, and most of it is lying in the hands of Treasurers who have not interest enough in this work even to write a letter and send us the money. I am not finding fault with those Treasurers, you know, I am only telling you a few plain facts; and therefore corrections must be made on the report as printed. Last year I trusted counties and some individuals, and credited them with two or three hundred dollars; and there is \$80 of that money I have never heard from yet. I do not know whether I ever shall; I do not know what they have done about the payment of that debt; I do not know whether they consider it a debt or not. I am not finding fault, but only telling you about it.

B. F. Jacobs, Treasurer, in account with Illinois State S. S. Association.

Dr.

To balance of former account.....		\$ 23 24
Received from Cook County.....	\$800 00	
" Dupage "	21 80	
" Grundy "	15 00	
" Lake "	50 00	
" Will "	25 00	
" Boone "	25 00	
" Kane "	50 00	
" Kendall "	40 00	
" McHenry "	22 00	
" Winnebago "	70 00	
" Lee "	41 00	
" Ogle "	25 00	
" Stephenson "	45 00	
" Whiteside "	40 00	
" Henry "	45 00	
" Knox "	35 00	
	<hr/>	1,349 80
Forward.....		\$1,373 04

Received from	Jo Daviess County	\$ 20 00
"	Mercer "	25 00
"	Rock Island "	25 00
"	Stark "	10 00
"	LaSalle "	100 00
"	Marshall "	30 00
"	Putnam "	22 30
"	Ford "	50 00
"	Iroquois "	50 00
"	Kankakee "	31 00
"	Livingston "	100 00
"	McLean "	50 00
"	Fulton "	32 00
"	Peoria "	50 00
"	Woodford "	28 50
"	Hancock "	50 00
"	McDonough "	25 00
"	Warren "	30 00
"	Adams "	50 00
"	Brown "	35 00
"	Pike "	50 00
"	Schuyler "	50 00
"	Green "	38 00
"	Jersey "	5 00
"	Morgan "	50 00
"	Scott "	8 00
"	Christian "	43 00
"	Mason "	10 00
"	Montgomery "	31 00
"	Sangamon "	25 00
"	DeWitt "	25 00
"	Macon "	40 00
"	Moultrie "	20 00
"	Piatt "	30 00
"	Champaign "	75 00
"	Clark "	12 07
"	Coles "	20 00
"	Douglas "	15 00
"	Edgar "	30 00
"	Vermillion "	40 00
"	Fayette "	20 00
"	Clay "	3 00
"	Marion "	30 00
"	Richland "	3 00
"	Bond "	12 00
"	Clinton "	5 00
"	Jasper "	20 00
"	Jackson "	15 00
"	Edwards "	40 00
"	Hamilton "	28 05
"	Wabash "	25 00
"	Wayne "	25 00
"	White "	50 00
"	Gallatin "	25 00
"	Saline "	27 25
"	Johnson "	1 60
"	Massac "	25 00
"	Pulaski "	15 00
"	Union "	13 00
"	Randolph "	25 00
"	Tazewell "	.....
"	St. Clair "	25 00
"	Madison "	65 00

Received from Alexander County.....	\$ 10 00
" Monroe "	3 00
" Franklin "	6 65
" Perry "	11 00
" Washington "	20 00
" Menard "	10 00
" Old 5th District.....	26 75
" S. S. Union, Cook & Will Co's.....	10 00
" W. C. T. U.....	25 00
" Carman Family.....	25 00
" E. O. Excell.....	25 00
" H. T. Lay.....	25 00
" James Culton.....	10 00
" C. M. Morton.....	10 00
" Collection at Springfield.....	163 52

2,309 69

PLEDGES NOT YET PAID.

Tazewell Co.....	37 50
Clay Co.....	20 00

57 50

Total..... \$3,750 23

Cr.

Paid Expenses last Convention.....	\$ 236 44
" Lucy J. Rider, Salary and Expenses.....	1,363 39
" W. B. Jacobs, Convention Work.....	500 00
" Statistical Secretary.....	225 00
" Blanks and Printing.....	109 35
" C. M. Morton	117 12
" J. B. Stillson.....	125 30
" E. O. Excell.....	90 00
" Expenses Springfield.....	28 00
" Shorthand Clerk.....	106 50
" Printing Bills.....	98 10
" Postage and Telegrams.....	38 21
" International Convention.....	300 00
" Bal. of Reports of 25th Convention.....	180 69
" Wm. Reynolds, loan of previous year.....	200 00
	<u>\$3,718 10</u>
Balance new account.....	\$32 13

The report of the Treasurer was referred to a committee consisting of M. S. Parmelee, of Rockford; F. P. Hopkins, of Alton, and J. B. Hall, of Chatsworth. Their approval is annexed.

We have examined the report of the Treasurer as found above, and compared the same with the vouchers, and find it correct.

Signed

M. S. PARMELEE,
F. P. HOPKINS.

} Committee.

Springfield, May 15, 1884.

Mr. Jacobs then asked for pledges for the work for the year to come. The responses are given below.

1 Dist.—Cook,	\$1,000 00	10 Dist.—Green,	\$40 00
Du Page,	50 00	Macoupin,	25 00
Grundy,	25 00	Morgan,	50 00
Lake,	50 00	Christian,	30 00
Will,	50 00	11 Dist.—Mason,	20 00
2 Dist.—Boone,	25 00	Menard,	20 00
De Kalb,	40 00	Montgomery,	30 00
Kane,	50 00	Sangamon,	50 00
Kendall,	40 00	12 Dist.—De Witt,	30 00
McHenry,	30 00	Macon,	50 00
Winnebago,	60 00	Piatt,	30 00
3 Dist.—Carroll,	10 00	Shelby,	40 00
Jo Daviess,	25 00	13 Dist.—Champaign,	100 00
Lee,	30 00	Clark,	25 00
Ogle,	25 00	Coles,	30 00
Stephenson,	50 00	Cumberland,	25 00
Whiteside,	50 00	Douglas,	25 00
4 Dist.—Henry,	50 00	Edgar,	30 00
Knox,	25 00	Vermillion,	25 00
Mercer,	35 00	14 Dist.—Crawford,	15 00
Rock Island,	25 00	Efingham,	15 00
Stark,	20 00	Fayette,	25 00
5 Dist.—Marshall,	30 00	Jasper,	20 00
Putnam,	20 00	15 Dist.—Clay,	20 00
La Salle,	110 00	Marion,	30 00
6 Dist.—Ford,	40 00	16 Dist.—Madison,	75 00
Iroquois,	50 00	St. Clair,	30 00
Kankakee,	30 00	Washington,	20 00
Livingston,	100 00	17 Dist.—Jackson,	10 00
McLean,	75 00	Perry,	15 00
7 Dist.—Peoria,	50 00	Randolph,	25 00
Fulton,	50 00	18 Dist.—Edwards,	25 00
Tazewell,	35 00	Wabash,	25 00
8 Dist.—Hancock,	50 00	White,	50 00
Henderson,	20 00	19 Dist.—Gallatin,	25 00
McDonough,	35 00	Saline,	30 00
Warren,	50 00	20 Dist.—Alexander,	20 00
9 Dist.—Adams,	30 00	Johnson,	10 00
Brown,	25 00	Pulaski,	15 00
Pike,	50 00		
Schuyler,	50 00		

The Executive Committee were authorized to assess the counties not pledged for their proportionate share; the assessments are as follows, viz.:

Bureau County.....	\$25 00	Clinton County.....	\$25 00
Woodford ".....	30 00	Monroe ".....	10 00
Cass ".....	25 00	Franklin ".....	15 00
Calhoun ".....	20 00	Jefferson ".....	15 00
Jersey ".....	20 00	Williamson ".....	15 00
Scott ".....	20 00	Hamilton ".....	30 00
Logan ".....	25 00	Wayne ".....	25 00
Moultrie ".....	25 00	Hardin ".....	15 00
Lawrence ".....	20 00	Pope ".....	15 00
Richland ".....	15 00	Massac ".....	25 00
Bond ".....	25 00	Union ".....	15 00

MR. B. F. JACOBS:—I wish to say just a word to you. I have been Treasurer of the Association for a good many years and now for the beloved brother who shall take my place as Treasurer I want to ask you to do a great kindness, Let this matter of the finances be

a matter of business with you. Give it careful, earnest, early attention, and do not ask him to carry a load that he may not be able to bear. Brethren, it is not a difficult thing to raise the money. We talk about raising \$5,000 in Illinois; how little it seems. Why there are brethren that could afford to give the whole \$5,000; and there are plenty of us who could possibly give more than we do. Let us have this thing in our hearts. Personally, I wish to thank all the brethren with whom I have corresponded during these months on this matter of finances. Perhaps I have sometimes been urgent, and you will forgive me if I have ever written anything that seemed sharp or disagreeable to you. When I have not been able to advance the money myself and did not have some brother like Brother Reynolds or Brother Morton to lend me the money I have felt the necessity of being urgent in the matter. Let us remember the word, "Freely ye have received, freely give."

The following telegram was received and read to the convention:

SYRACUSE, NEB., MAY 14, 1884.

B. F. JACOBS, S. S. CONVENTION:

If you think fitting, please assure the convention of my loving remembrances. Read Philippians, iv. 19.

LUCY J. RIDER.

To which the following answer was sent: "Your salutation received and appreciated. Our hearts go out toward you in love. Read Phil. iv. 23.

The following letter was received from James A. McGowan, State Secretary of the Minnesota Sunday School Association:

OWATONNA, APRIL 16th, 1884.

MR. W. B. JACOBS, Sec'y Illinois S. S. Assoc'n.

DEAR BROTHER:—Minnesota Sunday School Association sends fraternal greetings to you and through you to the Illinois Sunday School Association in convention assembled at Springfield, May 13-15.

We bid you God speed in the glorious work of bringing the youth and children of Illinois to Jesus.

It is the growing conviction of intelligent men and women that in order to save the world we must save the children. In the world's civilization the Sabbath School has magnificent possibilities and responsibilities. This is a time of unsettling of the old and accepted religious truths. An age of "destructive criticism." Our mission is to counteract the tendencies of the age, maintain the sanctity of the Sabbath, the existence of a personal God, the certainty of future and eternal retribution and the one means of salvation through a crucified Redeemer.

In the name of our Association and on behalf of over 1,500 schools and 100,000 membership I again salute you. Read Philippians i. 9, 10, 11.

Fraternally yours,

Signed, JAS. A. MCGOWAN, State Sec'y.

P. S.—Please read to your convention and I'll be pleased to receive a response to read before our convention in Stillwater, June 3-5. I think such interchanges are pleasant and keep up the magnetic current of love and fellowship.

McG.

The following was telegraphed in answer: "Salutations received. We appreciate very highly your kind wishes and reciprocate them from our hearts. The good work goes on. See Eph. vi. 23, 24."

Rev. W. W. Harsha offered the following resolution:

Resolved, That in the judgment of this convention, superintendents, teachers and all Sunday School workers should use their utmost endeavors to secure in their respective schools the more general employment of the whole Word of God in connection with all the services of the schools, in order that question papers and teachers' helps, valuable as they may be shall not supercede in the regard of the children and youth of our land, the Divine Word.

Gen. S. L. Brown, of Chicago, in support of the resolution, said: I am very happy indeed to find this resolution has been offered, although I did not know it was coming just at this time. I bring with me from Chicago a letter addressed to this convention, written and signed by a number of prominent pastors in our city. It reads:

CHICAGO, MAY 12, 1884.

To the President and Members of the Sabbath School Association of the State of Illinois:

DEAR SIR AND BRETHREN:—We enclose a Circular Letter, addressed to "Pastors, superintendents and friends of the Sabbath School," desiring that it may be presented before you for such recommendations as the necessity of the case may demand.

This letter was issued by us in the firm conviction of the need of some immediate action on the part of those who love the Bible, and recognize it as the "Divinely appointed Text Book."

We have sent copies of this circular to all the religious papers in the United States and Canada for publication; it has been given by this means the widest circulation.

We have since seen in many of these papers, editorial notices and communications, which prove that the danger felt by us, is fully appreciated by Christian men in all parts of the country.

We invited a response to our letter; answers have come from every State and from Canada, expressing a most earnest desire to see all its recommendations adopted, and promises of immediate and hearty co-operation.

These editorial notices, communications and letters together with the action already taken by many religious bodies, Sabbath School Conventions, etc., give our committee the assurance that the suggestions of the circular letter meet with the acceptance of the Christian public. It needs only the endorsement of the various Christian organizations to make this effort successful.

We would respectfully ask that you will pass some resolution embodying the question and recommendation of our circular letter, and that you will forward a copy of any resolution to our committee.

We remain, yours,

S. J. McPHERSON, Pastor of the 2nd Presbyterian Church.
P. S. HENSON, Pastor 1st Baptist Church, Chicago.

E. P. GOODWIN, Pastor of 1st Congregational Church.
 CHAS. EDWARD CHENEY, Rector Christ Ref'd Epis'l Church.
 L. S. OSBORNE, Rector Trinity P. E. Church.
 R. M. HARTFORD, Pastor First M. E. Church, Chicago.
 S. L. BROWN, Superintendent Sunday School.

Please address replies to

S. L. BROWN, Sec'y of Com.,
 1915 Michigan Ave., Chicago.

The circular letter mentioned, reads as follows:

CHICAGO, APRIL 3, 1884.

To the President and the Members of the Sabbath School Association of the State of Illinois:

DEAR SIRs AND BROTHERS:—As fellow-workers in the Gospel and in the Sabbath School, we have become painfully impressed with the prevalent disuse of the Bible as a Text Book. We rejoice most heartily with all Christian people in the uniformity of Scripture instruction secured by the system of International Lessons and Leaflets, and we appreciate the valuable service rendered by the great variety of lesson leaves, class books, and other helps so generally employed; but we are constrained to feel that there is need of making all these supplementary to the use of the Bible itself. We are led to believe that large numbers of the scholars never use it in preparing or reciting the lesson, and too often they have the teacher's example for depending entirely on the helps, with no Bible at hand. How can any such fragmentary method be any less injurious in a Sunday school than to a secular school?

Such a method tends inevitably to keep God's word from the place it should occupy as a *text book* which He has Himself provided. Such a disuse of the sacred volume prevents the familiarity with it, which is so desirable, and tends to a fragmentary and superficial method of study by the exclusion of all reference to the context, and to parallel passages, and in general leaves out of sight the divine order and relations of scripture truths.

We feel assured that you will agree with us in the principle, for all evangelical Christians make the Sunday-school, at least in theory, a distinctively Bible school. Therefore, we venture nothing in requesting your sympathy and co-operation, with pen and voice, in an organized effort to put the Bible into the hands of every Sunday-school teacher and scholar in our country, and to secure its constant employment in studying the lessons both at home and in school.

Should not each scholar be persuaded, if possible, even at some sacrifice, to purchase a Bible for himself, or at any rate to own one?

Should not each teacher encourage its actual use among his scholars by precept and by example?

Should not each school adopt for itself a rule enjoining the use of that blessed Book in all regular exercises?

Perhaps you have already secured to the Bible in your school the place thus suggested. If so, kindly give us the result. But, in any case, we desire to know whether your experience has led you to approve the change which we urge.

In order to obtain definite returns from this letter, we recommend that the first Sunday of October next be fixed as the date upon which each Sunday School shall strenuously endeavor that every member be possessed of a Bible of his own. That time is far enough in the future to secure concert of action among the schools, to obtain the necessary supplies of books, and to enable every scholar to earn or save money enough for the purchase.

If this recommendation be approved, we suggest also that the first Sunday of November next be observed by Sunday Schools as a day of thanksgiving for the open Bible, and of prayer for the promised blessing upon its use.

Please favor us with your reply in full at the earliest practicable date, that we may be enabled to bring these recommendations before all the Sunday schools in the country if our circular letter meets general approbation. We remain, yours,

S. J. MCPHERSON, Pastor of the 2nd Presbyterian Church.

CHAS. EDWARD CHENEY, Rector Christ Ref'd Epis'l Church.

P. S. HENSON, Pastor 1st Baptist Church, Chicago.

L. S. OSBORNE, Rector Trinity P. E. Church.

E. P. GOODWIN, Pastor of 1st Congregational Church.

R. M. HATFIELD, Pastor First M. E. Church, Chicago.

S. L. BROWN, Superintendent Sunday School.

Please address replies to

GEN. S. L. BROWN,
1915 Michigan Ave., Chicago.

In circulating this letter I found out the strength of the Christian press. I found that among the Christian newspapers of the United States they report a circulation, added together, of 2,235,000 published every week. This letter has had its place in each one of those newspapers, and comments of different kinds have been made. I have received many letters regarding this subject; here is one which comes from California:

DEAR BROTHER:—"Your letter and circular are at hand. This is just on the line which I work and talk in all my conventions."

The speaker also read letters from John Wannamaker, Philadelphia, and from the Southern Methodist Publishing House.

BISHOP CHENEY:—I was one of the signers of the original letter which Gen. Brown has read; and my interest in the question which he has placed before this convention entirely antedates the preparation of that letter. I do not know that I was ever more delighted with any movement in my life than I was when Gen. Brown came to me and asked if I would sign a letter of that kind. My whole heart was in it, and my whole heart is in it to-day. I think no man in this country can be more deeply interested in our lessons than I am. Year by year as those lessons have become more widely known our interest in them has grown. But for the last three years, at least, I have felt that the methods that were being employed in many of our Sunday Schools were actually subversive of the very end for which the Sunday School was

established. It seems to me that when we take a little portion of the word and print it on a lesson help and give a certain line of exposition of the particular part, affording no possible opportunity for using a reference Bible, we are striking a blow right at the root of the reverence for the Word of God, and that honor for Christ, as the Incarnate Word, that we as Sunday School workers ought to feel and do feel. Consequently I think that when we put a little portion of the Bible into the hands of a scholar in the way we are doing Sunday after Sunday, it is precisely as though we asked some artist to come here and copy yonder portrait, and then covering the portrait from his view except a few square inches of the surface, tell him that he is expected by looking at piece after piece of the canvas to produce an accurate copy of the picture. You are doing precisely that when you give a scholar a little square inch of the Word of God—give him that and that alone. I do not desire to take up the time of this convention. I hope we shall get an absolutely unanimous vote upon the resolution.

The resolution was adopted.

Fifth Session—Wednesday P. M.

Prof. Excell led in singing "To the Work" and "We are Sailing o'er the Sea," after which Gen. Brown read a passage of Scripture, and all joined in singing "Revive us Again."

Mr. John W. Springer offered the following resolutions:

Resolved: That it is the sense of the delegates of the 26th Annual State Sunday School Convention of Illinois, that all publishers of Sunday School helps, lesson leaves, etc., be and are hereby requested to discontinue all Sunday School lessons, *as text*, from their various publications, on and after January 1st, 1885.

Resolved: That strenuous efforts be made in every Sunday School in the State to secure, by the 1st Sabbath of October next, the possession on the part of every scholar of a Bible of his own.

Also be it Resolved: That all the Sunday Schools in the State of Illinois be requested to set apart the first Sunday in November, 1884, as a day of thanksgiving for the open Bible, and of prayer for the promised blessing upon its use.

DR. HARSIA:—I suppose no member of this convention has any intention or desire or purpose to dispense with these helps which are so kindly furnished us by the publishers. They are valuable in their place, and we want to retain them. I think that when the sentiment goes abroad from this assembly, and from the various similar assemblies in the United States, that we have the Bible, and that we prefer to refer directly to the book itself for our texts, these publishers will all be very glad to fall in line and furnish us their helps, simply printing at the head of their lesson leaves the text for the day and possibly an outline of the lesson, leaving us with the Bible to refer to—to open it in our classes, and thus have every child in the Sunday School referring to the Bible. I hope this resolution will prevail.

W. B. JACOBS:—We have to deal with facts, not sentiment; we will do all we can to manufacture sentiment. The fact is a great many Sunday Schools in the State of Illinois cannot afford to furnish their scholars with Bibles. If they did they would furnish them with a cheap Bible without any references. A slip of paper with the text of the lesson and the Bible references is the best thing unless we can have a reference Bible. Now, we must work by successive steps. We have come to the pressure that is to be brought against publishers before we are able to carry out fully this great desire of our hearts, and by our words here to-day we will work an injury to the cause of God in Illinois that cannot be measured. If I were able I would give ten thousand dollars a year and put it into lesson helps in the schools of Illinois alone where they would be needed. No man can stand on any higher ground than I as to the Bible, but I am dealing with these men enough to know that we must take the facts that are before us, and I seriously doubt the wisdom of this.

HON. J. C. SHELDON:—I wish to emphasize what has been said by Brother Jacobs. In my judgment the time has not come when we can strike out from these lesson helps, the lesson of the day. These lessons are given with printed references to other portions of the Bible that the teacher and his scholars are to look up; and I believe you strike a fearful blow at the help we are having in our Sabbath Schools.

DR. ARMSTRONG:—It is with reluctance that I undertake to express an opinion on this subject, yet the conviction is so strong with me that I cannot resist. I want to say that from a good deal of observation in this State in different Sabbath Schools I am sorry my observation does not coincide with Brother Jacobs'. I do not believe there is a Sunday School in Illinois too poor to have a Bible in the hands of every child. Look at our Bible Society, sir, tell them of a Sunday School that wants 20 or 50 or 100 Bibles and they will put them there. Every school can have a Bible in the hands of every child. It is a mistake, brethren, and our action along this line has not come a moment too soon. I love the International Series; I believe in it; I see its grand work; but, sir, its doing a mischief, an untold mischief, and the mischief is beginning to re-act, and re-act steadily. We are in danger of putting away and abandoning the International Series from many Sunday Schools. An intelligent Sunday School man said to me a few minutes ago, "I am ready to go away from the International series *now*." The fact that is embodied in these resolutions is a significant one for this body. I hope these resolutions will be adopted, but I hope they will be adopted solemnly, intelligently and with emphasis. I should go farther than these resolutions go. I go into many a Sabbath School where there is not a Bible to be found; why not? The Lesson Leaves I would banish from the school-room, except just the public exercises. I would not have a lesson paper in the Sunday School. Use them, carry them home, distribute them, but when you carry them to the school you destroy your teacher. He goes there without any individuality or liberty. He is leaning on crutches. Those resolutions go none too far. Let us vote unanimously that we will not depend upon that little square leaf. Brother Jacobs is mistaken; the Bible Society will put the Bible in the hands of every child in this State.

DR. HARSHA:—Bro. Jacobs is mistaken in another point, I think;

This resolution will not shut out references from the lesson leaves. They will be published; it is not necessary to have the text in order to have the references. Publishers are wise in these matters. If our schools request that the text be not published, they will publish the explanations of the lessons, and in connection with those explanations will publish the references. It is a mistake that simply because the text is not there the references may not be there.

(A vote was had upon the first resolution. It was declared lost.)

B. F. JACOBS:—I was not in at the beginning of this discussion, but would like to say a word. It is said that the Bible that our fathers and mothers had is good enough for us, but I wish to tell you there are hundreds and thousands of children in our Sunday Schools whose fathers and mothers never had a Bible, and never read a Bible; and the churches of Illinois cannot get Bibles until different plans are adopted for money. The American Bible Society cannot supply one-tenth part of the Sunday Schools to-day; nor can any other Bible society that was ever in existence. We could not get Bibles for our 400 newsboys in Chicago from the Bible Society or any other society; and the Bible Society told me that there was but \$10 that could be appropriated for our Bibles. The churches better take up contributions for the Bible. The Bible Society, or some society, printed the Acts of the Apostles; it cost five cents, and as soon as it was announced in the noon meeting they exhausted the entire edition in one week. We have considered this matter in the International Lesson Committee. Our lessons are selected from different portions of the Scripture. If anybody's society in this world will take those separate Scriptures and print them and furnish them for five cents, it will do more for the Bible in these schools than anything that ever was done. If you will put the resolution in some shape that some publication society will print it for one year in large, clear type, in muslin—if they will put up that little book, for us, and you will put the resolution in that shape, I believe you will start a wave that will do a great deal of good in this country.

(The second and third resolutions were adopted.)

“THE BRIDE.—HER BETROTHAL AND ATTIRE.”

ADDRESS BY REV. C. A. BLANCHARD.

MR. PRESIDENT. There is an old proverb, familiar to you all, which says that matches are made in heaven; but the progress of divorce legislation in the United States has of late thrown a little doubt upon it. I believe it was Prof. Blakie, of Edinburg, who recently said that the period of betrothal or courtship was the time of ecstatic adoration; that marriage was a period of evangelical toleration; and that the two together had a strong tendency towards the sanctification of those who were exercised thereby. But, whether or not it be true that matches are made in Heaven, or whether or not it be true that marriage is a period of evangelical toleration, it is true that the betrothal of the King's son to the King's daughter was arranged in Heaven, and that this marriage, when it takes place, is not to be a period of evangelical toleration but a long and happy honey-moon, if you please, continued throughout

the ages of eternity. Turn for a moment to the 31st chapter of Jeremiah, and read the third verse: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therereof with loving kindness have I drawn thee."

Although the Jews are to-day but a scattered remnant among the nations of the earth they will again be planted in their own land, with their capital city built by the King of that nation, perhaps acting as a sort of Vicegerent of God on the earth. But although those words were spoken especially to the children of Israel, nothing is more familiar to the student of the Bible than the fact that the prophecies that relate to the Jews cast their shadows in a large measure over the Christian Church. The Lord loved the Church from the beginning and He loves the Church to the end. The betrothal of the Church to the Lord Jesus Christ—the King's daughter to the King's son—is one of those things which belongs to the everlasting word of God. Take for another reference on this same matter the 34th verse of the 25th chapter of Matthew, in which we read that the King shall say to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Not from a recent date, but from the very foundation of the world! And you will remember that other passage, which declares that Jesus Christ is the lamb slain from the very foundation of the world; and as the sacrifice of the Lord Jesus Christ is that which makes the Church a possibility, so I say again, and dismiss this part of my theme, that the betrothal of the King's Son to the King's daughter is not one of the late things among the counsels of God, but that it goes way back to the beginning, when He sat on the throne of the universe, in which suffering had not followed sin. In that day the Lord decided that the Church should one day be married to His own Son.

There is another thing which will suggest itself to you, that in this case, as is common in the world among men, it is the husband that chooses the bride, and not the bride that chooses the husband. Those of us who are married would perhaps be willing to admit that we were assisted somewhat in the asking of the momentous question that settled for weal or woe the course of our lives; but it is the husband that goes after the bride. We find that this was the case here. The Lord says, "You did not choose me, but I chose you;" and the church answers back, "We love Him because He first loved us." There was an old lady in the city of London who was once in a company when certain remarks were made that were in the nature of criticisms upon the doctrine of foreordination. This old lady was a Calvinist, and as the conversation went on the question of foreordination, some one said to her, "Do you suppose that God chose you, or knew anything about you before you were ever born?" "Yes, sir," she said, "I believe He did, and I am glad that He did, for if He had not done it before, I don't think He would have seen anything in me to choose." The Lord chooses us, not we Him. We ought occasionally to pray that the Holy Spirit might reveal to us those foreheads on which the name of the Lord Jesus Christ is one day to be written.

Men choose their wives ordinarily by reason of some excellence perceived or imagined in them. It is the fairness of the face or the beauty of the form, or size of the bank account; but in the case of the Lord Jesus Christ and His bride which was betrothed to Himself, it is the

dejection and the misery of the bride which causes the love of the bridegroom to fall upon her. I have a friend in Pittsburg, a widow now. I remember being there when her husband lay dying. She herself lay on the bed by his side, and every now and then she would creep up while he was passing through the dark valley and kiss him, and then creep down to her own place, and shiver like a wounded bird writhing in pain. Two years have passed since she was a widow; she has not since then accepted an invitation to leave her home. I sometimes wonder how the heart's affection of that widow goes out to that silent grave. That man was married to her when she was a girl of fifteen years of age. She was left dependent on the world, and he saw her and pitied her and loved her and married her. And then I understood why it was that her heart clung even to his dead body; and while these years pass, and other wounds are forgotten her wound is still as fresh as on the day when she first heard the thud of the clod on his coffin lid. The Lord, in Ezekiel, describing the miseries of Israel, tells how she was one cast out from her very birth, left a helpless, unpitied one, and he made her fair and beautiful and married her to Himself. And if you will turn to the 63rd chapter of Isaiah you will learn that when the Lord saw men in their misery He looked on the right hand and on the left, and when He saw that there was no eye to pity, that there was no hand stretched out to save, His eye pitied and His arm brought salvation. Dear friends, we, who are part and parcel of the bride of the Lord Jesus Christ, need to remember that He has chosen us and that we have not chosen Him; and also that He has chosen us not because of perceived excellencies in us, but because of our great need and His great love, and that for this reason He has made us His own. You remember the story of the seeking out by David of Mephibosheth, the son of Jonathan. You will remember that David said, "Is there not any one left of the seed of Jonathan, that I may show him kindness for his father's sake?" And by and by they found a man who was lame on both his feet. He was hidden away; he was not looking for David; he did not want to see David; he did not want David to see him; he was afraid that if David should find him perhaps his blood relationship to the former king would cost him his life; so he was well content to dwell in obscurity. But David sought him out, and said, "I restore thee all that was thy father's and thou shalt sit at my table continually." When God looked down to see if there was any one to understand and seek after good, and saw that there was none that did good, no, not one, and that in ourselves we had no power at all to lift ourselves out of the horrible pit and the miry clay into which we had fallen, then He loved us. Lame on both feet, defective in will, a thousand weaknesses, infirmities and sins clustered in us as the result of our living, and although He found us thus He made us His own. I remember of a young man in the city of Chicago who was engaged to be married to a young lady in that city. His approaching marriage had become well known, and one day he met a young man who congratulated him. He said, "I deserve to be congratulated, I have a fish on my hook that is worth a hundred thousand dollars." But Christ chose us not because we could bring Him anything, but because we needed Him.

When the marriage is to take place at the end of the betrothal, it is customary for the husband to go to the home of the bride for his wife. You know that even when a king has fallen in love with a pleasant

maid he does not send for her, but he goes to the home which she occupies, even though it should be a lowly habitation, and there takes her to himself, and then taking her to his mansion recognizes her before the assembled representatives of his kingdom as his wife. So, the Bible clearly teaches that the Lord, having betrothed the Church to Himself, does not require the Church to go to Him for the marriage ceremony, but He comes to the residence of the Church for His bride. Of all the saints who are dead, of all the saints who shall yet die, of all the saints who shall be living when the Lord shall come, not one of them all shall meet the Lord in Heaven, but the Lord shall meet them all on earth. We do not go to Him, He comes to us. "Let not your heart be troubled; ye believe in God, believe also in me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (From the audience: "That is good enough for anybody.") We want every now and then to teach the children that when the battle of life grows severe, that when the burdens of life grow heavy, that when the pathway of life is filled with briars and stones and thorns that cut the feet, that the Lord will come one day and receive them to Himself. We have the same thing taught in 1st Thess. IV., you remember the Sabbath School lesson which we had a short time ago, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The Lord Jesus Christ comes to the world to take His bride to Himself.

I want to call your attention to another fact connected with this betrothal, and that is that the marriage which is foreshadowed in this is certain to take place. There are no tales which are sadder among men than of brides promised who wait for lovers who do not come. As I was walking through Memorial Hall this afternoon and saw those battle flags some of them all shot to little ribbons, even the staffs splintered by minnie balls, I thought of those two hundred and sixty thousand men that through those dark years from '61 to '65 girded on their swords or shouldered their muskets and went to fight for God and home and native land. I thought of those young men and wondered how many lovers there were in Northern homes who scanned carefully the columns of every paper which brought word from the seat of war; and how many a time the ball that shot down the man at the front shot down the woman in the home. There are cases in which the men prove faithless, when the bride, robed for the wedding night, waits and waits in vain for the bridegroom that does not come; and sometimes reason is lost, and the deceived one continues to wear the bridal garments and to expect her lover even within the asylum walls, and every now and then enquires of the jailer whether her lover is yet come. But the Church of Christ will never thus be disappointed. I remember one time being in the city of Scranton, Penn. I had been lecturing in Corbondale in this state, and had gone down to Scranton. I had had a miserable sort of time, for I had spoken for three nights to a very poor audience, and I had not only had a poor audience but the speech had been as poor as the audience. It reminds

me of a story told of a certain minister who said, "I preached three hours, and don't you see how fresh I am, but it would have done your soul good to have seen how tired the people were." Well I had 4 or 5 hours to spend in Scranton, and I went into the Young Men's Christian Association rooms, and there I found a little tract framed and hung against the wall. I stood and read it through and tears came to my eyes, but joy to my heart, as I read it. I searched the book stores in New York, Chicago, and other places until at last I found that little poem.

"I am far frae my hame, an' I'm weary afterwhiles,
For the langed-for hame-bringing an' my Father's welcome smiles.
I'll ne'er be fu' content, until mine een do see
The shining gates o' heav'n an' my ain countree.
The earth is fleck'd wi' flowers, mony tinted, frèsh an' gay,
The birdies warble blithely, for my Father made them sae;
But these sights an' these soun's will as naething be to me,
When I hear the angels singing in my ain countree.

I've His gude word 'o promise that some gladsome day, the King
To His ain royal palace His banished hame will bring;
Wi' een an' wi' hearts running owre, we shall see
The King in His beauty, in our ain countree,
My sins hae been mony, an' my sorrows hae been sair,
But there they'll never vex me, nor be remembered mair;
His bluid has made me white,—His hand shall dry mine e'e,
When He brings me hame at last, to mine ain countree.

Sae little noo I ken, o' yon blessed bonnie place,
I ainly ken its hame, whaur we shall see His face;
It wad surely be enough for ever mair to be
In the glory o' His presence in our ain countree.
Like a bairn to its mither, a wee birdie to its nest,
I wad fain be gangin' noo, unto my Saviour's breast.
For He gathers in His bosom witless, worthless lambs like me,
An' carries them Himsel', to His ain countree.

He's faithfu' that hath promised, He'll surely come again,
He'll keep His tryst wi' me, at what hour I dinna ken;
But he bids me still to wait, an' ready aye to be,
To gang at any moment to my ain countree.
So I'm watching aye and singing o' my name as I wait,
For the soun'ing o' His footfa' this side the gowlden gate,
God gie His grace to ilk ane wha' listens noo to me,
That we a' may gang in gladness to our ain countree."

The point was this: He is faithful that has promised. He will surely come again; and yet there are men who say, "Where is the promise of His coming?" or, "Since the fathers fell asleep all things continue as they were from the beginning of the creation." But, "God is not slack concerning His promise, as some men count slackness, but he is long-suffering to usward, not willing that any should perish, but that all should come to repentance." There is to be no disappointment. The Church is to be married to the Lord Jesus Christ, and you Christians, who are here to-day, in one company with all the redeemed, of all ages, from all lands, shall stand at the side of the Lord Jesus Christ, and He will not be ashamed to recognize you as His own, His chosen ones. One time I was speaking in my prayer meeting from the text, "For both he that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." And one of the members of my congregation arose and said, "I think that it is very wonderful indeed that

the Lord is not ashamed to call us his bretheren, when we are so many times ashamed of Him." You know this figure of the bridegroom is only one of the figures used to show the nearness, the intimacy, of the relation between Christ and His people,—Christ is the vine and the Church the branches; Christ is the husband and the Church the wife. And these things only image and foreshadow that which is soon to be the glorious and blessed reality, nay that which is already true, as God sees things. The Heavenly Bridegroom over and over again represents the Church as in the Song of Solomon, "Thou art all fair, my love; there is no spot in thee." The Lord Jesus Christ, as He looks at His Church to-day, does not see it as we see it. We see each other's imperfections; my imperfections rub against yours, and your imperfections against mine. We have need of charity and fervent love one to another in order to carry on the work of Christ. The Lord says, "Thou art all fair, my love; there is no spot in thee." Christ Jesus looks upon us, not as we are, but as we shall be when His blessed work, now commenced, is completed. You remember the story of that teacher who at one time instructed the great Luther. It is said that he always took off his hat and saluted his students when he came into the room. Some one remarked this custom and asked him why he always treated his students with so much respect, and he said, "among these students that sit before me are the governors and marshals of my old age, and as I cannot pick out those that will rise to distinction I salute them all." So, the Lord looks upon us as a collection of men and women who are to be perfected by His loving care and loving work, until we shall be transformed into His likeness, when we shall be satisfied, because we shall see Him as He is.

The second topic, as to the attire of the bride, I will refer to for a single moment. In the third chapter of Philippians you will find the robe of the bride here on earth. It is in the words of Paul. He says, you know—after describing the joys which he had as a Jew, a Pharisee, and a persecutor of the church—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. That I may know him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." There are two ways, you know, of looking at the work which the Lord Jesus Christ does for Christians. It is said by some that it does not make any difference about salvation by faith in the Lord Jesus Christ; we should teach salvation by works—should insist that men should do good works, and in this way raise society. They remind me of the man who objected to clouds; he said he would rather have one glassful of water on earth than a whole acre of clouds in the sky. But, if you don't have the clouds above, by and by you can't have any water here below. We Christian people do a great deal of work that is thrown away. We tell a man he must not do this, or he must not do that, whereas what we want to do is to get that man's heart into a loving communion with the Lord Jesus Christ. Instead of having a little more of this or a little more of that, he wants more of the love of God, and if he has that all other things will follow. The righteousness of Christ is what men need. Supposing a man owes a thousand dollars and has not a dollar to pay it. He does not do anything towards getting the money, and

you tell him he must be energetic, that there are hundreds of men who have gained their fortune; and he takes your advice and gets together \$50,000 or \$100,000, and he has just barely got it together when along come a lot of men with attachments, judgments and such things, and take every dollar of it. Well, you tell him to try, try again, and he does try again but finally becomes broken-hearted. What does he want? Why, a bankruptcy act. He wants something for the future. By the preaching of the grace we do not destroy the law, but establish the law—make it possible for men to keep the law.

I do not know what clothing the bride is going to wear when she gets to Heaven. We have not a great deal said about those matters; but the Lord teaches a little about that. You find in the xix chapter of Revelation, beginning with the 7th verse, the story of the marriage: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Dear friends, I do not know precisely what that means, but I take it that it means something like this, that when the great company of Sunday School children that you are instructing comes up into Heaven, the Lord Jesus Christ will clothe them all with something that is shining, with something that is white, something that is beautiful, and will recognize them as His bride and establish them on His throne in His kingdom forever. There is one verse in the Song of Solomon which has always been beautiful to me. It is in the sixth chapter and 10th verse, I think. The writer, with prophetic eye glancing out, seems to see a fair and beautiful and wonderful one, and he says: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

The Lord here is describing His church. It is the Bride, the Lamb's Wife, that is fair like the moon, and clear like the sun, and terrible as an army with banners. The Lord, Himself, imparting Himself to her, so that she is but the image, the reflex of Himself. You know when Jesus was transfigured on the mount, the disciples could not look at Him, for His raiment was white and glistening, and I believe that this will be the condition of all those who are gathered here when the work of God is perfected, when Jesus has come from Heaven to receive us to Himself, when we shall be changed in a moment of time and transformed into His own likeness.

One time Dr. Delamater says he was walking by a river in Florida. On one side there was a dense wood, in which there were many wild beasts, and on the other side the river. His little boy was with him; it was 11 o'clock at night, the sky was filled with clouds, neither moon nor stars were shining. The little boy was very timid, but he was walking along without a thought of fear, and his father said, "Why, my little son, are you not afraid to be here?" and the boy said, "No, papa;" and he said, "Don't you know that some men killed a bear there yesterday, and that there are alligators in the river?" and the little boy grasped more tightly the hand of the father and said, "Why, no, papa, I am not afraid, you are with me, and you have your gun." This world in which we are living is a world at enmity with God and Christ. The children that you instruct in your Sabbath Schools are to walk

through such paths as may bring them pain and anguish in the future You do not know, but it is your blessed privilege to be able to say to each one of those children that they are as dear to the Lord as the wife to the husband, and that as they walk on this journey, as between that wood and that river, they can look up through the mist and take hold of the hand of the great Lord who lives above and loves us so well.

B. F. Jacobs offered the following resolution:

Whereas, the sin of Intemperance is in this day, the great hindrance to the progress of Christ's kingdom in this world, and whereas, not only is the Sunday School the most efficient agency for raising up a generation whose God is the Lord, but among our Sunday School workers are a host of women upon whose hearts the Holy Ghost has laid, *in an especial manner*, this burden of souls.

Resolved, that this Convention endorses heartily the work of the Woman's Christian Temperance Union, and recommends that one or more of the four extra Sundays of the year, be set apart for special lessons on the Christian duty of Temperance, remembering that, "for this purpose the Son of God was manifested that He might destroy the works of the devil."

The Committee on Nominations for the Executive Committee, made the following recommendations:

The Committee on Nomination of State S. S. Executive Committee met at 1.45 Wednesday, and R. H. Griffith was appointed Chairman, and C. H. Long, Secretary.

Moved that we proceed to the election of six members of the Executive Committee, one from each of the six districts of the old division.

Moved the following nominations:

1. C. M. MORTON, Chicago.
 2. REV. WM. TRACY, Granville.
 3. J. R. MASON, Bloomington.
 4. E. A. WILSON, Springfield.
 5. R. C. WILLIS, Enfield.
 6. C. W. JEROME, Carbondale.
 7. E. D. DURHAM, Onarga.
- D. W. POTTER, Treasurer.

B. F. JACOBS is unanimously elected Chairman, by vote of every member of Committee.

R. H. GRIFFITH, President Com.

C. H. LONG, Secretary Com.

Carried.

THE CHURCH, THE HOME, THE SUNDAY-SCHOOL.

BY REV. W. G. PIERCE, D. D., OF CHAMPAIGN.

"Enlarge the place of thy tent, and let them stretch the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy

seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband, the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."—Isaiah 54: 2-5.

"Come hither, I will show thee the bride, the Lamb's wife."—Rev. 21: 9, *last clause*.

"Thus saith the Lord of Hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with staff in his hand for very age. And the streets of the city shall be full of boys and girls, playing in the streets thereof."—Zech. 8: 4, 5.

Here we have the ideal of the Kingdom of Heaven come. The relation of the church to the Heavenly King is presented under the exalted image of the Bride. There is to be gathered into this family of God the nations. Our dim eyes do not see very clearly the glory and tenderness of this divine imagery. But the prophetic eye saw "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

We are not held to God by a cold line of fixed duties requiring simply mechanical obedience, but by a law of life—a living principle. This is the secret of the peace and of that divine passion that has possessed such souls as Madam Guyon's, and compelled Paul to say, "the *love* of Christ constraineth me." In this relation is given sure prophecy of the eternal heart-rest that every soul needs. How the infinite one shall bring full content to us, by what finite measures and finite beings perhaps does not appear. Only once has God appeared in finite form, in the man Christ Jesus to put away sin. But sure, we are, that this figure and the structure of our needs foretold this great content. But I have a practical matter in hand to-day. 1. The loftier the station, the more our duties. The larger our endowments, the more our obligations. The very good we get from any gifts we possess or stations we fill, depends on how much service we render through them and in them. A king's crown is no crown to him unless he serves as a king should. Wealth is a curse, unless man serves with it. Mental culture must dispense itself in service, or it will turn and brood over itself in morbid and nameless ways. Our dearest relations only bless us as we serve through them. The husband must tenderly serve if he would have his affection remain fresh and his life watered with the dews of love. The wife must serve if she would have her heart find large resting place and peace. The mother must serve or not know the joy of a mother's love, and that is why the mother's love stands a synonym of devotion and symbol of affection—she serves so much. A child must serve or he will miss the true child's kingdom—filial feeling. A citizen must serve; man must serve his fellow, or miss the wealth and pathos of a wide brotherhood. If you will show me the man who has gotten most from man, to whom life has been richest, dearest, sweetest, whose heart-beat has been truest to his own good, you will show me the man who has served most, who has taken upon his heart and his hands as far as he could, the world. The world has brought him a revenue, although the world knew it not. He has gotten income from all hearts. Will

this principle serve through all human and divine relations? It is the economy of the kingdom of heaven. Christ served to the uttermost—suffered in serving to the uttermost, but He only stands as the completely successful one, that ever trod the earth and got a larger return of love and trust and joy. The world is His, and He puts His claim to it, on His service rendered, not on His mere sovereignty of power. The great servant is the Divine King. The church, as the bride of Christ, enters into this service. His purpose is her purpose, his love her love, his denial her denial, his sacrifice her sacrifice. In proportion as she is faithful, she walks by his side in a queenly fashion—clothed in beautiful garments, they are his gift, but they are garments of moral beauty,—of tenderness, of grace, of a heart as wide as human need. If a true bride, her hand touches the clouded brow of sorrow and a brightness settles on it. Her words speak comfort to sorrowing hearts, and the tears cease from their bitterness; she puts the cup of cold water to thirsty lips; she takes in her beautiful arms the dark, the unlovely and unloved, the dingy, the uncouth, aye the vicious and the lost, and they are transfigured. She casts the snares of her divine witching around the depraved, the rebellious, those who have seemed to have made choice of evil as their God, and they are rescued, convicted, humbled, subdued and restored,—so she does, if true to Christ. She enters the dens of misery, the outcast's dwellings—the homes of the ostracised and the fallen, her voice is as the music of waters, and her footfall is as the step of an angel. A light as from another world enters the risky place with her; and presently it grows brighter and sweeter and purer there, and a soul is regenerated. The place is transformed from darkness to light, from hate to love. Ugliness gives place to beauty, discord to harmony, a hell of sorrow to a dawning heaven. Thus the bride of Christ walks the earth and transfigures it. Faulty yet, feeble yet; not altogether fair yet; but mighty changes have been wrought by her presence on earth, and a wonderful transformation, since the Master called the fishermen of Galilee around Him and sent them out, saying, Go ye with this gospel to every creature; ye are my witnesses. I want no other argument for Christianity than its transforming and transfiguring power. But let us specify:

1. But note what this Christianity has done for our homes. I need not tell you that there is not, outside of Christendom, and never has been, anything like these homes, which are its glory and strength. You may ransack the world and history, in its brilliant periods, and you can find nothing to compare with them. We go to the old classic centers still to study forms of art, matchless in their line. We have no sweeter cadence yet than Homer sings in the form and rythm of it. Phidias' chisel is the despair of the modern artist, and the eloquence that swayed the people as the wind sways the leaves, (from the rock Bema,) is almost a lost art. The finished periods of Cicero have no rival to-day. Courage, mighty generalship, heroic adventure, firm grasp of political forces, stern, unmovable justice, colossal undertakings, in the past, challenge and out-measure us to-day. But from those highest points of ancient civilization there shines no light, like the pure rays that radiate from homes of Christendom, and nothing to compensate for it. The Christian mother's soothing lullaby is a mightier force than Homer's epics. The world has a meaning it never had until after Jesus blessed the home of Mar-

tha and Mary and Lazarus with His presence. The light of the world to-day shines brightest from the hearthstone. The finest molding power in this era does it work, not on platform, nor on change, but by the fire-side, where Christ Spirit is. The most sacred altars the purest incense burns, where the pagan household gods once sat. If anybody should bind Christ to the heart, it is woman. Bow low before the Master, O woman, and clasp the feet of Jesus, for He it was who brake your bonds. You may well wash them with your tears. He has emancipated you. If you don't know it, I beg of you to consult the pages of history and see. He has broken the bondage of the centuries, and said to woman, go free. The law of the family under Christ is mutual help, mutual love—service, but no bondage. He is king; she is queen who serves most, who uplifts, enlightens, blesses most, who purifies most. I have seen some kings and queens of this sort on earth, and most royal souls they were.

And the children, when this bride of Christ is enthroned, are no longer goods and chattels, but children of the Heavenly King, in charge of the bride of Christ. They are to be taught service, that they too may be princes unto God. A child is a holy charge—its care a divine stewardship. Where the bride of Christ is; something the world never dreamed of before has happened, the law of heaven becomes the law of earth. Strike out Christian families, blot out the unconscious Christianity that has found its way and carried its influence into families that hardly call themselves Christian, and yet whose best good is just what Christ has brought them—strike out these from society, and you have destroyed its hope, and blotted out its light. You have left at the best only paganism.

2. But Christianity is for the world. Christ found Himself in some very lowly places, and among those not reckoned within the pale of good society, and received sharp criticism for it. His answer was, the Son of man come to seek and to save that which was lost. This has been, and is the mission of the church, and only has it been true to the Master when it has sought out those lost to society, the needy, the destitute—those shut out of the paths that lead up along the high places. It has made some dreadful mistakes—ceasing from this work to spend its energy in definitions, and in making systems. Especially did it seem to forget Christ's charge about the children. But a better day has dawned. The church has heard the cry of the perishing innocents. It has at last heard the cry of the world's orphans. The modern Sunday School, in its original purpose, is the partial answer to it. We are beginning to learn that the bride of Christ must adopt the spiritual orphanage of the world. It is the response to the most plaintive cry of earth. I know the Sunday School is teaching your children and mine. But they might be taught at home. At all events they should be nurtured in the warm glow of Christian homes. I know that the modern Sunday School has stimulated much study of God's truth, that it has brought aged men and women, and men of affairs and mature women to set together and search out God's ways and words to man. I know that it has done and is doing much careful work in laying foundations of a safe life for our young men and women. There is no more blessed light than a congregation of old and young hushed into reverent thought and heart in worship, or congregated in a Sunday School,—from the gray-haired

spectacle class, down to the child who can just lisp, Our Father who art in heaven. The hum of these mingling voices is as sweet music as I hear. But after all that was not what the Sunday School was created for, nor is that its best work. It began because the bride of Christ heard the cry of the world's orphans and went after them to bring them to her home.

England has lately been moved in her conscience by the story of out-cast London, a London within London, and not of it. It is an almost incredible story, but it has moved the heart or conscience or shame of England, and an authorized commission is searching out this matter, and the Prince of Wales asked to serve on the commission, and he is serving, the most royal thing he has ever done. It is the old story, however, that Mrs. Browning made our ears tingle with years ago, but feebly heeded yet. Let me repeat a few stanzas to show you what I mean by the cry of the world spiritual orphanage. She says:

"I am listening here in Rome.
Over Alps a voice is sweeping—
England's cruel! Save us some
Of these victims in her keeping.

* * * * *

"Princes, parks, and merchant's homes,
Tents for soldiers, ships for seamen—
Ay! but ruins worse than Rome's
In your pauper men and women.

"Women leering through the gas,
(Just such bosoms used to nurse you,)
Men, turned wolves by famine—pass,
Those can speak themselves, and curse you.

"But these others—children small,
Spilt like blots about the city,
Quay and street and palace wall—
Take them up into your pity.

"Ragged children with bare feet
Whom the angels in white raiment
Know the names of, to repeat
When they come on you for payment.

* * * * *

"In the alleys, in the squares
Begging, lying little rebels;
In the noisy thoroughfares,
Struggling on with piteous troubles.

"Patient children—think what pain
Makes a young child patient—ponder!
Wronged too commonly to strain
After right, or wish or wonder.

"Wicked children, with peaked chins,
And old foreheads; there are many
With no pleasures except sins,
Gambling with a stolen penny.

"Sickly children, that whine low
To themselves and not their mothers,
From mere habit—never so
Hoping help or care from others.

England is at last listening to that cry of outcast London. It was there I believe that Robert Raikes went out, after he understood Christ to mean these, when he said, "he came to save the lost." And this original idea still remains the most precious part of our Sunday-school work. And I take it that Christianity has done a most royal work in the Sunday-school. It is a good thing to know of the thousands and hundreds of thousands that have been brought in from that part of Christendom that lies in Christendom, but is not of it—the outcast Christendom. The bride of Christ has walked with a very queenly step as she goes down through the thoroughfares and by-ways, and lanes, and up into the attics, and down into cellars and gathered up these ragged children, barefooted children—these children with old faces—these patient children, into her arms, and told them that if man was cruel God was not—has taught them that there was a mother-heart in the bride of Christ. The great day shall show that in this work Christ has been best pleased with his beloved, that for this he shall pronounce his clearest "*well done.*"

But this service is only begun—it is not the least of the blessing of this work that we are teaching our own children the law of service—that we are teaching them that in God's sight there is no distinction of person, but the distinction of the heart is not the least of the blessings to our children, that the Sunday-school says to them, the truths of God are for all; that the Sunday-school has just commenced its history, that here the bride of Christ is gathering up the little ones and the lost ones, and that she is to gather together the whole spiritual orphanage of the world. The lesson of service and love are the best lessons we can teach our own children. His service has just begun. Christianity has no meaning unless it means all the world. Outcast London, outcast New York, outcast America, outcast Europe, outcast Asia, and Africa, and Australia and the Isles, these all, the mother-heart of the church yearns over, or she is no true bride of Christ. And not yearns over simply, but plans for, prays for, gives for, goes after, and teaches her own children to seek—commissions them with a mother's commission, Go bring your sick and sorrowful or neglected fellow children home. Your heavenly father is theirs, your Saviour is theirs.

O yes, a great service has this bride of Christ rendered the children. But it is scarcely begun. The ear is open to the cry of the world. There are wrongs to be redressed as well as rights conferred. The church of Christ has got to let the light shine into their alleys, down these thoroughfares, let the sweet air into these cellars and attics. Talk of the new Jerusalem coming down to earth! It will revolutionize some business oppressions, clear up and blot out a million dens of iniquity. It has yet to purify, how many millions of homes. And the Sunday-school offers the best avenue to them—most of them. Here is a service to be rendered, not yet computed. There is a glory coming here on earth beyond our dreams.

The bride of Christ is even now a stately beautiful figure. The fragrance of a better land is shed abroad by her presence. Flowers fall from her hand as she walks across the continents. But there shall yet old men and old women dwell in the streets of Jerusalem, and every man with staff in his hand for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof.

And brethren—Jerusalem is to fill the whole earth as the waters fill the sea. The bride, the lamb's wife, shall gather the whole orphanage of the world into it. Her service shall rise to the great fulfilment of the Lord's desire, when none need say, know ye the Lord? for all shall know him.

Sixth Session—Wednesday Evening.

THE BRIDEGROOM'S LETTERS.

ADDRESS BY B. F. JACOBS.

BELOVED FRIENDS:—I assure you it is not so much against my will as against my judgment that I am to occupy this place for a little while to-night. I pray that I may never lack the desire to testify for the Lord Jesus, particularly when that precious Book is the theme upon which I am asked to speak. It is only because I am very weary, and I know that I would not be able at any time to do justice to the subject, and I am afraid that I shall not be able to interest you.

"The King's message."—Is there one? The first question that comes to us is whether there is a King. The first question about the Bible asked by the Adversary is, "Hath God spoken?" And the answer has to be given by every heart and every mind for itself. In the 119th Psalm at the 89th verse, it says, "Forever, O Lord, thy word is settled in Heaven." There is one place where there is no doubt; there is one place where the question is not even debated. It is settled in Heaven; and it is settled forever. There is one other place where the Word of God is settled; where there is no opportunity for debate, no possible doubt, and in that world also it is settled forever, that the Word of God is true and must stand. The only place for debate is here; the only possible chance for debate is in the minds of those who have not yet received the truth, or accepted the message from the King. Now, we may ask, in the first place, is there a God? In the second place, has He spoken? And, in the third place, can we understand what He has said? If there is a God, certainly that God has revealed Himself in some manner; if that revelation is made to us it must be possible for us to understand what God has said. That there is a God, everything around and above us declares, and every heart for itself bears witness by its own intuitions and desires. That God has spoken, is a necessity for God Himself, as well as for us who are here; and that we can understand Him, God Himself has declared; and those who have attempted to understand have found that they were able to know the message that God has spoken. It has been given to us as an illustration that a traveller, journeying through eastern lands has found a piece of exquisite sculpture. He prizes it as a relic, and wishes that he had more of it. Travelling on he finds at another place a piece which exactly matches that he already has in his possession, and shows the same handiwork. The conclusion is obvious, it is one work of art. Now, journeying through all the centuries, we find the fragments of this Book. If we could walk over the path of the ages and pick up the pieces of this Book, as God has enabled the men here, we find that we have not only a lot of fragments, but a magnificent chain forming an

incontrovertible proof that one mind designed and executed the work, and that one blessed thought—one blessed reality—is meant to be portrayed. You remember the old woman's Bible that some one looking over found marked "T. & P." all through it; and she was asked what that meant, and answered, "Those are the promises that I have tried and proved, and, therefore, those promises are mine." You remember that God declared to the Israelites, when they stood upon the borders of that land into which they were about to enter according to His promise, "Every place where your feet shall tread shall be yours; I have given you the whole land, from the north to the south and from the river to the sea, but only so much of it is yours as you actually possess and on which by faith in me you place your feet." But it never was the land of possession, for they never exterminated their enemies or drove them out of the fair land which God had given them. And who of us has ever put God to the proof of the thirty-one thousand promises that fill that book from the beginning to the end? Why, it would be impossible for us within the limits of a discourse, or during the time of a convention to take the 179 names, titles and similies that are applied to the Lord Jesus Christ and begin to understand the fullness of meaning of all the words there are. It is said that it is not necessary to put a microscope into the hands of a hungry man, or to have a scientist stand beside him and tell him all the qualities that go to make up the wheat that is made into the bread which he is to eat. Nay, he finds himself satisfied when he himself has eaten; and who knows what the Bread of Life is until he has fed upon Christ, not only as his own personal Saviour, but his own guide and strength day by day. We talk about bringing the water from the rock; the thirsty soul loves the water from the rock; I remember hearing my brother tell how during one of the marches in Georgia the soldiers were weary and thirsty, and were looking everywhere for water. As they were about to pitch their tents for the night one of them climbed a rock, and coming down with a cupful of water he said, "Captain, you ought to go yourself to the spring," and going to the spring, and leaning over it, as some of us did when we were boys, he slaked his thirst at the fountain-head itself, and rejoiced in its fulness and its sweetness and its strength. So, brethren, it is but a very little thing for us to carry the cup to the lips of others, but we need ourselves to drink at the fountain, and to be continually drinking, to be continually refreshed, to have in our own souls a fountain of living waters that is springing up into everlasting life. Now, you know there is a vast difference between a fountain and what we call a pool or a puddle of water. There is a vast difference between dead water and living water. It is said Christ cleanses the church by washing it with the water of the Word. And the question, "How shall a young man cleanse his way?" is answered, "By taking heed thereto according to thy Word." It is also said, "Ye are clean through the word which I have spoken unto you." And in John vii. 37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

The spirit in that word makes it living water. Without the spirit in the word the water is as a stagnant pool; and there is no life, no refreshment, no power, and no help in the Book for any except those who drink the truth in Jesus Christ Himself. Suppose we had time to begin back and look through the whole line. We take up the book of Genesis; why, for six thousand years the men that have studied it have never been able to get through the book of Genesis. There are the seed truths reaching through all dispensations on to the end; and, therefore, it has been impossible for them to exhaust it, it has been impossible for them to measure it. You have heard the story of the man who said the Bible had been upset, and a man who heard the remark said, "My friend, the Bible is like a solid cube of granite, it is just as thick and just as broad each way as the other way, and when they upset it they only turn up another face of it that you can examine it for a time; but it is always just as heavy as it was before." (Applause). An Irishman was once building a stone wall, and a friend passing by asked him if he was not afraid that it would tip over. "Faith," said the Irishman, "I am building that wall three fut high and four fut thick, and when they tip it over it will be a fut higher than it was before." (Applause). Some men have attempted to tip over the Book, and behold the result, in the convention that is gathered here, and in the multitude that no man can number that is following to learn its truth. (Applause). Some of you (this by way of parenthesis) have been to a district school. I remember to have attended one of those institutions of learning, and a man that taught in the school was a Connecticut man—you may have heard of Connecticut—and he was a little fellow. Well, one day a big bully that had been pushing us little fellows around a good deal and had finally committed a depredation that was one step too far, was invited by the little Connecticut teacher to walk up there and take off his coat; and with great purpose of mind the little teacher reached down the birch and proceeded, to the great satisfaction of the little boys, to give him a most unmerciful flogging. If you will step out to one of those book stands in the hall and ask for a book written by a Catholic priest, in New York, you will find that the bully that has braggadocioed his way through the world has been flogged by a little school teacher until there is scarcely a shred of him left. It was one of the finest things I ever read in my life. (From the audience: "What is the name of it?") It is "Notes by Lambeth." We were speaking about the opening of this book, and this magnificent chapter that begins—and it is well for us to begin at the beginning; when we study other books we take them up item by item, as a beloved brother did last night the subject that was given him. We say, what is the name of that book? "But," you say, "you are not going to teach children the names of the books of the Bible?" "Yes, certainly." "Why, all those names?" "Certainly." Some men cannot even tell the names of all their children. An old friend of this kind had a brother come to visit him. On the day of his arrival the brother said "David, how many children have you?" "Well," he said, "Charley, I—believe—there is—e-l-even of them." The next morning they went out to look at a great pen of pigs, and the visitor said, "How many pigs have you got?" And he said "sev'ty three." Where your treasure is, there will your heart be also! (Great applause). We come to this first book,

and we say, "What is the name of this book?" "Why, Genesis." "Genesis? what does that mean?" Well, you say, Genesis means the beginning. The beginning of what? Well, the beginning of everything. In that book is the beginning of heaven and earth, as far as we are concerned and history records; there is the beginning of the human race; there is the beginning of the institution of marriage; there is the beginning of sin, and death by sin; there is the beginning of sacrifice; there is the beginning of the covenants that God made with man; there is the beginning of nations and tongues; there is the beginning of the Hebrew race. Is that beginnings enough for that book? There is no end, but there are the beginnings. Well, we look through that book a little while and say, what is the great object of the book? It is to teach men of the "I Am." Abraham is an illustration of all the men who are asked to follow God on earth. God took an excellent character and set him up before us, and men have looked at him for thousands of years that we might understand one truth, namely, Faith. You look at a magnificent range of mountains, but one stands away up above the others; you look among those men and find one man, and his name is Abraham, the father of the multitude that no man can number, who believed in God and His name, afraid of nothing but sinning against God; and he stands there at once the picture and representative and model of men who are willing to leave all that they may follow God. God hung him up. There is Abraham (pointing to the portrait of Abraham Lincoln, hanging on the wall) and men have looked at him all over this world, and when they ask, what does patriotism, what does liberty, what does honesty, mean? You say, there it is. They say, what does a democratic Government mean, and you say, that is what it means. We ask, what is faith? and God says, look at Abraham, look at Moses. You have heard about the man who lectures on "The mistakes of Moses." Our Bro. Hastings, of Boston, has said, "It would do well to have a book written on the mistakes that Moses did not make." First, he made no mistake when he undertook to give a code of laws to the world. Will some man stand up and criticise the Ten Commandments; will some man undertake to show anything else that is comparable with them in all the history of all the race! Moses did not make a mistake when, at the age of eighty, he started to become a soldier, and at the head of an undisciplined army of three millions of men, women and children, marched them across a trackless desert and landed them safe in the country, their enemies and foes to the contrary notwithstanding. It remains for some man that never beat a retreat to criticise Moses as a general." As an example of confidence and trust in God, what an illustration, what a picture! God hung the picture of David upon the wall. What for? That these boys might know how to kill giants; and you will have to meet one, my son (speaking to a boy near him).

There's many giants, great and tall,
Stalking through the land.
That headlong to the earth would fall,
If met by David's band.

He stands out there on the hill crowned with Israel's armies, and the Philistines on the other side; and the giant of Gath walking down the valley with his shield bearer (I suppose he was the advertising

agent to sell his photographs and tickets for the lecture) before him. And as he marched down he said, "Choose ye out a man and let him fight with me." And suddenly there appeared upon the scene a lad that had come from a sheep fold, and he said "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And being brought before Saul, David, with a stroke of almost divine wisdom, said, "The conflict is between the Philistine and Jehovah," and David's place had become one of comparative safety and ease, and he said "Thy servant will go and fight with this Philistine." And Saul said, "You are not able to fight with him;" and then came out the story of the lion and the bear, which we never would have heard except for the emergency. The young man said, "Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

And the whole company clapped their hands and said, let him go, for he is the only man in the army that is not afraid. And they said, you had better have this sword and this armor. But David said, I do not know about this kingly armor, I do not think it would exactly fit me. I do not know about all these scientific arguments, I do not think I can safely wield them; I do not know all about these flights of logic and these magnificent illustrations that can be drawn out. What can you do? You are reduced to an extremity. Thank God for the teacher that is reduced to God's extremity. And he went down to the brook and chose five smooth stones, and he put one of them in his sling, and as he advanced down the valley towards the giant there is the whirr of a stone, and there was a thud, as it sank into his head, and there was a crash as the armor and the giant came down, and there was a shout of victory, and there was a universal belief in the God of David. The God of David! Brethren, beloved in Christ, you workers for Jesus, you women who have a little class of boys or girls that are to meet these giants, place your confidence in the God that has given us that Book, and in the priceless truth it contains, and choose ye out for next Sunday's battle five smooth stones from that Book, and in the power of the Holy Ghost whirl that sling that God has given you, and expect to see a dead giant, and a boy king, that has won the victory. But, beloved, we may not pause on these pictures. If we could look through these scriptures one by one, we would find every one of them is as a precious stone set in a royal necklace. There is nothing superfluous and nothing wanting. We go out of the Old Testament with the promise that the King is coming, and the songs of the angels in the last prophecy in Malachi, join with the first songs in Matthew. We journey on with Jesus Christ, and how I wish we had time to walk through that magnificent room that Matthew has explored, the room in this Palace Beautiful, that was named after Mark. This book is the Palace Beautiful. We are the pilgrims that the Interpreter shows through the palace. And as a jeweler, holding up his gems before the gaze of the one he would attract, that he may win his confidence, so the gospel is turning over the priceless jewel, Jesus Christ, that the light from the throne of God may fall upon it at every angle and be reflec-

ted upon every heart, and that we may all be possessed with an unbounded desire to have Christ for ourselves, and wear Him forever. You remember that there was one man that laid his head upon Jesus' bosom, whose ear was so close to Jesus that he caught the secrets of the world beyond. We have the gospel—that gospel of the Son of God, that is called by the name of John. We have his epistles, the letters to the sons of God. The one stands over against the other—the gospel of the Son, and the gospel to the sons. You say who is going to explain that? Why, the Holy Spirit. A man says, I don't believe that. Well, what would you think if I was walking along the streets of Springfield and I picked up a letter on the street. A dingy letter, addressed to a name that I do not understand, and it tells of things that I do not know anything about, and I say I don't believe it was ever written to any one. I walk along and am met by a man who asks if I found a letter, and I answer that I found something but I do not know that anybody wrote it, I do not know the name on the envelope, and I did not see that it was addressed to any one. But he says, it is mine, and you do not understand it because you do not know the writer or the subject, and I do, and it is plain to me. So with God's letters, and those who receive them. God can tell you more in five minutes about Heaven than all the men that ever lived. He can tell you about the way to get there, and you will understand it. When the telephone was first introduced in our city, people went to McCormick Hall. You have heard of the man who invented the first reaper, Cyrus H. McCormick, who has laid down, at last, his honors and his riches, and has gone, I believe, to be with the King that he loved. They were in a hall called after one of the McCormicks; and there was a lot of little instruments fastened to wires, and they were told that there was to be a concert. They looked around and asked where are the musical instruments, and some one said in Milwaukee, and they said, "We'll go home, the music isn't going to be here, it is away off in Milwaukee." The man said there is no trouble about that, wait until the magnetic wires connect the instruments in Milwaukee with the instruments in Chicago; and suddenly there burst upon them in that hall, old "Coronation" "My Country, 'tis of Thee," "Hail Columbia, Happy Land," "Praise God from Whom all Blessings Flow"; I tell this, and a man says, there never was any such music; I don't believe it because I did not hear it. Now, what is the secret? The instruments in Chicago must be connected with the instruments in Milwaukee, and every instrument must be in perfect harmony. Somebody rings the bell at my telephone, and I hold the instrument to my ear and have a conversation with him over the wire, and some one in the office says, "He is not talking to anybody, he is talking to himself." "Why?" "I don't see anybody with him." "You didn't have one end of the wire at your ear, and that man's mouth at the other end; if so, though the wire was a mile, or many miles long, he must speak into your ear." Did you ever hear God speak? Did you ever put your ear to God's telephone? Those wires are with every man, woman, boy and girl, and if the instruments were in perfect harmony with the instruments on high, the songs of the angels would resound through this hall to-night, and we would be filled with His presence. (Applause.)

Our business is to teach this Book. Can we do it? Yes, God is

willing to take the weakest instrument in this hall and make it exceedingly useful to Him and exceedingly blessed to others. There are some here who can testify to what I am saying now. What about that Book, The King's Letter to His bride? What about it? When you begin to talk about books, there never was but one book printed, comparatively speaking. Think of all the most widely read books, what are they, compared with the Bible? There have been printed of that book one hundred and ninety millions of copies, either in part or as a whole. Compared with that what are all the books besides, that have been printed? Some families have a dozen, some families have two or three, but suppose that every Bible ever printed was now in existence, and that all were not only in existence, but distributed so that each family had one copy so far as they would go; why, beloved friends, it would not supply one half of the families of the earth with a copy. There were never enough printed. The Church has to understand that Bibles must be made like the leaves of the forests. Just count them up in this audience. How many Bibles are there here? (About half a dozen Bibles were held up in the audience.) No matter about your theories. Well, you say they are all going to bring Bibles. Have some man at the front door of the church next Sunday to count them and see what a crowd there will be; it will make you think the desolation is wonderful. This is an object-lesson that we never can get out of the children's minds in the world; they do not believe that we consider it of superlative importance. The point I make is, that until we can put the Bible into people's hands we should not take away the lesson papers or anything else that is good. I would not be willing to tear down one single stone from any man's faith, until I could get him something better. We want to teach the children the "B's," found in our Ephesus' lesson

When the Best Book is Believed,
Then the Bad Books will be Burned.

You never can get them to burn the bad books until you get them to believe that there is a better book, and put it into their hands. On one occasion Mr. Moody entered the room where his little girl was, and found her playing with his razor, which had been accidentally left within her reach. The great strong man stopped; do you think he ran and grasped that razor and jerked it out of her hands? Oh, no, Moody has more sense than that. He looked around and saw a plate of rosy apples and offered her one, and the little child dropped the razor and grasped at the apple, and he quietly placed the dangerous blade beyond her reach. He knew that he must attract her attention and win her admiration and desire, and then place something better in her hand. It is a lesson for Sunday School teachers and workers.

Once more, dear friends, let us remember that that Book of God is worthy of our best thoughts, of our best efforts and of all our service, and that He will bless us if we use it and believe it.

THE BRIDE'S ANOINTING.

ADDRESS BY REV. A. C. GEORGE, D.D., CHICAGO.

MR. PRESIDENT:—First of all, a question of privilege. Horace Greely, the inimitable Horace, once delivered a course of lectures through the West, and on his return to New York was asked by George William Curtis if he had had a successful tour. Mr. Greely said that he had. "Well, Mr. Greely," said Mr. Curtis, "what do you regard as success in a lecture?" "Why," said Mr. Greely, "if more than half the audience stay in until I get through." Now, I want you to feel that you are entirely at liberty to retire when you choose; however, I will give you notice that if you go away you will make a great mistake, because I have something to say.

I think that the commonest and rarest thing in this world is a little child. There is nobody in this audience—there is nobody anywhere—who has not some interest in a child. Why? The child is capable of God; it is possible for him to come to the highest; and whether or not he realizes God, reaches the highest and the grandest and the important destiny. Somehow the child depends upon us, the living men and women, ministers and teachers, parents and friends, guardians and keepers of the child life.

Now, I listened to Brother Jacobs with a great deal of interest—I always do; but, of course, I do not agree with all that he said. The Book, the Book, the Book—how much it is rung in our ears! Why, a man said the other day, "I sent my boy to Sunday-school to learn the way to Heaven, and they taught him the way to Palestine; they posted him up in geography, as to how the children of Israel got up out of Egypt into the Holy Land." A man may know all about the Book, about Abraham and Isaac, and all that grand procession, and that picture that we saw to night, and be a first-rate theologian, but have no light in his soul, no spiritual light, no hope of immortality. Knowledge, mere knowledge without the office of God's Holy Spirit, does not save us. Now, I want you to understand that when Bro. Jacobs and these men talk about the Book they mean that it is to be attended by the influence and the power of God's Holy Spirit—that this truth is the sanctifying instrument which the Holy Spirit will honor and employ for the salvation of the souls of those who are thus instructed. I believe what Cardinal Newman lately said in the Nineteenth Century, that the doctrine of the infallibility of the Book requires the doctrine of *an infallible interpreter*. I stand on that platform. I would not believe in the Book; no mere argument of geography, history, unity or philosophy could persuade me of the truth of the marvelous miracles revealed in the Book, if it was not for this complementary and corresponding doctrine of the infallible interpreter. I do not, of course, believe that the Pope is the infallible interpreter, but that we have an infallible interpreter; and I hold that it is our great business to bring this infallible interpreter into the mind and heart of every child, taught in every family, in every Sunday-school—to burn it into the heart, so that it shall remain there forever; that it is this living testimony, from the very heart of God into the soul of the child, that makes him assured of the Book. Christian men stand strong in their confidence of the Book because

they have proved it; they have taken its promises, made them their own, rested upon them, demonstrated them. Emerson said a man owned just as much of this universe as he was able to take in, and some men have a very small universe, they do not take in a great deal. A man owns just as much of the inspired Word of God as he is able to take in. Some men, it is said, have abridged Bibles, a great deal has been left out, many living truths have dropped from their view. What does a man take in of the Book? What is wrought into his soul? What has become the fibre of his being? That which God has imprinted on his heart by the power of the Holy Spirit. This is the bride anointed from God out of Heaven, and this truth of the unction of God's Holy Spirit, of especial divine communication from God to the heart, is the living truth which confounds infidelity in every age. For here is somewhat, which is not in the crucible of the chemist, it is not in the speculation of the philosopher, it is not the result of a mathematical problem. The great Being, the God and Father who has given us the Book, comes into the soul with his living testimony, even into the soul of the child. But, a man said to me the other day when I was talking about the conversion of children, "Oh, they can't understand it." Perhaps you have heard something like that—They can't understand it, they can't understand the sermons, a great many things they can't understand; why, what can a child understand about the wonderful, mysterious truths of God's work? I said, "What do you understand? what do you know? what has been revealed to you? what do you understand about the relation of the soul to God and the mysterious work of God's Spirit?" This is not a matter of comprehension; it is a matter of experience, a matter of feeling, a matter of assurance, a matter of peace, joy, comfort, hope. The child is competent to receive the Kingdom of God into his soul. But it is said that children are volatile and changeable, and that if they have any experience they will not retain it. But adults are volatile and changeable, and do not retain their experiences and maintain their fidelity always to God's truth. Shall we cease teaching and striving to bring them to the knowledge of this great salvation? I give you my testimony, after many years close observation, that children are as apt to be steadfast and persistent, who have had a real experience, and are as apt to hold out and live their religion as the average of adults when great revivals of religion have gathered them into the church. Suppose they do not hold out, nevertheless, if for one transcendent moment a child shall have a vision of God, a touch of God's Holy Spirit on his heart, an angel of mercy whispering to him of Heaven and immortality—is that record ever to be lost? Is there not a testimony from God remaining with him from that time henceforth and forever? Dr. McCosh, in his great work on the intuitions of the mind, tells of a poet who from his childhood had no sense of smell, and when people talked to him of the fragrance of flowers he could form no conception whatever as to what they meant. But on one occasion, in a flower-garden, in the midst of the weight and wealth of perfume, the sense awoke, and he revelled for an hour in the delicious enjoyment of the fragrance of thousands of flowers. It was only a transitory experience; he had it no more from that time on; but from that time on he knew what fragrance meant; he had learned the

meaning of the word, he had the significance of the fact, and by no possibility could he henceforth be persuaded to doubt that there was any such thing as fragrance in the world. A child converted, actually led to God and into the experience of God's Holy Spirit, though he may go away into sin and wickedness and bad life, will never become an infidel. You cannot make a skeptic out of him. He may try to be a skeptic, but he will not succeed; the consciousness of God is in him, and it remains with him, God's testimony forever.

Now, if this unction from on high shall come upon the whole church of God, how does it affect us as it relates to this great Sunday School question—the question underlying every other, of absolutely bringing these children to salvation? How does it affect the ministers? What influence will it have upon parents, that are to come into spiritual relationship with their children? The other day a little boy came into my study on some errand, and I said to him, "Little fellow, are you a Christian?" and he said, "Yes sir, I am." Two or three weeks after his mother said to me, "Ralph got very much tried one day, and I think a little out of temper, and he came to me and said, 'Mamma,' and I looked up quick, for the tears were on his face, and as he tried to speak he sobbed, broke down, and came and threw himself into my arms and cried right out. I said, 'My boy, what is it?' said he, 'The other day Dr. George asked me if I was a Christian, and I said, 'Yes, I am,' and I think it would have been better if I had said, I am trying to be a Christian.'" And the mother said to him, as she folded him in her arms, "My dear boy, I know precisely what that means; I know just how you feel when you say you are trying to be a Christian; that is where your mother has been a great many times, but you are a real Christian, and if you have to try, why, then, I guess I am a Christian and we will both try, won't we?" And as I heard the story I thought if I was a painter I would like to put it upon canvas—the mother, with radiant face, the child drinking in the living truth; and I would like to inscribe it, "The Communion of the Saints." What effect will this anointing of the Holy Spirit have upon Sunday-school teachers? I undertake to say that there are Sunday-schools run for the purpose of swelling the number of scholars. I have heard teachers exult in the fact that they had regularity and system, that the machinery was so complete that it run like a watch. But that was all there was of it; you might just as well run a grist-mill; there is no salvation in that. The Book is there, the Book is taught, but who is brought to God? What do you see, as a matter of fact, in those schools? By and by a boy gets into the "fool" age, his moustache gets into a very incipient condition, and finally he drops out—and like as not some girl goes with him. The question is often asked how to keep these older children in school. Get them converted! Give them the living Truth; give them something besides machinery, besides order and system; let them find out on their knees before God what there is in the Book! Now, when this baptism of God's Holy Spirit comes on the minds and heart of teachers, they are not satisfied with anything else but the conversion of their children—not some time or other; she does not comfort herself by saying, "Cast thy bread upon the waters, and thou shalt find it after many days." These young men must be saved, these boys must be saved—saved right off, that is their only safety. I heard a superintend-

ent praying fervently for the older classes of the school, saying, "Blessed God, suffer not these boys and girls to go astray from Thee even for a little time." Ah, it is sometimes said, "You wait, they will sow their wild oats, but they will come in after a while." But what scars on them! How scarred by Satan's handiwork! I remember being in a Sunday-school one day and seeing a teacher in tears, and she looked up and said, "I feel dreadful" and I said, "My dear sister, what is the matter?" and she said, "The superintendent has taken Lillie out of my class, and put her into the Bible Class." And I said, "I will see that she is brought back." She said, that is not it, she ought to be in the advanced class, but I have had her for three years and she is not converted, her soul is not saved." That was the occasion of her distress. I remember hearing Bishop Janes say at a great Sunday-school anniversary, that he had been converted to God as the result of the faithful instruction of a humble Sunday-school teacher. I imagined I could see that little pale-faced, piping boy in that class, giving so little promise for the future, watched over, wept over, induced, led along step by step to find Jesus. He said on that occasion that his soul was converted to God through the faithful labors of a humble Sunday-school teacher; and then he added in a remark that I never heard surpassed in sublimity, "And if the soul be immortal, that man's monument is eternal." What a work it is possible for a faithful Sunday-school teacher to do, who is intent upon bringing his children to Christ—burning the truth into their souls, and securing their great salvation. It is said, after all, that a great many children are not really, absolutely converted who are brought into the church. But very many are. I have a few facts I want to give you. Indeed, I have come so strongly to the opposite conviction that when in a revival or inquiry meeting I find an adult sinner seeking God, I ask him if he has ever been converted before, and if he says no, I ask him again, "Didn't you think so, once?" And the answer is, "Yes, when I was very small, but I don't really believe I just knew what I was about, but I did think I was converted." And that is the secret of the man's being where he is now. The living Truth is burned into his soul.

Mr. Chairman, is it in order for me to tell a little of my experience? You know I am a Methodist, and we have experience meetings. My dear mother died in the beautiful month of April, about a week after my ninth birthday had passed, and that enables me to fix the date. I say to-night that a year or a year and a half before that I had been a genuine Christian; but I never thought of calling myself a Christian, and nobody called me a Christian. My father was a good man, a class leader for half a century, and he never recognized my Christian character at that time, but he said I was a good boy because I was not afraid to go into the dark. I was not not afraid of the dark, nor of the devil, because I thought the Lord was with me. Well, a Methodist preacher came along, and they had a class meeting; and he would ask the men and women to stand up and tell what they knew about the Lord, but when he came to me he didn't ask me to tell, but he patted me on the head and said, "I hope you will be a good boy, and that when you grow up to be a man you will be a Christian." And I began to think that nobody wanted me to be a Christian until I became a man. But, in God's infinite mercy, just about the time I came to my

majority, I was gloriously converted, in the good, old fashioned, Methodist way, at the anxious bench, and I knew I was converted—I knew I had it, and never doubted it since. I remember hearing of the man who at a revival had been struggling some time, and some one said, “You are converted, you have found peace, haven’t you?” “No,” he answered, “I have not got anything yet that I should miss if I lost it.” But I found something there that was real, that was deep, that was transforming, that was uplifting, that was glorious. But the first thing I said to my father when I got home was, that when I was a boy, before my mother died, I had had the same peace in my heart, and he looked at me in astonishment. And when, in the providence of God, I came to be a minister, and was put on as a junior minister, the man that was put in charge was the very man that used to hold those class meetings, and he recognized me as being the son of his old class leader, and he said he knew I used to be a good boy, and was glad I had been converted; and I said, “I was a Christian then, just as good a Christian as you were.” And I was, but my Christianity was not recognized. Now, I say we ought to begin to look around in our households for undiscovered Christians; we want to begin to look around in our Sunday-schools for undiscovered Christians. God’s Holy Spirit works tenderly and powerfully on the hearts of these children, and they have its evidence and its testimony from God, but we have not the simplicity and discernment to enable us to discover their real character and recognize them as they are. I want to say that a majority of those who are brought into the church, who become leading and distinguished in the church as the ministers and best lay workers in the church, are those who are actually converted in childhood. Early conversions have adorned the church from the first. Polycarp, at ninety, said “Eighty and six years have I served Him.” Dr. Doddridge, at thirteen lost his father, “God is an immortal Father; my soul rejoiceth in Him.” Hester Ann Rogers had an experience of God at four to five years of age. Bishop Hedding commenced secret prayer at four years of age, and never left it off. Matthew Henry was converted at eleven; President Jonathan Edwards at seven; Robert Hall at twelve; Isaac Watts at nine. Mr. Wesley, in his journals, records the signal conversion and happy death of many little children. Dr. Spencer, an English minister, tells us that out of 235 hopeful converts in his church, 138 were under twenty years of age, and only four had passed their fiftieth year. Of 126 preachers in the Northern New York Conference, only seventeen had passed their twentieth year when converted. Of seventy-six preachers, present at a ministers’ meeting in New York City, only seven were “twenty-one and over” when brought to Christ. At a Sunday-school meeting in Syracuse, N. Y., 106 had professed conversion, and of these 78 had been the subjects of saving grace when under twenty years of age.

Converted children and youth are entitled to recognition and a place in the church. Rev. Mr. Towsley, the “Children’s Preacher,” was converted at ten years of age, and, on examination by the session, was pronounced a Christian, but advised to wait till he was older before connecting himself with the church. He waited, but went into sin, as might have been anticipated, was reclaimed at sixteen, and devoted his ministry to children. Rev. Elijah Hebard, a noted Methodist minister

in Central New York, one of the most saintly men in this country, was rejected from the church when twelve years of age. Rev. Dr. DuShiel, for a number of years Secretary of the Missionary society of the Methodist Episcopal Church, says that he went forward to the altar for reception on prohibition when a very little boy, that the minister took him by the hand and welcomed him but that a groan came from the right-hand Amen corner, and the words, "The dear little fellow, I hope he will hold out." Children are entitled not only to training in religious knowledge, but also to a consciousness of Christ's love, but to a recognized place in Christ's Church. Men ask, "Will God convert little children?" That is not the right question. Will God convert these adults? Will God convert those wicked men and women? That is the pertinent inquiry. These children are nearest to the kingdom of God, nearest to the heart of the blessed Jesus, and have the narrowest step to take to bring them consciously into the blessed kingdom. It is extremely difficult to bring a man of mature years and established habits, with a worldly spirit fixed and settled in his worldly life, to Christ. Unless a cyclone strike such a man, what can you hope for? All his thoughts, feelings, habits, plans, modes, expectations, aspirations, ambitions in life lead him away from Christ and not to Christ. How seldom is such a man brought as a humble seeker for Jesus to the altar of God. I despair of such men often, even amid the shadows of the final hour when they call upon Christ. I remember the dying pawn-broker, in Paris, whose wife sent for the Priest, and he came and held up the crucifix, hoping that he might lift his dying thoughts to Jesus, to claim the great Redeemer. But the dying man, thinking himself again behind his counter, said, with bated breath, "My dear fellow, I cannot give you much of a loan on such an article as that." When the great Lord Palmerston came to the final hour, and the clergyman read the words for the sick and dying, he roused up to tell him to read it again, and a smile of satisfaction crept over the face of the Minister, as he said, "Read the sixth article again." It was the treaty with Belgium, he thought; the sixth article had made the trouble. It occupied the mind of the dying man, and while the appointed prayers were read over him, his mind was still occupied with the great cares of State. Oh, what a duty we owe to children! Let us not be satisfied, fathers, mothers, I entreat you, officers, teachers of Sunday-schools, I beg of you in the name of the Lord Jesus himself let us not be satisfied except we are instrumental in actually bringing these children to Jesus Christ. Let us know that they are Christians. One of the most satisfactory letters I ever received in my life was from a man whose pastor I had been, who had buried his little boy. He said, "I never expressed my gratitude for your preaching and urging children to come to Christ. I remember well that day when that little boy came down the long aisle of the church and knelt down at the altar to receive the Communion, and when the child came home I said, Charlie, how did it seem to you as you came up and took that bread and wine? 'Oh,' said the boy, 'it seemed to me that Jesus Christ was there who had died for my sins.' From that hour we prayed together and talked together. I think of him not only as my boy, but as a fellow Christian gone a little before me to be the heir of all the ages." Oh, my hearers, think of it! One hundred years ago not one of all the fourteen hundred millions of people now on the face of the earth

was in existence; one hundred years will pass, and not one of us out of all these vast multitudes, will behold the sun, or breathe the air, or tread the earth; but all our ideas, our impulses, our faith in God, our hope in Heaven will live in those who are coming after us as they shall labor in our Sunday-schools, in our congregations, and all through the land. Let us see to it that we give them God the great thought of redemption, a living Christ, the witness of the power of the Holy Ghost, that which will cheer them on to the ultimate triumph, the expectation and assurance of immortality in the world beyond the grave in our only Lord and Saviour Jesus Christ.

Seventh Session—Thursday Morning.

The Convention met at 8.30 A. M., and resolved itself into twenty parts, for the purpose of holding meetings of the delegates from each of the districts of the State. They were assigned to different rooms in the capitol and instructed to elect district presidents, and also to choose three members from each district to represent the State at the International Convention, to be held at Louisville, June 11, 12 and 13.

At half-past nine o'clock the President took the chair, and the convention united in singing the hymn, "Nearer my God to Thee." Mr. R. H. Griffith, of Rushville, read a portion of Scripture, and Rev. T. M. Spilman, of Nokomis, led in the reading of a responsive song service from the new book, "Echoes of Eden." Rev. Mr. Chadduck led in prayer, asking for the special blessing of God to rest upon the delegates, and to guide the convention in its closing day.

The question as to the time and place of the next Convention was called up. Invitations were presented from Alton, Mattoon and Peoria. After discussion, the Convention unanimously accepted the invitation tendered by the delegates from the city of Alton to hold the 27th annual Convention on Tuesday, Wednesday and Thursday, May 13, 14 and 15, 1885, in that city.

The Nominating Committee reported the names of W. B. Jacobs, of Chicago, for Statistical Secretary, and that Mr. Potter declined the nomination, and they reported the name of Mr. E. D. Durham, of Onarga, for Treasurer.

The Special Committee appointed to nominate the Executive Committee, reported the names as follows, saying that they had thoroughly and patiently considered the request of Mr. B. F. Jacobs not to be re-elected Chairman of the Executive Committee, but had unanimously decided that the Convention ought to ask him to serve at least for another year. (See page 2 for list.)

All the nominations were unanimously and enthusiastically approved.

A resolution was offered by Mr. Wycoff, of Jo Daviess County, against high license, as being in the interest of the liquor traffic; also a resolution indorsing the Woman's Christian Temperance Union of the State of Illinois, and favoring the temperance lesson in Sunday-school on at least one of the quarterly Sundays of the year. Both referred to the Executive Committee.

Mr. William Reynolds addressed the convention on the International work and the appointment of delegates to the Louisville Convention, as follows:

THE MESSENGERS TO LOUISVILLE.

ADDRESS BY WILLIAM REYNOLDS.

MR. PRESIDENT, BRETHREN OF THE CONVENTION:—I am requested to speak a little while about the Messengers to Louisville. I believe it is the custom of the Methodist Church, when they ordain ministers to send them out on their work, to call them up in front of the stand and have some one appointed to give them a charge in regard to their duties. I do not know whether those who compiled this program expected that kind of an ordination, or that kind of a charge, to be delivered to these messengers who are going to Louisville as the representatives of this State, or not. But I suppose that the delegation that goes to Louisville representing this State will want to know something in regard to the character of the Convention they are going to attend. This International Convention, you know, has been meeting triennially for the past twelve years. The first one was held in the City of Newark—you might say the first National Convention, in 1869. It was the most remarkable religious convocation that I ever attended, and I hardly expect ever to attend another like it. It was an assembly of Christian workers from all parts of the nation. The South at that time was not liberally represented, but still we had some grand men from the South, and some were there from Canada, and all portions of the United States. We had ability such as it will probably be a long time before we have again, at any one meeting. Some were from New York, Philadelphia and Baltimore; some of the most eminent divines from those cities were present. We had Dr. Stephen H. Tyng, who might almost be called the father of Sunday-schools in this nation. We had not only a feast, so far as the speeches were concerned, but the social element there was represented, and there were gathered together the distinguished and eminent men, both ministers and laymen, from all the evangelical denominations, probably, that were in the land; and men who had never met before, others of different denominations, upon a common ground. Their souls were refreshed and their zeal rekindled at that Convention, and they were anxious for another one, and said, "they must have another one." It was decided then to hold a Convention every three years. Three years later they met in the City of Indianapolis; and there was inaugurated the most advanced and most important step that had been taken in the Sunday-school world up to that date—the adoption of the International Series of Lessons. It had been agitated a little at the first convention, but was thought by many to be a wild scheme and per-

fectly impracticable; but it was agitated until it assumed form at the convention at Indianapolis, and was adopted almost unanimously. As you know, it has extended to the entire world, and as I said, it is probably the most important step in the Sunday-school work that has been inaugurated in Sunday-school history. Three years after that they met at Baltimore, and three years later at Atlanta. There we got hold of the South. Being on Southern soil, they came and identified themselves with this Sunday-school work. Three years ago we met at Toronto, and it was a wonderful convention. All parts of this country went, almost, you might say, *en masse*. There was a delegation of seventy from Georgia alone, headed by Governor Colquitt himself, as Chairman of the delegation; and it was in some respects even a more remarkable convention than those that had preceded it.

Now, next month we are going to meet in the City of Louisville, and most of the delegates are appointed from this convention to represent the State of Illinois in that International convention. Illinois assumes a peculiar position, my friends, a very peculiar position. The responsibilities that rest upon the delegation from the State of Illinois will be such as probably will rest upon no other delegation that will appear at that convention. Illinois leads the Sunday-school host of this nation; she is recognized as the banner Sunday-school State in this land. As I stand here my mind goes back twenty years to the first Sunday-school Convention that I ever attended, which was in this City of Springfield. Twenty years ago, the first of this month Mr. Moody and I were down in southeastern Tennessee, where we witnessed scenes such as never will be witnessed again in this land. There was being massed the army under Gen. Sherman, ready to start at a moment's notice on their march towards the sea. Gen. Howard had written Mr. Moody and myself, knowing that we were down in that part of the country, and asked us to come up and hold religious services in his camp. When we got there he took us by the hand and said, "Gentlemen, I am going to lead these men on to death; I know that hundreds and thousands of them will never return again to their homes, and I cannot take them on to death without feeling that I am doing all I can to lead them on to eternal life. I have sent for you to do all you can to point them to the Lamb of God that taketh away the sin of the world." Well, we had been there two weeks, and one day Mr. Moody said to me, "Reynolds, this war is soon going to cease, the last struggle is coming now, it seems to me. What are you going to do after this war is over?" I said, "I am going back to my business." "Well, what are you going to do for God?" I asked him what he would propose, and he said to go into the Sunday-school work, that it was the greatest work that God had given us—the making of Illinois, a great glorious, grand Sunday-school State. I asked him how? He told me about the Sunday-school convention that was to be held at Springfield. I never had been at a Sunday-school convention. He told me when it was to be, and I met him there twenty years ago. There, my friends, was the commencement of the system that has made this State what it is. You are familiar with the history of this work; you know how we went on, with the enthusiasm that was injected into this work, how business men took hold of it, how first they raised money and put men into the field, but found that it was not done as it ought to be done, until at last you remember how that Executive Committee met

and pledged each other that they would district the State and would organize it themselves. As I look over that map and see those stars, I know that every one of them means labor and work. I know that there are men here who can point to it and say, "I was there," and as I look at that map I see that there are only six or eight counties in which I have not been myself. As I look back over my life, there is no portion that gives me more comfort than the time I have spent with others organizing those counties—for Sunday-schools in Illinois. I was once looking at a painting representing one of the famous battles of the great Napoleon, and I was thinking of the great genius of that man, and how if the Spirit of God had been in his heart, he could have moved the world, and as I stood there, I noticed an old cripple who was looking at the same painting, and I spoke to him about the battle, and he said, "Yes, Monsieur, the battle of Jenna." And I said, "Were you a follower of Napoleon?" And he said, "I was one of his soldiers." I said, "Were you there," and he answered, "Yes, I was there; that was my battery, (pointing to one part of the field) there was where I fought," and the fire kindled in that old man again, and his eyes sparkled as he gazed upon that scene. So it is with Christian soldiers. We can stand and look upon some of the scenes we have been in, and as we look over that banner, thank God that we had any part in putting any of those stars there. How the affairs of this life sink into utter significance in comparison with the pleasure and joy of having done something for God. When Arthur Tappan was on his dying bed, a friend said, "It must be a great comfort to you, the great work you have done for God, the number you have been instrumental in helping into the Christian ministry." And his eyes sparkled, and he said, "What I have done for God shall last forever, what I have done for myself will perish;" and so it is my friends. Now, then, I say to the delegates from the State of Illinois that they will go to Louisville with a peculiar responsibility, because the States throughout the length and breadth of this land are to-day adopting the methods of this State. They say, "The work in Illinois has been a success; Illinois is a wonderful State." As I look at that painting there (pointing to the portrait of Abraham Lincoln), and think that that man came not only from Illinois but from this city—the best President that ever was given to this country, a man whom time is exalting higher and higher, and as the years roll by his character seems to loom up even more grandly than at the time of his death. When I think how God has honored this state, not only politically but religiously, I feel that there is a great responsibility resting upon every one of us, who live in this state, and who are assuming the duties that God has placed upon us. You delegates will be called upon frequently there to answer questions about, how you do this, and how that. "We know the results of your labors, but how do you do it?" One of the most hopeful signs of the times is this "How do you do it," that comes up from other states. Two years ago I was at a convention in the South, and they occupied most of the time asking me questions, and the theme was How do you do this? How do you do that? And I said, "Gentlemen, there are other, some other states in this Union besides Illinois; there is work being done in other states." And they said, "there is no state in which the work is being done so efficiently as in Illinois." And I said, "Are you willing to give your time? Are you willing to leave your business?"

Do you think that this work is more important than your temporal work? If you do you can do as well as we have in Illinois, for that map does not represent money, it does not represent paid labor, but it represents actual work by the men who were at that time at the head of the Sunday School work of Illinois."

There is another thing: We want to be careful not to brag too much. (Laughter.) We don't want to assume an offensive attitude. God cannot use men who are proud—proud of what they have, or have done. Let us feel that it is God that has done it. Let us keep in the background and give him the honor. We want to realize that while we have a great deal to talk about, at the same time let us not do it in an offensive way. Let us be careful about that; for I know that God can never use any man who is puffed up in his own righteousness or filled with his own self-sufficiency. It has been God, doing this work, entirely Him, and let us give Him the honor and glory.

In that convention there has been a new era; a new system has been inaugurated; it is the missionary spirit that was enthused into it at Toronto three years ago. Before that, it was more of a meeting together, a having, what might be termed, a "good time." But now there is a feeling on the part of the workers from one end of this Union to the other that they want to do something, that they want to perfect their own state organizations, that they want to spread abroad this work. Three years ago as we went to Toronto they had a meeting on the cars, and we, Western delegates, promised that we would do what we could for the purpose of enthusing a new spirit into that convention. And Mr. Jacobs having had more experience, and knowing more than any one else about the matter, was put into the Chairmanship. I think it is the spirit of the West to continue this same course which was adopted. The hope of this country to-day is the rising generation. The Powers of Darkness that are assailing the church to-day are such, as it has never met in any former time. Infidelity is coming, in an insidious form. It is not only coming in such a way as to reach a certain class of so-called intellectual men, but we have to-day one of the most eloquent men on this continent as a representative of infidelity—and Illinois has given us him; we can boast of what Illinois has done for God; Satan can boast of what Illinois has done for him. While I have no right to say that the gentleman is insincere in what he is doing, yet at the same time he is exerting a powerful influence over people in this land. He is reaching a class of people that probably no other man could reach. He is reaching the mass of the people, not only on the platform but by his publications on our streets. The last time I was in Chicago I saw a man peddling out Col. Ingersoll's literature, put up in cheap form, within the reach of everyone. I saw old men as well as boys going up and buying them. They are found upon our cars. Thousands of these volumes are being circulated and they are being read. Now, they are having their effect; some they are probably converting to the extreme views of that gentleman—with others they are producing doubts and skepticism; they are crippling the activity of the church. They are producing injurious effects in directions that probably some of us hardly realize. So I say to-day the assaults of infidelity are more vigorous than ever before. There are other powers at work: Intemperance is making her assaults on the rising generation, as probably never before. The saloon

to-day is being handicapped in many respects, but it is making greater efforts, and is more determined than ever before. I know what I am talking about when I say that the saloons of this state and other states, are more enticing than they probably ever have been before. You ask Mr. Paxton of the Citizens' League of Chicago, and he will say that the saloon keepers are determined, while they are shut off in many ways, that the rising generation shall be patrons of their business. Thank God for the women of this generation! If there ever was any class of people more touched by this evil than any other, it is the mothers and women of this land; and I thank God for that resolution which was passed endorsing the women's Christian Association; and I hope the next Lesson Committee will give them just what they ask for, that is, that temperance shall be brought out more prominently in the Sunday School Lessons. At the next International Convention, there is to be appointed a committee, who for the next seven years will select the Sunday School Lessons of our whole International system. That is an exceedingly important duty; and I look upon this convention that is to be held at Louisville as probably the most important International Convention that has been held up to this time. If there is any exception it is the one at which this International Lesson System was inaugurated.

Speaking again from the missionary standpoint, just see the enormous immigration there is from other countries into this. Just see the thousands coming. Who are these persons? Europeans, many of them educated in avenues directly opposed to our system of government. What is the influence of these men? Some of you probably do not realize it as we of the large cities do. They are making inroads upon institutions that we consider dear to us. They are determined to break down our American Sabbath; and when the American Sabbath is broken down I tremble to think what will be the result upon the liberties of this country; I tremble to think what will be the results upon the Christianity of this land. They say, "You have a right to do as you please, and so have we." Never before in the history of Peoria has the Sabbath been desecrated as it is being to-day, and that, by a class of persons who have heretofore acquiesced in our views. But base-ball, our national game, which has been forbidden on the Sabbath, is taking a new departure. At the last meeting of the North-Western League of the Base-ball Association the question came up, "Shall we allow the League Clubs to play ball on Sunday?" They had a law upon their books that forbade any league games to be played on Sunday, or any member of the Base-ball League even playing on Sunday. They were forbidden even to play exhibition games. But the pressure came, largely from the larger cities like Chicago, Milwaukee, and other places. The matter was warmly discussed upon both sides, but Satan carried the day, and that law was repealed; so that to-day the North-Western League allow Base-ball to be played on Sunday. On Sundays in our city our base-ball park is thrown open; and last Sunday there were 1500 persons, most of them men and boys, gathered there to witness a base-ball game played by these league clubs. Now, what effect has that? It is having a most disastrous effect upon our Sunday schools. You know how enticing this game is to boys, and many of the parents go or allow them to go, and the results are such that I am afraid it will almost depopulate our afternoon schools. It is a tremendous drain upon them. It is one of

the most insidious ways Satan could attack them. They say, "Is'n't it a good deal better than going to the saloons on Sunday, or going to the park and drinking beer?" But, my friends, it is only the entering wedge. The next thing will be the repeal of the Sunday Law, and permission given to do anything on Sunday that is not criminal. How can we neutralize that? We must do it largely in the Sabbath Schools. We must put the right principles into the hearts of these children. The hope of this land is the next generation. We will soon pass away; the places that now know us will know us no more; but there will soon come up another band, and they will be the boys and girls of to-day. You and I have a great duty to perform. New states like Dakota and Colorado are being filled up from Foreign lands; and one of the great objects of this International Association will be to form plans by which this work can be forwarded in these new states. Sometimes I look over this state and think of the great army of Sunday-school workers that was engaged here 15 or 20 years ago. There is no less enthusiasm in the work now than there was then; but as I look over this convention and see so few of the old workers of 10 or 15 years ago, I think it is not possible that they have died, it is not possible that they have grown cold; but when I go out West and attend one of their conventions I see where our old Illinois workers are. In one convention in Colorado I glanced over the room and saw almost as many familiar faces as in a convention in Illinois. I felt almost at home. And there I found they had been engaged in this work. I went from Colorado into Nebraska, and found the same thing—Illinois men who had gone out from here, and with the fire kindled in their hearts here, had spread it among the canons and mountains of Colorado.

At this International Convention, ways and means will be devised for carrying on this work. We are expecting a good deal of money, and as Illinois is said to be the banner state she will not only be expected to tell what is being done and how to do it, but she will be expected to show her interest in another way; she will be expected to give. She will be expected to give \$500 a year, and will be willing to do it.

I do not think there is any better way in which money can be expended than in bringing the young to Christ. And I believe it is ten times easier to bring a young child to Christ than an old person.

We want your prayers at that Convention. We want the prayers of the people here for it. I know of a minister that went to his meeting one night rather discouraged, and got to talking about the interests of that church, and some one said, "The thing that we need is revival of religion." And they commenced praying for it and talking about it, and at the next meeting they had, there were three souls inquiring the way of eternal life. The minister got up and said, "who has been working here? Who has been going out and laboring and trying to bring in souls?" No one responded. "Well," said he, "some one has been praying, then;" and he asked how many had been praying, and many of the hands went up. So, my friends, those of us who go down to that convention, want to feel that we are supported by your prayers. We thank God for the record of this State; we thank God for her liberality; and we want to feel that we have the prayers of all of you, that we may have wisdom at that convention. I believe that it will be one of the greatest meetings of Christian men and women that was

ever held on this continent. The battle is at hand, the conflict is upon us; I thank God for it, the quicker it comes the better. Where you find a dead town commercially, you will find a dead town spiritually. Look at Chicago; I do not think there is a more wicked place than Chicago; theatres, and saloons, open on Sunday; it seem, as if wickedness ran rife in that city. But I tell you, wicked as is Chicago, she is doing more for God than any other city of her size in the nation. She has more active Christian workers, wicked as she is. There you see the activity of Satan opposed by the activity of God's servants, and the conflict is strong and active. Let Satan do his worst; let him come on with all his powers of darkness; let him come on as quickly as possible; we know in whom we trust; we know who it is that is commanding these forces; we know who is at the helm. (Applause.)

At Austerlitz, Napoleon, with the Old Guard behind him, stood and watched the conflict between Austria and the Eagles of France. He stood there for hours watching and waiting. There was a most magnificent body of troops behind him that had not entered the conflict, intent observers of the fight below, and wondering why Napoleon had not ordered them to take part. At last Napoleon saw that the time had come. He cried out to that Old Guard, "Advance," and in a moment the clash of the hoofs of 10,000 horses was rattling down the declivity into the conflict. The troops of France received new encouragement, and forward they advanced upon the combined armies of Europe. Their enemies fell back, but under the leadership of their able general they massed again and with one desperate effort charged upon the French and drove them back. They thought the day was lost until Murat, looking up through the smoke before them said, "Soldiers, behold your Emperor!" And with one mighty shout of "Vive l'Empereur," they rushed forward, pierced the Austrian center and carried to triumph the eagles of France. So, my friends, it is with us in this conflict that we are engaged in to-day. Although the powers opposed to us may seem greater than ours, yet still, looking up through the clouds we can see our Saviour there; and we know that with him victory is sure, that he has never met a Waterloo and never will; and we know that the victory will be ours. May God grant that we may ever fight under the leadership of Him who has bought us with his blood. (Applause.)

The Chairman of the Executive Committee reported to the convention the following resolution, presented by Mrs. A. G. Tyng, of Peoria:

WHEREAS, the sin of intemperance is in this day the great hindrance to the progress of Christ's Kingdom in this world, and whereas not only is the Sunday-school the most efficient agency for raising up a generation whose God is the Lord, but among our Sunday-school workers are a host of women upon whose hearts the Holy Ghost has *laid in an especial manner* this burden of souls.

Resolved, that this Convention endorses heartily the work of the Woman's Christian Temperance Union, and recommends that one or more of the few extra Sundays of the year, be set apart for special lessons on the Christian duty of Temperance, remembering that "*for this purpose* the Son of God was manifested, that He might destroy the works of the Devil."

Which, on motion, was adopted.

The list of the nominations reported from the district meetings for district Presidents and Delegates to the Louisville Convention were reported to the convention and unanimously adopted. (See list on pp. 40, 41 and 42.)

The Chairman introduced Rev. J. S. McCord, of Onarga, who addressed the convention.

THE WEDDING INVITATION, WHO SHALL CARRY IT?

ADDRESS BY REV. J. S. McCORD.

MR. CHAIRMAN AND BRETHREN: There are a few things in this world that are changed by men's opinions; and yet I have wished a great many times that one great lesson might be learned, not only by the scientific world but by the people in the churches. I wish that every where, all over this wide, wide world, people could realize the fact that the majority of great things exist, no matter what men say or think to the contrary. I thought as I heard Bro. Jacobs ask that question last night, "Is there a King?"—That is one of the things that is not open to discussion. And I thought further on, as he asked, "Has He a Son?"—That is another thing that is not open to discussion. And, "Has that Son chosen a bride?"—That is another thing that is not open to discussion. "And is there to be a royal marriage?"—That is another thing that is not open to discussion. And, "Have invitations been issued that the guests may be brought in?"—That great, broad, glorious word "Come" puts that beyond discussion. There they stand, the King and His Son, His bride, the royal marriage, and that wonderful invitation are fixed facts. There cannot be any doubt about any of these points.

But now, to come down to a matter that may be discussed, and that may be varied a little by human opinion. There are a few things that may be changed and moulded because somebody thought something; there are facts, that stand as facts to-day because some man expressed an opinion; there are facts that will be facts through all eternity because somebody had an opinion. Now, this matter which I have in hand this morning is to a Christian, hardly a matter of opinion, and yet it has been placed in that shape. If I had followed my own inclination I would have liked to refer at some length to the answer that God gave to that same question six thousand years ago; and He has been answering it ever since—"Who shall carry it?" When I saw that question written on paper, my mind reverted away back to that book of Genesis, when God made it so plain to that couple that brought ruin upon us that nobody could misunderstand. It has seemed to me that that answer was put down in great characters, that the world might never mistake them.—"The seed of the woman shall bruise the serpent's head." It may be that it meant Jesus; it may be that it only meant Christ to take up the rod and slay the enemy of the race; but I love to write on the wall in connection with that great thought, "Co-workers together with God"—not only Jesus Christ coming in the flesh,

but the great army of men and women that are joined with him in this work to bruise the serpent's head. I say God answered the question first; but here, it is something a matter of opinion as to who is to carry this message. I have, I think, three questions to ask and answer, briefly by way of response to this question that has been put to me. I suppose I am to forget what God said; I am to forget all that has gone before, and bring it down to my understanding of the case, weigh it from that stand-point, and say what I believe the character of the messenger ought to be who starts out with this invitation.

This first question I have in mind is this: I want to know, before I select my messenger that I am to send out, just how much of His heart the King has, in this invitation. I want to know just how I am to represent it, if I am to be the messenger bearer. I want to know whether the King wants a kind of competitive dinner, whether the King simply means to make his feast a little better than another; I want to know whether an apology will take the place of the guest's presence—whether regrets will do. I say, first of all, *give me a man to carry this invitation who knows the heart of the King, and the earnestness of the invitation.* I believe that is the first great factor that ought to enter into the heart of the carrier. There is a verse in the Scriptures that, while I was a sinner, burned down into my soul, and when I was at the altar that same verse was quoted to me more than any other. It was this wonderful combination of words, "God so loved the world that he gave this only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." These are the words—"God so loved the world." As the years have gone by since then, that old verse has grown a great deal. It seems larger to me now than it did. An old lady once sat by me in the train, and she began to tell me how her family had gone. She began with the oldest boy; when he was a bright lad of 15 years he was taken away from her by the death-angel. And when she came finally to the youngest, with quivering lip she said, "He was the brightest of them all, and I gave him to my country." And I thought of that old verse, "God so loved the world that He gave His only begotten son." Brethren, it was not a barter. It was not God exchanging some one for some one else, but it was God so in earnest, that this world might be saved, that He gave His only son. He says, "*His only begotten*"—His only begotten. A lady came aboard the train yesterday, a friend of mine, I saw her eyes were wet with weeping, and asked her where she was going. She answered to the next station, and I asked her if there was anything the matter, and she told me that her brothers child had died; and then the poor lady broke down as she said, "It was their only child." And I thought how eight years ago I learned the meaning of that phrase in a way that I shall never forget, when we went home one day and there was no little prattler; the only child had been taken away by death. Ever since that time I stand before that verse of Scripture, and God stands before it with me, and he says, "I am trying to make you understand, it is my only son I am giving to get you to attend the feast. I am in earnest about it." God bless you, I have heard men stand and talk, I have seen them before Sunday-school classes, I have heard them speak from the pulpit, and I could hardly restrain myself from walking up before them and asking, "Do you know that God wants men to be

saved?" I tell you there is a key that needs to be touched, and when a man comes and says he wants to carry this message to the ends of the earth, I want to ask him, from the very depths of my soul, "Do you understand, my brother, that the King is in earnest about this matter?" I would say, select a man that knows God means it. That is the first thing.

Another question is: *How much does it mean to the bidden guest?* How much does it mean to the man who is invited? I have just a word or two to say about this. Every little while I meet a man who says, "I know your religion is a good thing, but—" "Something or another."—that is, equivalently—he says, "I know that that marriage supper is to be a grand affair; I know that great men will be there; I know that socially it is to be a great thing, but I don't think I have received any invitation to be present, or if he did invite me, I didn't think it was meant to be urgent." God help you to know when that invitation comes to you the next time that it is a great thing for you, and it is an awful thing if you fail to accept. Now, I think if I was qualifying a man to go out and carry the message to the ends of the earth—just leaving the thing here, without saying another word about it—I would say: *Get the man who knows what it means to the person who receives the invitation.* Do not send somebody who is full of the idea that he can go or stay as he chooses, but get some one who *knows* that the King was wroth when the guests refused. I admire the Gospel of love as much as any man, but remember that we are arming the messengers here this morning, and if you stand in the ranks, first of all ask: Do you think God means it? And do you think the bidden one needs it?

In the third place: Are there any difficulties in the way of delivering the message? You know there is a principle that is as solid as the rock on which we stand, that as the workman so will the work be. There is another one, frequently lost sight of, as the work would be so must the workman be. If I want to stand before the cold marble and see it almost blush, and hear it speak, I look for the man whose chisel and mallet can talk, and I stand him before that piece of marble. If I look out over the world and I want a city out there to be levelled as the plain, its great stone walls to crumble, and its citadels to melt, I look for a soldier. If I want my soul touched and moved, I search for the poet. But if over there is my boy, in danger of losing his life, and I know that between myself and him are difficulties that cannot be passed, when I look about to find the man who will rescue him or take relief, then what do I want? Do I care for a painter? No. A sculptor? No. Do I care for a soldier? No. Do I care for any man but one? No.—A man who is true to the death, who will stand by his trust if it cost him his life. That is the man whose hand I strike then. (Applause.) Well, there is room for just that kind of thought here. Is there a Frenchman in this room this morning? I expect I could mention a name that would add a hand's breadth to your stature. You remember that campaign that proved to be the greatest disaster that the world's armies ever saw; you remember when Napoleon's army went back from Russia, dropping soldiers all along the way, and when the Niemann was reached only a few scattering men were to be seen. When the leader of the last line came by as he drew near the

guard, his face was begrimed with blood and dust, and the guard said, "In God's name, who are you?" And the old soldier lifted himself to his proud height, and said, "I am Marshall Ney, the rear guard of the Grand Army of France." Who would not lift his hat at the mention of a name like that? And I think in following over this ground, I can find greater names. In answering this last question I want to go back to the great Pattern, the one who first chose messengers, and ask Him. Do you know on whom He first placed His hand? Simon Peter, who, although commanded to preach the name of Jesus no more, would have died rather than disobey His Master. And when that wonderful Paul was placed down in the dungeon, at last the cry that shook the earth was this: "I have fought the good fight; I have finished my course; I have kept the faith."

Now, the simple, homely fact that comes out of all this. Are you, brother, sister, who have a Sunday-school class at home, in earnest about it? Do you know what the invitation is? Will you, at any risk, deliver it to your class? If God has placed an invitation in your hands to be delivered from the pulpit or the platform, will you do it? If I am to answer the question, I will say: First, send a man who believes God means it; second, send the one who realizes something of the need of the bidden guest; and, in the third place, send that person, man or woman, who by the grace of God will deliver that invitation. (Applause).

Mr. W. B. Jacobs moved a resolution thanking the Hon. H. D. Dement, for the use of the State House during the Convention. Carried.

HOW SHALL WE GET THE CHILDREN.

ADDRESS BY H. R. CLISSOLD.

MR. PRESIDENT:—I think myself happy that I am permitted to attempt to answer this question this afternoon, and I shall count myself happier if my little talk may be regarded simply as an "Amen"—certainly hearty, if not very strong—to the eloquent words that were uttered last night by our brother, Dr. George. I am sure it must have pleased every one who is interested in children, and who is not? to see the drift of the addresses that one heard at this Convention as one after the other they have leaned in the same direction, while the topics might not, on the face of them, have suggested this to me, they naturally drifted to this greatest of all questions, How shall we get the children?

I shall attempt to answer this question in two simple ways—make two suggestions to it. First, arouse and deepen the conviction that children have a place at the feast. I am very sure there is need of it, or there would not have been, as there has been in this Convention, the repeated words in this direction. There has been a host of little children whose stature, or whose inches, or whose years, have kept them from an easy sight of Jesus since He walked the earth, and we know that this was not His will. I am very sure that the Lord, when

He told the parable about the feast, did not have the children in His mind, for when He speaks of the children and His Kingdom, He says, "Suffer little children to come"—suffer, not compel. Thank God that we have reached the day when attention is called to this, and there is not so much forbidding as there has been in the days past. I am sure that no one can consider the revival meetings which we have had in different parts of our land without being drawn to this point, that teachers and superintendents, parents and pastors, all need conviction, deep and earnest conviction, on this subject, that little children have a place at this feast of joy. We need conviction as to the possibility of child conversion. Involuntarily—no matter what our theories may be—involuntarily, the great mass of our Sunday-school teachers put the date of the conversion of their scholars far along, and the mass of parents involuntarily think in the same direction. A few spirits, upon whom Christ has come in power, and who have the mind refreshed in relation to this great need, seem to grasp the thought that little children *may* come to the Saviour, may know Him, may believe in Him, may serve Him—but every where we are brought face to face with this thought, that there is a denial, practically, of the possibility of child conversion, and so the children are kept away from the Lord.

How many infant class teachers are there in our Sunday-schools to-day who expect that their scholars will be converted before they leave their classes? Talk to the infant class teachers, as I have in this State, and speak to them about this matter, and in almost every case you will find that these primary class teachers look forward to another teachers work as the time when these scholars shall be led to Christ. They will prepare the way, they will give them the bent in the right direction, but some other teacher will have the privilege of leading these children directly to the Lord Jesus Christ. It is a lamentable fact, but I believe it is a fact, that the great majority of our people put off the date of the conversion of their scholars. We need conviction as to the probability of child conversion, if you and I do our duty. I say "probability" emphatically, because I believe in the promises of God. It has been said over and over again from this desk that it is far easier for a child to come to a knowledge of Christ than it is for one older in years. And if these promises are true, as we know they are, and if we are true to the trust that is given us, these children will be led to Christ, and will put their souls in His keeping, for all the life here, and the life hereafter.

Then, I think we need conviction as to the necessity of child conversion. There never was a time when such perils surrounded our youth as to-day.

Children have been brought to Christ in other years, for all these centuries past; here and there, there have been cases where children have been led to the Lord Jesus Christ; but it does seem to me, that never in the history of the Christian church, that there was a time when such perils surrounded our boys and our girls, as surround them to-day. Printing presses, as we have heard this morning, are turning out literature that is vicious in its tendency. Our boys and girls are early taught to read,—they will read—and this literature that is utterly vicious constantly thrown on their notice is imperiling their souls as never before in the history of childhood. I say that we need to-day

to face the fact that it is in a necessity that children be brought to Christ in their earliest years, to be saved from the perils that they must meet in the days to come. I remember not more than two years ago, I think, of meeting on the eastern side of the State in a Convention, a dear brother whose name is much beloved in this State, and is now laboring in another State. He was obliged to leave that Convention before it was over, because his little boy about eight years of age, was about to relate his experience to the church, and make application for his membership. He wanted, of course, to be present and hear his son's experience; I talked with him a little about it, I knew that all his other children had long been members of the church, and he told me that only one had reached the age of nine years before making public confession of faith in Christ. And he added that he and his wife had the deepest anxiety if one of their children passed seven years of age without making such public demonstration. I said to myself, Would to God that every father and every mother in this State could speak like that, that they felt the greatest anxiety if their children passed the age of seven without making public confession of faith in the Lord Jesus Christ. Ah! have we not constantly put it off, and put it off, in spite of our theories that children may be converted?

We need a conviction also, that we have a responsibility in this matter, not that somebody else is going to lead them to Christ, but that the Lord has laid it upon me as a father, upon me as a teacher, upon me as a pastor, no matter what others may do, that before God I must put forth every effort it is possible to make to bring the child within my influence to know the Lord Jesus Christ and to believe on Him. It will not do, dear friends, for us to turn over to another that which the Lord has laid upon us; there has been too much of it. I believe that every teacher should have this feeling of responsibility. I believe in a divine call to the teacher's place as I believe in a divine call to the ministry; and if we come to our work with this feeling that we are called, and that we must bring them to Christ, I believe that God would bless us far more than he does in bringing our children's souls to him.

We need to teach with positiveness: not only of this conviction as to the probability, the possibility, and so on of child conversion, but we should teach these great truths that God has given us with the greatest positiveness. Let there not be any haziness about our teaching. We must teach that this is God's word; that sin is here revealed to be utterly hateful to God, that a child may sin, that child may be pardoned, and that parents, teachers, pastors must work along this line, or they will never be the means of bringing their children to the Lord. There is not much needed in the way of knowledge for a child to comprehend Jesus. I am sometimes astonished when talking with grown people to find the amount of theological knowledge that they demand of children before admitting them to this feast of joy. Dear friends, there will be plenty of things for a child to learn after he comes to Christ. He need not understand the philosophy of the plan of salvation, but salvation he can understand, and he can be converted in the very earliest years. He needs to understand what

sin is, that it is a breaking of the law, and that it must be punished, and that there is pardon. How it comes he need not know; all that he needs to know is that pardon is promised through Christ, and if he knows the meaning of a mother's forgiving kiss he can understand the meaning of Christ's forgiving love. That early can he know the meaning of God's great forgiveness. Can you tell me how old a child must be to comprehend that? I do not think that one of you would dare to fix it.

Then, in the second place, we must free the Sunday-school of the dominance of the child idea. Let me repeat it, we must free the Sunday school of the dominance of the child idea! Of course, after what I have said about child conversion, you will not fail to see that I believe in the statement that has been made here over and over again, that this is the greatest work for childhood. No man will go further than I in the statement of that truth; but there is this that we must fear, that the child idea of the Sunday-school has prevailed to an alarming and mischievous extent. The idea that the Sunday-school is the one service for children has crippled our work for the children in other directions. Did you ever stop and think how prevalent that idea is, how it permeates all our literature, how it comes into the current of our thoughts? I do not wonder at it, but it is a fact, and we must face it and get it out of the way. The very definition of the Sunday-school publications for half a century have helped in that direction: "The children's service;" "Nursery of the church;" "The children's church" of all definitions most mischievous. The child idea has covered everything. Take up any Sunday-school work that was written ten years ago and run all through it, and you find this idea: That the Sunday-school is for the children, for the children exclusively, and almost in spite of the writer's own intention, limiting the work of Christian people in behalf of the children and Sunday-school. I say it is a terrible and mischievous thing; it has wrought untold trouble, and is doing it to-day. So I want to suggest, that if we can free the Sunday-school from the dominance of this idea, we should have more home effort in behalf of the little children. How many times you have heard, as I have, old men and women deplore the lack of religious instruction in our modern homes. They recall the time when fathers and mothers gathered their children around them and diligently taught them the Word of God. How is it that this practice is almost lost in our days? It is because of the idea that somehow God has raised up this institution to take the place of home, instruction, and that this is the one place where children are to be religiously instructed. There can be no question, at least in my mind, that the home is one of God's appointed places for the salvation of human souls. You find Moses saying, "Teach them diligently to your children," speaking of the Word of God. You find Paul saying, "Bring them up in the admonition and fear of the Lord," speaking of the children; and we find Solomon linking these two together: "Train up a child in the way he should go, and when he is old he will not depart from it?" all three looking primarily to the home work of those to whom God has given children. Education, merely, is not enough. The home too often says, "We will look after the bodies of these children, we will give them clothes and bread and butter, but the church must look

after their souls." So the public school has the care of the mind, and the Sunday-school has the care of the soul, whilst the parents have simply provided for the clothing and feeding of the children. I noticed in one of our journals the other day that a diligent comparison of the statistical records of France have shown an alarming increase in crime in direct ratio to the intelligence, and I am inclined to think that a comparison of the records of American crime will correspond exactly with that of France. Simply education is not enough; there must be with it the most positive teaching. Let me read you a few verses in Judges. Here was a man to whom God had promised a child. "Manoah entreated the Lord and said: O! Lord, let the man of God which thou didst send, come again unto us and teach us what we shall do unto the child which shall be born." Then a few verses further on Manoah said, "Now, let thy words come to pass. How shall we order the child, and what shall we do unto him?" They went to the right source. "If any man lack wisdom, let him ask of God." Is there a circumstance in this world in which a man or a woman needs more wisdom than in providing for the child that is yet to come, that is soon to be on our hands? There is a wonderful amount of good sense in the statement that some one has made in answer to the question, "How shall we begin the religious training of our children?" The answer was, You must begin with their grandmothers. I have heard it somewhere said that the soldiers who, under Alexander, conquered the world, were the soldiers that were born in camp. The first songs they heard were songs of war; they drank in war, with every breath, and so, born into such an atmosphere as that, they went out and conquered the world. And so we must see that these influences that surround our homes, are heavenly influences, and we need to pray as Manoah prayed, How shall we order the child, what shall we do unto him? Teach us what we shall do unto the child that shall be born. And then, we need to plan as well as to pray. And if we have this conviction of the probability of the child's conversion, I think we will watch that these influences are always in the right direction. I remember when I first went to Chicago, I noticed that all the old trees leaned in one direction. It made me very curious; I went along, block after block, and all my examination led to the same conclusion; I asked myself, what in the world could be the meaning of it. I had not lived there long before I found that the prevailing wind was from the south-west, and then it was easy to understand. In the early years in the history of the city, when the trees were not sheltered from the winds; these live, supple willows yielded to the prevailing currents, and they pointed in the direction that these currents blew them. I thought that if we could only see that all the currents that touched the child life in our homes were pointing heavenward, what a different generation we should have when you and I are quiet in the grave. Then, we must do some purging as well as planning—purging our homes of all that is hurtful in its tendency. I wish to emphasize this. I believe that one of the greatest perils is that we are so careless as to what we bring into our Christian homes. We bring newspapers into our homes filled with the details of crime. We read them for the politics or market reports, or to learn what is doing in foreign lands, but here is column after column of what is do-

ing in the world of crime. We are not interested in this; we are disgusted with it, and we throw it aside as soon as our eye touches the column. But do our boys and girls do so? The answer to that is told in the annals of crime. The crime of this country is constantly being traced to the literature that is being read by the young. Reading the details of crime has a tendency to crime, and no matter how valuable these papers may be in other respects, I say we owe it to God and to our children that God has given us, that we purge our homes of this literature that has such a tendency. And then we have so called humorous literature. I tell you our children need no help, in the direction of irreverence or disobedience. We need not bring before them the picture of any more "bad boys," (Applause) I think they will find enough of it in their own hearts without our sanctioning the introduction into our homes of such examples. We need to preserve the confidence of children. I speak of parents, particularly, although as teachers we should also endeavor to preserve the confidence of our pupils. The brother last night spoke about the parent coming into spiritual relations with the child. O how sad it is in so many Christian homes there is no such relationship. The father and the mother are members of the church; they are, indeed, intensely anxious that they may be brought to Christ, but there is not this intimate spiritual relation between the father and the child and the mother and the child that there should be. I speak out of my own experience as a Sunday-school teacher and as a superintendent. Two instances will illustrate what I mean: At one time I taught a class of girls from ten to fourteen years of age, and in the Providence of God, during a time of religious awakening, one of them was brought to Christ. She came to me and said that she thought she ought to unite with the church. I said I was very glad of it, indeed; and she wanted to know what it was necessary for her to do in order to make a public confession. I said I supposed she had spoken to her father and mother about it, and she answered no. It seemed very strange, and I asked her sister about it. She said, "I don't wonder at it; my father and mother are the last people in the world that we would go to about such a thing as that." A few years ago a child died whose parents were both members of the church, and I went to see them and talked with the mother about the child. I asked her how the child had died, whether she seemed to be prepared to meet the Lord, whether she was trusting in Christ; and she said she did not know. I didn't know what to say for a moment. There was a child between ten and twelve years of age whose mother did not know whether or not she was a Christian. The mother seemed to think that she must make some excuse for such an unpardonable ignorance, and said that the child was "so reserved." That was her excuse for letting her own child die in her own arms, and she herself a professing Christian, without knowing how the child was prepared to die! The teacher of that child had not found her very reserved, and I could tell the mother that that child had died in Jesus Christ. I trust that none here may ever find that to be their experience. I trust that no one will ever have to come in and tell me that my child died a Christian.

If you free the Sunday-school from the dominance of the child idea, we will have more public effort, as well as more home effort in

this direction. We have grown out of thinking of the Sunday-school as a service for everybody. (Amen). And, growing out of this, the other services of the church are also for all the people, children as well as grown people. God meant that the preaching services should be attended by the children. "Teach the Gospel to every creature." Children need the Gospel taught to them. Children's meetings of different kinds are needed. Public effort is needed, as well as private effort, on behalf of those children, that we may lead them to the Lord Jesus Christ. I am glad of the interest that is being taken in children's days. I wish we could have them very much oftener in the year, a day given up to winning the children to Jesus. I have lately received a great many letters from pastors and superintendents, expressing this sentiment, and emphasizing the thought that we must put forth more effort for the children if we would do the work for them that God means us to do. Unfortunately, the Sunday-school is charged with keeping the children out of the preaching services. I do not think it ought to be blamed for that. The Lesson Paper is charged with turning the Bible out of the Sunday-school; I do not think it ought to be charged with that. It is an abuse for the Sunday-school to use it in that direction. It is an abuse of the Lesson Leaf if it is used in such a way as to dislodge the Bible; I would have no more right to lay this absence of the children from church at the door of the Sunday-school, than we have to lay the absence of the Bible from our Sunday-schools upon the helps we are using. Now, I believe if we will make an effort to free the Sunday-school from this idea that the Sunday-school is the only service for children, and that God will own and bless us all the time, we will secure greater results. I know that our work is imperfect; we put forth strenuous efforts here and there, and lament that our success falls so far short of that which others seem to enjoy. A master painter had a number of pupils in his studio, teaching them to paint. Among them was a bright boy, a true artist, who was very ambitious and was making rapid progress. One day the master went away for a visit not telling them how long he would be gone, and left the students to their tasks. The thought came to that student of whom I have spoken that he would paint a picture for the master; and day after day he painted after his ideal, and as the evening shadows came on he looked at his picture, dissatisfied and discouraged, and he would paint it out and paint it over again, but was always unsatisfied because so far from his ideal. One night the master unexpectedly returned, and there on that easel he saw that picture, and he saw the conception. He seized a brush, and with a few quick strokes finished the picture and left it on the easel. The next morning as the student entered the room his first glance was on the picture. He saw that it was transformed, and his first cry was, "The master's come, the master's come." He recognized the master's hand in the finished work. Ah, dear friends, our King will suddenly come, and I think that sometime we shall find our unfinished, unsatisfactory work, transformed into beauty by the Master's touch. And then we shall be satisfied. (Applause.)

HOW SHALL WE GET THE ADULTS?

HOW SHALL WE GET THE OUTCAST?

J. W. STEWART.

I come from a county that I believe is the greatest beer-drinking county in the State. I am a little ashamed to confess it. It is not Cook, but St. Clair. But there is one thing I do rejoice in, that there is one spot in that county that does not use the article; and I rejoice to-day that I stand in the place where the future laws of our State shall be made. But there is one thing that is stronger than law, and that is public sentiment. Law is not worth a straw unless backed up by public sentiment. We see that in our own county. In one part of the county the laws are violated and trampled under foot, while in another part of the same county the laws are respected. We need to create in our neighborhoods, a public sentiment against all the prevailing vices of the day, and then we will have law and order. I was sorry to hear the brother speak of a base-ball game being played in his city on Sunday afternoon. What is the trouble there? It is a lack of public sentiment against those things. We would not have any base-ball playing in our town, because the people there are opposed to it. Fourteen years ago when we organized the first Mission Sunday-School, we were told that it was impossible to organize a Sunday-school in that place, and yet out of the eight hundred children in that town we have six hundred in the Sunday-school. (Applause). If we want to carry on a good work, whether it is the Sunday-school work, the temperance work, or whatever it may be, we want public sentiment. I should like to add an amendment to that resolution that was offered this forenoon, and refer to the use of tobacco. (A lady in the audience, "That's it"). I believe if there is an obnoxious weed on the face of the earth it is tobacco. If I was going to describe the worship of the user of the weed, I would say, "Take a hog, stuff him with tobacco, and burn him on the altar as a sacrifice to Satan. I once saw a gang of convicts, six men and one woman, chained together, being taken to the Chester penitentiary; and every one of them was a user of tobacco." I do not say it was tobacco that sent those persons to the penitentiary, but it was a very bad mark. I hope the time will come when we will not only advocate temperance but common decency also. (Applause).

WILLIAM REYNOLDS.

I want to tell a story as to how to reach the adults. When the convention was held in 1867 in Decatur, they erected there a tabernacle, large enough to seat two or three thousand people. It was filled during the sessions of that convention. A gentleman came into that city on business, and seeing this tabernacle he asked what it meant. They told him that it was a building erected for the entertainment of a Sunday-school Convention. He never had seen such a thing, but attracted by the sight he went there, and he remained until the close of the convention. Near the close of the convention he came to me and said he wanted to know what he could do for his community. "I

have heard things here," said he, "that I never dreamed of before. I am a professing Christian, but live out in the country where there is no church anywhere near." I asked him if they had a school house, and he said yes. I asked if he could not get permission to hold a school there, but he thought he could not attempt that. I told him to go home and give notice that he was going to have a meeting there of a religious character, and ask the people to assemble at a certain time. He said, "They will all come; half of them will come to know whether I am crazy or not, and the other half to know what I mean. I took a volume of Spurgeon's sermons and gave it to him to read to the audience he might be able to gather. In the course of five or six months he wrote down to say that he had read those sermons all through, and wanted to know if there was another volume. I sent him another volume, and wrote that by the time he had finished that he must begin to speak himself. The result of it is to day that one of the most flourishing churches is located at that place, and it is a standing example of the perseverance of the saints. (Applause). That is the way that man reached the adults in his neighborhood. Now let me tell you how the outcasts may be reached. A gentleman going through a certain part of this State saw a number of boys playing ball. He saw that there was no means of grace within a great many blocks of that place—no Sunday-school nor anything else. He went and engaged a little room over a beer-shop, and put some seats in it and commenced a Sunday-school there. He asked some of his people to go down and help him, and at the first meeting there were thirteen teachers and eleven scholars. He went out on the street and gathered some boys in there and started that Sunday-school. What is the result? To-day there is a church of the living God grown out of it. It has between four hundred and five hundred members: it owns a property worth \$45,000, and it is the largest Protestant Church in the city in which it is situated. It is the largest Presbyterian Church in Illinois, outside of Chicago. (B. F. Jacobs: "And Reynolds is the man"). (Applause). I would not have told it except as an illustration of how the outcasts can be reached; and some of the elders in that church were outcasts, and would have been outcasts now if it had not been for that circumstance. Go forward and put your faith in God, and I tell you He will show you wonders.

B. F. JACOBS.

I was once attending a meeting in the city of Peoria and stopping with Brother Reynolds and Brother Tyng; and they asked me if I wanted to go to a wedding. Bro. Reynolds said he would show me the new Church. I went to the wedding. We went into a very finely appointed room, and there was a fine congregation there, and the percentage of young men and young women was very surprising. Presently up the broad aisle a young man walked with his bride. They walked up in front of the pastor and were married, and out from the side of the pulpit there stepped two gentlemen followed by fifteen or twenty young people. They shook hands with this young man and his bride, and then there followed a general greeting. I asked Bro. Reynolds, "Who is this young man, and what has occasioned this wonderful exhibition?" "Well," he said, "that young man was a German boy; his father was a

brewer, I think he said, or a saloon keeper, and the little fellow had been brought into Sunday-school—the one of which he has told you. But his father took him out of that school, and refused to let him go there. A little time after that the father died, and the teacher of that boy had not given him up when he left that school, but had followed him and watched him and thought over him and prayed for him; and when that father died the teacher went after the boy and got him back to that Sunday-school. “And,” he says, “Jacobs, that young man who was married to-night, is one of the members and an elder in this church; he is the superintendent of our Mission School, and one of the leading clerks of the city, and here are his employers and fellow clerks; he is on his way to be one of the leading men of our city. When we get hold of one of those little ‘tow-head boys, we hardly know what we are doing for them, or for the community in which we live. As Moody once said, you may have among them a Wesley or a Whitfield. (Applause.)

E. W. BARRETT.

The question under discussion is, “How shall we get the outcasts?” I will tell you what one Christian young woman did: In the community in which she was cast there was one of those outcasts, an only son, with a widowed mother, from the city of Philadelphia. He had got ashamed of himself at home, ashamed of his conduct before his widowed mother, and he went to Indianapolis where this young lady was, that he might be from under his mother’s eye. This Christian lady was a Sabbath-school worker. She had come to know some of the circumstances of this young man, and she concluded that she would take him to task or use some personal work to restore him to that widowed mother. She had learned something of his circumstances, but he did not know that she knew. One day she met him going down a lonely avenue, partly intoxicated, just getting over a big spree, and he was whistling or humming a Sunday-school song. He attempted to pass her without recognition, but she said, “Hello, John, what does this mean? I thought I heard you singing a Sunday-school song.” He blushed to the very tips of his ears at a young lady approaching him in that way, and said yes, he was. “How comes it? Yesterday I saw you drunk; the day before I saw you drunk; how dare you sing a Sunday-school song?” The young man then related a part of the story of his life, a portion of which she already knew. He said that whiskey had done it. She talked to him and got him to promise that he would go to her Sunday-school the next day. He did, and continued to attend there for three months and more, and not a Sunday was he absent from her class. Not long after the young man returned to his mother in Philadelphia, and that teacher learned that he had never tasted whiskey again, and had not missed one Sunday from the Sabbath-school after his return. This was the result of personal work. In order to get the outcasts, they must be personally approached in this way. (Applause.)

NEXT SUNDAY'S LESSON.

At the request of the convention, Mr. B. F. Jacobs led in the study of the next Sunday's lesson.

A Delegate said he wanted to know better how they were going to get the children into the Sunday school, and the different plans.

Mr. Jacobs.—You tell what you think about it.

The Delegate.—I came here to find out. I have heard of hiring them; some say it is a good thing, but some of the teachers now object to it. We must do something to bring the children in.

Mr. Jacobs.—You can assume that some would be in favor of giving them presents, and some would object.

One or two questions about the Sunday school lesson: I am glad to see that some of the friends are getting near together. It is a great thing to get close together. If you want to have fire, rake the coals up close together, and if you want to study the Word get close together. Just remember that this is a teachers' meeting, and that you are at perfect liberty to ask questions at any time; do not consider it an interruption.

What do you consider the first qualification, or the first requisite for a Sunday-school teachers' meeting?

A Delegate.—Attendance.

Mr. Jacobs.—Who ought to attend?

All the teachers and officers of the school, and others that are interested.

Do you want those that are not interested?

It depends upon circumstances. I do not want any one there who is so interested in anything else as to be going on with that at the same time.

Mr. Jacobs.—If we are going to study the lesson, either in the teachers' meeting or at home, what is the first thing?

Delegates.—Preparation.

Mr. Jacobs.—What is the first thing in preparation?

Delegates.—Prayer.

Mr. Jacobs.—What is the next thing in preparation?

Delegates.—Study.

Mr. Jacobs.—If you are going to study, what is there that is very important?

A Delegate.—Study the Word.

Mr. Jacobs.—It is very essential that we should have a Bible to study, and it is equally so with the children. It is a great thing to have a Bible that you know how to study. If you have a Bible that is your own, you know that you can study that better than any other. We get a great many marks in them, and things that will catch our eye. We want a good Bible.

What do you want next?

A Delegate.—A concordance.

Mr. Jacobs.—Next to a concordance what book do you think is the best thing to have?

A Delegate.—A Bible dictionary.

Mr. Jacobs.—Well, next to a Bible dictionary?

A Delegate.—An English dictionary.

Mr. Jacobs.—Next to a Bible and a concordance, Webster's dictionary is the best book that any teacher can have. It is a good thing to study the plain, honest English meaning of the words. We are studying a lesson that is in the line of lessons; what relation, then, has the lesson for next Sunday to the ones that have gone before it? There ought to be some relation, and those who have studied these lessons must have noticed that those who selected them have taken them exactly in the order in which they were written. There are two or three starting points to a lesson. I want to know the title of next Sunday's lesson.

Delegates.—The uproar at Ephesus.

Mr. Jacobs.—You don't make much of an uproar. Let everyone in this house repeat that.

Audience.—*The uproar at Ephesus.*

Mr. Jacobs.—Where was the uproar?

Delegates.—At Ephesus.

Mr. Jacobs.—What was there at Ephesus?

Delegates.—An uproar.

Mr. Jacobs.—Those are two things we have found out. What is the Golden Text for next Sunday's lesson?

A Delegate.—“Why do the heathen rage, and the people imagine a vain thing?”

Mr. Jacobs.—We are going to get at a few very good points here, how to study our lesson, when to study our lesson, where to study our lesson, what we are to study in the lesson, how we are to help one another study the lesson, in order that we may get our scholars to study the lesson; for if I want to get my scholars to study the lesson, what must I do myself?

Audience.—Study it yourself.

Mr. Jacobs.—Referring now to the Golden Text, who is this that is raging?

Audience.—The heathen.

Mr. Jacobs.—What is it that the heathen are doing?

Audience.—Raging.

Mr. Jacobs.—And what are the people doing?

Audience.—Imagining a vain thing.

Mr. Jacobs.—Imagining what?

Audience.—A vain thing.

Mr. Jacobs.—Who are imagining a vain thing?

Audience.—The people.

Mr. Jacobs.—How many of you know the Golden Text for the previous six lessons, and the titles? Hold your hands right up. (Apparently no response.) How can you expect your scholars to know it if you do not know it? Now, what was the Golden Text title to the first lesson in this quarter.

A Delegate.—Paul's third missionary journey,

Mr. Jacobs.—What was the Golden Text for that third missionary journey?

A Delegate.—“And when Paul had laid his hands upon them, the Holy Ghost came on them.”

Mr. Jacobs.—Will you please all repeat that Golden Text. (Audience repeated it.)

Mr. Jacobs.—What was the title of the second lesson of this quarter?

A Delegate.—Paul at Ephesus.

Mr. Jacobs.—Where was Paul?

Delegates.—At Ephesus.

Mr. Jacobs.—Who was at Ephesus?

Delegates.—Paul.

Mr. Jacobs.—What was the Golden Text of that lesson?

A Delegate.—“And many believed, and confessed, and showed their deeds.”

Mr. Jacobs.—What was the title of the third lesson of this quarter?

A Delegate.—Paul’s preaching.

Mr. Jacobs.—Whose preaching?

Delegates.—Paul’s.

Mr. Jacobs.—What did Paul do?

Delegates.—Preached.

Mr. Jacobs.—What is the Golden Text for that lesson?

A Delegate.—“We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.”

Mr. Jacobs.—What was the title of the fourth lesson of this quarter?

A Delegate.—Abstinence for the sake of others.

Mr. Jacobs.—What was it?

Delegates.—Abstinence.

Mr. Jacobs.—For whose sake?

Delegate.—For other’s sake.

Mr. Jacobs.—What does abstinence mean?

A Delegate.—Giving up something for others.

Mr. Jacobs.—Who gave up the most for others?

Delegates.—Christ.

Mr. Jacobs.—What was the title to the fifth lesson of this quarter?

Delegate.—Christian love.

Mr. Jacobs.—What kind of love?

Delegate.—Christian love.

Mr. Jacobs.—Then there is such a thing as Christian love, is there? What is the Golden Text?

Delegate.—Love is the fulfilling of the law.

Mr. Jacobs.—Fulfilling means filling full; that is the Gospel measure. What was the title of the sixth lesson of this quarter?

Delegate.—Victory over death.

Mr. Jacobs.—Over what?

Delegate.—Death.

Mr. Jacobs.—The last enemy to be destroyed is death. Victory over death! It is time to shout; now, let us get that once more, that Golden Text, “death is swallowed up in victory,” we want to know it, we want to believe it, we want to live under its power. What was that Golden Text?

Delegate.—Death swallowed up in victory.

Mr. Jacobs.—What is it about death?

Delegate.—Swallowed up.

Mr. Jacobs.—Death has swallowed everything you know, but it is at last swallowed up in victory.

What is the title to the next lesson?

Delegate.—The uproar at Ephesus.

Mr. Jacobs.—And what is the Golden Text?

Delegate.—Why do the heathen rage, and the people imagine a vain thing?

Mr. Jacobs.—I want to say to you that every one of our children can learn all of those texts. My little girl, seven years old, is not a precocious child, but she can say every one of them for an entire year. In order that we may know anything about the lesson, we want to get not only a review, but a preview, a looking before; we want to look at that which is to come as far as we can. Where are we in our lesson to-day?

Delegate.—At Ephesus.

Mr. Jacobs.—Where was that?

Delegate.—Asia Minor.

Mr. Jacobs.—What was the peculiar glory of that city?

Delegate.—The temple of Diana.

Mr. Jacobs.—The temple of the Goddess Diana, and that goddess was a wooden idol, of which they had a magnificent representation in silver, and the preaching of Paul aroused the silver-smiths. Did you ever hear of any one else that was opposed to Christianity on account of his business? We need not go much farther to find out what relation this lesson at Ephesus 1800 years ago has to do with us and our boys and our girls. Let us get the thing as near home as possible. What was the cause of this trouble? Idols. What is the first commandment?

Delegates.—“Thou shalt have no other gods before me.”

Mr. Jacobs.—Once more. Everyone that knows the first commandment. (Repeated by the audience).

Mr. Jacobs.—What is the second commandment?

Delegates.—“Thou shalt not make unto thee unto any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord they God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.”

Mr. Jacobs.—The hatred goes to three or four generations, but the love and the mercy go on for thousands and thousands of ages. The second commandment was against what?

Delegate.—Idols.

Mr. Jacobs.—The first says, “Thou shalt have no other gods before me,” but the second is entirely different, “Thou shalt not make unto thee any graven image.” Paul brought Christ before them, and when they thought it was going to affect their business, what was the result?

Delegate.—There was an uproar.

Mr. Jacobs.—Who was at the bottom of the uproar?

Delegate.—Demetrius.

Mr. Jacobs.—And what did the workmen lose?

Delegate.—Their time.

Mr. Jacobs.—Who went and joined the mob?

Delegate.—The whole city.

Mr. Jacobs.—And some of them cried what?

Delegate.—One thing.

Mr. Jacobs.—And some cried what?

Delegate.—Another.

Mr. Jacobs.—And most of them didn't know what? Why they were called together. And it is characteristic of almost all the opposition the Bible has ever had that the people that have led it have had some personal opposition to it, and down below is the arch-enemy stirring them all up.

How was this mob subdued?

Delegate.—The town-clerk took hold of it.

Mr. Jacobs.—When he called them together what did he remind them of? That he had never attacked their gods—their idols. What else did he tell them? That if there was any difficulty there was a way to settle it; that there were lawyers, plenty of them, and there was a right way to settle a wrong thing.

Mr. Reynolds.—What time in the week do you prefer for a teachers' meeting?

Mr. Jacobs.—You must take the best time you can. We prefer Monday night, but particular reasons will govern different places. It depends upon what other meetings you have during the week.

Mr. Reynolds.—Would you have one person lead the teachers' meeting all the time?

Mr. Jacobs.—I don't think I would if I could get good helpers, I would occasionally have them lead.

A Delegate.—Do you approve of having children learn verses besides the Golden Text?

Mr. Jacobs.—I do most decidedly believe in having children learn all the Scripture they can. In the first place we must see that our boys and girls have Bibles; and I can tell you a little about the line the brethren were on yesterday. We have provided a good supply of Bibles. We sell them to the scholars at less than they can buy them elsewhere. We give them the entire list of lessons and Golden Texts for the year. In the next place we put down the scholarship of every scholar, and check the entire school of 500 every Sunday, as to whether they know the lesson, or whether they have half learned it, or not learned it at all. We do not spend the time of the school in hearing them recite verses; we have not time for that, but we try to find out whether they know them by inquiring whether they have memorized the verses. We have it studied out in the teachers' meetings how they find out whether their scholars know it or not. And every month we report the scholarship of every class that is reported to the school; it is reported by the quarter and by the year; and every quarter and every year we report the names of those whose standard is above 75 per cent. of the entire list.

A Delegate.—What do you mean by finding out whether a scholar "has got his lesson"?

Mr. Jacobs.—I would ask, "Have you memorized these verses?" And he would say, "I have." I would ask him a few more questions perhaps and pass on, and then come back to him, taking his word thor-

oughly, but still testing him. There is difficulty in the way, but it certainly can be overcome.

A Delegate.—Is it a good plan for the pastor to shake hands with each scholar while the teacher is teaching the lesson?

Mr. Jacobs.—We would not allow him to do it. The teacher ought not to be interrupted, any more than the pastor should be interrupted during his sermon.

A Delegate.—What is the length of your session?

Mr. Jacobs.—Our session is one hour and twenty-five minutes. We begin at half-past nine o'clock in the morning; we sing three hymns, sometimes four; we make a business of singing; we sing with all our hearts, and try to do the best we can.

A Delegate.—How do you supply the place of teachers who are absent?

Mr. Jacobs.—We keep a list of supply teachers. We have those who do not wish to teach constantly, or that we do not desire to have to teach all the time. Generally we get along.

A Delegate.—Do you have instrumental as well as vocal music?

Mr. Jacobs.—Yes, we have a cabinet organ and a cornet; we have a brother who plays the organ, and we have a man that loves God lead the singing, and we all try to help him. We sing fifteen to twenty minutes; it depends a little upon the hymns, we will say as a rule fifteen minutes; then we read the lesson, and review rapidly the texts; it does not take long. The doors are closed of course during the reading of the lesson and prayer; then we let them come in, and we study that lesson thirty minutes; then we strike a warning bell at half-past ten o'clock; at twenty-five minutes of eleven we bring the school to order; during that interval of five minutes we collect the cards and the envelopes that hold the contributions and distribute the library books; sometimes we have to wait five minutes for the librarians to get around. And then if I have some special word, I say it, and if not we sing, and dismiss the school at least five minutes before eleven, because at eleven the service in the room adjoining begins.

A Delegate.—Do you take the children to church?

Mr. Jacobs.—We take as many of them as we can; and if they get tired and want to go home we let them go home; they are always specially invited to go and helped to go.

A Delegate.—What proportion of the members of the church attend the Sunday-school?

Mr. Jacobs.—I cannot tell you; a good many of the members attend the school.

A Delegate.—What proportion of your school has joined the church?

Mr. Jacobs.—I regret that during this last year the proportion was much smaller than I wish it was. We are a new school—only two and a half years old; we have grown rapidly, and last year in the report of the church I think it was said that 35 members of the school had been received into the church on profession of faith. This year about 45 I think. I do not think we have done our best; I do not feel a bit satisfied about it; I think we have been careless and indifferent; although we have had some blessings, we have had nothing like a gracious revival.

A Delegate.—You have responsive reading?

Mr. Jacobs.—Yes, we have responsive reading and concert reading both in the Sunday-school and in the church. We vary it; sometimes and have all the boys read, and sometimes all the girls.

A Delegate.—What do you consider the best time for holding the Sunday-school?

Mr. Jacobs.—That has to depend very much upon circumstances; I would not have it just before dinner; the average boy or girl gets hungry, and they do not pay too close attention at any time.

Mr. E. D. Durham, of Onarga, wished to say a word on the subject of procuring Bibles in the Sunday-school. He said that his experience was that the church was willing to allow the officers of the Sunday-school in too many instances to run the Sunday-school without very much oversight. The best way he had found to attract the attention of the church to his school was to make some bill for the church to pay. He went in every once in a while with a bill of a hundred dollars and asked them to pay it; they said "What in the world are you doing?" and he answered "just come in and see." The consequence was that they had succeeded in creating quite an interest in the Sunday-school. He recommended those schools that had church organizations back of them, and wanted Bibles on the first of next October, to buy them and let the church pay for them. It would be a double blessing; they would get the Bibles, and get the people interested in the work. (Applause).

Benediction by Rev. Mr. Clapp. Adjourned.

Last Day—Evening Session.

Convention opened at 8 p. m. Song service conducted by Prof. Excell. Rev. Mr. Link led in the reading of the Scripture, and Bro. Carmichael led in prayer. "All Hail the Power of Jesus' Name," was sung.

The following resolutions were presented by the Executive Committee and unanimously adopted by the Convention:

Resolved, That a vote of thanks is due, and hereby most heartily tendered, to Hon. Henry D. Dement, Secretary of State—who under the law, is the custodian of the State House and grounds—for his courtesy in tendering to this Convention for its use, this beautiful Hall fully prepared for our reception.

Resolved, That the thanks of this Convention be extended to Capt. S. P. Mooney, who has had special charge of the arrangements for the Convention in the State House; and also to the Janitor of this building, and his assistants, for their very gentlemanly and thorough attendance upon the wants of this Convention.

Resolved, That we, as citizens of the State of Illinois, and as members of the State Sunday-school Association, are justly proud of the

good name of our State, and heartily express our wish that the magnificent capitol erected for our State be speedily completed in a manner worthy of the Commonwealth of Illinois.

Resolved, That the thanks of the Convention be tendered to the Press of this city for their attendance upon this Convention, and for their very full and intelligent reports of its proceedings.

Also to the officers of the Sangamon County Sunday-school Association; to the Pastors and the churches of this city for their great kindness; and the four boys who have served us as pages. And to the citizens of this magnificent city for their abundant hospitality.

ADDRESS BY W. B. JACOBS.

MR. PRESIDENT AND FELLOW WORKERS:—And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Three times the spirit of God called; three times the child Samuel had responded. Twice the old priest had turned in his bed and said, "I called not my son; lie down again." But at last awakened by the earnestness of the boy's voice, the priest aroused himself and realized that God had called him.

One hundred years ago, brethren, the voice of God through Robert Raikes, sounded the first note of invitation to the children of England and through them to the children of America, and the children of the world, to come into the Kingdom of God. Twenty-five years ago again the voice called in the State of Illinois, and a few of the brethren met in the city of Dixon, organized this grand State Sunday-school Association, aroused the State to a realization of the fact that the child was dear to the heart of God. But as it was of old, so it has been in these years. The church of the living God, like the old high priest of Israel, through all these years has turned dreamily in its bed, and has not known that the voice was calling the child to a place in his church, and his kingdom, and his glory. But I thank God that in this year in which we live, at last the voice of the five hundred thousand children of Illinois, ring out and ask what is wanted of them; and the church has aroused itself from its slumbers, and like Eli of old, is perceiving in this year of grace, 1884, as never before, that it is not the voice of Robert Raikes, that it is not the voice of a few men that met at Dixon twenty-five years ago, but that it is the voice of the living God that is calling the child to partake of His kingdom and His glory. (Applause). We do well as we sit in the closing meeting of this Convention, to realize that these children sitting in our Sunday-schools, knocking at our doors, running around our streets, looking in our faces, following our examples, are responding to the voice of a mightier one than we; and you and I are the representatives of this great King of whom we have been learning during this Convention. You and I are to heed the voice, as God may give us wisdom, grace, humility, and fidelity, to take the outstretched hands, and lead the children into the kingdom of our God.

Three things about the children: First, they are to be welcomed

to our Sunday-schools and churches, and provision is to be made to heed their calls; the doors are to be opened as they knock. As I go about the work in our great city and through the State, I realize that the condition of affairs has wonderfully changed within these past few years. Just a few years ago, we were not talking about the great efforts that were needed to gather the children in,—the outcast children, the unreached children, the unrecognized children—into our Sunday-schools and into our churches. But, O brethren, there is a greater and sadder problem than this, that we in a great city like Chicago have to meet. The church of the living God, not the child, needs to be aroused! I find as I am visiting the schools of our city, and hear from other parts of our State, that as the doors of mission schools are opened, and the doors of the Sunday-schools are opened, the churches, are crowding in. In many of the schools I have visited, it was not a question of more children, but more room for the children. The children are crowding in whenever the doors are opened; what we need is more room and wide opened doors and loving hearts to welcome the children into the kingdom of our loving God. (Applause). As you heard last night, it is time for us to awake; it is time for us to realize the call of our God through the child, and stand up on this anniversary, and go forward to the work before us, determined that no child this year shall knock at the doors of any Sunday-school or church without finding a Christian hand outstretched to him, and a loving Christian voice, to tell him, of Him who loved the children, and died for the children, and lives for the children, and has sent us to be his angels of mercy and his ministers of love, to these little ones, for whom He is waiting to-day.

Some time ago I was at a convention in the southern part of the State. I stopped with a beloved pastor of one of the churches, a man of God, whom I hoped to meet here. I talked about his children; I asked if they were members of the church. He said yes, all but the little one, and he pointed to the little girl of ten or twelve years of age who was sitting at my side and opposite him at the table. Why is not she a member of the church? I asked, thinking perhaps the child needed a word of instruction and invitation. "Oh," the father said, "she is too young." I turned to look, and I saw the child's head was fallen down, and I thought perhaps she was ashamed because she was unprepared. But in a moment I missed her, and when in a short time she came back, I noticed that the tears had been in her eyes. I did not then quite understand it; but at the children's meeting in the afternoon, as I was speaking to the children and then to the parents, about letting the little ones into the kingdom and helping them there, I asked those that did truly want to be Christ's that day to put up their hands. Here sat the father and there the child, and I saw the little hand raised timidly and then drawn down. I said, My child, don't you want to be a Christian? And she looked across to her father, and then I looked at the father, and then the little hand went up, and then the strong man bowed himself and sobbed like a child, realizing for the first time in his life that the little one was much more ready to come than he was to welcome her, realizing for the first time that the voice of God had called his child. And he took her in his arms at the close of the meeting, and kissed away her tears,

and said, "You shall come, my daughter." As Dr. George said last night, and as has been well said, we who are converts in the line of march and the line of battle, we who have the warmest and tenderest hearts, need to realize that the children are called of God, and that they are only waiting for some messenger, the teacher of their class or the parent himself, even, to let them know that they are ready. I remember in a meeting in Chicago, two years ago, it was my privilege to hear the pastor telling how a little boy 11 years of age had asked to be admitted to his church, a Baptist church, and the dear brethren of the church were hardly ready for the emergency, and they told the boy he had better wait, and he went home to a bed of sickness, and there he lay through the long days and nights moaning in pain, and at last, after two weeks, when they had given up any hope of his recovery, he sent for his pastor. The pastor came, and the boy looked up into his face, and, calling his pastor by name, said, "Jesus will know, wont He?" "What do you mean, my boy?" "Jesus will know, wont he, that I wanted to join the church and you wouldn't let me?" And the pastor bowed his head, and the boy said, "It will be all right, wont it, with Jesus?" "Oh, yes," said the pastor, "it is all right with Jesus, He will know." "But oh," he said, "I went from that room and prayed God that, that boy might be spared. I asked God not to let him go to the throne of grace and say, 'I wanted to join the church of Christ and they wouldn't let me.' And then the little sister, 9 years old, was converted and offered for reception, and in the meeting they stood her up on the front seat to tell her experience; and in that great crowded meeting she stood with trembling lip, yet with the boldness of love, and told the story of what Jesus had done for her, and how she trusted Him and He had welcomed her. And when the question was asked, there was not a voice to say no, nor a dry eye in the house." Brethren, we need to realize that the Lord is calling the little ones—in your class and mine, and in our homes. When my little girl was 12 years old, I asked her how long she had wanted to join the church, and she said, "Why, papa, I always did;" and I believe she did. I cannot recall, nor can my wife, when she stepped across the line the breadth of a hair—when she did not seem to be walking toward Him.

Pastors, beloved of God, and used of God, I will venture to say that there are children in our classes, that there are children in our pews, in our churches, that Sunday after Sunday go out of the doors with discouraged hearts, because some one has not invited them into the Kingdom of God. Miss—— says she taught a music class for a series of months, and she used to walk with them to their mothers after the music lessons were over. And she tells how, afterwards, she was called to the bedside of one that was dying, and, remembering that she had never said anything to her about Christ, she hastened to ask the girl to make her peace with her Saviour, and she said, "I have been serving Him 7 years, dear Miss Florence, but many a time I have walked with you hoping that you, who spoke so many beautiful words in public, would say something to me about the Saviour for whom my heart was longing, but you never did." Oh, brethren, it is true of us as of that dear woman; too often we are satisfied with speaking in public, talking in prayer-meeting, or asking the blessing at the table; but you do not give the personal invitation. Some of us have often said, "If

I only knew what to say I would say it. I have not the gift of speaking; I do not know how to invite any one into the Kingdom of God." I wonder if it will surprise you if I say to you that this gracious God has not only laid upon us the command, but He has put the very words into our mouths—so plain that there is not a man or a woman or a child that is not, by the living words of our gracious God, to be an ambassador of Christ to the very next soul they meet, or the one that is sitting by your side. Do you ever think of it? "The spirit and the bride say come"—the church, the bride is calling. That is what is not there.—"And let him that heareth say, come." Not him that is talented, not him that has this disposition or that disposition,—"Let him that heareth say, come." Have you ever heard the word? Then in the name of God you are equipped and authorized as an ambassador of God to carry the King's message. What a sweet message it is! "Come!" Was there ever sweeter word spoken on earth! I remember how my brother used to say, "Now, Will, I am going to the store, and you chop that wood over there." Well, I would chop a while and quit. But when he would say, Will, come, let us chop this wood, I would take an axe and I would do my best not to let those little arms tire out as long as I could swing the axe. When he said *come* I was quite willing to work. So God has put the Gospel of His own living Word into our lives. He does not say, "Let him that heareth pray that somebody else will come." He does not say, "As you pass people on the street you should say to yourself, Oh, if they would only come." No, brethren, it is not *think* come, it is not *wish* come, it is *say* come. Could the English language be plainer, or the invitation sweeter, than that which the loving heart of the Lord God gives us as He sends us out on this message of mercy and grace.

When they come, what then? They are to be trained for God. "I have no greater joy," said the apostle, "than to know that my children walk in the truth." I do not like ever to follow any one with a word of criticism on what is spoken, and I would not do it if I did not feel in the name of God that it needs to be said, that we are not bowing down to any fetich. It is His own, "I commend you to God and the Word of His Grace, which has built you up and given you an inheritance among them that are sanctified." I am not afraid of people thinking too much of the Bible. I remember when I was a young boy, how our teacher used to make us study the Word of God. Thank God that He ever put it in his heart to do it! I remember when I have recited 100 verses, 600 verses, 900 verses a week, storing my mind with this wisdom, glory and wealth combined, which I would not give to-day for all the wealth outside of that Book. Many and many a time I have knelt down studying those verses, Before I knew that I was a child of God, and a ray of light came from above to show that it was meant for me; and I have kissed it as I thanked God for the Word. Did I worship the Word? No, I did not; I loved it because it brought me the tidings of the Lord above. Some of you have been in the army. Did you ever have a letter from your wife, after days of weary fighting, after long delays of the mail, and then find the wife pouring out the story of her love and anxiety and hope that you might come; and your tears fell, and you placed that letter to your lips. Did you worship the letter? No, you loved the wife, loved the message that

told you that she was faithful, loving and true to the end. So, no man can take away the love I have for this chart of my way, the assurance of my hope in Heaven, and the joy of life day by day, as I go on this pilgrim journey and fight this battle of faith. Bless God for the Bible, that you and I can never be ashamed, before any Doctor of Divinity that lives on the face of the earth, or any other man. (Applause.)

The children are not only to be trained for God, but they are to be given to God. I talked on consecration at Cairo last summer at their meeting. I thought I knew what consecration meant. I said to that people, "If there is anything I have that I have not consecrated to God, I want to lay it at His feet and say, Take it, O my Master; I have nothing that I did not receive from Thee; every dollar that I own, every talent that I possess, every affection of my heart, every aspiration, every effort of my life, I give to Thee. My wife is Thine, my children are Thine, my home is Thine.—Take all, O blessed Jesus, I am satisfied with Thee." That was the solemn purpose of my heart, but when I came to the city and to my home, and the daughter of my love, the bright star of our home, the joy of our hearts, the comfort and cheer of the mother, the helping hand for the children, came and looked into my eyes and said, "Papa, are you willing that I should go as a missionary to Mexico?" "Oh," I said, "my God, so soon, so soon He has taken me at my word!" But I could not say no; I remembered what he had done for me; I remembered how He had led me through the years and blessed me and given me joy beyond measure for every little sacrifice I had made, and I could only say, "Go, my child, in Jesus' name and carry His Gospel." I sent her out from her home with a benediction and a prayer to God; and so she has gone with loving heart and tender spirit, and with humility of mind and consecration of life, to carry the Gospel of the blessed God to the children in Mexico, that sit in darkness and the shadow of death. (Applause). Oh, could you read her letters; could you see how the joy of His presence has banished homesickness; how she looks out upon the poor, miserable, wretched children, and longs for them in the love of Jesus Christ—you would feel as I do, that you would rather she was there than to be the wife of the proudest monarch in the world and sit upon the throne with him. (Applause). Let us welcome them into our hearts; let us train them for God and give them to Him, and we shall have the joy of His love in our own hearts, the joy of His service, the assurance of his benediction and favor through life, and such a reunion in the Kingdom of God as you and I have never known. God help you, brethren, to go out from this convention with this purpose of heart, that wherever you be, in the home or school, in business or upon the street, wherever you be, you will realize that however uncomely these children may look, God has called them out of the darkness into the light, out of the Kingdom and the power of Satan, into the glorious liberty of the church of God. May God help us in our conventions, in our schools, and our personal labor through this year, to lead them in the shining way, that our Master may have great joy when we come and say, "Here am I and the children whom Thou hast given me." (Applause.)

The Chairman said, "I have introduced one who went in and out before me for 10 years as my pastor; one to whom I could always go for good advice and wise counsel—Dr. C. S. Armstrong: (Applause).

ADDRESS BY DR. C. S. ARMSTRONG.

MR. PRESIDENT: My own judgment and sense of propriety dictated that having become a member of such a convention as this,—within certain limits,—one should obey orders. Shall I tell this audience in a word, how it happens in obedience to your orders? When yonder clock had come up towards the hour of four this afternoon, I had taken my luggage and was going to the train that should have taken me to my work, but the President of this convention arrested me at the elevator and said "Stop," and in obedience to that command I did stop, and come before this congregation a few moments to-night. But what shall I say? I opened the program, and I found joy and gladness. I am not disposed at this hour to ring the changes any further along that line. There is much of joy and gladness when the workers come together for three days of counsel, prayer and planning. What shall I say, sir, is to my mind the height of joy? I have been younger than I am to-day. Going through all the stages of my childhood, as I remember the changes that have come to me, my life has been very full of joy; very little of shadow has come into my life; but of all the joys I ever knew, and of all the joys I expect ever to understand this side of heaven, this is the chiefest, to be permitted in the name of the Master to take the hand of a little child and put it into the hand of Jesus. The joy of service, not the joy of a sentiment merely, not the mere expressions of fraternity, which are very precious when we come together, but the joy of service. In these days, in these hours, as they have flown, I have heard many good things to which my heart said amen; none to which my soul more fully responded than to the words spoken from this place last night, and echoed so sweetly this night, the conversion of the children. Going back through all the years of my life, I cannot fix the time when I became a Christian. I remember when my mother's knee was the altar where I offered up my daily sacrifices, and I expect to praise God in eternity that I knew Him so early. I was away down in one of the southern counties, attending a meeting for prayer and praise, and some were telling their experience; and a little boy was sitting by his mother, and the question was going around, "What have you to thank God for?" One answered, and then another, and then another, and this little boy lifted his eye to his mother and said, "For a praying mother." The little boy knew what we appreciated too little, and what we think of possibly too little. During your discussions this afternoon, when you were asking how to save the outcast, there occurred to me a quotation from the late Dr. Holland. The question was asked, how shall we be rid of rascals, and he said, "Stop raising them." The church has got to learn how to reach the outcasts by reaching the children; the time is coming, and hastening; I thank God for all the testimony we have heard here during these days, and the testimony repeated so sweetly to-night, that the children, our little ones, are to come to Jesus. I often think of a story, it was Spurgeon I think who told it, how he was visit-

ing his grandmother, and there were many curious things to see; he rumaged all about the place, and at last found a curiosity; it was a full grown apple inside of a bottle. He wondered how it came there, and ransacked his brain, but could not solve it until he got out into the orchard where he climbed into a tree and there he saw a bottle hanging tied to a limb, and a little apple fastened so that it was growing inside of the bottle. And then the mystery was solved; the apple was put into the bottle when it was little; and how often have I thought when we have struggled with an old man, whom Satan has had for twenty years, and have endeavored to lift him up to the knowledge of the truth, if you and I want apples in bottles we must put them there when small. (Applause). The time is coming when teachers of primary classes will look and long for the conversion of the little ones, and when they are handed over to the higher course, it will be to put them into service and train them. Looking into this room, I saw yonder a large map, and on this side another, and I thought I would talk to the workers a little about the work, the whole work of that silent map there (of the United States). We have made our plans, we have prayed, we have talked of theories and systems, we have reported on the work, and I thank God for it all; but, brethren, there are some thoughts in my mind showing a providential urgency in the work, the home work to-day. I would like, with that map before me, and with the thoughts of which my soul is full to-night, to talk to you about the home work, if time permitted. For just a moment I will ask you to consider it under two aspects. My home, when a child, was in New England, just at the foot of Lake Champlain. There I began my Christian life; the conscious Christian life. I do not know where it really began, but one lesson I learned then and there, it was to love foreign missions. It is remarkable that I should love foreign missions as a little child. I would like to know if there is a child here to-night that does not understand about this carrying the light to them that are in darkness, where the light of the Gospel has never shone. Is there a child that does not understand it? I doubt if there is. I doubt, if to-day, I understand more fully than I did then as a little child what it was to be without a Christ. Why do I mention this? Because I want to say I love foreign missions to-day, and because I see how the branches spread abroad. Yonder into Africa, Japan, China, into all the earth, our foreign missionary work has gone; yet workers gather here who love that work and pray for that work, but what is the relation of our home work to the foreign missionary work. It is to me very much as if God, when he planted this land, many, many years ago with Gospel stock, yonder in the Carolinas and Virginia, he planted it as a Gospel tree; it went down into the soil. It threw up its trunk and spread abroad its branches. Here is the trunk. What if dearth comes to the rootlets of this tree? What if one rootlet dies, and then another, and then another? What then of foreign missions? What are those rootlets? Every little church planted anywhere in Illinois or further west, away to the Pacific if you please—it is faith, it is contributions of money, and vitality going up through the tree sent abroad. If death come to these rootlets, what then? Give me a place to rest my fulcrum, and I will move the world, said the ancient philosopher; so give me this fair land on which to rest that word, and I will bring the whole earth within its influence. But let

me ask your attention to one particular point. The New England of to-day is not the New England of our childhood. You go into one of those New England mills and stop the first operative or owner, and ask him any question you please, and you will find that the answer comes with a foreign accent. Go into his home, and you will find the picture of the Virgin Mary, and the whole story is told you. The mills of New England are no longer carried on by Yankee boys. Who is it that cast the votes that determine the policies in this land? Ask the man, who is it that manipulates the votes next week, and you will find the same names that run your factories. But you may say that though the mills may be in the hands of foreigners, and the large cities may be run by the foreign population, yet certainly the hills and mountains and farms of New England are still as they once were. Not so. Except with rare exceptions, the American population has been displaced by Canadian Catholics and other foreigners. Put those facts together, thinking man and woman, and twenty years hence what will New England be? New England has become home missionary ground again. Sweep along that map and come to the south. We remember how the Christian men and women living in the south were left in poverty, and six millions of colored men, every one casting a vote, and is it any wonder that God in his providence seems to be writing with letters of fire the demands of the home work. I might sweep the whole map; I might show you Mormonism, with what strides it is advancing to-day, having gone into Colorado, Wyoming and New Mexico. Twenty years from now and what? will the land be under its influence? Go into the mining camps, and what morality do you find there? There are many brave men, who have come from praying households, and who have gone into the mountains and become the desperadoes of that country. Now, I ask you, let the present state of things go on and increase twenty years more, and what shall stand before it. Do you know how many men and women we get from foreign countries every year? It has been our boast and glory to proclaim to the whole world, "Come." How many are coming? Scarcely less than a million every year. Who are they? Thank God for noble men and women that come reading this Book, but the great majority of them antagonize this Book. Right here in Illinois and Indiana, you may see the story that it tells in the women and girls working in the fields. It tells of a race of people, strong, stalwart people, strong physically, but do they love that Book? Oh, that we may have laid on our hearts the urgency of the work that is on our hands to do. Think of New England, twenty years more, and what then? Think of the South! Twenty years more and what then? Twenty years more of Mormonism, and what then? Think of the mining regions of the mountains! Twenty years more and what then? Never in the history of the world was there a people on whom greater responsibilities rested than the men and women who are in this convention to-day, who have been doing the work in the past. Look at Illinois on the map. She is in the great wheat district of the northwest, a great railway center, and all the herding interests from the southwest passing over this land. We are so situated that if there is one place of more responsibility than another, this is the place. We are living in a grand and awful time. Some of us will lie down in the grave before the crisis is past, but twenty years will determine whether

this land is to be a Christian land or go backward. Young men, young women, teachers, the work is in your hands, largely in your hands. May God give us the grace to meet it! (Applause).

ADDRESS BY KNOX P. TAYLOR.

DEAR FRIENDS: As this audience was gathering at the door way Bro. Jacobs and the President laid violent hands on me, saying I must, talk to-night. The question was, what must I talk to-night. Oh, they said, somebody will say something that will give you a line of thought; the Lord will put it in your mouth. So as I was listening, Bro. Jacobs gave me the catch word, that God is calling the children. Yes, and the old people too. But does he not use instruments in calling these children and these old people? In that grand commission, He said to His apostles "Go ye into all the world and preach the Gospel." And so these children must be brought to Christ by preaching to them, by teaching them the way, by holding up Christ as their way, their righteousness, their sanctification and their redemption. Christ is the way, and we must be instruments in his hands, leading children to Christ. But the question comes, who is it that must go? Who must bring the children? It is you that sit before me to-night—that old man or that old lady, be it father, mother, sister, aunt, any relation or neighbor, you are the one to call the children and the old to Christ. It seems to me but fitting that to-night as we are at the close of our convention, having heard so many good things, and being about to go back to the field of our labor, that the question should be asked, how shall we do this? You are going home to this work; what shall be done? Whatsoever your hand finds to do, do it with all your might. Stand in your place, and work just where you have an opportunity. But, says one, I cannot do much, I have so little ability, my talents are so limited." That is the difficulty; because you cannot do a great deal you will not do anything. If you could sing like that dear brother that sits at the organ, you would sing all the time; if you could talk like these great men that were talking to-day you would talk, you would go out and preach. But, dear friends, don't you know that it is the busiest ones, those whose hearts and hands are constantly at work with secular business, who are the ones we are laying the most on. The difficulty is not because you are busy, but because you need consecration to the work. Then you could do it faithfully, then you could do it prayerfully and persistently. But there is the lack—oh, there are so many without any plan, without any aim, any purpose in this life. They are called Christians, nominally so, but what are they doing for the Master? No plan of work, no system; it is here a little, there a little, and thus it goes on from day to day, with grand promises of what will be done in six months from now. Then something grand will be done; it is always in the future. Why not to-day? Consecrate yourselves to God and work just in the line to which he has called you, however simple the work may be. We should select some special line of work, and none is so simple as not to require study in its performance. I remember an illustration of this; a man who lived in our city was called "Pop-corn Brown." His business was to sell pop-corn, and he made it a life

work; he did not divide his attention with candies, peanuts and oranges, he had put his mind on pop-corn, and he sold pop-corn and nothing else. So he was called "Pop-corn" Brown. Now the difficulty is we do not take that man's idea. We are not willing to settle our minds on some special line of work, concentrate ourselves on that and do it faithfully and honestly for the glory of God. We want to do too many things. If you are superintendent, make that your life work; study it, pray over it, and you will be a power in the community in which you live. If you are a teacher in the Sunday-school, make that your life work. If temperance work, then stand to that; if the missionary work, put your whole soul into it; work faithfully. Oh, we need something divine, positive and clear in our make-up, that will carry us forward to the glory of God. It seems to me that this is especially the case with the young, who are just starting out in life. They want some one to come along and tell them to do this or do that, and by and by some one else comes along, and says to do it in some other way, and they are like putty men; some one will come along and give them a squeeze, and then another will give them another squeeze, and they remain just as the last one leaves them. Let us work in our own line, and let others talk as they may.

I went into one of the counties of this state, and one of the brethren who lives there told me that a man who had been a great religious worker among them had died; and he told me how they loved that man. And as I was around in that county I heard the name of that man repeated over and over again as a noble man, and I tried to find out why he had been so highly honored. I asked if he was very rich, and they said, no, just ordinarily well supplied with this world's goods; and I asked if he was a very talented man, and they said, no, not very; and I asked how was it that he was such a favorite with all classes, children and all; and I learned that the secret was that he was consecrated to God's work, and seemed to love everybody. Was anyone sick? He was willing to go and converse with him; was anyone dying? He was ready to go and pray with him; was anyone dead? He was willing to go help bury him; was there any poor that needed visiting? There he was ready to go, as his opportunity offered. His heart was in the work, and I heard his name repeated again and again, with the warmest eulogies passed upon him. I said I would rather have the monument to that man than the most beautiful monument in any cemetery. Oh, it was lifted high, and men in ages hereafter will call him blessed. He was loved by the people, and they loved him because he was always ready to exercise his powers wherever he had an opportunity.

Now, dear friends, we are going to our respective fields. Whatever you have in hand, that, you are to do, and you must prepare yourselves in that particular line of work. You cannot do anything without close application. We should not be too much confined to one line of work, but study that and make yourselves acquainted with it. Whatever the line may be, may God help us to select some special line of work, that we may go home and be somebody, and not mere cyphers in society.

The next question comes, What shall we work with? Here is the instrument, the Word of God. With what we can learn our duty, our relationship to our God and to each other. This blessed Word of God! How it is adapted to every case! How it comes to every heart in every

time of trouble and affliction, in times of discouragement that blessed Word comes to us as the power of God to lift us up and encourage us. Not only that, but when we think of the sufficiency of that Word as the inspired penman has placed it, we learn that it is a power to everyone that believeth, the Jew as well as the Greek. We are told that all Scripture is given us by the inspiration of God: for truth, for correction in righteousness, that the law of God may be perfect, thoroughly furnished unto every good work. What more do we need than that Light of our path. Then let us take the precious Word of God, study it closely, constantly, prayerfully; study it with a desire to fill our own minds and hearts, that we may go out and impress its truths upon others; that we may take it as a lamp to our feet, day by day, showing us how and where to walk. God will sanctify this truth to our good. And now, as we go from this house, may God's rich blessings be upon us, that we may not forget it. Ponder it over and over and over, that every one has a line of work he may do for God's honor and God's glory. (Applause).

REV. E. S. McMICHAEL, OF SPRINGFIELD.

MR. PRESIDENT AND BRETHREN.—I am glad you came here, and sorry that you must now go away. This has been the first Sunday School Convention I ever attended in the State of Illinois. I have been here three years, but have been very busy, and occupied in my own field. I will tell you how little I know about your Sunday-school Conventions: When I came here the first morning, I was just a little afraid it might not be very interesting, and I brought a book along, so that if it was not interesting I could have something to occupy my time. It was a book which was very interesting to me; it was written in a peculiar style, by an excellent writer. But I only got about half a page, I think, read in that book. I have been interested and profited; and so I am sorry you are going. I do not know just how to express myself in bidding you farewell, only that I am sorry that this is all over, and that I cannot run down here every evening, or every afternoon, and listen and learn, and be more encouraged in regard to the work. In my own experience in the work, I find that there are two words in which I center my idea in the work: One is a Person and the other is a Book, and I am enthusiastic over just one Person and just one Book, and I always expect to be. I need hardly tell you who that Person is. You know there is one Person above all others—Jesus Christ. I find in my work among people of all classes, if I can get them to see Jesus as a living real friend and Saviour, something comes into their souls that is responsive and satisfying.

Before you go, let me bid you God speed in your work. I hope you will carry enthusiasm out from this meeting; I hope you will carry wisdom away from this meeting into your work, and that you will say it was good for us to be here. I am glad, I am sure, that you were here. Let everyone be pointing to that one Person, the Lord Jesus Christ, and He will bless the work you do in His name.

W. B. JACOBS.

I wanted to say a word before you closed just following the line that I touched upon, the question of training the children for God. If you

have not the State Report for last year, you had better get it. If you have it, read, not what I said, but what a pastor said upon this subject and the blessing that God has made it to his church in training his children and young people for service in the Kingdom of God.

THE PRESIDENT.—We go away from this convention feeling that we have had a pleasant time; feeling that we have been brought very near to the Lord, and yet I want to say to you now as you go from here, pray that God will help you to do His work better than ever before. Dear friends, if we would do this work, if we would do it well, let us work on in the army of God, and we will at last reach that Home that He has prepared for us.

In leaving you this night, I ask all to pray for the convention that will be held in Alton a year from this time, and I give you all a hearty invitation to meet with us then.

Closed with the benediction.

NOTE.—The footings given in report of Statistical Secretary, pages 43, 44, were taken from reports received previous to Convention. The tabulated statement, pages 45, 46, 47, includes those since received, and presents the complete returns for the year.

A WORD TO SUNDAY-SCHOOL WORKERS IN ILLINOIS.

At the Fourth International Sunday-School Convention, held in the City of Louisville, Ky., June 11th, 12th and 13th, 1884, the high place that Illinois holds as an organized State was freely admitted. It will require patient, persistent and earnest work to maintain our position.

The Report of the Louisville Convention will be ready Sept. 15th, containing the full proceedings, reports, addresses, etc. The list of speakers includes the names of

J. H. Vincent, D. D.
 Warren Randolph, D. D.
 Hon. S. H. Blake.
 Pastor Paul Cooke, of France.
 Rev. B. H. Badley, of India.
 J. A. Broadus, D. D.
 J. C. McKee, D. D.
 M. B. Wharton, D. D.
 Eli Corwin, D. D.
 A. G. Haygood, D. D.
 G. C. Lorimer, D. D.
 President Bicknell.
 Rev. H. C. Woodruff.
 Rev. Bishop O. Clifton Penick.
 W. G. E. Cunnynggham, D. D.
 W. H. Withrow, D. D.
 J. L. Hurlbut, D. D.
 H. A. Gobin, D. D.
 Rev. Dr. Jones, of Virginia.

Rev. Bishop Chas. E. Cheney.
 Rev. L. L. Wood.
 Henry Liebhart, D. D.
 Rev. A. E. Dunning.
 Rev. A. F. Schauffler.
 Rev. J. William Flinn.
 Rev. Alexander McEwan.
 Rev. H. E. Becker.
 Rev. J. E. Gilbert.
 Rev. F. M. Green.
 Rev. T. D. Adams.
 Rev. A. N. Gilbert.
 Rev. J. S. Murrow.
 Rev. Frank Russell.
 Rev. S. B. Barnitz.
 Rev. E. S. Chapman.
 Wm. Reynolds.
 B. F. Jacobs.

(See over.)

M. C. Hazard.
Chas. F. Coffin.
W. B. Jacobs.
William Levering.
S. J. Clark, Jr.

Dr. Perkins, of Kentucky.
Mrs. M. G. Kennedy.
Miss Lucy J. Rider.
Frances Willard.
Mrs. Sallie Chapin.

The Primary Section contains the addresses of

Mr. Wm. D. Porter, of New York.
Mrs. M. G. Kennedy, of Pennsylvania.
Mrs. Mary C. Cutler, of New Hampshire.
Mrs. C. L. Harris (Hope Ledyard), Mrs. W. F. Crafts, and
Mrs. J. S. Ostrander, of New York.
Mrs. John A. Miller, of Kentucky.
Miss Lucy J. Rider, of Illinois.

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PROCEEDINGS
OF THE
TWENTY-SEVENTH

❧❧ ILLINOIS ❧❧

State Sunday School Convention,

HELD IN THE

CITY HALL,

ALTON, ILLINOIS,

TUESDAY, WEDNESDAY & THURSDAY.

—❧ MAY 12th, 13th and 14th, ❧—

1885.

REPORTED BY HARRY F. LEE, CHICAGO.

CHICAGO:
JAMES GUILBERT, PRINTER, 140 MONROE ST.
1885.

Illinois State Sunday School Association.

1885-6.

President,

JOHN BENHAM, Chicago.

Vice-Presidents,

T. M. ECKLEY, McLeansboro.

L. A. ABBOTT, D. D., Alton.

REV. A. C. PRICE, Lacon.

Recording Secretary—F. W. FOSTER, Dundee.

Statistical Secretary—W. B. JACOBS, Chicago.

Treasurer—S. A. KEAN, Chicago.

Executive Committee.

B. F. JACOBS, Chairman, Chicago.

C. M. MORTON, Chicago.

REV. WM. TRACY, Granville.

H. T. LAY, Kewanee.

E. D. DURHAM, Onarga.

J. R. MASON, Bloomington.

R. C. WILLIS, Enfield.

C. W. JEROME, Carbondale.

T. H. PERRIN, Alton.

WM. REYNOLDS, Peoria.

R. W. HARE, Chicago.

District Presidents.

1. G. L. VANCE, Joliet.

11. W. H. NICHOLS, Tallulah.

2. O. R. BROUSE, Rockford.

12. W. B. RUNDLE, Clinton.

3. ————

13. FRANK WILCOX, Champaign.

4. H. T. LAY, Kewanee.

14. W. H. ERNEST, Farma.

5. THOS. ORTON, Lacon.

15. D. DEPPENBROCK, Salem.

6. J. J. STITES, Pontiac.

16. J. R. MILLER, Caseyville.

7. HENRY PHELPS, Lewiston.

17. T. BLANCHARD, Tamaroa.

8. J. P. McCLANAHAN, Alexis.

18. T. M. ECKLEY, McLeansboro.

9. H. C. DEMOTTE, Quincy.

19. J. F. BURKS, Eldorado.

10. S. B. MASTERS, Jacksonville.

20. J. F. MCCARTNEY, Metropolis.

ILLINOIS STATE S. S. CONVENTIONS.

No.		President.	Year.
I.	Dixon	Rev. W. W. Harsha	1859
II.	Bloomington ..	*R. M. Guilford	1860
III.	Alton	*E. C. Wilder	1861
IV.	Chicago	*Rev. S. G. Lathrop	1862
V.	Jacksonville ..	*Isaac Scarritt	1863
VI.	Springfield	A. G. Tyng	1864
VII.	Peoria	Rev. W. G. Pierce	1865
VIII.	Rockford	P. G. Gillett	1866
IX.	Decatur	Wm. Reynolds	1867
X.	Du Quoin	B. F. Jacobs	1868
XI.	Bloomington ..	D. L. Moody	1869
XII.	Quincy ..	P. G. Gillett	1870
XIII.	Galesburg	*J. McKee Peeples	1871
XIV.	Aurora	C. R. Blackall	1872
XV.	Springfield ..	J. F. Culver	1873
XVI.	Champaign ..	D. W. Whittle	1874
XVII.	Alton	R. H. Griffith	1875
XVIII.	Jacksonville ..	D. L. Moody	1876
XIX.	Peoria ..	E. C. Hewitt	1877
XX.	Decatur ..	Rev. F. L. Thompson	1878
XXI.	Bloomington ..	C. M. Morton	1879
XXII.	Galesburg ..	Wm. Reynolds	1880
XXIII.	Centralia ..	J. R. Mason	1881
XXIV.	Champaign ..	O. R. Brouse	1882
XXV.	Streator ..	Rev. Wm. Tracy	1883
XXVI.	Springfield ..	T. P. Nisbett	1884
XXVII.	Alton	John Benham	1885

* Deceased.

PROGRAM.

Topics: FINDING, FEEDING, FOLLOWING.

THE SINGING WILL BE UNDER THE DIRECTION OF E. O. EXCELL, OF CHICAGO.

TUESDAY A. M.—FINDING.

“Seek and ye shall find.”

- 9.00—MEETING OF EXECUTIVE COMMITTEE.
9.00—SEEKING AND FINDING A BLESSING.
Meeting for Prayer and Praise. Led by REV. J. B. STILLSON.
10.00—THINGS WORTH FINDING.
A Bible Reading. Led by REV. WM. TRACY.
11.00—WHAT WE HAVE FOUND.
Report of Executive Committee.
Appointment of Committees.

TUESDAY P. M.

- 2.00—A SONG SERVICE.
Election of Officers.
Address of Welcome. L. A. ABBOTT, D. D.
Responses. Rev. C. M. MORTON, R. H. GRIFFITH.
3.00—FINDING OUR FIELDS.
The Weak Spots in our County and Township Work.
W. B. JACOBS, T. M. ECKLEY.
3.40—FINDING OUR HELPERS.
How to Secure Church Co-operation. Prof. A. J. McGLUMPHY.
How to Secure Home Co-operation. C. M. EAMES.
4.20—FINDING OUR MATERIAL.
How to Secure and Train Teachers.
H. T. LAY, W. B. RUNDLE, THOS. ORTON, G. W. TRASK, E. D. DURHAM.

MONDAY EVENING.

- 7.45—A SERVICE OF SONG. Led by E. O. EXCELL.
WHAT OTHERS HAVE FOUND.
Reports from other Fields.
The Foreign S. S. Association.—A Paper.
The International Convention. Rev. WM. TRACEY.
FINDING BETTER METHODS. Rev. C. M. MORTON.
FINDING OUR WAY TO THE HEART. W. H. ADAMS, D. D.

WEDNESDAY A. M.—FINDING.

- 8.30—FINDING TIME FOR PRAYER.
Prayer and Praise Meeting.
9.00—WHAT OUR COUNTY SECRETARIES HAVE FOUND.
Reports from Counties.

10.00—WHAT OUR STATE SECRETARY HAS FOUND.

Report by W. B. JACOBS.

10.30—WHAT OUR STATE TREASURER HAS FOUND.

Report by E. D. DURHAM.

11.00—FINDING OUR LINE OF MARCH FOR NEXT YEAR.

WEDNESDAY P. M.—FEEDING.

2.00—HOW TO FEED THE LAMBS.

Preparing the Food.

Mrs. H. C. DEMOTTE.

Training the Helpers.

LUCY J. RIDER.

3.30—HOW TO FEED THE SHEEP.

The Shepherd's Preparation.

Rev. J. A. LEAVITT.

School and Class Work.

JOHN BENHAM.

Training Christian Children.

LUCY J. RIDER, Rev. JNO. LEWIS.

WEDNESDAY EVENING.

7.45—A SONG SERVICE.

Led by W. H. SCHUREMAN.

FEEDING UPON CHRIST IN THE WORD.

Address by Rev. J. H. BROOKES, D. D.

THURSDAY A. M.—FEEDING.

9.00—BREAD FROM HEAVEN.

Bible Reading.

Rev. C. E. GOSS.

10.00—THE SHEPHERDS FED.

The Teachers' Meeting.

Subject: The Lesson for next Sunday.

Led by B. F. JACOBS.

11.00—OPEN CONFERENCE.

Our Work—How to Improve It.

Report of Committee on Executive Committee's Report.

THURSDAY P. M.—FOLLOWING.

2.30—FOLLOWING OUR WORK.

Reviews.

Rev. F. W. FOSTER.

Class Reports.

B. F. JACOBS.

3.00—FOLLOWING OUR SCHOLARS.

Home Visitation.

J. J. STITES.

The Supplemental Lesson.

O. A. OLIVER.

The Normal Class.

LUCY J. RIDER.

Temperance in Sunday Schools.

LUCIA E. F. KIMBALL.

THURSDAY EVENING.

7.45—A SONG SERVICE.

Led by E. O. EXCELL.

8.00—FINDING.

W. B. JACOBS.

8.30—FEEDING.

J. L. BROWN, D. D., ROBT. ALLYN, D. D.

9.00—FOLLOWING.

LUCIA E. F. KIMBALL.

PROCEEDINGS

OF THE TWENTY-SEVENTH

Illinois State Sunday-School Convention.



The Twenty-Seventh Convention of the Sunday-School Workers of the State of Illinois met in the large and convenient City Hall of the city of Alton, on Tuesday morning, May 12, 1885.

Almost a quarter of a century before, in 1861, the infant Association held its Third Annual Convention in the same city. This meeting was presided over by E. C. Wilder, who four years ago entered into rest. And again, ten years ago, the Seventeenth Annual Convention of the State Association was held in Alton. We do not know that any who attended the first State Convention at Alton were present at the Twenty-seventh, but many were present who had attended the Seventeenth, and hearts were warm with tender memories, and full of grateful joy, as we looked back over the years of the history of the Association, so crowned by the blessing of God. R. H. Griffith, of Rushville, who presided over the Convention at Alton ten years ago, was present at this, to aid us by his wise counsel.

A preliminary meeting was held in the Presbyterian church Monday evening, presided over by Thos. B. Nisbett, of Alton, the President of the last Annual State Convention. The first half hour was spent in a service of song and prayer, led by E. O. Excell, who has been employed during the year by the Association. Rev. Mr. Gordon read an appropriate Scripture selection, prayer was offered, and Charles M. Eames, of Jacksonville, Rev. J. B. Stillson, of Chicago, and Rev. William Tracy, ex-President of the Association, made stirring addresses. The thoughts expressed were all of a preparatory nature to the Convention proper, directing the mind to the necessity of the presence of the Holy Spirit to make the Meeting as profitable as its predecessors. Fervent prayers were offered by Revs. Nichols and Gilliam, and after dismissal, delegates were sent to the homes to which they had been assigned.

First Day—Morning Session.

“SEEKING AND FINDING A BLESSING.”

At nine o'clock the Convention met for prayer and praise, under the leadership of Rev. J. B. Stillson.

The musical exercises were conducted by E. O. Excell, of Chicago. “Come Thou Fount of Every Blessing” was sung, after which several short prayers were offered by the members of the Convention, invoking the presence of the Divine Spirit.

“Nearer My God to Thee” was sung, and Mr. Stillson read a number of God’s promises from the collection of thirty-one thousand which he said that the Scriptures contained.

The singing of “Praise God from Whom all Blessings Flow” closed the exercises of this devotional hour.

At ten o'clock President Nisbett took the chair and said:

Brothers and sisters in Christ, it gives me great pleasure to see you before me this morning. Many of you will remember the remark made by Bro. Jacobs in Springfield when you were asked by the Alton delegates to hold the state Convention in our city. After the invitation was accepted I told him we were much obliged, and he then turned and said that, “I hope we shall be as welcome at Alton, as you are welcome to the Convention.” I am sure you *are* welcome here, and I know we are all together looking forward with anticipation to this meeting. We have felt that it would be in vain unless the Lord was with us, and unless His blessing was upon us. In the meeting last evening, we were told by the speakers that we should wait upon the Lord, and that He would come and give us the blessing we need—the blessing we desire. And as I went from that meeting last night to my home, and in thinking it over this morning, my eyes came upon these words, in the 2nd chapter of Acts, and I want to read them to you: “And when the day of Pentecost was fully come, they were all with one accord in one place.”—Is that true of us? Are we all waiting for a blessing from God? If we are we shall have it. And shall we wait until the last day of the Convention? No, I hope not, but let us seek now, in the very opening of this gathering to have this blessing.—“And suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these that speak Galileans?” May not a like experience be true of us? May

we not have such an out-pouring of the blessing of God upon us that this city shall resound with the praise of God, and then we go from this Convention to our homes and our Sabbath Schools, blessing God for what he has done for us here, and determined to work for him more faithfully than ever in the past. If we have this blessing, God's own presence with us, we shall work with a zeal that the Lord can bless.

The audience joined heartily in singing "Revive Us Again."

Rev. A. C. Price, of Lacon, offered prayer:

Oh, God, we look up to Thee again, and ask Thee for Thine especial blessing to rest upon us. Thy servant has just read from Thy word how that in accordance with Thy command the disciples of old were gathered together in an upper room; and how they waited upon Thee for Thee to fulfill Thy promise to them; and how the Holy Spirit came upon them, and sat upon them like cloven tongues of fire. We wait with one accord before Thee this morning for the baptism of the Spirit, that it shall be with us in all the deliberations of this Convention. Aid him who shall be chosen to preside over this Convention to-day. Lord, direct our choice, direct him, and direct us in our labors. Wilt Thou aid all that take a part in addressing us; clothe them with power from on high, and give to us all that shall hear receptive spirits and retentive memories. We desire to wait upon Thee, and to renew our strength. May the words spoken here find a sure place in our hearts, and may we carry from this Convention such thoughts and suggestions as we have never carried with us from any Convention before in all our history. We thank Thee for the privilege of meeting in this Convention. Lord, be with us throughout this meeting, and in every part of it. Make this Convention a gracious blessing to this city. Wilt Thou grant to be with us in the homes where we stay for the time being, and make our visit to these families a great blessing. May this city see that we are men and women of God, walking and communing with Thee, and that we do indeed enjoy peace and fellowship with Thee. Assist in these prayers, forgive our sins, and save us at last, for Jesus sake. Amen.

The Convention sang heartily "Blessed be the Tie that Binds," and listened to the Bible reading from Bro. Tracy:

THINGS WORTH FINDING.

REV. WILLIAM TRACY.

DEAR FELLOW-WORKERS:—I have no prepared Bible-reading this morning, but I know that we have a prepared audience here, and I take courage. The subject that has been allotted to me is so wide, and yet so practical and so near our hearts, that I am quite sure we can spend the time very profitably and interestingly if we will only all of us take part in it. I have selected a few passages which I want some of the brethren to take, and when you repeat them will you be good enough to express whatever may be suggested to you by them. I will give you the following passages:—Prov. viii. 35; Eccl. ix. 10; Eccl. xi. 1; Mathew x. 39; John, i. 41; Heb. iv. 16.

Some years ago I was in Wales and visited a watering place called Aberystwith. There was one shore to which a great many visitors

went. It mattered not what time you went there, morning, afternoon, or evening, you always found a great many people on that shore. There was another shore from which the scene and everything around it seemed to be equally attractive, but it was deserted. Once in a while you would find a lonely traveler there, but you might always conclude that he was a stranger. What was the secret of it? On the one shore there were precious stones, and on the other there were not. The multitude always went where the precious stones were, and you would see them there walking along, looking down, stooping over, some on their knees, seeking these precious things. Well now, as Sunday School workers, there is one shore that we are acquainted with where we can always find precious things, and that is the word of God. And we are going to look into the word of God this morning and see something about finding precious things. In Job, xxiii. 3, we have these words: "Oh, that I knew where I might find him!" You remember the circumstances—very touching, almost tragic. The old man despoiled of everything, his children dead, his property gone, desolate, the very wife of his bosom an ill adviser. Some of the children of God come and talk with him, and they try to enlighten and encourage him. And then there comes, you know, that young man who listened to the old men as they talked together, and then he talks, full of enthusiasm, and shows Job just what he needs; and Job listens to him, and then the old man breaks out with this exclamation: "Oh, that I knew where I might find him!" Dear friends, the first thing that we want to find is God. Until we have found God we have really found nothing. You don't know anything about this world unless you have found God in it; you know very little about this book unless you have felt the spirit of God in it; you know very little about your own life unless you have felt the conscious presence of God in your own soul. The first thing we want to find is God.

Now I want to ask your attention to another passage, Luke xi. 9: "And I say unto you, Ask, and it shall be given you: seek, and ye shall find."

What a splendid promise that is! Seek, and ye shall find. Why? Because God is looking for us—looking more earnestly than we are looking for him; and you know when a soul is looking for God, and God is looking for that soul, it is not very long before they find each other. And now, if we here this morning are looking for God, depend upon this that God is looking for us. "Seek, and ye shall find."

Now shall we have the passage in Matthew xi. 28:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The first thing that we find when we find Christ, is rest. It is said that Dr. Livingstone, as he was traveling in a far distant country, came upon the natives one day, and they said to him: "We are weary; we want rest." When Christ came into this world he found people weary. You remember he looked out one day and saw the multitude, and he had compassion on them, for they were as sheep scattered abroad having no shepherd. The individual soul is just in that condition. When we come to Christ, the first thing that we want is rest, and the soul that finds Christ finds rest.

Now, will you give us that passage in Matthew x. 39:

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

When we come and find Christ, and find rest, there are just two things that we do—we lose, and we find. We lose the old life, and we find the new life; we lose the burden that was an agony, and we find the yoke that is easy; we lose all the misery and disappointment connected with the old life, and we find the blessedness and the anticipation and the hopefulness and the joy connected with the new life.

Now shall we have the passages in Ecclesiastes; first, xi. 1, then ix. 10.

"Cast thy bread upon the waters, for thou shalt find it after many days." "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Taking these two passages, we have two things: First of all we find work, and secondly we find the fruit of our work. Just as soon as a man finds Christ he finds rest. In finding Christ and in finding rest he finds a new life. The next thing is, this new life wants to manifest itself, wants to exercise its power, wants to find its field; and we have not far to look for it. I think one of the beautiful things in connection with the life of Christ, is that just as soon as he helped anybody, that person looked around and saw someone else to help. And just as soon as you find your work, and go into it, you begin to find your fruit, immediate fruit, the joy of the work. It is a continuous work, not only this minute but also after many days; and I believe there is nothing that can give us more sacred joy than finding this very thing. Dear Sunday School workers, you have tested it, you have found your work, you have done your work, and you have found the fruit of your work. Let me give you a little incident in my own experience. I went one day into one of Mr. Moody's meetings, an after-meeting for men, where there were about a hundred and fifty men present. The first person that I spoke to said: "You are just the man I want to see." I said I was glad to see him, and he continued: "I heard you speak this morning, and I don't know what it was—it don't seem to me it was anything you said—but there was something about it that made me give my heart to Christ." I tell you there is no joy that comes to the Christian heart like that joy of finding the fruit of your work in souls converted, consecrated to God, and growing up into Christ.

Hebrews iv. 16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Find grace to help in time of need. When is man's deepest time of need? You know, if you have been teaching a class week after week, and year after year, and you have seen very little result; there has been a consciousness in it of need of help, but it has not been the greatest consciousness that you can know. If you have been teaching a class, and at the close of the lesson some Sunday one of the scholars comes and says: "Teacher, I want to come to Christ; I want to be a Christian; I want to do something for Christ," in that moment you are conscious of a need deeper, more imminent, than you have ever felt before. If there has ever been a time when I have felt the need

of the grace of God, it has been when I was in the midst of souls that were trying to find God. Success shows a teacher his absolute need of an abundant gift of divine grace; and we can find grace to help us in time of need. I wish we, as Sunday School workers, could just take that thought—*grace to help us*. You and I have to do something. God is the great helper. The grace of God is the great helping force. But it is not something that is to take our place; it is not something that is to dismiss the powers that we have; it is not something that is to let the gift that God has given us lie useless; but it is grace to “help” us—grace in the heart, and grace in the voice, and grace in every thing that we do, to help us in time of need.

John, i. 41: “He first findeth his own brother Simon, and saith unto him, we have found the Messiah.”

He first findeth his own brother. He had found the Messiah, and then he found his brother, and what did he do? He simply told him his own experience. The idea I want to bring out is this: Finding opportunities to tell what God has done for us; finding hearts to which we may impart the things that we ourselves have received from God. Dear friends, I believe this is one of the things we want to find more constantly—opportunities to tell individuals what God has done for us, opportunities to reveal to individual souls the blessedness that we ourselves enjoy as Christians, and as servants of the Lord Jesus Christ. If you have never tried it, try it. Take aside your own scholars and say: “John, I want to tell you what Christ has done for me; I want to tell you how God has blessed me; I want to tell you what my own life has been since I put it in the hands of Christ.” And I tell you this: Whatever sermons you may hear from the pulpit, whatever addresses you may hear from a platform, you will hear nothing that will have in it more power than that simple testimony of your simple trust in Christ, and of your experience of the life of Christ in your own heart. I am confident that this is just the thing we need to do in our Sunday School work, this finding individual souls and saying to them, “we have found the Messiah, who is the Christ.” What was the result of this simple testimony? “He brought him to Jesus.” And I believe that in nine cases out of ten that will be the result. Find the fitting time, the fitting place, the individual soul, and pour into it the simple testimony of your own life in Christ. And if we find these things, and continue in them, by and by there is another thing that we shall find. We first of all find Christ at the cross, and finding Christ we find rest, we find life, we find the work of life, we find the most blessed fruit as the result of life’s work, we find our individual souls and bring them to Christ, and then, by and by, we shall find Christ on His throne, and finding Him we shall also find the joy of Christ, the glory of Christ, the perpetual presence and enjoyment of Christ throughout all eternity.

The audience rose and sang, “Work, for the Night is Coming.”

PRESIDENT NISBETT: Let us now have two or three short addresses on this subject of Things worth finding. Bro. Jacobs will you lead off?

W. B. JACOBS.

MR. PRESIDENT: I have found a very precious text in the line of the remarks made by Bro. Tracy. He said one of the reasons why we found God if we sought for him was that God was looking for us. "For the eyes of the Lord run to and fro throughout the whole earth." God is looking for us that he may help us. That is the thought. We sometimes think that we must cry and agonize in order to get a blessing. Oh, no! As Bro. Tracy said, the Lord is seeking us, and he is seeking us with this great thought, How can I help that child of mine? How can I strengthen his hand? How can I bless him with a greater blessing? "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." Now, that does not mean a perfect heart, absolutely faultless from sin, but a sincere heart, an honest heart, which says, "Oh, my Lord, I want to do more for thee. I am ashamed of my past, and want to be lifted up to thee, to be filled with thy fullness, to be taught thy way, to be strengthened with thy might." And then God says: "I am looking for thee, my child. These blessings I am saving for thee. Draw near and be helped and comforted." He looks into our hearts and sees its needs, and then pours out his infinite love and blessing. So may you, my brethren, go into whatsoever fields you have found, whatever may be your need, whatever may be your discouragements or weakness or helplessness, remembering that the eyes of the Lord are searching you to assist you. The Lord is looking this morning to see what it is we need, and that he may find an opportunity to help us and pour out his blessing upon us. I thank God not only that I have found this text, but that I have found the precious experience of his truthfulness in my own heart.

REV. T. M. SPILLMAN.

Find out what we want. When we find what our needs are then we find the supplies. One of the great difficulties in our work, I think oftentimes, is that we do not really understand what our wants are. We need to find out that there is no strength in us, that when we are weak then we are strong—we need to find out our ignorance and then search the Bible for knowledge, to find out our impotence and then seek God for strength. We must find out our inability, and then we can go and find the power, the wisdom, the omnipotence required to accomplish the work which the feeblest of us it called upon to do. Find our wants and then we will find our supplies.

DR. L. A. ABBOTT.

Everything that God has given us in his word, and in his work and in his service is worth finding, especially the souls of the lost, the souls of the humble. You know that a great many times we are anxious for certain souls, not for souls just as we find them—souls of the lost, souls of the poor, souls of those who are low and wretched and sinful—but we often ask for some particular souls to be brought in, some that will be influential in our congregation, some that will help our finances. So many times, even when we pray for revivals, we pray with such and such ones in

our thoughts, but we do not remember just naked souls. The great thing to find is the soul, the soul of the child, and the soul of the humble child. Many years ago in Massachusetts, I was the pastor of a church that was organized with one man and six or seven women. For a long time that one man was the one brother in the church, and he used to pray—oh, how much they used to pray!—that God would send a gracious revival and build up that little Baptist church in Weymouth, Mass. And the prayer was heard, a precious revival was granted, and that one man became associated with scores of young men, and the church was enlarged from twenty or thirty to a hundred and fifty or a hundred and seventy. These new workers all came in—earnest, bright and active young men and women. And then these old members who had prayed for the revival began to chafe and fret, and say, “Ah, we are nothing now; the work has been taken out of our hands; these young men and women forget the old brothers and sisters of the church, and now where are we?” So, the very thing they desired they were not prepared for. They had not thought of souls as they should. How many times we pray for souls, but when the poor and the lowly and the downcast come into our prayer meetings and into our Sabbath-Schools our thoughts are more upon that man of noble family, that woman of high social standing, people who have wealth and influence and power, who will relieve us of our financial burdens. Those are the souls which we want to find; but, oh! the thing, the thing worth finding, and the great thing to be found in Alton, is just **THE SOUL**, wherever you find it, however lowly, however humble, however downtrodden. We want the Spirit of Him who went out and built his church of the lost men and lost women. The great thing to find is the human soul, to make him feel God’s redeeming love, whatever class or color or speech, however lowly. God has put into the world many things, but the **ONE THING** is the lost soul of our brother.

PROF. A. J. MCGLUMPHY.

Such a convention as we have here this morning is worth finding. On this floor doubtless are represented all the denominations of this great State. Such a thing, Mr. Chairman, is worth finding. Here we are together to strike hands across denominational lines. Here we are, not as Presbyterians, not as Methodists, not as Baptists, not as Congregationalists—here we are as Christians; here we are as a band of Christian workers. Such a thing it worth finding; and would to God, Bro. Chairman, that we could have more of it, more of this hearty co-operation in the great work of evangelizing the world. Would to God that we had more of what we have to-day—a cementing of the heart of the people into one grand phalanx for Jesus and for truth. That is the most desirable thing, Bro. Chairman, that we can think of in this age and century. It is the glorious thing that has dawned upon us— hearty co-operation, a cementing together, the reducing of differences. We are nearing the time when there will be a co-operation, when there will be a sympathy, when there will be a unification that will have a wonderful effect in moving forward the cause of our blessed Redeemer. The great difficulty heretofore has been that we have been emphasizing our differences; we have been searching night and day to find out our differences. Another day has dawned upon us—and this meeting is a

demonstration—and we are now searching to reduce our differences; we are endeavoring to unify and solidify the forces of our Lord Jesus Christ. I think this Convention, organized as it is under the auspices of all denominations, is a thing most notable and well worth finding.

REV. J. A. SCARRITT.

I hesitate in speaking, fellow workers, only because there are so many here from a distance that we have hoped to hear. There are doubtless many more things worth finding than we have thought of. It is well for us, after finding God and the blessed Savior in our particular spheres, to find also the methods of the Master. The brother has just mentioned pertinently that this work is co-operative, and so it is; but not one of the denominations of the world is so interested as our Heavenly Father, the God of all. Nor are we more directly connected with each other or need co-operation with each other, more than we need to co-operate with our Heavenly Father. His methods are to be studied, and we are to learn his manner of operating through us and upon the souls that we seek to save. He has methods just as clearly defined in Grace as in Nature. We should study God's plan in dealing with different ages. In order to succeed with the little ones in different communities, different methods are to be studied and applied. Another thing, we need to pray and labor not only to be workers and to manifest our zeal and to give exercise to our tongue, but we want to be skillful, we want to be the best kind of workers, we want to be the most skillful workers. In connection with this there arises the idea: Why does God require us to find things that we need? Why does he not give them to us without our seeking? Simply for the reason that he knows it is best for us to have exercise, to have activity, to employ our powers; not to have them inactive, but to have our intellectual and moral muscles strong and skillful in his work as well as in the other fields of activity. The Esquimaux train their children to be skillful with the bow and arrow by putting up as a mark a piece of blubber. They are told that if they hit it they can have it to apply to their own uses. So God requires us to use the bow and arrow—we are to employ ourselves that we may become skillful, for it is just as true in Grace as in any other department of activity, that "practice makes perfect." God has given us many exhibitions of his method of working on the earth; one of them we have had mentioned this morning, which is, that when a man finds Jesus he is then to look for his brother.

Prayer was offered by Rev. C. M. Morton, and the Convention sang: "Are you washed in the blood of the Lamb?"

The members of the Executive Committee having been called to the platform, Mr. B. F. Jacobs, chairman, read the following:

EXECUTIVE COMMITTEE'S REPORT.

DEAR BRETHREN:—To-day we complete twenty-six years of history. The review is pleasant and profitable. The years have been filled with blessings and our Annual Conventions have long been occasions of rejoicing. They are like the feasts of Israel, when the ransomed of

the Lord returned to Zion with songs of grateful praise. Once more we climb the mount with Moses, and review the wilderness journey, now nearly ended, and look beyond the river at the land of our inheritance. We go forward with Joshua, and gather the tribes once more, to repeat the declaration, "Not one thing hath failed, of all the good things which the Lord your God spake concerning you." With Samuel we set up our Ebenezer, saying, "Hitherto hath the Lord helped us." We unite our voices in the song of David, "O, give thanks unto the Lord for he is good, for his mercy endureth forever." We praise Him with Isaiah, "Sing unto the Lord for he hath done excellent things; this is known in all the earth."

Since the first meeting of this Association wonderful changes have occurred, but none more wonderful than the growth and development of Sunday Schools. Not only in our own country, but throughout the world, this child has increased in stature and in wisdom.

At the meeting of the Fourth International Sunday School Convention held in June last, the report from the whole field shows that our State has so far maintained its high position in Sunday School work. While there are some of the older States that report a greater percentage of the population gathered into the Sunday School, yet in all respects, we are second to none. This is not an occasion for boasting, but for gratitude. Indeed, we cannot boast, while so much remains undone. From the reports received by our Secretary it will be seen that this has been a year of blessing. God has been pleased to honor the efforts put forth, and the precious seed of the Word has been quickened by the Divine Spirit, and has brought forth plentifully. We may well stop at this point and sing, "Praise God from whom all blessings flow."

THE PLANS OF THE COMMITTEE.

At the last Convention it was decided to raise five thousand dollars for the year, and your Committee began to work on this basis, following the instructions of the Convention to send our Secretary Mr. W. B. Jacobs, and Mr. E. O. Excell, to as many County Conventions as possible, and Miss Lucy J. Rider, to as many other Conventions as she could attend. As it was, Mr. W. B. Jacobs has attended 49, and Mr. Excell 39 Conventions. In addition they have held 33 Sunday School meetings. Some of these meetings have been specially in the interests of our general Sunday School work, but most of them have been of a revival character in connection with Sunday Schools, and they have been greatly blessed of God. Miss Rider was with us during a portion of the year, and attended 20 County Conventions, but finding the continuous work too hard for her, she accepted a position offered her by Mr. Moody, as Normal Bible Teacher, in his schools at Northfield, Mass., and left us in October. We have also had the services of Rev. J. B. Stillson and Mr. D. Hurd for a few weeks. Their special work has been in counties where it was difficult to hold Conventions, and they have spent the time in visiting different places in the counties,

holding meetings and arranging for the Conventions. Your Committee are anxious that more of this work should be done. There are at least twenty-five counties in the State that ought to have a month of Sunday School Missionary work during the coming year. We believe that a renewed and increased effort should be made to extend the work of systematic organization to every Township in the State. A few years ago we had but few county organizations and township organizations were almost unknown, now we have an organization in every county and in nearly two thirds of the townships. What a blessing it would be to us, and what an impetus it would give to the work in other States, if we could report every township in Illinois thoroughly organized!

The withdrawal of Miss Rider from the field made some changes in our plans necessary. The Executive Committee was called to meet at Bloomington Oct. 18th, and the District Presidents were invited to attend. The following named persons were present: C. W. Jerome, J. R. Mason, C. M. Taylor, R. H. Griffith, Frank Wilcox, Rev. W. A. Hunter, W. B. Rundell, C. M. Eames, Thos. Orton, E. D. Masters, Aaron Richardson, W. B. Jacobs and B. F. Jacobs. The work in the State was fully considered, and it was decided to engage the whole time of our Secretary at a salary of two thousand dollars per annum, and to enable him to spend as much of the time as possible in the field, it was decided to employ Miss Carrie B. Reynolds as Assistant Secretary, at a salary of four hundred dollars per annum. One thousand dollars was appropriated to pay Mr. Excell for so much of his time as needed in the State work. Mr. D. S. Frackelton, having declined the Presidency of the Eleventh District, Mr. C. W. Freeman was elected to that position.

CONVENTIONS AND BANNER COUNTIES.

During the year Conventions have been held in every County in the State. In many instances they have been the best ever held in the Counties, and the standard is higher than ever before. Some Conventions are not successful in all parts, but the reasons for this are easily found. The Township Conventions already reported are 823, but the number actually held will doubtless exceed 900. Some Counties do not appreciate the value of Township Conventions, but where they are well maintained, the growth and success of the work is sure.

The Banner Counties as reported now number 37, and are as follows: 1 District, Cook, Will; 2 Dist., Kane, Winnebago; 3 Dist., none; 4 Dist., Mercer; 5 Dist., La Salle; 6 Dist., Livingston, McLean, Ford; 7 Dist., none; 8 Dist., Hancock; 9 Dist., Brown, Cass, Schuyler; 10 Dist., Morgan, Green; 11 Dist., Mason, Menard; 12 Dist., Macon, Moultrie, Piatt; 13 Dist., Champaign, Coles, Cumberland, Vermillion; 14 Dist., Fayette; 15 Dist., Lawrence, Marion, Richland, Clay; 16 Dist., none; 17 Dist., Jackson, Jefferson, Perry; 18 Dist., Edwards; 19 Dist., Saline; 20 Dist., Johnson, Pulaski, Massac. The Fifteenth District, composed of the counties of Clay,

Lawrence, Marion and Richland, heads the column, being the only banner district in the state.

Some counties have fallen back, and others have gone forward. Some that now occupy a front rank and wear their stars, were, a few years ago, far behind those that now occupy a lower place, because they have relaxed their efforts.

At this date seventy-nine counties have sent new reports. A few partial reports have been received from other counties. As will appear in the Statistical Secretary's Report, these new reports added to the old reports of the twenty-three counties, give a total of 6,130 schools, showing a decrease of 38 schools; a total of officers and teachers of 67,706; of scholars, 495,980; total, 563,686, giving an increase of 4,503. It should be remembered that some of these reports show a decrease because the reports of Catholic schools have been omitted. A few years ago these schools were reported from a number of counties, including Cook. Many of them were omitted last year, but some counties reported them last year that have omitted them this. While this accounts in part for the decrease in some of the counties, it does not explain or account for the reported decrease in others. It is certain that our greatest difficulty is that we do not get accurate reports from the counties, and we specially desire this Convention to consider and report some plan whereby this evil can be removed.

CONVERSIONS AND MISSIONS.

From the reports received it will be seen that over 18,000 have been received into the churches during the past year from the Sunday Schools. This large number certainly calls for a song of thanksgiving, and a grateful acknowledgement to God for His blessing. There must be many more that are not reported, as many of our county reports do not include the results of the winter work.

Seventy-eight counties report contributions for Missions, \$43,468.96. This is a gratifying increase in the reports of some of the counties, but it is far too small an amount. A careful examination of the Statistical Secretary's Report will disclose the fact that in some counties they have not yet fairly begun to contribute for missionary purposes, and it must be true that in the counties making the largest contributions they can be greatly increased. The Lord has opened the whole world for missionary work, the call for laborers is very urgent, and the demand for money very great. Every effort that can be put forth to train our children and youth in systematic benevolence ought to be made. We recommend that some action on this question be taken by this Convention.

BETTER WORK NEEDED.

The discouragements presented by the Statistical Secretary's Report tell at a glance where earnest and patient work has been put forth, and the county and township organizations vigorously maintained. It goes without saying that any business left to run itself, runs down.

Our Sunday School work is like the cultivation of the soil, no one expects to reap the harvest simply because there was a harvest gathered last year. There must be annual plowing, sowing and cultivating, if there is to be an annual harvest. Great efforts are now being put forth to reclaim the waste lands of this State, and to improve by thorough drainage and better methods of cultivation, the farms that have long been considered very valuable. In many of our counties, the valuation of farms and personal property increases year by year, and those best qualified to judge believe that our best farms can be largely increased in value by more thorough cultivation. Why should we not show a like increase in the Sunday School field? Will not thorough work of preparation and cultivation yield as large increase, and show as great improvement, as the increase of the soil? The Governor of Kansas, in a recent message, says that State, once considered barren and treeless, now contains over 2,000,000 fruit trees and more than 200,000 acres of forest trees; and these were all planted by the men of this generation! It is not possible to measure the results that a united effort to reach every family in this State, for Christ, would produce. But a hundred years ago there was one superintendent with a half dozen teachers and half a hundred scholars; now there are more than two hundred thousand superintendents, two million officers and teachers, and eighteen millions of scholars. This vine is of the Lord's planting; it is the handful of corn in the earth upon the top of the mountain, and the fruit therefore is shaking like Lebanon. In our own state we have seen wonderful things. The iron gates of ignorance and the brazen doors of prejudice have been broken down, Christian churches have been united in this work for Jesus, and thousands of Christian men and women have been trained and sent forth in the service of Christ. A great thinker of our day has said, "The most effective International Society of our time is the Sabbath School. The International Sabbath School lessons are weaving nations into unity, and creating a spirit which practically makes one body of all evangelical denominations. Ten thousand thousand, in all nations and tongues, are sitting down every Sabbath day to the same lesson, at the Cape of Good Hope, at the edge of the Yellow Sea, and in the Sandwich Islands, in Germany, France, Italy and on our own shores, all uniting to study the same book."

Another great writer, Rev. J. L. Hulburt, D. D., said at the International S. S. Convention: "I suppose you will agree that the greatest step ever made in the history of the Sunday School was the introduction of the International Sunday School Lesson. It has lifted the Sunday School into prominence; it has made it great. It has united Christians of every name. As we come to study together the same pages of the Word of God, our hearts are warmed, and we begin to realize that firmly as we hold our own particular things, those great basal, fundamental principles that we hold in common are more important still. It has done a great deal to quicken and inspire Bible study. I suppose that no movement has ever been inaugurated which

has wrought such vast results in the way of Bible study as the introduction of the International Sunday School Lesson. I wish I had time to give a few illustrations of this. Some time ago I chanced to be in a book-store in New York, where perhaps more theological and Biblical works are sold than in any other place on this continent. I asked for a certain commentary on a book of the Bible, and they told me that although they had had a large stock, it was all sold out. I asked for another commentary upon the same part of Scripture, and found that not one of them could be obtained. 'The fact is,' said the proprietor, 'our entire stock upon that particular part of the Bible has been exhausted, because they are just now studying that particular part in the Sunday School.' That shows that there is not only an interest in the lessons themselves, but in the general study of the Bible, through the Sunday School Lessons."

But we must remember that this vast army of teachers is to be taught this Book, and trained to teach others. Better teachers and better methods of teaching are demanded, and those who are trying to teach, must be gathered in teachers' meetings, in normal classes, institutes, and conventions, and taught and trained. That this can be done, will appear by the reports from some counties and schools. That we may reach a higher and better standard we cannot but admit, and once admitted, we must make the advance or confess our unwillingness and unworthiness. Old methods that are good need not be laid aside. As one has wisely said, "There are *ruts* and *rails*. The farmer who always turns the same furrows will not have a crop, but the engineer that runs his train off the rail, will reach the station of disaster."

We are living in an age which demands that every improvement that is possible, shall be made. A great committee for years have worked upon the revision of the Bible. The New Testament has been in our hands for a short time, and is already indispensable to every Bible student. Within a few days, on May 21st, the completed revised Old Testament will be issued in Europe and in our own country. The completion of this work is so great an occasion for thanksgiving, that this Convention may well recognize it by a suitable resolution.

FINANCE.

At the last convention pledges were obtained from 80 counties amounting to \$3,850. The Executive Committee was authorized to assess the counties not pledged for their proportionate share, and to appeal for contributions for whatever sum was needed in addition. The twenty-two counties were assessed for \$455, making the total pledged and assessed, \$4,305, at this writing, \$4,090 has been collected. Several counties have contributed more than the amount pledged, and including these seventy-seven counties have paid in full. Eight counties have paid part of their assessment, and seventeen counties have not contributed to the work. Perhaps at no previous time of our history have the pledges been paid more promptly and cheerfully than during the past year. This is especially noticeable as the result of the work

done by our Secretary and Brother Excell in connection with the County Conventions. Not only was the amount pledged raised, and sometime doubled, but in several instances increased amounts have been collected on the spot to pay pledges of the counties for the coming year, several counties making larger contributions than ever before. This is an additional reason for believing that if additional workers can be secured and sent into other counties all the funds needed for their support will be cheerfully given.

It will be seen, from the Treasurer's report, that the amount collected is the largest ever given by the counties, and nearly equals the sum pledged and assessed; and in addition to this, the counties have paid about four hundred dollars towards the traveling expenses of the workers. The total expense of the work for the year has not exceeded the limits voted by the Convention, but we have expended more than the amount received to this date. The committee has not asked for contributions to the work, preferring to wait until all the county pledges are paid, and then to allow all the friends to contribute a mite towards the amount needed to balance the Treasurer's account. It is evident, from the action taken by several counties increasing their pledges for the coming year, that we need not fear for the future.

THE INTERNATIONAL CONVENTION.

The Fourth International S. S. Convention of the United States, and the British American Provinces was held in the City of Louisville, Ky., June 11-13, 1884. This was the largest gathering of representative Sunday School workers ever held in this country. Seventy-seven delegates from the State of Illinois were present, and it is very gratifying to know from the reports presented at this convention that in the work of thorough organization, no state stands higher than our own. But in the table giving the percentage of Sunday School attendance compared with the total population, there are several states that outrank our own; and, after allowing for all possible errors in the Reports, it must be confessed that the position of Illinois ought to be higher. The Sunday School statistics of all nations, as reported to the Convention and estimated upon the best information obtainable, give a total of about 200,000 schools, nearly 2,000,000 officers and teachers, and about 16,000,000 scholars. As we know there are some fields not reported, and there has been an increase during the past year, it is safe to estimate the Sunday School Army of the world at at least 20,000,000. Of this host the Illinois Corps contains about 600,000. This is certainly a grand army—being about three per cent of the whole of the Sunday School force of the world—but we ought to have a larger number, and your Committee earnestly recommend that the work be pushed with renewed energy in every part of the field until we are able to report at least 1,000,000 in our schools.

ASLEEP IN CHRIST.

During the past year we have been called to mourn the loss of a former President of this Association. The Rev. S. G. Lathrop, Pre-

sident of the Fourth Convention, held at Chicago in 1862, has fallen asleep in Christ. Others, not so well known by many in this Convention, but earnestly engaged in the work in different parts of the state, have also fallen asleep. But it will not be thought out of place to mention specially the name of Mrs. B. G. Roots, of Tamaroa, who was suddenly killed in an accident in Wisconsin, on her return from a Teachers' Convention at Madison. The faithfulness of her husband and herself in our work, and their regular attendance at the annual conventions of this association for many years, make it fitting to mention her name in this connection. Your Committee suggest that appropriate resolutions be adopted on the death of Brother Lathrop, and also of Mrs. Roots, and spread upon the records of the association. We are adminished that if the Lord tarries, our time of service is rapidly drawing to a close. Therefore what we have to do we should do heartily as unto the Lord, redeeming the time.

For the Committee,

B. F. JACOBS,

Chairman.

At the close of the presentation of the report, Rev. J. W. Phillips led the convention in an earnest prayer, thanking God for his manifest blessing on the work of the year, and beseeching a continuance of his favor in the coming years.

On motion of Rev. C. M. Morton the report was referred to a committee of five to be chosen by the Convention, that they might consider it, and report it to the Convention for further action; and C. M. Eames, Jacksonville, Thos. Orton, Lacon, A. J. McGlumphy, Lincoln, B. Deppenbrock, Salem, and F. M. Sapp, Ottawa, were constituted that committee.

The following Committee was appointed to nominate officers for the ensuing year:—S. D. MASTERS, Jacksonville; R. H. GRIFFITH, Rushville; F. W. FOSTER, Dundee; T. M. ECKLEY, McLeansboro, and JAMES CULTON of Odin, Mr. FULLER, and Mr. DONAHOE.

The Convention adjourned with the benediction, after singing "Praise God from whom all blessings flow."

First Day---Afternoon Session.

The afternoon session of the Convention was opened promptly at two o'clock by a song service, conducted by Mr. Excell. President Nisbett led the audience in a responsive service, and the following songs were sung: "I am listening," "The Half has never been Told," and "I will Follow Thee."

Prayer was offered by E. D. Durham, of Onarga, and all joined in singing, "The Morning Light is Breaking."

The Committee on Nominations reported the following nominations:

President—John Benham, of Chicago.

Vice-Presidents—T. M. Eckley, of McLeansboro, L. A. Abbott, D. D. of Alton, Rev. A. C. Price, of Lacon.

Recording Secretary—Rev. F. W. Foster, of Kane.

Statistical Secretary—W. B. Jacobs, of Chicago.

Treasurer—S. A. Kean, of Chicago.

Executive Committee—B. F. Jacobs, Chairman; C. M. Morton, Chicago, J. R. Mason, Bloomington, C. W. Jerome, Carbondale, Rev. Wm. Tracy, Granville, E. D. Durham, Onarga, R. C. Willis, Enfield, T. H. Perrin, Alton. H. T. Lay, Kewanee, H. W. Hare, Chicago, Wm. Reynolds, Peoria.

On motion of J. W. Springer, of Jacksonville, the report was adopted, and the gentlemen named declared elected.

At the request of President Nisbett W. B. Jacobs and Mr. Nichols escorted the President-elect to the chair.

PRESIDENT NISBETT: Brethren and sisters in the convention, I take great pleasure in introducing to you your President for this year, Bro. Benham.

PRESIDENT BENHAM: Ladies and Gentlemen, I feel deeply sensible of the honor it is to represent not only those who are gathered here, but the 600,000 children scattered throughout the length and breadth of the great State of Illinois. Later in the convention I trust I may have something to say regarding the work of the coming year. I trust the work of this convention will be such that its anticipations for the future—that one million children shall be enrolled within our number—may be realized, not next year nor the year after, but in the year 1885. (Applause.) If you and I take as our example, Christ, and as our motto, the one you have spread on the other side of this room, "In Unity is Strength," and go forward in the strength of that Redeemer trying to give the gospel that he has given us to others, feeling that it has been precious to us and desiring to take the same gospel to some one else, then indeed shall we bring in the million children, and all of them will be not merely gathered within walls of stone or brick, but within the walls of that spiritual temple which is better still. (Applause.)

ADDRESS OF WELCOME.

DR. L. A. ABBOTT.

MR. PRESIDENT, AND FELLOW-WORKERS IN THE SUNDAY SCHOOL:

In behalf of the Churches, Sunday Schools and citizens of Alton, I extend to you a hearty welcome. Welcome to this city, to our homes, to all the cheer and comforts we can give you. We do rejoice to see you, and think ourselves happy in having your presence and fellowship. Great honor is conferred upon us by your presence, coming as you do from such a precious past, with such rich experiences of divine favor.

The sight of your countenances brightened by faith and glorified

with hope, must animate us, quicken our spiritual fervor, and stimulate to new endeavor.

Some of us Altonians have very high ideas, as you will at once perceive when you climb our hills, and some of us have deep thoughts, as you will be convinced, if you abide in our valleys.

The spirit of nature doubtless commenced or finished her work here. It would appear that, either she had not learned to smooth a plain or spread a prairie, or that she was weary of a work of such monotony, and here tossed about, in wild confusion these manifestations of her handiwork.

Among such scenes as these the inspired hand of old recorded, "Beautiful for situation is Mount Zion on the sides of the North." "Thou enrichest it with the river of God which is full of water." "And the little hills rejoice on every side."

Sure I am, that, if you visit some of our temples of praise, you will never more wonder that, it is recorded of the Queen of Sheba, that, when she saw among other wonders in Jerusalem, "Solomon's ascent by which he went up to the house of the Lord, there was no more spirit in her." We trust you will have many pleasant walks among these diversified scenes, but—we pity your ankles.

This may be the occasion when some of you will come to fame, here your names may be many times uttered, sounded far abroad,—but by the town crier, for we greatly fear some of you will be lost.

And if you meet us, citizens of Alton, moving with down-cast eyes, do not regard us as the most modest people you have ever met, or as a people above all you have conversed with of earth-bound affections, for we are simply taking heed to our steps. Welcome them to Alton, the rough and the ready, to Alton the peculiar.

Welcome to Alton the historic. At the base of yonder hill the first blood of our martyr was spilt. If we cannot, as at last year, point you to the thoughtful portrait of Lincoln, or, bear you to his honored tomb, we can speak of one Lovejoy. Near where you sit was heard the clank of that printing press, which was the John the Baptist of the great proclamation. Those waves of moral power which swept in tumultuous force over the land, started from that font of type. Alton's pebble cast from yonder bank into the river.

Welcome friends! those who have been another year doing the best work in the world. The years since you were last here, have abounded in activities. Many have turned the wilderness to the fruitful field. Many have developed the mine, and brought out its glittering treasures. Some have built the fastest ship, or the most powerful engine. Some have invented the best armament for war or the most perfect machine for labor. Some have given strained attention to laws of social order or institutions of government. Some have excelled all others in fields of science and philosophy. The best human book may have been written, and the best thought expressed, but you—fellow-workers—have of all, wrought the best for man, and for man's best. You have wrought for the soul, the young soul. You have cast the best seed in the world into the best soil in the world.

We have stood impressed as we have seen stone put upon stone, brick laid upon brick, for the raising of structures, where legislators should convene to frame laws, or courts sit to interpret them, or

schools be gathered for the education of youth and the making of men, but how poorly the work of Congress, the decisions of courts, or even the mental training of youth, compares with your work with the Word of God and souls. You have labored on the principle on which Christ's mission was founded, you have pondered on the greatness of a human soul, you have looked beyond the draperies of the rich, and through the rags of the poor to those inner powers which are to be unfolded forever.

When I was a boy living on the shores of the Atlantic, I used to build my little ships and sail them in the little caves of the sea. Sometimes, when I had built and rigged them with care, I could not resist the desire to give them up to the deep, to send them away out upon the wide sea, to pursue an unknown voyage, and many a time have I watched the small white sail rising and sinking and fading away. What if my little ships could have grown to be great ones! Great palaces of the sea like the Alaska, or City of Rome. Those little sails cut out with my mother's scissors could have thickened to stand the hammerings of the hurricane; that little hole scooped out with my knife or chisel deepened to hold machinery that would beat the sea to foam and store unmeasured wealth, such freight of life and hope. What if I could have stood on the shore when I committed one to the deep and seen it thus return! You have been and are launching such little ships for an unknown voyage. For a brief time you have held them rocking and quivering, and then they glided away, out of the primary room, out of the class, out of the Sunday School, and the white sail of that soul faded from your view, lost in the distance or sunk behind the billows; but your ships are to grow to be great ones. Oh what voyages they are to make! What cargoes of life and hope they are to bear. What mighty forces are to be developed in them and propel them. Sometimes God permits you to see them thus enlarged here, and to wonder. By and by, on eternal tides you will see them, still on the voyage to which you committed them, still being enlarged, bearing eternal freight for the eternal home. Such is your work. All other works shrivel before it. Welcome to consult here together how better to do it.

We have wrought hitherto too much in an indifferent or aimless way. An eastern pilgrim once passing over a barren waste, threw carelessly away in a moist place some seeds of the date palm which he was eating; years after, in that waste he found a beautiful grove loaded with fruit and filled with song. If such returns as are here set before us have followed, shall I say, our indifferent growing of seed, oh what may we look for when we address ourselves more earnestly, more zealously, more prayerfully to our work? Brethren we stand on a higher plain than ten years ago, when you then convened here. Yea, this is the highest plane ever reached. The Sunday School tide never stood so high as it does to-day, but it must go higher; to go higher we must do better work. Ten thousand impressions may make a long column in figures, and give an inspiring count, but a few deep abiding convictions will outnumber all. The quality, not the quantity, simply, of our labors should come before our councils.

In the war with England there was a certain privateer named the America, which was accounted the fastest craft upon the sea. On going out of port on one of her voyages, it was quickly discovered that a

great change had come over her, that she had lost her speed. In vain they spread the sail, braced the yards, or altered her trim, her speed was gone. At last it was discovered that some disloyal one had spiked a plank to her stem post. That removed, her sailing power was in a moment regained. Our obstructions are not of a recent date, they have long been with us. They have been joined to our work from the start. They are the hindrances of man's fallen nature—pride, selfishness, indolence, ignorance and fear. Oh that these obstructions could be one by one removed, then what change would quickly fall upon our precious enterprise.

Ten years ago when you were convened here as now, Mr. Corliss was making or setting up that wonderful machine, which soon after stood in the machinery hall at Philadelphia. There in that hall each machine, whether small or large, near at hand or removed to the remotest corner, took all its power from that noiseless, but powerful Corliss, and was in full action, or perfectly still, according as connection was established by band or not. Christ says to us to-day as we convene, speaks to us on our fields, "Without me ye can do nothing." If we have not made connection with him, let us hasten to do so.

Once more I give you a cordial welcome to Alton.

PRESIDENT BENHAM: There is one of the physical characteristics of Alton that has given some of us, especially those from the northern part of the State, quite a refreshing, and that is your hills. We have not seen one for so long we had almost forgotten there was such a thing. After dinner a friend and myself climbed one of these hills and there we found a church. We seated ourselves there for half an hour and enjoyed the sunshine of this pleasant day, which was so refreshing that it seemed to welcome us to this city. I shall now ask one of our officers present to speak for those that are gathered here in response to this kind welcome that has been given to this association. Will Mr. C. M. Morton convey the feelings of this Association to the citizens of Alton by responding to this address of welcome.

RESPONSE TO ADDRESS OF WELCOME.

REV. C. M. MORTON.

MR. PRESIDENT AND DEAR FRIENDS OF ALTON, THE CITIZENS PRESENT AND ABSENT: It is a great honor to return an answer to these pleasant words we have heard this afternoon; but those of us who are veterans in the way of visiting in different towns and cities, traveling about from the north to the south and from the east to the west of this State have become so entirely used to accepting welcomes of this kind that we do it without the slightest difficulty. (Laughter.)

I was thinking while our dear brother was speaking, of our experience in our married life—my dear wife and I, who are just finishing twenty years—of the many, many times our front door has been thrown open, and of the many weary looking delegates—sometimes representing one denomination, sometimes another—who have come filing in, people whose names we did not know, and whose occupations we did not know, but always looking hungry, always looking weary, we wondering what kind of people they were, and they wondering what kind

of a dinner they were going to get. (Laughter.) We have received a great many of those delegations. All of us visiting strangers here to-day, know how to sympathize with Alton people in what they have suffered during the last few weeks. But we also have to recall a great deal of benefit from these visitors who have come to our house. Some of the dearest friends we have in the world have been made either in receiving or giving visits. We have never lost anything by their coming; we have never gained any material thing except a tooth brush which an old Baptist minister left at our house many years ago. (Laughter.) I never could find his place of residence. (Laughter.) But the relationships have been very sweet indeed, and very happy, and when we come here to this convention I suppose there are two or three of us that grasped each other's hands almost as earnestly as if we were brothers and sisters in one family—we have met each other so many times, and everything has gone so grandly and well since we entered into this Sunday-school work. Now, I am undenominational. I have not a denominational hair on my head that I know of; and that is one reason why I have always loved this Sunday-school convention. My Christian life began in it. I was once taken in charge by some of the brethren and we had gone down and had quite a nice little gathering. I had talked all the forenoon (laughter) and I was about tired out at twelve o'clock when we adjourned; and an old lady, just as fat as she could be, came down with her arms wide open and says, "Bro. Morton, aren't you a Methodist?" I said no, I am sorry I am not a Methodist, only a Christian." And she turned around and went up the aisle as fast as she could and I have never seen her since. (Laughter.) My undenominationalism that day came mighty near making me lose my dinner. (Laughter.) I am glad to see you get a little enthusiastic. Let us get full of it. Let us get full of this good air and full of these good things, and full of real religious enthusiasm, let us go away more alive and more awake to the needs of humanity than we have ever been before. Some Christians remind me of an Irishman in New Jersey that I once heard of. He heard his mistress say that she liked turtle soup, and he went out and found a turtle and killed it as he supposed, and then brought it up and presented it to her. All at once the old turtle began to show very decided signs of life; "Why," said she, "I thought Pat, you said he was dead." "In faith, ma'am, he is, but he isn't conscious of it." (Laughter.) Once in awhile we see that. Once in awhile we hear a man preach, and we say, "He is dead, but he isn't conscious of it." (Laughter.) Walking in his sleep; dead, and not conscious of it! I think that one reason why we love this State Association work so much, is that it has taken all of the want of vitality out of us, filled us with enthusiasm, taught us that one is our Master, even Christ, and that all we are brethren. And so, unitedly and earnestly; and lovingly we accept the welcome so freely given. (Applause.)

THE PRESIDENT: We have with us one who was president of the association when the convention was held in this city ten years ago. He evidently liked it then, because he has come back to-day. We shall have pleasure in hearing a few words from Mr. R. H. Griffith.

REMARKS BY R. H. GRIFFITH.

MR. PRESIDENT: I remember very well the convention that we held here ten years ago, and how honored I felt then, and how honored I feel to-day, in the fact that I was the president of it; and how warm a welcome we had. As I was sitting here I remembered a sentence or two on the report of the executive committee, and recalled the names of four or five of our old members who are not here to-day. Among them was Father Root, of Tamara, and his estimable wife. I knew where one of them had gone, and I wondered whether the other had gone upward. I confess as I looked over this body and thought of those old men and the other gray heads that were there ten years ago, I rejoiced in the young men that had come to the front. I rejoiced as I looked over this assembly and saw so many young men going forward in the work. I felt when thinking of our advancement, a little of the vim that the brother spoke of. I remembered that a man of one of the smallest of the tribes of Israel was taken as the president, and now we have laid hold on Lake Michigan, and I rejoiced to see a young man take the place that I then occupied. The words of the brother about that first martyr touched me very much. There are things that happen in our early childhood that make an impression upon us for life, and one of them, with me, was the death of that martyr, Lovejoy. I was just old enough to hear of it. It echoed through the little village where I lived, that on the banks of the Mississippi a man who had tried to print what he believed was true, and to condemn a system established in what was then the large half of our country, had been killed, and his press destroyed, just because he was a lover of freedom. From the time I heard those rumors, exaggerated with the ideas of childhood, I have been a lover of freedom; and although I had spent quite a large portion of my life in the Southern States, I came home because I could not affiliate with slavery. I rejoice to-day that over yonder on the other side of that river there are no more slave dealers, no more slaves. A few days ago I was traveling in Louisiana, and I had the privilege—it was a privilege—of traveling with a man who had occupied a high position in the confederate army. We had a very pleasant and harmonious talk together, because he—as I found other Southern people do—recognized and accepted the situation. But he made this remark to me, which many of you have heard before: “I was a union man; I stood against secession as long as I dared, but I went finally with my State.” I can scarcely describe to you my feeling as he spoke those words—“I went with my State.” This morning some one spoke of the State of Illinois, of which we cannot speak too highly; but, my friends, I rejoice that here in Alton, and in this State of Illinois, and in these United States, it is under the flag of the Union we are standing. And now in this Assembly this afternoon are we not in just that situation? It is under the banner of the cross that we are gathered. We came here to-day not as one denomination or another, but, as Bro. Morton has so well said, as Christians. The other day I was in the city of Nashville, and visited in the afternoon the largest colored school in the Baptist Church, and enjoyed the services very much. As I came out, a good colored man who sat behind me took me by the hand and remarked that he supposed I was a stranger in the city. I said I was.

"Well," he said, "I guess you are a good Baptist." "Well, no," I said, not quite; I am a Presbyterian." And he said, "Well, that is about as good." If we can shake each other's hands as Christian men we may know we will have a glad welcome, and we will be glad to join not only in these sweet songs with our brother Excell, but in that grand, more glorious song that we will sing in the world to come.

The audience joined in singing: "Blessed be the tie that binds." After which Mr. Excell sang "The Model Church," a song which was greatly enjoyed.

FINDING OUR FIELDS.

THE WEAK SPOTS IN OUR COUNTY AND TOWNSHIP WORK.

ADDRESS BY W. B. JACOBS.

MR. PRESIDENT:—One advantage in being called upon unexpectedly is that there is not very much expected of you. Some of the things I may say are old to me, and some of you have heard me speak of them before, but I cannot help recalling to your minds some of the things which have made an impression on my mind as I have been about in this work. I will read one verse to you, the 36th verse of the 15th chapter of Acts: "And some days after Paul said unto Barnabas: Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." My thought about the township and county and state Sunday School organization, is that it is a great "go and see" society. (Applause.) The thought is that every vice-president ought to go into every school in his township and see how they do, find where their weak spots are, and tell them how they may be made strong; find out what their discouragements are, and strengthen their hands and hearts in God. One of the greatest privileges I have in Chicago, is to visit the different schools in the city. Sunday night finds me very weary, and I think, "tomorrow I must take some rest," but when the morning sun arises, and the day comes, the first thought as I turn my head upon my pillow is, "Thank God for another opportunity to work for Him!" No thought of rest then; no thought of excusing myself on account of my weariness; no thought of the work of the week before me, but *another opportunity to work for God*. Brethren, these opportunities are fleeting, these years are passing, and our God puts into the hands of each of us, as Sunday School workers, a great privilege in placing under us souls that we may aid for all eternity. It is a great privilege that He grants to the officers of this association, that they may strengthen the hearts of His disciples. I remember going into a Norwegian school one day. The superintendent, with the words "Bro. Jacobs is come," started down the aisle to meet me. As he put his great, strong hand in mine I saw the tears coursing down his cheeks, and he said: "Oh, we have waited for you so long—we have waited for you so long!" He was fighting a hand-to-hand contest with the hosts of sin. Single-handed he was carrying on that work. Others were "so busy" they could not assist him, and the strong man was weak as he thought of the difficulties and discouragements. He needed some one who lived near to

God to take his hand and speak a word of comfort to his heart. You know I make no pretensions of talking when I go into a Sunday School. Your president here is superintendent of one of the large schools in the city, and he knows that when I go into his school it is not in the expectation of making an address. If the time is opportune, and I have a message to them, I endeavor to convey it, but my plan is to see how the work is being done, and then perhaps tell some other school how the work is going on in different places. One of the weak spots—I may say *the* weak spot of our township organization, is this: The want of conscientiousness on the part of the township officer. Some two or three years ago I met one of the district presidents in the southern part of the state. He was a young Methodist minister, now in Boston. Many a time that man has walked up and down the floor of his room wringing his hands, exclaiming: "Oh, for men of convictions!" "Bro. Jacobs," he says, "I am praying God for men of convictions." The world is full of men who have no principle of action governing their lives; no deep, settled conviction of duty; they take these positions with no sense of the responsibility; they do not receive them, as I believe they should, as from the hand of God. I believe the township officer is just as truly called of God to his work, as any minister of the gospel, set apart by men by the laying on of hands. As I think of the privileges given in our work, I feel sure that it is well worth the thought of every worker in the land. I say I think this applies to all our work, from the lowest to the highest—there should be a deeper appreciation of our responsibility. No, I will not use that word, I am tired of that word "responsibility." The Sunday School teacher says, "I wish I could stay at home and sleep today, but the pastor says the responsibility rests upon me, and I suppose I must meet it." The church member says, "They are pulling and tugging at a fellow all the time, but I suppose I must bear it as one of my responsibilities." There is a better word than that. Substitute the word "opportunity" for the word "responsibility" and see how different the meaning. The world is open for the gospel—a grand opportunity! Sunday the teacher goes to his class—a grand opportunity to teach immortal souls for God! The merchant resolves to close his store and let the young men in his employ know that they will never be kept from the house of God by him—another opportunity! Oh, brethren, if you will just substitute the word "opportunity" for "responsibility" I believe we shall have better work, and a thousand fold more of it. The money will pour in, the Sunday School will be filled, and the prayer-meeting, instead of being a dull place, will be a joyful place where men lift up their voices in praise to God. So, Sunday School workers and county officers, do not call it a responsibility; think of it as a glorious opportunity. Go with your minister from township to township. Bro. Rundell, and Bro. Lay, and Bro. Eckley and a score of others know what that kind of work is. Do not hold back because you think you cannot make a speech; some of the meetings that have fired my heart most, were those at which the greatest amount of volunteer work was done. As I have gone out to tell men what to do for God, and how to do it, my own heart has burned. Oh, that the fire of God may fill our hearts, that men may not only know that we are set on fire of God, but the flame is

shedding a bright and shining light and warmth for those around. Come and see how they do it. You cannot afford to have these Conventions held and you away. I know there are things that are impossible, but God does not ask impossibilities. If you and I had been asked to give up our son, would we not have said: "It is an impossibility for me to give my son for these my enemies." But God counted no cost too great for the love he had for the souls of dying men. We should not measure our work by the standard we usually do, but rather measure our work by the measure of service that Christ filled up for us. Then, filled with His spirit, going out in His name, we shall help others to do better work. I thank God I am not permitted to see the results of my work. I thank God that He has not called me to bring all these young children to Him, but rather He has called me to go from county to county, to stir up the hearts of others, that they may be instrumental in bringing in the souls; that I may sow the seed that they may reap the harvest; and that hereafter we may rejoice together, and go on from county to county, from district to district in the name of our blessed Master. The weak spots are too often in ourselves. Let them be cured by the power of divine grace, and by the warmth of divine love, and we shall be strong for the battle in the time of greatest need. I had a letter the other day from the dear girl that has gone down to Mexico for the Master we love. It was a birth-day letter. "Oh, papa," it said, "I would like to be home to-day, but I am happy here! His grace is sufficient for me; His strength is made perfect in my weakness!" Offer yourself in your weakness, fellow workmen, that is all He asks. Illuminated, strengthened, uplifted by the divine might, we shall go forth winning victories for the glory of His name, the salvation of souls and the gladness of our own hearts, for ever and ever.

THE WEAK SPOTS IN OUR COUNTY AND TOWNSHIP WORK.

ADDRESS BY T. M. ECKLEY.

The weak spots. When a man calls in a physician to attend him in his illness, before he can do him any good he must point out or describe the nature of his complaint; he must tell where the pain is, what is the trouble, before the physician can prescribe a remedy. Now, in our coming together for consultation, if we can find out what is the trouble, then we may in some measure find a remedy for it; and in the few minutes that I shall be before you I want to call attention to some of the weak spots which I have noticed in our work. That the work in which we are engaged is a great one is not now a debatable question; that it is one which deserves the consecrated energy of our minds is not a debatable question. But how best to do the best work in order to obtain the best results, is what we want to learn. Now, the weak spots in our county organizations. I find sometimes a weak spot in the selection of our county officers. I am not a denominational man in any sense, and I believe that when we come together in the organization of our county, we pay too much attention to denominations. We select one officer perhaps from this

church, and another from that, and we move around from church to church for fear of offending somebody; and the result is that very often we get the man we do not want for an officer. The man who will not do the work of a statistical secretary is the very man we select, and put in the office, because he belongs to the church that we say ought to have it this year. That is one of the weak spots. (Applause.) It is right that we should pay proper attention to our church organizations, but when we come to work in this, we want the best effort for the Master, and we should consider that, rather than the honor of any particular branch of this grand army to which we say we all belong. If a general was massing his forces for a battle, he would put his artillery or his cavalry under the leadership of the man who was best fitted for the work to be done, whether his name was Smith or Jones. In our war, when there was a piece of work that General Sheridan could do best, Sheridan was sent to do it, and so with Sherman and others. They were sent because they knew how to do the work, and they were the men that would do it. If we have a county where there are two men in it that would make good county officers, if one would make a good County President and the other a good County Secretary, and they both belong to the same church, never mind—put them to work, if they will do it, and Christian people of all denominations, whose hearts are in this work, who have the right kind of spirit, and the right kind of consecration, will say amen. There will be men who will grumble, but they will be the very men who would not do the work, even if they had the chance, and who would not help you do it. If we can get up to the standard where we can say, "In the name of God, in His fear and for His glory we will do this work," we shall have more of it accomplished.

Then there is another difficulty which is not altogether in the men who are selected. Sometimes they are men who are willing to do anything they can in this line, but their hands are full of work at home. Besides the class to teach, their shoulders are bowed down with work for their own homes that cannot be laid off. The trouble is, the few men in the community who are willing to do the work have more than they ought to do. It is not because there is a lack of Christian people, but because of the lack of this spirit of consecration. There should be a proper distribution of the work, the proper burdens laid on different shoulders, and spread out so they may be easily borne. Another weak spot in our work was referred to this morning when the report of the Executive Committee was presented—the subject of missions. How many of our schools throughout the state there are that make no report whatever of missionary work. It is not because the children are not willing to give anything in this direction, but because they have never had the opportunity of giving. The subject is not presented to them. I know of schools, large ones, where the subject of missions is never presented from one year's end to another. It is a mistake in our work. If we work in the proper spirit, interest in missions will be developed in them, and in spreading this influence out among others, our own strength will be increased. Take it as a burden on our own hearts, and then take it to others, and we shall strengthen and build up and develop ourselves, and strengthen others also. Another weak spot that ought not to be, is the strict

denominational spirit in which we sometimes work. I am in favor of church work, but I am no denominationalist, and when we attempt to shut ourselves up in our denominational shell we wither our powers and dwarf our usefulness. This tendency to close up our denominational hands is a great fault; the spirit that prompts us to say, "we can do our own work and all the Sunday School Convention work that we are able to do; these inter-denominational gatherings are unnecessary, and we have not time to attend to them." Strange that we cannot see that when we reach out to help another we develop our own power, and thus by coming together and developing this spirit of fellowship with others, we are building up ourselves. It does not make a man any the less a Christian because he helps another in his work, and if we can come up in the spirit of followers of the Lord Jesus Christ, these denominational conventions will only help on the inter-denominational work. There are many places where there is no denomination strong enough to carry on the work, and there Christian hearts and hands of different denominations must join. Then we can move forward in an unbroken phalanx, and we can take not only this state, but this land for Christ. (Applause.)

The Convention joined in singing, "Bringing in the Sheaves," and Prof. McGlumphy was introduced by the President.

FINDING OUR HELPERS.

HOW TO SECURE CHURCH CO-OPERATION.

PROF. A. J. MCGLUMPHY.

MR. PRESIDENT: Late Saturday afternoon I received a telegram from Bro. Jacobs, requesting me to be present with you this afternoon. I responded that I would, Providence permitting. In the midst of a pressure of duties I have not had time to carefully prepare on this subject, but such an audience as this, and such a theme as "Church Co-operation in the Sabbath-school work," ought to have inspiration in it.

We live in a wonderful age. It is said—we frequently hear it—that history is constantly repeating itself. Let me tell you that this age is the repetition of no past age. Co-operation has a meaning now that it never had in the ages past. Consolidation has a significance now that could never be attached to it before. Indeed, we are just beginning to learn the great potent principles that lead to the most rapid advancement of mankind. The thought was born but yesterday. We are just beginning to grasp the meaning of Jesus. We are just beginning to see and comprehend the significance of its wonderful teachings. Individual and combined work—that is the thought we are just beginning to comprehend; that is the idea that was born yesterday. The world, up to the present century, has never comprehended the potency of individual and combined effort. In the ages past we had the combined in a certain sense, everything concentrating in one man. We had individual effort, but it was individual effort alone, isolated, standing by itself. We are just beginning to knead them together; we are just beginning to realize their resultant when combined; we are just beginning to learn that there is such a thing as a resultant, and that these two are components

of that resultant. In this respect, as I said, the age in which we live stands alone, stands out like a pyramid upon the plains of time. Church co-operation in our work—in this general work! What are we to understand by “Church?” In the broadest sense of that word it means every man, woman and child on the face of the broad earth that has given his heart to Jesus Christ, that has consecrated his life to the God that made him; but in a narrower sense of the word it means a sum total of all the denominations in Christendom—The Church! That is the sense in which we will take it this afternoon—the sum total of all the denominations in Christendom. These denominations have arisen from time to time. The occasions for their origin have been various; but I tell you, my brethren, I believe that these denominations have come into existence in the Providence of God. I am a denominationalist. I stand prepared to assert it anywhere. I believe in denominations. They have had their existence in the ongoings of the Providence of Almighty God. They have not been begotten of the Evil One. I do not believe it. They are not children of the lower world—I do not believe it. They are children of the Heavenly Kingdom. When properly analyzed, there is nothing in them that is contrary to that prayer offered by Jesus to the Father for the unity of the church. I say that each denomination should have its own Sunday-school; its own literature; its own Boards of Publication, and publish to the world what it believes. I am a Presbyterian; I would not be anything else; you could not make anything else out of me. I do not care how you hew me and slice me, I do not care how you manufacture me, I should come out in the end a Presbyterian. And you are a Methodist, and you would not be anything else, would you? Certainly not. I would not have any respect for your manhood or womanhood if you would be anything else. Some of you are Baptists, and you would not be anything else, would you? As a matter of course, you would not, and I should not have any respect for you if you would. I say that each church, each denomination, should teach its own doctrines in its own Sunday-schools. I do not believe in this idea that throws cold water—that snows, on denominationalism. I do not like that kind of snowing. I do not believe that we should bring up the rising generation and make them Anythingarians. (Laughter.) I believe that is a word of my own coining. I do not know whether you can find it in Webster or not, but it suits my purpose. I do not believe in an age of Anythingarians. I will tell you, my brother, I will tell you, my sister, that the men and the women who are doing most for Jesus to-day belong to some denomination. (Applause.) They are not these renegades of every country. That is my experience. The men to be trusted, the men that are valued, the men that are brave in the ranks, are the Presbyterians, or Methodists, or Congregationalists, or belong to some other denomination. These men and women that are so liberal as to be spread all over Christendom as a general thing, are of the “spread eagle” kind, surely. They are wonderful on this thing of scatteration—wonderful! I believe that every denomination should have its own conventions. We should meet together as Presbyterians, and as Baptists, and as Congregationalists, and as Episcopalians. We should meet together and consult in regard to our own interests. We should look after our own departments, our own fields of labor, and every preacher should feel a personal respon-

sibility for the children that belong to his own church, to gather into that church all that he legitimately can. Notice that I use the word "legitimately." That is the duty of every preacher, of every church officer, of every church member. This is the way to make active church Sunday Schools—for every one to feel that vast responsibility that was spoken about a little while ago. Let the Methodists be wide awake and look after their own interests. Let the Baptists be wide awake, let the Presbyterians be wide awake, every man to his work, every man applying himself to that which lies nearest him.

Now, if I should stop right here—and I hope my time will not run out—if I were to stop right here, my story would only be half told. Indeed, I will not be stopped here. I wouldn't be stopped here for anything. Why, I should be ruined—just absolutely ruined if I should be stopped right here. (Laughter.) I have said I was a denominationalist from center to circumference, and I am. But, see here, we live in this age of which I spoke, this age when we have learned that there is something wonderful, wonderful indeed, in *co-operation*. Ah, yes, this is an age of liberal thought; this is an age of liberal sentiment, and I am glad I live in it. I pity the man that does not comprehend co-operation. I pity the man who has not heart enough to take in the grand sentiment of the age. He does not belong to this age at all. He ought to be dead and buried—buried in the pyramids of Egypt along with the Pharaohs. We live in a different age—an age when Presbyterians and Baptists and Methodists and Congregationalists are ready to strike hands across the lines of denominations. (Applause.) My dear Methodist brother, here is my hand and here is my heart. My Congregational brother and sister, here is my hand, I am a Presbyterian, but I am a Christian! (Amen.) And I value that more than I value Presbyterianism. I honor the grand old name; it is the name to which my father attached his destiny, and I can not but honor it; but above all, high above all, infinitely above all, is the name of Jesus of Nazareth. Yes, sir, this is the place for us to get together. Here we can gather from every quarter. Here we can learn what the Presbyterians have done; here we can learn what the Methodists have done; here we can catch the inspiration of our brothers; here we can be filled with inspiration and enthusiasm, and, as was remarked by the brother that just closed, we need a consulting place for the combined forces of all the churches, and that place is here. The whole world for Jesus. That is it; and since Presbyterians can not take it all, let the Methodists come in and help, and since the Methodists cannot take it all let the Baptists come in and help. Yes, let us all come together and unite our forces in taking the world for Jesus. That is it. We ought to have such conventions as this. I said we ought to have church conventions. Certainly we ought, but we ought to have such conventions as this. It warms the heart of any man to come in contact with his brothers of all denominations. And I tell you, my brothers and sisters, these conventions are prophetic of a grand future. Surely they are. We ought, as denominations, to hunt our common ground. I said this morning that we had spent a great deal of time in hunting out our differences. I think we ought to be very slow in emphasizing our differences. I am no denominationalist in that sense of the word. No, sir, not a word of it. We ought to be earnest and zealous in studying our differences

that we may as far as possible reduce them; so that when we come together we can most heartily, most cordially, strike hands across the the denominational lines, and hail each other as brothers and sisters in the Lord Jesus Christ. Now, if we do our work properly in our denominations, this matter of inter-denominational work, Mr. President, will move very easily. I tell you, my brethren, that the inter-denominational work depends upon the denominational work, and if we do our duty to the Sabbath School interest as denominations, we shall accomplish grand results in our inter-denominational intercourse. The strength of the church, the strength of the church universal, will be in proportion to the unity of her various elements. United in heart, she will be able to stand, to conquer, to triumph over all opposition. Divided in heart, divided in love, she must perish. The church universal stands in great need, at the present day, of closer union and greater concert of action in order to overcome her foes, who are coming down upon her in masses, and endeavoring if possible to consummate her destruction. The vast hosts of infidelity and skepticism, are hurling their missiles to-day as we are in convention, into the ranks of the sacramental hosts. Let the church, then seek common ground! In the name of Jesus, let her emphasize her common ground, let her reduce her differences, and let her rally in one grand undivided phalanx. It is said that the herds of Switzerland when attacked by wolves join themselves into a solid battalion, and thus face the foe on every side. Shall the church of Jesus Christ, my brother, my sister, be less prudent than the herds on the mountains of Switzerland? No, no, never shall it be! The age is against it. Everything is against it. Let us unite more closely in the name of Jesus, and though we may move forward to the engagement in our different regiments, yet high up in the clear sky, so that all the world can see it, we will have but one standard—the standard of the Holy Cross, and emblazoned on all our flags, in all our regiments, shall be written in letters of gold that all the world can read: “One is our Master, even Christ, and we are all brethren.” That shall be our motto, and when we come to that, oh, what glorious results will be accomplished! Let it be our fervent prayer this afternoon, my dear brother and my dear sister, that the church may marshal anew and enter afresh the deadly strife, and all the champions of Jesus fight till the cry of victory shall sound from every rank of the host; till from every continent, island, sea and ocean, the shout shall go up “The kingdoms of this world have become the kingdoms of our Lord and his Christ.” And the high response shall roll out from heaven as the voice of many thunderings, saying: “Hallelujah, Hallelujah, the Lord God Omnipotent reigneth.”

HOW TO SECURE HOME CO-OPERATION.

C. M. EAMES.

DEAR FRIENDS AND FELLOW WORKERS IN THE S. S.:—Sincerely do I feel that I have been much honored by this invitation to address this great convention containing and representing so much of ripe experience and consecrated labor in our Master's Vineyard.

The theme to which my name is appended upon the program

one of no slight importance, and some will say from the bottom of their hearts no other is of paramount value. For how many Sabbath Schools have gone into untimely graves, how many promising class fields are to-day hidden by crops of unsightly weeds because of the lack of co-operation between Home and School, in the great and glorious work of bringing souls to Christ and training them up in Him.

Within a few weeks, hundreds and thousands of day schools will be closing their doors for the summer vacation. There will be white robes and bright flowers, speeches and essays, examination and exhibition in 10,000 school rooms. Think you that the fond parents of these hundreds of thousands of happy children are to be "conspicuous for their absence" from these places and without interest in these exercises. No indeed! The faithful teachers know the corresponding heart beats in the multitude of homes represented in the school rooms. Parents, brothers, sisters, uncles and aunts have been watching, with no feigned interest, the progress of the Climbers up Science Hill. They have supplemented with song and story, with explanation and drill, the teachings in the class and the study at the desk. They have talked with the teachers and examined the monthly reports to know just how the race for knowledge was being run. They have counseled together over what was necessary to overcome faults, to incite interest, to prevent evil associations and to remedy neglect. The little feet have been mounting higher and higher towards the goal of knowledge, with one hand clasped by the school teacher and the other lovingly held by the home instructor.

Much more need, yes, much more vital necessity, is there for co-operative teaching in religious knowledge since only one hour of one day of the seven is given to the S. S. teacher, while the home has all the opportunities of the other hours and days. The teacher can only supplement the parents' lessons in this case, while in the other the heaviest burden is laid upon the school and only the supplementing upon the home. When the two forces are combined in hearty, consecrated co-operation, there will be produced the power that will bring the scholar to and bind him into the church structure. The poles and wires and batteries have been prepared, *now* the circuit is complete, and the electric fluid of God's Love is flashing the work to glorious completion. Or to change the figure, the S. S. and the home—natural allies in the struggle for victory over ignorance and sin—must charge together upon the common foe, and God will give the victory.

The cobbler may not be able to paint the picture but he can show the artist how to remedy the defects in the shoes that mar the foreground. Of the lame and the blind neighbor, neither can say "I can do without you." Each needs the other to supply deficiencies.

The mother knows the child's nature much better than the teacher and can aid beyond calculation, and the teacher should desire the parental help. It is essential for us to realize the need of home help before we can carefully consider how to find home helpers. Think, fellow teachers, of the little time we have to learn child character. Consider the formality, the good behaviour, the possible hypocrisy in the class and how thoroughly the ice is broken in the family circle and the true inwardness revealed. How many a useful hint the home

can give you. Remember the ignorance, the privations, the want of helps in the homes and realize how you can help there. The teacher's strong left arm should indeed be around the boys and girls in the class, but the stronger right arm should be reaching back to encircle the homes where character is being made or unmade.

But now to my subject proper, "How to secure Home Co-operation."

If we realize our need of home help, if we really want these helpers, we must be willing to ask for the aid—to seek the co-operation.

We can "find our helpers" in two ways:

By sending for them.

By going for them.

Both are good ways, both should be used.

Before further subdividing let me notice that:

THE HOME CAN CO-OPERATE WITH THE SABBATH SCHOOL:

1. *By Supplying Scholars.* I never knew a better co-operation than that of the Christian mother who sent husband and ten children.
Parents should *go with* rather than send.
2. *By Preparing Scholars.*
 - A. Devoting an evening to study.
 - B. Providing and explaining helps.
 - C. Bible lights at family worship.
 - D. Golden texts at meal time.
 - E. Table talk about bible customs, geography, etc.
3. *By making the Acquaintance of the Teacher.*
 - A. Cordiality upon meeting.
 - B. Invitations to the house.
4. *By Contributing.*
 - A. Means for S. S. support.
 - B. Talents for S. S. plans.
 - C. Time for S. S. attendance.
5. By arranging sleeping and meal hours so as to prevent tardiness or irregularity.
6. By magnifying the teacher's work in class and pointing out his consistent life.

I have outlined these ways of co-operating as hints for suggestions to home helpers when we ask for co-operation.

But again,

How to secure Home Co-operation.

I. *By sending.*

1. *As messengers. The School Children.*

- A. With invitations—not formal, but of a kind that please and attract.
- B. With reports—enthusiastic.
- C. With recitations, songs.
- D. With gospel truths that soften and draw.

An excellent home help is the daily repetition around the family table or at family worship, of the "Golden Text" for the coming Sabbath. All the children, and parents, too, separately repeating the same, thus mingling bodily and spiritual food, and fixing God's truths in the memory,

As an illustration of how the Master uses the little messengers, even the prattlers from the infant classes, you may all remember the story of the infidel father who allowed his wee daughter to attend Sunday School, but to show his own bold unbelief, printed and suspended above his home desk the legend "GOD IS NOWHERE." The bright eyes fresh from school caught sight of the motto and slowly spelled out the words after this fashion: G-O-D *God*, I-S *is*, N-O-W *now*, H-E-R-E *here*. The reading was in the presence of the blaspheming father and proved a revelation. It was an arrow of conviction and led the convicted one to go to the Sunday-school with his child and finally led him into the Kingdom of Christ. Truly "a little child shall lead them."

2. *Messages. With parents and elders in mind.*

- A. Reports, as to deportment, attainments, etc.
- B. Suggestions as to home study, helps, etc.
- C. Lesson outlines.

A Sunday-school teacher who was in the habit of sending to the homes of her scholars helpful hints for the study of the lesson, heard of one such outline kept posted up during the week in the father's place of business—a livery stable. Here it was constantly looked at and studied, furnishing thought for the parental mind and food for conversation at meal times at home.

- D. Appeals for personal attendance.
- E. Request for co-operation in plans to interest.

II. *By going—to every home.*

- A. To look after the absentees, sick or truant.
- B. Show sympathy in affliction.
- C. To relieve distress and poverty and pain.
- D. In a cheery, fraternal, social way.
- E. In a gladsome, Bible reading, pastoral way.
- F. To carry suggestions as to home help.
- G. To carry invitations to school.

Said a pious father to his children, "God honors us by sending his ministers to our house." With parents and teachers thus recognizing each other's work and mutual aid, how can God but be the leader of the allied armies of the Christian home and the Bible school. May he help us in finding a host of home helpers. (Applause.)

MR. B. F. JACOBS:—Mr. President, I think that this congregation ought to gather up this bundle of *sticks* and take them home, and see if they don't start the fire burning a little over Illinois. (Applause.)

FINDING OUR MATERIAL.

HOW TO SECURE AND TRAIN TEACHERS.

The President.—The program does not give the name of a speaker under this head, and I will put in the name of B. F. Jacobs, than whom none better can give us the information. (Applause.)

MR. B. F. JACOBS.—I will occupy this place just by asking Bro. Lay to tell us how he secures and trains his teachers. Bro. Lay, tell us.

MR. H. T. LAY.—I am not so good at training as I am at being trained.

Mr. Jacobs.—Tell us how you were trained.

Mr. Lay.—I was'n't very well trained. I kind of jumped into it—got into it the best way I could myself. We have not had much training down in our country.

Mr. Jacobs.—How do you secure teachers in your school?

Mr. Lay.—The largest classes select their own teachers; for the smaller classes the teachers are selected by the Superintendent of the school.

Mr. Jacobs.—Suppose you select a teacher, and he does not accept, how do you fill the vacancy?

Mr. Lay.—Select someone who will accept it.

Mr. Jacobs.—Do you have a committee?

Mr. Lay.—No sir, the Superintendent does the selecting.

Mr. Jacobs.—Do you have any difficulty in finding enough teachers?

Mr. Lay.—Did you ever know of a school that didn't?

Mr. Jacobs.—You are in the witness-box now; don't interrupt the learned counsel. (Laughter.) Now, Mr. Lay, have you any plan for an emergency? Suppose some Sunday you find there are three or four teachers gone; what resources have you at your command?

Mr. Lay.—Well, we can usually get three or four from the larger classes of the school.

Mr. Jacobs.—Then they are under training?

Mr. Lay.—We have no normal classes.

Mr. Jacobs.—Have you any plan of training?

Mr. Lay.—We have had teachers' meetings, but this last year we have not had them.

Mr. Jacobs.—Do you recommend teachers' meetings to be given up?

Mr. Lay.—No, sir.

Mr. Jacobs.—The witness is excused. Mr. Rundell, how do you secure and train teachers?

M. W. B. Rundell.—I do my best to find teachers. The great trouble is to find the right persons. I could now use a dozen or more.

Mr. Jacobs.—Have you got any planted that you expect to find after a while?

Mr. Rundell.—Yes, I have.

Mr. Jacobs.—You have a nursery, have you?

Mr. Rundell.—I have the promise of some.

Mr. Jacobs.—Have you any normal classes?

Mr. Rundell.—No, sir, but we have the teachers' meeting, led by the pastor.

Mr. Jacobs.—Is it good?

Mr. Rundell.—Yes, sir.

Mr. Jacobs.—What do you do in it?

Mr. Rundell.—I don't say that we do just what we ought to do. We meet together for the study of the lesson; but that is not my idea of a teachers' meeting. I believe it should be a place where we meet together to converse and pray over the general interests of the Sunday School. I believe the Superintendent ought to know each teacher personally, and that each teacher ought to know each scholar personally, and then when we go down as our Savior did we will secure results.

Mr. Thomas Orton.—Bro. Jacobs, let me relate a little incident.

One day there drove up to my little book store a country farm wagon containing two young ladies. They came in and said they wanted something to help start a Sunday School. They wanted to know if I had testaments and singing-books and anything else that would help start a Sunday School. They were Eastern girls, and said by way of apology, that they had never been teachers or superintendents before. One of the young ladies said: "It makes my heart ache, and makes me homesick, on Sunday, when I have finished my work and have nothing to do, to see the men pitching quoits, the boys off fishing and the girls around in slatternly dress and uncombed hair. We cannot stand it, and we are going to start a Sunday School." I did what I could to help them, and then they asked me about some of the troubles they would have. They said they had never made a prayer in their lives. I said I guessed they would have to begin with the Lord's prayer, and teach the children to unite with them. After being provided with what they wanted, they went away and started the school. They had hard work, but the school grew and prospered. Its influence for good can never be estimated.

Mr. Jacobs.—Mr. Trask, how do you get your teachers, and how do you train them?

Mr. G. W. Trask.—We have Bible classes, in which we train and raise up Sunday-school teachers. We have also a teachers' meeting once a week.

Mr. Jacobs.—How do you try to train your young people to be teachers.

Mr. Trask.—By showing them what they ought to teach; by telling them the prominent points in the lesson, and the general out lines of Bible teaching.

Mr. Jacobs.—The best methods of teaching?

Mr. Trask.—Yes, exactly. How to seek out and impress deep, spiritual truth. So we have a number of first-class teachers.

Mr. E. D. Durham.—I think that circumstances govern this thing. I have one of those peculiar schools in which I have more applicants for places to teach than I have use for. We have a regular teacher's meeting, and training school for teachers.

Mr. Jacobs.—How do you conduct your teachers' meeting?

Mr. Durham.—I take charge of the teacher's meeting. We use a blackboard, and I begin by outlining the lesson on it, and then go through it. I say. "There are a number of points in that lesson, let us bring them out." We take so many verses at a time, that relate to a certain subject, and then take the next lot of verses that relate to the next subject, or take them verse by verse as the case may be. In this way we bring out everything in the lesson that we can, and then I say: "Look here, so-and-so, what do you think is the principal truth taught in this lesson?" And she tells, and another one says, "My idea is different." And we go right through and get everyone's idea, and then we condense the ideas that virtually mean the same thing, and finally select, never to exceed three points, that we are going to bear down on in that lesson. We have a very fine Seminary in our town, which makes us peculiarly fortunate in securing teachers.

Mr. Jacobs.—How many teachers have you in your school?

Mr. Durham.—Seventeen to twenty.

Mr. Jacobs.—How many of them attend teacher's meeting?

Mr. Durham.—Well, probably fourteen of the teachers; our teachers' meeting runs from twenty to forty in attendance.

Mr. Jacobs.—How large are your classes?

Mr. Durham.—Larger than we wish they were; they are too large; we have them from forty down to six or eight.

Mr. Jacobs.—Just exactly the right thing.

Mr. Durham.—I never would have a class with over eight in it.

Mr. Curry.—Is it a good plan for one man to lead the teachers' meeting all the time?

Mr. Jacobs.—It is, if he is the best man you have.

Mr. Curry.—If we continue these same persons the year in and the year out, nobody will develop so as to be able to take his place.

Mr. Jacobs.—Well, what do you do?

Mr. Curry.—We have a teachers' meeting—not a normal class—and we meet after our prayer meeting on Wednesday, and we teachers take it turn about. We don't let the Superintendent lead it any oftener than anybody, excepting lazy teachers that don't take hold. I am opposed to the Pastor leading the teachers' meeting, or the Superintendent leading it all the time.

Mr. Jacobs.—How many teachers have you in your school?

Mr. Curry.—Seventeen or eighteen.

Mr. Jacobs.—Do you know what the average attendance is?

Mr. Curry.—Sometimes it averages more than at others. (Laughter.)

President Benham.—They are trying a plan in New York by which one man practically teaches the whole city, and also in Boston it has been a great success. We have tried it in Chicago, and the attendance every Saturday has been greater than on any previous one. If you try to keep fifty men who can do such work on hand all the time, you will fail.

Mr. Jacobs.—(To a member.) How do you secure your teachers?

The Delegate.—A few weeks ago Bro. Leavitt and I organized a Sunday-school at Port Byron. The school began with sixty-three scholars, and we divided it into classes and each took one. I went to some of the older Christians and tried to ascertain who would make good teachers, who were not engaged in the other Sunday-schools. I found a lady who had had success as a Sunday-school teacher formerly, and got her; then I found another lady, and a gentleman who was in the habit of teaching in the public school—the principal, and a Christian man—and I secured him, and we had every class filled up the third Sunday. Then we arranged a teachers' meeting, and one man led the meeting, not only dwelling on the lesson, but getting the teachers' idea of how to teach a class of seven, a class of ten, a class of fifteen; how to get the confidence of the child; how to get communication opened between the child and the teacher. What to say to that girl of twelve or fifteen; how to get their confidence; how to interest them, and how to get their hearts. The way to be successful in getting their interest is to be so filled with the subject yourself that it seems fairly to run over. It is unnecessary to tell the child how much you love it, if your own heart is refreshed and filled with God's loving spirit. The children will feel it and know it. The consequence was, we succeeded in getting our school up to a hundred and nine the fourth Sunday, and it is still growing.

Another Delegate.—We could not run a denominational teachers' meeting in our place, so the three or four denominations agreed that they would meet together, and each denomination appoint a leader for a month at a time. It worked like a charm. We spend twenty minutes on the subject of the lesson, then the leader takes twenty minutes for discussion of some matter, and then twenty minutes are devoted to a general discussion. It has worked well all the time.

At the request of Mr. Durham a committee consisting of Messrs. Deppenbrock, Hare and Baker, was appointed by the chair, to audit the Treasurer's accounts for the year.

Prayer was offered by Mr. R. W. Hare, and the session closed with the Doxology, and the benediction by Rev. A. C. Price.

First Day—Evening Session.

At the first evening session of the Convention, the large Hall was full of a most intelligent and interested audience. Mr. Excell opened the exercises by giving one of his admirable song-services in which the large audience heartily joined, closing with the magnificent chorus, "All Hail the Power of Jesus' Name."

The scripture lesson was then read by Rev. Thomas Gordon, of Alton, from the first epistle to Timothy. After the reading Bro. Gordon led the people in prayer, and all joined in singing: "Is my Name written there?"

Pres. Benham introduced Dr. Adams, President of the Wesleyan University, who was received with applause, and spoke as follows:

FINDING OUR WAY TO THE HEART.

REV. W. H. ADAMS, D. D.

"Finding the way to the heart!" "Finding the way to the heart!" It any one on this earth knew how to find the way to the heart it was the Lord Jesus Christ. He knew the heart; He made the heart; He redeemed the heart. He fitted up that heart for himself, for the indwelling of the Holy Ghost. He knew how to treat the heart, knew how to get to the heart; He knows how to abide in the heart. When He came to men He came first to the heart, and every direction, every road he took, ended at the heart. The thing He came to do was to reform the heart. He came into this world to take the polarities of our affectionate natures and cange them, turn them away from sin, away from Satan, away from all that is unlovely, and to turn them to himself, and to God. Everything He did was with reference to this. If He was talking to mature persons, talking to men in business life, talking to men, talking to women, talking to mothers, talking to His disciples,

He was getting at the heart, and taking the most direct way to the heart. For a man is never reformed until the heart is reformed. A boy or a girl is reformed at the same place that a man is. A boy is a christian when the heart is made christian, and the girl is a christian when the heart is made christian; and Christ taught us how to get to the heart. When a tax gatherer was anxious to see Christ, and he was a little man—and I have great sympathy for little men—he climbed up into a tree. You know, tall men like Bro. Morton could see, but he could not see. When Christ appeared He turned and looked up and said to Zaccheus, “come down, to-day I must dine at thy house.” “Why,” said Zaccheus, “I am a tax gatherer; I am a publican; these people don’t like me; I am collecting fines for the Roman government, and they don’t like me.” But Christ calls him down from the tree-top and says he is going to take dinner with him that day. He went straight to Zaccheus and won his heart. There was the woman at the well. She had not a very good reputation; the Savior was tired out after a long day’s journey; he was hungry; the disciples had gone out to a village to get something to eat. He opened up conversation with this woman, and after a little while He opened her heart, and she went off to the city and said: “I have found a man that told me all the things that ever I did.” And all the people came out to see Him. He went to the woman’s heart! Went to her heart! Every mother thinks her baby is the prettiest baby in the world, and it was perfectly natural that mothers should press the Christ with their children. The more sturdy of Christ’s disciples said: “Don’t be troubling Christ with these children.” They were like some nervous preachers I have known, who think the children ought to be kept in the Sunday School and then ground through in the shortest possible way. The disciples said to keep them away; Christ said to the mothers and to these disciples, “suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven,” and that beautiful speech won the heart of every mother in Palestine that afternoon, down to Alton, here in Illinois. I should pity the mother who read that story of Christ who did not feel her heart drawn towards Him. I never see a little baby lying sweetly in its coffin ready to be carried to the churchyard, that I do not think that Christ said, “Suffer the little children to come unto me,” then took them in His arms, laid His hands upon them and blessed them. He was going to their hearts, to the hearts of mothers, to the hearts of fathers, to the heart of childhood, to the heart of every mother down the ages; and Christ has crept into the mother’s heart for all time. He knew how to find the mother’s heart. If they were in the midst of suffering, if they were in the midst of weeping, the tears that found their way down His cheek, found the way to their hearts. He was full of sympathy, and found His way to their hearts. He loved them. When the disciples came to him and said, “the people are hungry, send them away to the village to buy bread,” Christ said, “how many loaves have you? How many fishes?” And He seated them on the grass, blessed the loaves and fishes, and fed the multitude; and when their hunger was satisfied He showed them His truth. I never read that, since army days, that I do not think of two chaplains that we had in our brigade. One of them was a dignified sort of chaplain. He

had a sword and a sash and all the accoutrements. He used to come into the hospital where we were lying sick, and look at us with a military air, and then march out, and we all felt like singing the Doxology as he went. We had another chaplain belonging to the same brigade. I have seen that chaplain going off in the morning riding his horse, and before noon some sick soldier was riding the horse and he was walking along on foot; and perhaps in the afternoon another soldier would be riding the horse carrying a lot of muskets and canteens, and the chaplain would have a lot more walking along in the regiment singing "I am so glad that Jesus loves me." That chaplain never came on the picket line so stormy and bleak a day with tracts that we did not read them to the very advertisements. We read them for the Christ-like hand that gave them. He was finding his way to men's hearts. We find the way to men's hearts, and boy's hearts, through the sympathies, and by showing a willingness to let somebody else enjoy more than we enjoy ourselves. Christ went about seeking opportunities to do good. If any one had asked me how Christ would do, I would have said: "Why, He will rent the temple of course, and He will stand there every morning about two hours and a half, and tell them what they ought to do; He would say 'there will be a meeting this afternoon at two o'clock, and I want you to come.'" And then He would have another service in the night and preach to them again. But Christ, like that chaplain, went about among the people. Here is a man with a withered hand, and He said, "Stretch forth thy hand," and He said a richer thing—"All thy sins be forgiven thee." There they are opening a thatched roof to behold Him, and His words are: "Arise, take up thy bed, and go to thy house. All thy sins are forgiven thee." He went to the man's heart through the body, and then cleansed that heart and prepared it to love Himself. A little boy raps at my door in the winter time; it is bleak and cold, and he is half clad and hungry, and he says to me, "Mister, I would like to have something to eat." And I say to him, "my little man, have you got a Bible?" He says to me, "No, sir, no, sir, I have got no Bible, I am hungry." "Well," I say to him, "my little man, it is much better that you should have the Bible, and you should read that Bible and learn the way to Christ, and save your soul, than for you to eat breakfast." That is all true, but the boy does n't believe it. He would feel like throwing the Bible in my face. But I say, "come into the house, you should have your breakfast," and I give him a good warm breakfast, and then I say, "here is a pair of shoes, a pair of stockings and a coat," and I clothe him and then say to him, "my little man, have you got a Testament?" And he says, "No." "Would n't you like to have a Testament, and read it, and learn something about God, and learn how Christ came into the world to save you?" And he says: "Yes, yes." And I give him the Testament, and he takes it and opens it and puts it in his bosom, in as snug a place as he can get, and he reads it. Find the way to his heart through his body. We are wonderfully linked together. If a man is in want or suffering of any kind, let us relieve him. When I was a boy and was asked what I was going to be, I said: "A blacksmith." "Why?" "Well, Mr. Jones is a blacksmith, and every time he comes over here he takes me up on his knee and talks to me, and tells about the Bible and how much

he thinks of me, and every time he meets me he says: 'How are you to-day, Willie?'" He won the heart, and I love that man to this day. I remember the first school I went to, with a lazy teacher that sat in the middle of a log school house with a switch. I went two terms to that man, and he tried to lead me through the mysteries of the alphabet and Webster's spelling-book, and he utterly failed. The next teacher was a lady that had a heart as big as a continent. I went in shaking all over because this other teacher had exercised so much muscle. I thought my alphabet would never lodge with me. But this teacher asked me my name, and I said: "My name is Willie Adams." "Do you know your alphabet?" "No, ma'm." "Now," she says, "we will take this spelling-book and learn the A B abs, and we will go clear over to the grammar in the spelling-book, and we will go through the first-reader this term." That was a new thought. She put her hand on my head, and my heart felt as though it was beating a hole through my side, and as I went to my seat I felt more like a man than I ever did before, and I thought, "we will learn these A B C's now, and we will spell over to 'horse-back,' and we will do it this term." And that boy did it that term! It was getting the boy's heart. Christ worked with men on natural principles. He made the heart, He knows what is in it; He knows what men are; He knows what the home of the heart is, and that there is not enough in this world to satisfy man unless the heart is won to God, and kept for Him. I don't know when my heart has been so much touched as it was by this little incident: I had some friends living in Chicago. They were very anxious about their boys. They had not thought of purchasing any toys for the little fellows— a wagon or a cat or a dog, or any thing of that kind. They had entirely overlooked it. One day I noticed that the boys were watching the only live thing in the room, a little fly, which was walking on the ceiling without falling down. And they talked about it. And by and by, when we sat down to the table to eat, and there was a dish of honey there, the little fly, like all well regulated flies, seated itself on the edge of the dish and helped itself. The little boys began to talk about it, and were greatly pleased to see their little pet getting its dinner. The mother, not observing the talk of the boys, and how their hearts were aching for something to love—for God made the heart to love the best things in the universe, and it begins to love the flowers and things of earth, and then mounts up to God—The mother, not observing, brushed the fly away. The little boys' faces began to flush with pain, and the older one said, choking with emotion, "Mama, I should think you could let that little fly have all the honey it wants, it would n't eat very much," and he jumped down from the table, with the tears running down his cheeks, and ran into the other room. And I said: "God bless the boy with a heart like that." That was the kind of heart Christ had, and Christ won His way to the heart by sympathy and kindness and love; and that is the way we must do it. The teacher that does not recognize and enter into sympathy with the child, will never find the heart, nor lead it to Christ. If we wish to win the children, the young people, the old ones whose heads are frosted, we must do it by loving them. Nothing but the kindest sympathy, the most unquestioned self-sacrifice, will find the heart and lead the heart to the Lord Jesus Christ. (Applause.)

The Alton Male Quartette rendered most beautifully the song, "Let the Savior in," and Pres. Benham then introduced Mr. Morton, of Chicago, who spoke as follows:

FINDING BETTER METHODS.

REV. C. M. MORTON.

These two subjects mentioned on the program—Finding the Way to the Heart, and Finding Better Methods—are twin brothers. They seem to go together. I am always glad to hear our dear brother Adams speak, because he puts in so much of the Scripture; and I, too, want to give you one passage spoken of by Jesus Christ himself, giving us a little light in finding methods. It is in the fourteenth chapter of Luke: "Then said he unto him, a certain man made a great supper, and bade many; and sent his servant at supper time to say unto them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Now, that is the kind of folks you are always going to meet, so do not be discouraged at the natural heart answering the invitations of God. "So that servant came and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room." Heaven is a big place! "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper."

Now, when this question of finding better methods came before me, I said to myself that, after all, we have all got to find for ourselves the better methods by the help of the blessed Spirit; and what I may find to-day for one boy or girl will not answer to-morrow for another one. We have all got to be led and guided by the same blessed Spirit, and new methods that shall be blessed of God are what we are seeking for. We notice that he simply told these servants to compel them to come in; he did not tell them how they were to do it, but there was a great deal involved in it. He simply gave them their instructions to go out where the people were and compel them to come in. He did not mean that they were to take them by the throat and bring them in, or that they were to chain them hand and foot and bring them in, but they were to persuade them to be willing to come in; and I suppose it would have been an interesting sight to see those servants working in their different ways to induce the people to come. There is one servant finally gets a man persuaded to come, and he brings him in a magnificent carriage in great style; another brings his, perhaps in a cart, and perhaps another arm in arm, and another still, brings his in on a

stretcher—using all his powers of persuasion and patience and love, and never stopping until finally his friend is persuaded to come to the feast. But when they get them in to the feast they know they are all right, they will stay there as long as they can, because it is the best place they have ever found in the world. So the preachers and teachers are to compel souls by every use of the power of love and kindness, as my dear brother has said to-day, to come to the feet of the Lord Jesus Christ.

I might speak of better methods of getting acquainted with these people over whom the Lord has placed us. I know a great many ministers who would do better if they were better acquainted with their people. So also teachers ought to be well acquainted with their scholars in order to have the greatest influence over them.

Then there is finding methods of getting at the truth in such a way as to present it to the class. Every good housewife knows it is one thing to have the barrel of flour in the house and another thing to have the loaf of bread. It is just so with the word of God and the lesson or sermon; you must have it so prepared that it will taste good to the class, and they will come again and taste and say "The Lord is Good."

We must find methods of presenting the truth after we have got it out—better methods of presenting the lesson. There was once an old Quaker preacher traveling through the West, and with him was a young man. The old Quaker got the crowd, and the young man, although he was smart and intelligent, did not have the influence that the old man had, and he felt mortified over it, and finally said to the old man, "I wish you would tell me why after having been to college and being a better speaker than you, you get the larger crowd and have the greater influence." "Well," said the old man, "I will tell thee. When thee speaks to the people thee says, 'Friends, if you don't stop doing wrong you will go to hell,' and when I speak to the people I say, 'Friends, if thee don't go wrong thee won't go to hell.'"

I studied that a little while and I saw the force of it. It teaches that if we wish to impress our speech upon others we should put it in the sweetest and most tender manner. I believe that is the method we want to find—the oldest and the youngest of us, in Christian work—how to present the truth tenderly to the people we love. There are thousands of people around us, old people and young people, that really believe there is nothing of interest in the Christian church, or in Sunday School. They really believe it, and if they have an opinion that is candid and honest in that respect, we should meet them fairly and squarely and prove to them that they are mistaken. It doesn't do any good to call them infidels or any other name. The church has thrown stones enough of that kind and never brought down any fruit, besides in many cases I am satisfied the judgment of these outsiders is correct. Many years ago, when I used to go to church once or twice a year—I used to be ashamed if I didn't go at least that often—the preacher used to stand up with a big pile of manuscript, with his eyes down close to the page, and he read and read and read, till it seemed to me impossible to get so much matter on one page, and finally he would lay it down and repeat with the next page. He never told a story, never used an illustration, but went on and on and on, and I finally went to sleep, and when woke up the pile of papers

seemed to be as big as it was before. Positively, he never said a word that I remember; and he was a good man, living now, and I love him. In the year 1865, passing along the streets of Chicago with three or four other young men that never went to church, we went into a little brick chapel. We heard the music, and there was an old man talking to the people, and he was telling about the prodigal son, and showing how that the Lord Jesus Christ was just like that old man whose heart yearned after the son. It was the first conception that that I ever had as to what Christ came into this world to do. It was the first sermon that ever interested me a particle. Well, the meeting closed, and the old man got me by the hand before I got out of the door; he thought I was one of the members of the church. No one had risen for prayer that night and the old man was greatly grieved. He said, "My dear brother, why do you think these people's hearts are so hard? I have never spoken at a place where they stood out so long. Why do you think it is?" And my heart was stirred thinking that that poor man had been obliged to speak so long in that place without a conversion, and if anything that I could have done would have converted any one of them I am sure I would have gone out and done it. Brother Adams has just showed the feeling that I had that evening when that dear old man told me for the first time in my life what the Lord Jesus Christ came into the world to do.

But now let us just notice that instruction, simply "*compel them.*" What were their methods? Very different methods, very different, but they did their work in their own way according to their own judgment. I heard of a party of young men that went out from an Eastern city trout fishing. They wore fine uniform, and had fancy poles, every conceivable kind of bait, and every conceivable kind of hook and everything else in the fishing line, and they went out fishing in the country. There they found an old man sitting, bare footed, wearing an old checkered shirt and blue over-alls fastened with one suspender; he had a rough pole cut out of a small tree, all full of knots, and the old man was sitting there serenely fishing. They came up and got their lines all in, and in a few minutes the old man hauled out a trout, and pretty soon the old man caught another, and the beautiful poles were flashing in the sun but producing no results, and so it went on until finally the old man gathered up something like twenty fine fish, and these poor fellows put their poles in their cases and turned their faces towards the depot to go home—and write a book to tell the people how to catch trout. That is about the way a great deal of religious work is done. I tell you, friends, that the people that win souls are those that depend upon the Holy Ghost to help them. They trust in the Lord Jesus Christ and give themselves prayerfully to His direction. "Compel them to come in." This was the great thing to be sought, to have these people come in, and that is what we want to do with our children. We are after nothing but results. A man in Chicago had a watch that cost about \$25, and a friend of his had one that cost \$500, and they kept putting this expensive watch against the cheap one, and the cheap one kept beating the other right along. One day, when they had been comparing notes, and it was found that the cheap watch had kept the best time, he said, "The truth of it is, my watch ain't good for anything but to keep time." And I tell you I be-

lieve in just such watches as these. And I believe in sermons that are not good for any thing but to convert souls and build them up in faith. I believe in Sunday Schools that are not worth a copper but to win boys and girls to Christ. And I believe the great temptation with many ministers and superintendents and teachers is to make something very beautiful, a sermon that will be talked about a sermon that will be asked for publication, and all that. But a sermon ought to be like a cartridge, that is of no earthly account after it has exploded. About the year 1872 I was in Brooklyn, laboring with Mr. Beecher's church, a grand good man of whom I could say much. I had been there about two years and a man came down to me one afternoon with a letter from Mr. Beecher. It read something like this: "This young man is a son of an old Indianapolis parishioner of mine, come down here to begin studying for the ministry. I have had a long talk with him this afternoon, and have sent him down to you, thinking that being nearer your own age you can understand him better. My impression is that he is thinking more about preaching sermons than he is of saving souls." And that hit me hard. I was engaged in the same business. (Laughter.) I had been in that business several years. For almost a year I had not been the means, to my positive knowledge, of saving one soul, and God sent that arrow from Mr. Beecher's hand to strike my heart. That night I got down on my knees and asked God to help me never to try to preach another cunning sermon or to teach another cunning Sunday School lesson, but only to go out and try to persuade these young people to come in, that His house might be full. We need a reasonable knowledge of the truth of God and just as much of the love of Jesus Christ, and patience, and faith as we can get into these poor hearts of ours. I believe we ought to have more patience for people that are doing wrong, and that when we are expending our righteous indignation towards poor sinners, God has no further use for us. Down in Philadelphia, about the time I was living in Brooklyn, there was an old Quaker by the name of William Savery, who kept a tannery and employed about 75 or 100 men. He was very successful, very rich. He had just received a certain kind of hides from South America. They were very valuable hides and were piled up inside the tan yard near the door. He thought one night, as he was going out, that the pile looked smaller than it did. The next morning he was sure there were not so many hides as there were the night before. He waited another day and nearly half of his hides were gone. He sat down and began to study what he would do, and finally decided to write an advertisement for the evening paper, and he wrote one. If you or I had been writing it perhaps we would have said: "One hundred dollars reward for the detection of the thief that took the hides out of my tan yard this last week.—\$100 reward for him, dead or alive." (Laughter.) Mr. Savery didn't. He said, "If the persons that took the hides out of my tan yard during the evenings of this last week will call on me this evening, or to-morrow evening, he will hear of something to his advantage." That very night about 11 o'clock, just as the old couple were about to retire to rest, they heard a faint knock at the door. The old man opened the door, and there stood one of the most contemptible characters in that ward, a man that was known and had been known for a long time as a vagabond and a thief,

There he stood, and right behind him lay a little pile of hides. He said, "Mr. Savery, I have brought some of your hides back—I didn't bring them all back. I saw that advertisement in the paper and it made me ashamed of myself. I knew you were a good man, and that was the reason I stole the things of you; because I thought if you caught me you would not punish me so hard as anybody else. My wife is sick, and I am poor and have nothing to do, and I really felt as though I must take something." The old man took him in and told him to sit down, saying "I thought thee must be in trouble," called his wife and said, "Can't thee get John something to eat?" And there between eleven and twelve o'clock they got him something to eat, and the result was that the next morning John went into the tannery to work, and two years after that he was the most trusty man that Mr. Savery had in his yard, and so continued until the old Quaker died. That taught me a big lesson. Most of us would have lost the man and the hides too, but the old man won the soul of the thief, and got his hides all back; and I believe that is what our Saviour meant when he said, "If any man take away thy cloak give him thy coat also." Break his heart with kindness. And so Paul says, "The love of Jesus Christ constrains us."

But now as we turn to the events of another year, how grateful some of us should be that we have found a field in which to labor, that we have been permitted to do something. And we should remember how uncertain is the year before us. But, oh friends, this is the feeling of my heart, I want it to be the most loving and most tender and most patient year we have ever had. The very best year. It seems, as our dear brother said to-day, as though just now God was revealing Himself as he never did before. And it is a comfort to think, as I go on bearing my burdens, that there are more grand men and women in the State of Illinois who are anxious to win souls and anxious to honor God than there has been since this country was discovered. It will not be very long before you and I are permitted to lay our poor lives, with everything we have ever won for Christ at the feet of God. My poor prayers will go up for you, and I trust the blessings of God will be on the labors of all of us.

The audience joined in singing "I am listening," after which a solo by Prof. Excell, "The Handwriting on the Wall," was listened to with breathless interest.

After a song the President introduced Mr. Tracy, from Granville, who spoke as follows:

THE INTERNATIONAL CONVENTION.

REV. WILLIAM TRACY.

We have been hearing to-night how to find the way to the heart and how to find better methods in Sunday School work. I come to tell you not how to do work in the future, but something about work that has been done in the past—to try to give you some idea of the great meeting that was held in Louisville. But just as I could give you no idea of the song you have just heard sung by Bro. Excell, un-

less you heard it yourselves, so I feel that I can give you no true and full idea of the meeting at Louisville unless you yourselves were there. All that I shall attempt to do is to tell you what impressed and interested and inspired and helped me, hoping that you may also be helped thereby. I was very much impressed by the place of meeting. We crossed the river and camped near Mason and Dixon's Line. I went back in mind and thought of those men carrying their arms and standing in line, face to face, and then I listened to them in that Convention, and they were singing, "Blessed be the Tie that Binds Our Hearts in Christian Love," and I thought to myself, "The cross of Christ unites us in spite of all the past," and I saw the answer to Christ's prayer that they all might be one "As thou Father, art in me and I in Thee." We entered the room and the first thing that impressed me was the Stars and Stripes, and the Union Jack folded together. My cradle was under the one, my grave will be under the other. My father and my mother were living down in old Wales, loyal to the Union Jack, my little children were up in Illinois, and I prayed God that they might be loyal to the best interests of the country o'er which floated the Stars and Stripes. (Applause.) I was proud to see those flags there. The time is coming when the flags of all nations will hang together in the great International work of our Sabbath Schools. They ought to be there. I have seen those flags in places where I wished they had not been. When I see them floating over a saloon I feel ashamed and humbled, and I pray God that the hearts of the Sunday School workers in this country may be so filled with enthusiasm for God and for humanity that the time may soon come when there will be no saloon for them to float over. (Applause, and "Amen.") The next thing that impressed me was the multitude that had gathered there. I thought to myself, "Here they are, they have come from the North and the South and the East and the West; they are men of business to whom time is money; they have come here at great expense of time, money and energy; there is not a single office here to give them; there is not a single post-office here that one of them will have to take back. What has brought them here? There are two things—the Cradle with the Child in it, the Cross with the Crucified One upon it. Christ and the Child drew them together, so that they might learn how to train up the child for Christ, and how to glorify the Master. There were splendid men and women gathered there, an audience almost as fine as this one. There were men there whose names are household words. Dr. Vincent was there, who, some one said, was too great to be made a bishop, because God had already made him a king. There were men there from the North and South, from the East and the West of this country; from Canada, from France, from India, and they had all come together in order that they might be better fitted to do the work in which you and I are engaged. And the women were there. Mrs. Kennedy was there to tell us how to win the child's heart; Mrs. Crafts was there, to instruct the primary teachers in their work; Miss Willard was there, with her royal heart to say something for God and Home and Native Land. Miss Lucy Rider was there, to give them a great, beautiful address such as she has been giving in Illinois in the past. The sweet singers were there; Bro. Case was there, and Bro. Excell was there, and he

sang better than I ever heard him before, but of course he has improved a great deal since then and sings a great deal better to-night. It impressed me, and I felt greater as a disciple of Christ when I touched these people, and I realized, "Here is this great host, with great intellects, with great hearts, with great faculties, consecrated to Christ, and they have come here to the feet of Jesus, and they are by my side now and their prayer is my prayer, and their purpose is my purpose," and I went away stronger than I went there.

Another thing impressed me very much: The Rev. Mr. Smith, who was connected with the colored church, rose in the audience and asked if we would receive money from an organization that was outside of ours; and he made a passionate, prophetic appeal for his own people. He told us there were five hundred young men in the propaganda at Rome who were being prepared to win and hold the colored children of this country for the Catholic Church; and he called upon Protestantism to lend a hand to the colored people in order that they might win them first for Christ and for this country. His appeal was intensely stirring and enthusiastic, and when he got through a gentlemen over on one side of the room said: "Let's give him the grasp," and they joined hands across the hall, and then our good Bro. Jacobs, in front, said: "Join across down here, and there you have the sign of the cross." And they sang: "Praise God from whom all Blessings flow." I said to myself, "We are standing in the ends of the days, prophesy is being fulfilled; Europe is stretching forth her hands; Missionary history is being made. The time shall be when they shall come from the East and from the West and from the North and from the South, from every direction and of all colors, and shall sit down with us in high places with Christ Jesus."

A great many other things impressed me during these meetings, but I do not wish to delay you, and I will give just two or three of the fundamental ideas and principles that were underlying the whole work. I asked myself this question: "Upon what does this work rest? Is it going to abide? Is it going to grow? Is it going to spread? Is this the handful of corn upon the top of the mountain? Will it ever shake like Lebanon?" And I thought I saw four pillars under this great temple of Sunday School work, and upon the first was inscribed "God in Christ." I tell you, Brethren, it was encouraging to be in that meeting and hear our Master spoken of. I had been in some meetings in the old country, and had heard the name of the Queen mentioned, and I have seen the whole audience rise and sing "God save the Queen," and it moved my heart. I have been in audiences in this country where I have heard the name of our martyred Lincoln mentioned, and I have seen how every heart swelled with enthusiasm and pride. I was in that Convention when the name of the Nazarene was mentioned, and such a wonderful influence was in it that every heart was touched. We are loyal, and we rejoice when we see other hearts that are loyal to Him. Then the second pillar was, "Christ in the Word." You have heard of the Scotchman who said, "Read to me." "Read what?" they asked. "There is but one Book," was his answer. The Sunday School workers of this country are saying, "Read to me, read to the children." "What shall I read?" There is but one Book, and that is the Bible. And Christ is in it from the beginning to the end.

I tell you the fact is the Sunday School workers of this country, and of other countries, believe in the Word of God, in the whole Word of God, and in Christ as the central Person in the Word, and the incarnation of Christ, and the atonement by Christ, as the central thought in the Word. I said to myself, "That pillar will stand; there is nothing that can turn it over." And I looked a little further and saw on another pillar, "The Word in the Life." Thank God for that pillar; it is becoming more definite and more prominent, and we are beginning to realize that without it the temple of this work will not be safe. A gentleman said on this floor to-day, "I believe that a township President is just as much called of God as the minister in the pulpit." Thank God for it! Do you say I am lowering myself as a minister of the Gospel, when I admit that? Not at all; I am lifting up the whole work. You may depend upon this, that the more fully individual Christians realize their call by God for personal effort in his work, the more exalted in their eyes will become the work of the regular ministry and of the pastorate. I am not afraid that my dignity will be injured because around about me in my church there are souls that are filled and inspired by the Holy Ghost. Not at all. Those are the people that I want to work with; and so I rejoice that we are realizing that we as Sunday School workers, as preachers of the Word, to be most efficient, must have the Word in the intellect, the Word in the conscience, the Word in the will, the Word in the imagination, the Word in the heart, the Word in the whole life. One man said that a certain individual always seemed to him like the man that had the Ten Commandments on the brow, and not one of them broken. That is the kind of effect we want to produce as we go into our Sunday-schools and into the midst of our scholars. Our words become God's message; our lessons become as the very word of God himself! There was another pillar, "The Holy Ghost." We are honoring the Holy Ghost to-day and He is honoring us, depend upon it. It has been a wonderful year. Thousands of souls have been won for righteousness and the world to come. We, as Sunday School workers, are believing in this perpetual baptism, and I am looking for a richer baptism this year than ever before; I am looking for a more manifest evidence, more manifest proof, for work that cannot be explained by the intellect, that cannot be explained by human magnetism, that cannot be explained by simple human agencies, but that must be explained by the presence and the power of the Holy Ghost in our midst. And the time is coming when we shall no more be able to explain our year's report without recognizing His presence, than the apostles were able to explain the day of Pentecost without that baptism from above. I believe the time is coming when that pillar is going to stand, and the temple itself is going to stand, and you and I are part of it, and may God make us finished, polished stones in this temple, and His name shall have the glory.

The Alton Male Quartette sang "Rejoice in the Lord," and the session was closed with prayer by President Benham, and the Benediction.

Second Day—Morning Session.

FINDING.

In accordance with the first subject of the Program, the members of the Convention met at eight o'clock Wednesday morning, "Finding time for Prayer." W. B. Jacobs led this prayer and praise meeting, and hearts were made strong and glad, waiting upon God.

At nine o'clock the Convention was divided for District meetings, in order that District Presidents might be appointed. The names of the gentlemen nominated, and subsequently elected to this responsible position, may be found on page 1 of this Report. It was found that there were sixty-eight counties represented in the Convention.

At ten o'clock, the Convention, as a whole, was called to order by President Benham. All united in singing, "Loving Kindness," and the Rev. Mr. Kline, of Belleville, read as the Scripture Lesson, the 24th Psalm and part of the 15th chapter of Luke. The audience then joined with him in prayer.

President Benham introduced W. B. Jacobs, the Statistical Secretary, who read his report as follows:

WHAT THE STATISTICAL SECRETARY HAS FOUND.

DEAR BRETHREN:—The past year has been a very trying one to all Christian workers, and specially so to those who seek, as we do, to unite in one army all those who follow the standard of the Prince of Peace. The political campaign of 1884 awakened an interest so intense that, in many places, it seemed to absorb the entire attention of all classes of people. The natural result to be expected, from such a state of affairs, was less work in Sunday Schools, less conventions and institutes, no new schools organized, and many summer schools allowed to sleep in the grave where they had been buried the previous winter. But the saddest feature of that campaign was the bitter antagonism aroused between Christians, as to the best means of accomplishing a certain good, which, no doubt, all desired to accomplish. Christian men became self constituted judges of the actions of other Christian men, and this resulted, as it ever must result, in harsh and cruel judgments and often in unkind and un-Christlike words and actions, the effect of which may not be entirely removed in months, or perhaps in years.

But in the face of all this "strife of tongues" and neglect of the Master's work, we still have many occasions to "thank God and

take courage;" and to some of these things I wish now to direct your attention.

1. THE COUNTY CONVENTIONS of the past year have been the best, as a whole, that I have ever attended in this State. They were largely attended by earnest workers, even in the midst of the political campaign, and from many counties I learn that the good effect of these Conventions has been felt by the Christian workers through the entire year. The presence of Brother Excell and his sweet Gospel singing was a great help in the Conventions he attended, but many other counties which he could not reach have fully kept their place in the front rank. Since the last State Convention, Miss Lucy J. Rider has attended 20 County Conventions, Prof. Excell has attended 39 County Conventions and 24 other S. S. meetings, and I have attended 49 County Conventions and 33 other S. S. meetings. A Convention has been held in every county in the State, and two counties have held two Conventions each, making 104 in all.

2. THE FINANCES. It is conceded that the interest people feel in any work is usually shown by the amount of money they invest in it. From this standpoint I wish you to observe the interest felt by some of the counties in our State work, notably those counties where Brother Excell has been permitted to labor with me. Comparing the last two years, the counties named have increased their contributions as follows: COOK County, from \$800 to \$1,000, and 1,000 for coming year; DUPAGE, from \$30 to \$50; LAKE, from \$50 to \$56, and \$20 additional to help poorer counties pay traveling expenses; WILL, from \$25 to \$50; McHENRY, from \$25 to \$30; WINNEBAGO, from \$70 to \$100, and \$100 for next year; WHITESIDE, from \$40 to \$50, and \$100 for coming year; HENRY, from \$45 to \$50, and \$100 for next year; MERCER, from \$25 to \$35; ROCK ISLAND paid her \$25 pledge, added a special contribution of \$29, and raised \$60 for next year; STARK increased from \$10 to \$20; KANKAKEE, from \$31 to \$45; McLEAN, from \$50 to \$75; FULTON, from \$32 to \$50; WOODFORD, from \$28 to \$36; McDONOUGH, from \$25 to \$35. MARION, from \$30 to \$50; LAWRENCE, from \$20 to \$30; EDWARDS (the smallest county in the State), from \$40 to \$50, and raised \$50 more for 1885-6; PERRY, from \$11 to \$25, and \$45 for next year; WASHINGTON, from \$20 to \$50, and JACKSON from \$15 to \$50. Every county where I have been, except three, gave to our State work, and more than half of them increased their contributions; the increase ranging from 20 to 200 per cent. The largest per cent. of increase is from JACKSON, WASHINGTON and WHITESIDE Counties.

In addition to above, over 40 counties where Prof. Excell and myself have gone, have paid our traveling expenses, and some have given more than actual expenses, to help counties where the distance traveled made our expenses very heavy. The amount received by me on "expense" account is as follows: From McLean County, \$20; Ogle, \$10; Stark, \$15; Iroquois, \$10; Livingstone, \$5; Wabash, \$5; Edwards, \$5; Wayne, \$5; White, \$5; Hamilton, \$5; Perry, \$10;

Jackson, \$10; Randolph, \$10; Madison, \$6.30; Brown, \$5; Fulton, \$5; Peoria, \$5; Lawrence, \$3.35; Marion, \$6; Sangamon, \$5; St. Clair, \$14; Washington, \$10; Pike, \$10; Christian, \$5; Montgomery, \$5; Mercer, \$10; Henry, \$10; Whiteside, \$10; Winnebago, \$10; Ford, \$15; Lake, \$20; Pope, \$25; Jersey, \$16.10; McHenry, \$6.50; Kankakee, \$3.50; Will, \$4.40; Grundy, \$4; Boone, \$5; Rock Island, \$10; DeKalb, \$3.63.

I have also received, for expenses to S. S. Conferences and other meetings, as follows: Jacksonville (two meetings), \$35.35; Bloomington, \$24; Alton, \$20.00; Braidwood, \$5; Rockford, \$11.98.

The total amount received by me for expense account is \$444.11. The amount expended is as follows:

For W. B. J. and E. O. Excell.....	\$404 23
For J. B. Stillson's expenses	30 75
For D. Hurd's expenses.....	6 00
<hr/>	
Total expenses.....	\$440 98
Balance paid to State Treasurer	\$3 13

Nothing has been drawn by us from the State Treasury on expense account, but I have paid, as shown above, a small balance to the State Treasurer. I received \$10 each from LaSalle and Scott Counties, on account of Miss Rider's expenses, and paid same to our Treasurer.

3. MY STATISTICAL REPORT is presented herewith. It shows, as compared with last year, 37 Banner counties; a gain of 9. 82 new reports; the same as last year. 865 Township Conventions; a gain of 98. 6,148 Sunday Schools; a loss of 17. The total membership is 564,331; a gain of 4,139. Received into church from Sunday School, 19,003, being 659 more than previous year. Missionary collections, \$46,584.36; a gain of \$6,203.10, notwithstanding the business depression of the past year. 38 counties report an increase of Sunday Schools, the largest gains being, in Cook County, 15; Clark, 13; McLean, 9; Lawrence, 8; Woodford, 7; Richland, 7; Peoria, Livingstone, Moultrie and Jackson, 6 each. 23 counties report a decrease, the greatest losses being, in Union County, 20; Adams, 18; Tazwell, 16; Hancock, 14; Franklin, 16; Henry, Ford, Pike, Mason and Champaign Counties lose 10 schools each. 38 counties show an increase in membership, the largest gains being, in Cook, 5,537; Edgar, 2,330; Clark, 1,565; Vermillion, 1,254; Kane, 1,000; Richland, 845; Saline, 775; Jackson, 666; Logan, 660; Iroquois, 456; Piatt, 455; Grundy, 432; Gallatin, 414; Livingstone, 335, and Whiteside, 327. In some counties this increase is a real growth; in others the facts have been developed by thorough work in the townships, and by *more conscientious bookkeeping* by the County Secretaries. And I desire at this point to record my deep conviction **that a truly conscientious Secretary will, by some means, find out the location of every Sunday School in his county, and what its condition is, before each annual meeting of the S. S. Convention of his county.** No Secretary should be willing to print a *false report* of the condition of the Sunday School work in his

county, and a report that shows 20, 10, or even 5 less schools than have been in actual existence during the year, is not an honest statement of the facts.

Thirty-three counties report a loss of Sunday School membership, the greatest decrease being, in Sangamon, 2,068; Adams, 1,770; Tazewell, 1,226; Will. 1,014 (this is owing to the dropping out of Catholic Schools); Cumberland, 1,089; Alexander, 1,000; Champaign, 927; Pike, 738; Henry, 687; St. Clair, 660; Schuyler, 608; Knox, 561. In my opinion, most of the losses reported can be accounted for in one of two ways: 1, *Actual* losses; because the township work is not thoroughly done. 2, *Apparent* losses; because the Secretary's work is not thoroughly done.

Eighty-one counties report 19,003 additions to the church from the S. S. A full report would, no doubt, increase this number to 20,000.

Seventy-nine counties report missionary contributions, amounting to \$46,584.36.

One other item deserves a special notice:

4. THE RECAPITULATION BY DISTRICTS. The *First* District shows a gain all along the line, and every county contributes to our State work. The *Second* gains but little, notwithstanding the good work done in Winnebago and Kane, DeKalb falling far behind. The *Third* gains three schools and also gains quite largely in membership. *Whiteside* is the bright star in this constellation. In the *Fourth* we note with regret the falling off in Henry and Knox Counties. But "little Stark" and Rock Island are moving forward, and all except Knox increase their contributions to the State work. The *Seventh* District shows a loss in every county, and the Sunday School workers need to "stir up the gift within them." From the *Eighth* I have but one entirely new report, and that (Hancock County), shows a loss of 14 schools. The *Ninth* shows the largest loss of any district in the State, viz., 35 schools and 3,235 members, the heavy decrease being in Adams, Pike and Schuyler Counties. May the brethren there be anointed with power from on high, and gird themselves anew for the work of the Lord! The *Tenth* reports a slight loss, the only gain being in Green and Scott Counties. The *Eleventh* loses heavily, most of the decrease being in Sangamon County. Perhaps the State Legislature is too heavy a burden for our brethren to bear. May they soon be delivered! In the *Twelfth* District, Piatt and Moultrie Counties show a good increase, but there seems to be danger that the lethargy in other counties will more than overbalance the good work done in these. The *Thirteenth* is (geographically) the largest district in the State, and shows the second largest increase, but the losses in Champaign and Cumberland draw heavily from the gains in Clarke, Edgar and Vermillion. The *Fourteenth* shows a substantial gain in Fayette and Crawford, but no report has come from either Effingham or Jasper. The *Fifteenth* is the "Banner District of the State." It shows the largest gain in schools and the largest proportionate gain in members. No county reports a loss, each sends a new report, and

each reports additions to the church and missionary contributions. Every county in the district is a banner county. In the *Seventeenth*, two counties report a gain of schools, and two, Jackson and Randolph, gain in membership. The reports show a loss of 8 schools in the district, but a gain of 441 members. From the *Eighteenth* I have but three new reports. Edwards shows a loss of 369 members, and Wabash a gain of 87. In the *Nineteenth*, Gallatin gains 4 schools and 414 members. Saline gains 3 schools and 775 members. Saline is a banner county, and the earnest work done is bearing fruit. The *Twentieth* has 3 banner counties, Johnson, Massac and Pulaski. Alexander reports a loss of 1,000 members, and Union a loss of 20 schools. The total loss in this district is 17 schools and 613 in membership. The recapitulation by districts is as follows:

RECAPITULATION BY DISTRICTS.

District.	No. of Counties in Dist.	No. of New Reports.	Banner Counties.	Total No. Sunday Schools.	Increase Decrease	MEMBERSHIP.				Average Attend'ce.	Received into Church from S. S.	FINANCIAL.			
						Officers and Teachers.	Scholars.	Total.	Increase. Decrease.			Total Amount of Missionary Collections	No. of Towns'ps.	Tp. Conven's held	
1	5	4	2	659	18	11,709	112,964	124,673	4,897	86,427	3,809	21,484	34	85	94
2	6	5	2	317	5	3,730	26,726	30,456	947	18,489	1,036	2,395	84	84	45
3	6	5	0	360	3	4,289	26,486	30,775	945	19,926	1,050	1,553	65	123	46
4	5	5	1	310	d 5	3,368	24,746	28,114	d 1,074	18,733	980	3,015	82	85	53
5	4	4	1	254	d 2	2,918	19,363	22,281	d 255	13,304	788	1,392	60	79	41
6	5	5	3	430	d 4	4,714	29,559	34,273	d 5	23,211	1,437	2,058	93	113	97
7	4	4	0	330	d 8	3,066	23,511	26,577	d 2,219	19,313	1,328	3,234	94	81	25
8	4	2	1	281	d 14	2,801	20,784	23,585	d 146	14,677	265	621	07	67	25
9	5	4	2	275	d 35	3,048	22,091	25,139	d 3,235	15,808	1,073	1,885	08	77	56
10	6	3	2	238	d 2	2,455	17,463	19,918	30	13,305	754	1,643	31	79	43
11	6	6	2	337	d 16	3,582	22,678	26,260	d 2,064	17,705	790	1,803	68	100	37
12	5	3	3	331	7	3,264	22,701	25,965	817	17,850	467	665	91	67	49
13	7	6	2	496	19	5,051	34,609	39,660	3,036	26,523	1,580	1,844	99	101	79
14	4	2	1	189	6	1,830	11,644	13,474	587	9,657	91	364	85	50	14
15	4	4	4	242	19	2,478	13,678	16,156	1,637	10,961	774	582	32	46	49
16	6	5	0	295	5	2,116	21,842	23,958	d 502	16,921	328	503	00	86	9
17	6	4	3	287	d 8	2,327	16,948	19,275	431	23,628	468	695	84	78	54
18	5	3	1	230	5	2,152	13,341	15,493	d 264	10,624	399	690	54	46	7
19	4	3	1	108	7	683	6,126	6,809	1,189	5,128	266	48	24	43	14
20	5	5	3	169	d 17	1,538	9,952	11,490	d 613	7,888	501	102	41	44	25
Total	102	82	37	6,148	d 17	67,119	497,212	564,331	4,139	380,077	19,003	46,584	36	1,524	865

In concluding this report, I wish to express my thanks to the Executive Committee for their action in granting me an Assistant Secretary. I have found MISS C. B. REYNOLDS an assistant indeed, and I do not see how I could have carried on my work without her efficient aid. She has done all the clerical work of the office, verified and tabulated reports, and has written over 2,000 personal letters about the work in our State. It may be truly said of her: "She is faithful in that which is least, and faithful in that which is greatest."

Finally, my brethren, I ask you to join with me in thanksgiving to our gracious God, who, despite all our failures and shortcomings, has crowned our work with His richest blessing and made the past year "a year of the right hand of the Most High." And I urge every worker to renewed diligence in the Master's service, that the coming year may be long remembered as a year of salvation to our scholars, and of glorious advancement for the kingdom of our Lord Jesus Christ.

In His service your fellow worker,

W. B. JACOBS, *Statistical Secretary.*

ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1885.

DISTRICT.	COUNTIES.	SUNDAY SCHOOLS.			MEMBERSHIP.		FINANCIAL.			TOWNSHIPS.		COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.							
		Total in County.	Increase.	Open all the year.	Teachers.	Officers and Teachers.	Scholars.	Total.	Increase.	Average Attendance.	School Population between 6 & 21.	Received into Church.	Amount of Total Collections.	Amount Given to State S. Work.	Amount expended for support of S. S.	In County.	Conventions.				
1	COOK.....	466	15	415	109	9,463	97,565	107,028	5,537	74,742	22,922	2,726	3,268	19,912	281,000	51,680	99	39	J. Benham, Chicago.	W. B. Jacobs, Chicago.	
	Du Page.....	40	2	36	4	508	3,111	3,619	d 58	2,482	6,638	117	307	91	50	00	5	8	L. C. Cooper, Prospect Park.	W. B. Lloyd, Prospect Park.	
	Grundy.....	28	1	19	9	205	2,154	2,449	432	1,503	6,569	120	448	94	15	00	1,034	63	14	E. B. Fletcher, Morris.	Mrs. Julia D. Nickle, Morris.
	*Lake.....	31		28		408	2,905	2,614		1,839	6,941		755	21	56	30	2,830	35	15	J. E. Holcomb, Libertyville.	J. R. McQuiston, Highland Park.
	Will.....	94	4	80	1	635	7,928	8,963	d 1,014	5,861	19,617	304					42	6	G. E. L. Vance, Joliet.	F. E. Marsh, Joliet.	
2	Boone.....	34		16	9	203	2,083	2,326	137	1,455	3,341	22	150	00	25	00		8	H. W. Avery, Belvidere.	J. G. Stevens, Belvidere.	
	*De Kalb.....	50		46		527	4,208	4,735		2,467	8,168		830	00	50	00	2,285	10	18	H. H. Rowe, Sycamore.	G. L. Arnold, Sycamore.
	Kane.....	106	4	73	10	954	9,397	10,661	1,000	6,117	17,627	409					16	Rev. F. W. Foster, Dundee.	B. J. Hawkins, Hammond.		
	Kendall.....	25	d 1	21	4	840	2,000	2,310	d 94	1,357	3,786	43	58	39	40	50	518	56	9	S. W. Johnson, Jr., Kenilworth.	J. B. Bullard, Millbrook.
	Mellentry.....	42	26			372	2,216	2,588	d 381	1,769	8,122		692	57	30	00	1,062	42	17	B. R. Morse, Ridgefield.	F. B. Smith, Ridgefield.
3	WINNEBAGO.....	60	2	49	11	934	6,872	7,806	188	5,024	11,352	562	728	98	100	00		16	S. F. Weyburn, Rockford.	Dr. W. L. Ransom, Rockford.	
	Carroll.....	40	1	32	10	519	2,932	3,412	96	2,340	5,321	15	180	00	10	00	1,015	00	14	Rev. J. M. Bean, Lanark.	F. T. Oldt, Lanark.
	*Jo Daviess.....	60		40	5	640	4,350	4,990		3,275	8,993	86	204	89			1,127	52	22	C. F. Spafford, Warren.	W. F. Crummer, Galena.
	Lee.....	49	4	37		587	3,711	4,328	212	2,716	8,942	298	450	33	30	00	1,538	96	22	A. W. Rosecrans, Ashton.	W. C. Mellen, Amboy.
	Ogle.....	75		69	19	726	4,516	5,242	242	3,427	9,293	255			25	00	2,065	11	25	Rev. A. S. Hoyt, Oregon.	J. D. White, Stillman Valley.
4	Stephenson.....	75		69	11	1,102	5,967	7,069	68	4,514	10,470	248	348	42	50	00	2,456	45	18	L. F. Kleckner, Freeport.	Dr. D. B. Bobb, Dakota.
	Whiteside.....	61	d 2	48	14	724	4,980	5,704	397	3,654	9,777	178	370	01	50	00		14	T. J. Bureh, Fulton.	Geo. P. Perry, Sterling.	
	Henry.....	72	d 10	48		938	5,651	6,589	d 687	5,300	11,042	201	367	63	50	00	1,201	36	24	E. R. Rugs, Cambridge.	Miss Sallie M. Miles, Kewanee.
	Knox.....	87	1	68	15	943	7,261	8,204	d 561	5,300	12,068	302	1,088	42	35	00	2,012	12	20	W. R. Butcher, Watoga.	A. P. B. Boock, Galesburg.
	MERCER.....	50		36	6	424	3,434	3,858	131	2,521	6,298	187	357	75	35	00	1,031	62	15	W. A. Clarke, Preemption.	Mrs. A. E. Larkin, New Windsor.
5	Rock Island.....	74	3	68	11	779	6,572	7,351	11	4,498	12,389	241	829	23	51	00	2,297	76	18	E. W. Spencer, Rock Island.	Samuel Plummer, Rock Island.
	Stark.....	27	1	18	4	284	1,828	2,112	32	1,371	3,518	49	372	79	20	00	758	49	8	Rev. W. H. Jordan, Castleton.	Dr. J. D. Bordinian, Bradford.
	Bureau.....	92		68		1,017	6,701	7,718		4,628	10,763	150	500	00				35		Thos. Dexter, Providence.	Il. B. Leeper, Princeton.
	LA SALLE.....	111	2	94	22	1,393	9,690	11,083	189	6,954	25,778	352	672	00	100	00	3,151	00	38	Dr. J. D. Moody, Mendota.	J. J. Marsh, Seneca.
	Marshall.....	36	d 4	22	8	317	2,259	2,616	d 325	1,600	4,432	149	151	82	30	00	659	26	12	Miss Lucy Gaston, Lacon.	Rev. A. C. Price, Lacon.
	Putnam.....	15		11	3	161	963	1,064	d 109	752	1,550	37	68	78	15	00	318	27	4	Henry Ware, Peru.	Geo. N. Hayslip, Granville.
	Peoria.....	33	d 10	29	13	358	2,687	2,985	d 319	1,987	5,026	65	389	61	50	00	1,139	65	12	Weaver White, Paxton.	Norton Dunlap, Paxton.
	8	d 7	57	15	891	5,670	6,511	7,261	456	4,267	11,472	299	300	00	63	50	2,232	95	25	J. E. Risser, Onarga.	D. L. Parker, Gilman.
	11	d 2	30				2,432	2,883	d 161	1,980	8,971	78	163	86	45	00	1,051	30	17	Dr. W. Hume, Manteno.	Mrs. Abbie Wright, Manteno.
	124	6	78				7,490	8,705	335	5,970	12,979	225	230	56	100	00	2,300	60	30	Dr. J. S. Smith, Pontiac.	Dr. C. H. Long, Pontiac.
	147	9	10	19	17	1,709	11,390	13,039	d 373	4,007	21,226	770	971	90	73	00	3,679	91	29	Henry Augustine, Normal.	Dan Warner, Bloomington.
	113	d 5	75	11	1,177	7,221	8,398	d 124	5,517	13,761	175	552	28	50	00	2,511	42	26	J. W. Johnson, Canton.	Albert Bonnel, Astoria.	
	111	6	86	1	958	9,239	10,197	d 70	7,918	19,292	846	2,292	70	50	00	786	15	19	I. H. Wilkinson, Edwards Station.	H. Traey, Elmwood.	
	58	d 16	45	8	585	4,151	4,736	d 1,226	3,893	9,877	177	479	96	35	00	1,707	79	19	Rev. A. C. Kelly, Tremont.	S. K. Hatfield, Delavan.	
	48	7	36				2,900	3,246	d 369	2,455	7,296	130						17	3	M. McCulloch, Caz-novia.	J. M. Murray, Eureka.

8	HANCOCK.....	95 d 14	66	2	924	6,084	7,008	d	146	3,984	11,483	172	343 07	50 00	1,827 21	23	25 J. B. Strader, Carthage.....	Miss Emma A. Knott, West Point.
	*Henderson.....	29	23	...	248	2,166	2,411	...	...	1,053	3,200	...	...	20 00	...	12	Rev. A. Kenwick, S. Henderson.	Rev. R. W. McBride, Olena.
	McDonough.....	34	...	70	964	7,619	3,583	...	...	6,000	9,391	93	278 00	35 00	1,242 00	17	Hon. A. Hanson, Bardolph.	Jno. E. Hendrickson, Bardolph.
	*Warren.....	46	...	65	665	4,915	3,580	...	...	3,640	7,053	...	...	25 00	...	15	Hon. J. J. Glenn, Monmouth.	Prof. John S. Cannon, Alexis.
	Adams.....	96 d 18	78	13	1,190	9,465	10,655	a	1,770	6,978	20,127	443	970 33	35 00	3,463 60	21	A. S. McDowell, Clayton.	Sam'l A. Hewes, Payson.
9	BROWN.....	35	27	3	341	3,880	d	119	1,422	4,301	55	220 00	35 00	356 36	9	15 A. P. Stewart, Mt. Sterling.	Sam'l A. Curry, Mt. Sterling.	
	*Cass.....	39	...	25	...	2,733	3,004	...	...	1,588	4,895	...	...	15 00	...	12	12 J. I. Bergen, Virginia.	Ira N. Reed, Chanderville.
	Pike.....	66 d 10	54	17	734	4,947	5,701	d	738	3,559	10,708	469	531 45	50 00	1,700 40	22	16 C. I. Swan, Pittsfield.	Giles Penstone, Griggsville.
	SCHUYLER.....	49 d 7	37	...	432	3,057	3,489	d	608	2,201	5,249	106	163 30	30 00	552 58	13	13 H. B. Roach, Rushville.	Rev. Jas. De Witt, Littleton.
	Calloun.....	12	...	9	...	624	707	...	...	452	...	...	...	...	...	8	T. B. Smith, Butchtown.	J. F. Tribble, Hardin.
10	GRENE.....	48	3	29	3	3,323	3,880	...	172	2,508	7,993	212	245 34	40 00	872 21	13	15 J. J. Short, Barrow.	W. P. Miller, Carrollton.
	*Jersey.....	23	...	11	...	1,679	1,895	...	...	1,400	5,053	...	...	...	...	11	Jno. W. Vinson, Jerseyville.	Geo. M. Terrell, Jerseyville.
	*Macopin.....	66	...	48	...	690	4,441	...	...	3,576	13,316	...	...	25 00	...	24	Rev. J. W. Bush, Medora.	Rev. R. Z. Fahs, Medora.
	MORGAN.....	68 d 6	53	7	803	6,384	7,137	d	185	4,440	10,369	500	1,845 75	50 00	1,779 42	12	28 John W. Springer, Jacksonville.	C. M. Eames, Jacksonville.
	Scott.....	21	1	10	4	156	1,062	...	43	839	3,449	42	52 22	...	352 96	11	Wm. Green, Winchester.	J. C. Balsley, Winchester.
11	Christian.....	65	...	38	...	686	4,100	...	...	3,400	9,082	108	207 00	35 00	...	17	W. W. Morrison, Pana.	J. R. Edmonds, Pana.
	Logan.....	55	3	38	...	550	3,600	...	660	2,310	8,080	82	250 00	15 00	...	17	Geo. W. Dunn, M. D., Atlanta.	Rev. J. H. Morphis, Atlanta.
	MASON.....	40 d 10	33	...	500	2,750	3,250	d	697	2,447	5,619	58	204 05	20 00	1,062 61	13	Rev. G. C. Peck, Mason City.	Miss Agnes Cottrell, Mason City.
	*MENARD.....	33 d 4	27	5	...	1,928	2,187	...	41	1,513	8,351	83	152 00	15 00	656 82	8	7 Rev. R. M. L. Braden, Greenville.	Mrs. G. G. Clark, Petersburg.
	Montgomery.....	51	...	34	...	547	3,201	...	...	2,438	9,624	227	784 54	30 00	784 54	20	15 Rev. T. E. Spelman, Nokomis.	Albert E. Fish, Hillsboro.
12	Sarganoun.....	93 d 5	72	...	1,040	7,000	8,049	d	2,068	5,577	21,101	242	909 25	30 00	2,297 80	25	Wm. H. Hayden, Springfield.	Christian Schwarzberg, Springfield.
	*De Witt.....	41	...	29	...	416	3,029	...	...	2,282	5,712	...	...	30 00	...	13	W. B. Rundie, Clinton.	Frank J. Packrell, Clinton.
	MACON.....	73 d 1	54	4	970	5,736	6,706	d	288	4,536	10,652	207	380 58	50 00	1,897 99	17	15 J. R. Gorin, Decatur.	I. J. Davis, Decatur.
	MOULTRE.....	38	6	17	12	321	2,685	...	606	1,756	4,602	100	...	25 00	...	8	25 G. W. Vaughn, Sullivan.	N. O. Snyder, Sullivan.
	PIATT.....	54	2	28	8	533	3,185	...	455	2,370	5,271	160	285 33	40 00	972 46	8	9 Wm. M. Camp, Bement.	Miss S. B. Scott, Bement.
13	*Shelby.....	125	...	75	...	1,024	9,556	...	...	6,900	10,753	...	...	40 00	...	21	E. A. McCracken, Lakewood.	Dr. John Morgan, Tower Hill.
	CHAMPAIGN.....	129 d 10	74	13	1,264	8,413	9,677	d	927	6,276	13,702	507	763 96	100 00	2,752 50	27	27 G. R. Shawhan, Urbana.	L. A. McLean, Urbana.
	CLARK.....	38	13	35	...	580	5,025	...	1,565	4,560	9,356	225	200 00	25 00	625 00	15	15 Rev. G. W. Fisher, Casey.	L. S. Kilborn, Marshall.
	*Coles.....	39	...	25	...	478	3,053	...	...	2,500	7,860	...	...	...	...	12	Dr. J. C. Brookes, Charleston.	P. C. McConkey, Oakland.
	CUMBERLAND.....	45	4	17	3	435	2,786	...	2,175	5,120	84	24 46	...	25 00	458 30	8	8 Dr. W. W. Park, Toledo.	Ham Jones, Neoga.
14	Douglas.....	48	4	32	...	501	3,478	...	3,979	5,592	79	125 47	...	30 00	640 77	9	7 Reuben Thomas, Newman.	W. D. Goldman, Newman.
	Edgar.....	40	3	29	...	420	3,207	...	2,390	2,086	8,419	77	165 84	30 00	1,227 79	15	14 C. Link, Paris.	R. A. Bristol, Paris.
	*VERMILION.....	137	5	95	19	1,373	8,647	...	1,254	6,466	13,712	708	565 26	60 00	2,498 38	15	15 Elias Good, Danville.	E. P. Boggs, Cathin.
	Crawford.....	43	1	29	...	473	2,537	...	119	2,107	5,718	46	136 31	10 00	503 53	9	G. B. Everingham, Hutsouville.	A. R. Short, Robinson.
	*Ethingam.....	26	...	18	...	290	1,700	...	...	1,500	6,721	...	...	...	...	15	M. F. Schooley, Watson.	M. Louise Hasbrouck, Ethingam.
15	FAYETTE.....	80	5	45	1	657	4,683	...	468	3,700	8,560	44	228 54	20 00	923 55	17	14 Hugh Carroll, Vandalia.	Dr. John N. McCord, Vandalia.
	*Jasper.....	40	...	23	...	440	2,724	...	...	2,200	5,742	...	...	6 00	...	9	Wm. E. Barrett, Newton.	Mrs. Dinah Owen, West Liberty.
	CLAY.....	62	...	23	...	440	2,724	...	...	2,200	5,742	...	...	...	...	9	Wm. E. Barrett, Newton.	Mrs. Dinah Owen, West Liberty.
	LAWRENCE.....	50	8	30	4	516	3,270	...	...	2,255	5,731	175	159 78	9 43	642 00	12	16 R. B. Henry, Flora.	Miss Electa Presley, Flora.
	MARION.....	75	4	62	6	733	3,803	...	456	1,432	3,431	807	67 15	30 00	475 37	9	7 J. W. McClellan, Lawrenceville.	Dr. G. W. Burr, Bridgeport.
16	RICHLAND.....	55	7	39	13	604	3,601	...	845	2,490	5,518	146	160 86	50 00	931 50	16	14 W. B. Eagan, Kilmunday.	H. T. Cunningham, Centraalia.
	Bond.....	59 d 1	33	...	268	3,000	3,500	d	41	2,300	5,075	17	54 00	43 00	469 94	12	12 Dr. H. J. B. Wright, Olney.	Miss Lizzie Fahs, Olney.
	Clinton.....	30	3	23	4	203	2,011	...	199	1,503	6,664	195	139 00	15 00	598 00	15	9 Adam Yngst, Carlyle.	C. O. Drayton, Trenton.
	*Madison.....	100	...	84	...	994	7,609	...	...	5,955	16,582	...	...	75 00	...	23	John H. Smith, Moro.	J. B. Turner, Godfrey.
	*Monroe.....	6	...	4	...	29	1,034	...	...	1,115	1,353	...	...	...	...	5	Jno. Anderson, Renault.	Harmon Church, Renault.
St. Clair.....	60	3	60	...	531	4,076	d	660	4,322	9,713	126	310 00	35 00	1,433 61	15	2 J. R. Miller, Caseyville.	Mrs. R. A. Halbert, Belleville.	
	Washington.....	40	...	29	...	399	4,412	...	...	2,726	7,911	...	...	50 00	...	16	Rev. J. H. Stephenson, Nashville.	Dr. L. T. Phillips, Belleville.

On motion of R. H. Griffith the Report was received, having been amended by short verbal reports from the brethren representing several counties.

Prof. Excell sang "The Half Has Never Been Told," the audience joining in the chorus, and the next exercise of the program was taken up.

WHAT THE TREASURER HAS FOUND.

TREASURER'S REPORT.—E. D. DURHAM.

BRETHREN AND SISTERS:—"What the Treasurer has Found." The Treasurer has found some noble brethren and sisters. He has found some that were the spirit of promptness, and some who were rather careless. But on the whole the Treasurer feels that he has had to deal with a grand lot of people, and he is satisfied. In order to give you the particulars I will read you my report:

E. D. Durham, Treasurer, in account with Illinois State S. S. Association.

Dr.

DIST.					
1.	Received from Cook	County	.....	\$1,000 00	
	" Dupage	"	.....	50 00	
	" Grundy	"	.....	15 00	
	" Lake	"	.....	56 30	
	" Will	"	.....	50 00	\$1,171 30
2.	" Boone	"	.....	25 00	
	" De Kalb	"	.....	.....
	" Kane	"	.....	50 00	
	" Kendall	"	.....	40 00	
	" McHenry	"	.....	30 00	
	" Winnebago	"	.....	100 00	245 00
3.	" Carroll	"	.....	10 00	
	" Jo Daviess	"	.....	25 00	
	" Lee	"	.....	30 00	
	" Ogle	"	.....	25 00	
	" Stephenson	"	.....	50 00	
	" Whiteside	"	.....	50 00	190 00
4.	" Henry	"	.....	60 00	
	" Knox	"	.....	25 00	
	" Mercer	"	.....	35 00	
	" Rock Island	"	.....	54 00	
	" Stark	"	.....	20 00	194 00
5.	" Bureau	"	.....	.....
	" LaSalle	"	.....	100 00	
	" Marshall	"	.....	30 00	
	" Putnam	"	.....	15 00	145 00
6.	" Ford	"	.....	50 00	
	" Iroquois	"	.....	63 50	
	" Kankakee	"	.....	45 00	
	" Livingston	"	.....	100 00	
	" McLean	"	.....	75 00	333 50
7.	" Fulton	"	.....	50 00	
	" Peoria	"	.....	50 00	
	" Tazewell	"	.....	35 00	
	" Woodford	"	.....	36 00	171 00

DIST.

8.	Received from Hancock County,.....	\$ 50 00	
	" Henderson "	20 00	
	" McDonough "	35 00	
	" Warren "	25 00	130 00
9.	" Adams "	40 00	
	" Brown "	35 00	
	" Cass "	15 00	
	" Pike "	50 00	
	" Schuyler "	50 00	190 00
10.	" Calhoun " .....	.....
	" Greene "	45 00	
	" Jersey " .....	.....
	" Macoupin "	25 00	
	" Morgan "	50 00	
	" Scott " .....	.....	120 00
11.	" Christian "	35 00	
	" Logan "	15 00	
	" Mason "	20	
	" " bal. 1883 & 1884 20	40 00	
	" Menard "	15 00	
	" Montgomery "	30 00	
	" Sangamon "	50 00	185 00
12.	" De Witt "	35 00	
	" Macon "	50 00	
	" Moultrie "	25 00	
	" Piatt "	40 00	
	" Shelby "	40 00	190 00
13.	" Champaign "	100 00	
	" Clark "	25 00	
	" Coles " .....	.....
	" Cumberland "	25.00	
	" " acc't 1883 & 1884, 8.25	33 25	
	" Douglas " .....	.....
	" Edgar "	30 00	
	" Vermillion "	60 00	248 25
14.	" Crawford "	10 00	
	" Effingham " .....	.....
	" Fayette "	25 00	
	" Jasper "	7 00	42 00
15.	" Clay "	9 43	
	" Lawrence "	30	
	" " acc't 1883 & 1884, 20	50 00	
	" Marion "	55 00	
	" Richland "	15 00	129 43
16.	" Bond "	30	
	" "	13	
	" Clinton "	15 00	
	" Madison "	75 00	
	" Monroe " .....	.....
	" St. Clair "	35 00	
	" Washington "	50 00	218 00
17.	" Franklin "	10 00	
	" Jackson "	50 00	
	" Jefferson " .....	.....
	" Perry "	25 00	
	" Randolph "	25 00	
	" Williamson "	15 00	125 00

DIST.					
18.	Received from Edwards	County.	.....	\$ 50 00	
	“ Hamilton	“	.....	26 00	
	“ Wabash	“	.....	25 00	
	“ Wayne	“	.....	25 00	
	“ White	“	.....	60 00	186 00
19.	“ Gallatin	“	.....	31 00	
	“ Hardin	“	.....	15 00	
	“ Pope	“	.....	13 00	59 00
	“ Saline	“	.....	20 00	
20.	“ Alexander	“	.....	10 00	
	“ Johnson	“	.....	15 00	
	“ Massac	“	.....	7 85	52 85
	“ Pulaski	“	.....	
	“ Union	“	.....	

— Counties—Total.....

From Old 1st District..... 4 67

ADDITIONAL PLEDGES AT THE CONVENTION,
FROM COUNTIES.

Cook.....	25 00	
Warren.....	25 00	
Iroquois.....	10 00	
Scott.....	10 00	
Massac.....	10 00	
Logan.....	10 00	
Tazewell.....	5 00	
Sangamon.....	5 00	
Saline.....	5 00	
Clay.....	5 00	
Christian.....	5 00	
Whiteside.....	5 00	
Grundy.....	5 00	
Montgomery.....	5 00	
		130 00
From Individuals and Sunday-schools.....	175 86	
Collection.....	68 26	244 12

NOTE.—Of these pledges \$185.00 remains uncollected at the date of printing this Report.

Total..... 4,714 12

Cr.

Paid Expenses 276 Conventions.....	\$ 195 85	
“ Lucy J. Rider, attending Conventions.....	559 96	
“ J. B. Stillson, “ “.....	279 63	
“ W. . Jacobs, “ “.....	1,500 00	
“ E. O. Excell, “ “.....	800 00	
“ Carrie B. Reynolds, Ass. Sec’y.....	400 00	
“ International S. S. Ass’n.....	500 00	
“ Chairman Executive Committee for Short Hand Clerk..	\$ 62 35	
Postage and Telegrams.....	50 63	
Printing and Stationery.....	52 00	
		164 68
“ Printing and Blanks—Sec’y.....	76 40	
“ Postage and Telegrams—Sec’y and Treas.....	63 77	
		140 17
“ Balance of Report 26th Convention.....		173 53
		4,714 12

The Auditing Committee reported that they had examined the vouchers of the Treasurer and found that he held full receipts as per his report.

Mr. B. F. Jacobs: I think, Mr. President and Brethren of the Convention, that we ought to lift up our hearts in gratitude to God that after such a time of business depression as we had last year, this Convention is able to report that they have received, without any special efforts, \$4,441.30. That is the best collection we have ever made in the State of Illinois. Our deficit is only \$272.82. Let us now, the first thing, raise this little balance, so that we may start the new year clear.

Subscriptions from counties and individuals were then taken, covering the amount of the deficiency.

The audience rose and sang, under the leadership of Prof. Excell, "Lead Me Forth, Oh, Gentle Jesus."

On motion of W. B. Rundle, the Treasurer's Report was accepted and approved, and the President called for the report of the committee appointed to examine and make a report upon the Report of the Executive Committee.

Mr. C. H. Eames, Chairman, responded as follows:

MR. PRESIDENT AND MEMBERS OF THE CONVENTION:—Your committee to consider the Annual Report of the State Executive Committee, having duly examined the same, would respectfully submit the following report:

1.—We are rejoiced at the report of the Executive Committee, showing that during the past year, notwithstanding the State has been intensely agitated by a great political campaign, and that much excitement has continued through the winter in our State Legislature, a decided advance has been made in the Sunday School work of the State. And we appeal to the workers in every county to make special efforts to secure more and better work, that we may be enabled at the next convention to report twenty banner districts and one hundred and two banner counties, and, as nearly as possible, a convention held in every township in the State.

2.—We approve the action taken by the Executive Committee in conference with several of the District Presidents, in the meeting held at Bloomington, October 18th, in which it was decided to engage the whole time of our Statistical Secretary, Mr. W. B. Jacobs, and the employment of Miss Carrie B. Reynolds as Assistant Secretary; also the action taken with reference to the employment of Bro. Excell. And we recommend that the new committee be instructed to make such arrangements for the coming year as the amounts pledged by this Convention and their own best judgment shall indicate.

3.—That as far as the means contributed will permit, we recommend the new Executive Committee to employ additional workers to attend conventions, or for special missionary work in such counties as the Committee may decide. But your Committee hopes that the county organizations will in no wise allow this action to supercede the proper use of all obtainable home talent in Sunday-school work.

4.—That in view of the necessity that exists for increased study and better methods of teaching, we urge the importance of Teachers' Meetings and Normal Classes upon all schools throughout the State, and suggest the value of union meetings and Institutes in every county in the State, for a comparison of methods, and the results obtained.

5.—That in view of the opening of new fields for missionary effort, and the great call for laborers in all parts of the vineyard, we urge upon all the schools of the State the importance of systematic benevolence and increased contributions to this important part of the work.

6.—That we rejoice in the completion of the work of Bible revision, and pray that the blessing of God may rest upon the new version of the Scriptures, and that it may be found more and more helpful to all who study it.

7.—That we recommend that the sum of \$6,000 be raised for the State work during the coming year, and that the Executive Committee be instructed to ask counties that are not pledged for their fair pro rata share of the whole sum in comparison with the amount pledged by the counties in this Convention, and that they be authorized to solicit such contributions for the furtherance of the work as in their judgment shall be found necessary.

8.—In view of the removal by death of some, who in their lives were devoted to the Sabbath School work, and the interests of this Association, we recommend the appointment by this Convention of a Special Committee of three, to prepare suitable resolutions in their memory.

C. M. EAMES, *Chairman.*

F. M. SAPP,

B. DEPENBROCK,

THOS. ORTON,

A. J. MCGLUMPHY.

It was moved and seconded that the report be adopted.

MR. B. F. JACOBS: BRETHREN:—I do not believe there is a State Convention in the land where such a report could have been made, entirely carrying out in the spirit the desires of the old Executive Committee, or where such a sum of money for Sunday School work could have been asked for, without provoking discussion and without consuming time in its consideration. I do not know how you all feel about it, but I feel as if God himself was in our work, taking charge of it and carrying it forward to his glory. There is nothing so wonderful as to see the whole Church of Jesus Christ united upon the questions that are before us, and to see a great body of men and women—all thinking for themselves upon this work, who oftentimes do not know all the details of it, and wonder about it—men who are oftentimes poor and working for salaries insufficient—cheerfully contributing. I feel just now and here as if we ought to lift up our hearts to God in thanksgiving and prayer for the year to come.

After a very earnest prayer by Bro. B. F. Jacobs, the report was put to vote and adopted.

The pledges of the various counties for the coming year were then taken, the amount pledged being as follows:

PLEDGES AND ESTIMATES FOR 1885-6.

PLEDGES.

Cook County.....	\$1000 00	Christian	\$30 00
Dupage.....	50 00	Logan.....	50 00
Lake	75 00	Mason.....	20 00
Will.....	50 00	Menard.....	25 00
Boone	25 00	Montgomery	40 00
Kane	50 00	Sangamon.....	50 00
Kendall.....	40 00	DeWitt.....	40 00
McHenry	40 00	Moultrie.....	25 00
Winnebago	100 00	Piatt	30 00
Stephenson	50 00	Champaign	100 00
Lee.....	50 00	Clarke	35 00
Whiteside	100 00	Coles	25 00
Carroll.....	30 00	Cumberland	25 00
Ogle.....	50 00	Douglas.....	30 00
Henry.....	100 00	Edgar	30 00
Knox	25 00	Vermillion.....	40 00
Mercer	40 00	Crawford	10 00
Rock Island	60 00	Fayette	25 00
Stark	25 00	Clay	10 00
Bureau	40 00	Lawrence.....	30 00
La Salle.....	100 00	Marion	50 00
Marshall.....	30 00	Richland	40 00
Putnam.....	20 00	Madison	75 00
Ford.....	50 00	St. Clair	30 00
Iroquois.....	50 00	Jackson.....	50 00
Kankakee.....	45 00	Perry.....	45 00
Livingston.....	100 00	Randolph	35 00
McLean.....	100 00	Edwards.....	25 00
Fulton.....	50 00	Hamilton	25 00
Peoria	50 00	Wabash.....	25 00
Tazewell.....	30 00	White.....	50 00
Woodford	30 00	Wayne	25 00
Hancock.....	50 00	Gallatin	25 00
Warren	35 00	Pope	15 00
Adams	50 00	Saline	25 00
Brown.....	35 00	Alexander	20 00
Pike.....	50 00	Johnson.....	10 00
Schuyler.....	50 00	Pulaski	20 00
Greene	40 00	Massac	15 00
Morgan.....	30 00		
Scott	10 00		
		Total.....	4280 00

ESTIMATES.

Grundy	\$15 00	Cass	\$15 00
DeKalb.....	15 00	Calhoun.....	10 00
Jo Davies.....	15 00	Jersey.....	15 00
Henderson	10 00	Clinton.....	15 00
McDonough.....	35 00	Monroe.....	10 00
Macoupin.....	15 00	Franklin.....	10 00
Macon.....	50 00	Jefferson.....	10 00
Shelby	40 00	Williamson.....	15 00
Efingham	10 00	Hardin	10 00
Jasper.....	20 00	Union.....	15 00
Washington.....	50 00		
Bond.....	30 00		
		Total.....	430 00

The President appointed Rev. William Tracy, T. Blanchard and B. F. Jacobs a Committee on Resolutions.

The session was closed with prayer by T. M. Eckles, and the benediction.

Second Day---Afternoon Session.

A very fine audience filled the large hall, on the afternoon of Wednesday, at the hour for opening, and joined heartily in the Responsive Song Service with which the exercises were opened. "Revive Us Again" was sung, and also, "Are You Washed in the Blood?"

PRESIDENT BENHAM:—The addresses this afternoon will, be upon the subject of "Feeding," and Mrs. H. C. DeMotte will tell us about "Preparing the Food for the Lambs of the Flock." It has been my privilege to listen to a number of ladies on just that line of work, and I have always gone away feeling that I had heard the very best instruction. No doubt we shall all feel like this as we listen to Mrs. DeMotte.

PREPARING THE FOOD.

MRS. H. C. DEMOTTE.

The trite saying of Emerson, "The best secret of success, is success," is undoubtedly true, and quite as evident is it that the key-note to successful teaching, is through preparation.

However much may depend upon tact and natural ability, very much more depends upon thorough preparation. First, a preparation of one's self to become a proper vehicle for God's truth, and, Second, a special preparation of every lesson to be taught. Valuable as book knowledge is, it is by no means all that teachers need.

His preparation must be going on in the world, as well as over his books. The every-day incidents of life, if rightly observed, will furnish valuable aid in the way of illustration and application of truths to be taught. With an open eye and a loving heart he will be able, by observation, to learn much of the nature of childhood, its wants, tendencies and dangers, and will be constantly treasuring up events and incidents which may be brought to bear upon the lesson to be taught. All we really know, is what we have put to practical test.

In this department we must appeal largely to that sense by which children gain most of their knowledge of the world; that is, the sense of sight. "I thought I'd never get Willie home," said a mother, as she drew the little fellow inside the door, and closed it with evident relief. "He had to stop and examine everything he saw," and Willie is only a fair specimen of the average juvenile in his talent for sight-seeing, and desire for investigating.

Every one who has had any experience in teaching knows that when the child lacks interest and attention to verbal explanation, he has only to place before him an object that he can see and handle, to secure closest attention and untiring interest. Therefore, in the preparation of a lesson, the simplest objects and events should be carefully studied. A hair drawn from the head may serve as a text for a sermon on the ever watchfulness of our Father, for if he numbers the hairs of our heads, will he not care for the wants of the body, and provide for the safety of the soul? A glass of pure water held before the class, may

help impress the lesson on the water of life, so freely flowing for all. Truths thus taught cannot fail to be lasting. But in this style of teaching the greatest care must be taken that the object or illustration does not make more impression on the mind of the child, than the truth to be taught. A little girl returned home from Sunday School where there had been erected a monument of blocks, each block representing some important Scripture truth, and a dove on the top representing the Holy Spirit. She was full of enthusiasm as she described the monument, and exclaimed, "O, Mother, it was beautiful, and when they got through they put a hen on the top." The little girl had evidently misapprehended the whole design of the representation. She saw only the object without comprehending a single idea of the great truths to be taught.

The subject matter, and how to impart it, having been carefully prepared, the teacher should come before her class in an unaffected manner, so full of the importance of the truth she has to teach and so anxious to effectively impress it upon the minds of the children, that "it bubbles from the mouth, sparkles from the eye and influences every movement: when heart speaks to heart, there need be no uneasiness as to one's manner."

Simplicity of language should be cultivated. Use as few words as possible and adapt them to the age and capacity of the class. "I did not like the teacher to-day," said a little fellow to his Mama, on returning from Sunday-school. "She don't talk like the folks do in rooms." A lady once told me she heard a gentleman begin his talk to a primary class by saying, "In the economy of the Sovereign of the universe, there is a remarkable tendency to recognize the impressible nature of the first phases of our existence." You will readily see that the speaker was far from talking as they do in rooms, and might as well have been using Greek or Latin. Too often our children are left to guess at the meaning of words, and thus fail to derive benefit from the lesson. A dear little one whose love for sweet-meats was not always fully gratified by careful Mama, was heard to say she would be glad when she was in heaven, for then she could have all the preserves she wanted, and when questioned as to how she knew there were any preserves in heaven, she replied, "Teacher taught us that in the catechism it says, 'Why should the saints love God?' Because he makes, preserves and keeps them." Such teaching is of course worse than useless, and yet such instances are not uncommon. No one order of exercises will ever work successfully in a primary class. Variety must be devised and introduced. Encourage questioning; very few questions or answers are ever made that cannot be turned to good advantage by a skillful teacher. Do not try to teach too much. Select one central truth, and then endeavor to send home to the heart that one idea.

The child is a bundle of restless nerve and muscle, and he will move no matter what the rules may be; therefore arrange to have change of position as part of the lesson, the class rising or sitting as directed by the hand of the teacher. By a little effort songs combining motion with the words and music may be easily taught, and are always enjoyed by the little ones.

While much more might be said on this subject did time permit,

we will only add: Seek for best methods, not to adopt but to adapt. Present your lesson with simplicity, without affectation in word or manner. Be earnest, be full of the Holy Spirit. Dr. Worden, in a talk upon Sunday-schools, said, "If yonder organ was so wondrously made that no matter who played upon it, never so wisely, yet it would forever retain the tone of the first player, the characteristic of his hand and heart and mind, how anxious, how concerned would you be that the first player should be holy, Christ-like, tuneful. There are thousands, hundreds of thousands of such organs in the persons of little children; he who touches them first leaves his tone, his character, his knowledge or ignorance of Christ."

It is a great thing to be a sculptor, and to chisel marble into beautiful shapes and forms, but it is far greater to mold in the clay of a child's character, and if, by the careful, prayerful touch of a teacher's influence, the child is conformed to the image of God's Son, what greater reward can we desire?

The audience sang "Oh, Could I Speak the Matchless Worth," and the President introduced Miss Rider, who spoke as follows:

TRAINING THE HELPERS.

LUCY J. RIDER.

Allow me to treat of my subject under two topics; first, "The Necessity of Training," and, second, "Some Methods of Training." It would seem that after all these years of talk, we must all be convinced of the necessity of training. It has been referred to so many times by so many speakers that I take it as granted that we are convinced, as no doubt we are, *theoretically*. But, may I ask how it is that if we are actually persuaded of the necessity of having trained workers in our Sunday-schools there is so little training done? I am told that the number of teachers' meetings in this State is decreasing; that there are not so many teachers' meetings held to-day in Chicago as there were ten years ago, although there are many more Sunday-schools. Must we confess to a want of harmony between theory and practice? Are we *practically* convinced of the necessity of training? I am told that the probable reason for the decrease of teachers' meetings is that helps have been so multiplied and so perfected that the teachers feel no need of special drill. To draw a parallel between the teachers in a Sunday School and the members of an army, it seems to me it would be just as reasonable for a private in an army to take the printed book containing thorough drill instructions—better than any drill-master could give—and imagine that he and his comrades by studying that book could learn to march in unison, and handle their arms, and perform their various other duties as a well-trained army should, as it would be for teachers to imagine that they can do their work, and do it well, without special drill in Teachers' Meetings and Normal Classes. Will you allow me to ask how many of *you* are in teachers' meetings and Normal classes—that is, how many regularly attend them? Will you please raise your hands? Very good; a little more than one-tenth. But remember, we are the teachers in Illinois specially interested in Sunday School

work. I doubt whether the custom of the teachers all over the State can be judged from this expression. How many of you are regularly in any kind of a Normal class—or how many of you were last winter, since winter is the better time for Normal class work? (About ten delegates responded.) Not so numerous. Well, now, do we not after all need to be convinced of the necessity of teachers' meetings? I have tried from the statistics which I could get, to estimate how many of the teachers in this State are in teachers' meetings, and I believe I have made a liberal estimate when I say, one in twenty. There is a teachers' meeting for only one in ten of all our schools. Teachers' meetings will live if two conditions only are met. First, that they are not turned out doors as to the matter of time—that there is a time found for them during the week. If you throw your baby out-doors in the winter it will freeze to death. So if you find in your churches, room for the choir meeting, room for the lecture, room for the social, room for everything and anything but the teachers' meeting all the evenings in the week, the teachers' meeting will die a natural death. The second condition is that there be a good leader. It is not worth while to keep sending invitations to people to come to dinner if you give them nothing to eat. If there is a good table set at these meetings, people will go as naturally as we go to the table when we are hungry. If there is material furnished there which is not furnished elsewhere, and which is necessary in order that all may move in unity along one line, to secure one result, the teachers will attend the meeting, and that in spite of bad roads, and mud and snow-storms. We hear about all kinds of conventions—conventions of bill-posters and pork-packers, of newspaper men and Methodist local preachers—and it has occurred to me that it would be a grand thing to have in Illinois a Convention of Sunday School Superintendents, or of leaders of teachers' meetings—a week's convention of solid drill and comparison of methods as to the work of teachers' meetings.

There is an inertia about people which keeps them from trying new suggestions. I suppose there is no one here but will hear some suggestion that is new and that the judgment instinctively approves. I wonder how many of us will go away and try these suggestions that strike us so favorably. We hear about the black-board as a help. I wonder in how many teachers' meetings the black-board is used? I have the greatest respect for the black-board. I hardly feel at home unless I have a black-board behind me and a piece of chalk in my hand. I wonder how many of you are in the habit of seeing the black-board used in your teachers' meeting? (A few hands were raised.) There is a noticeable decrease of hands; I think there cannot be over forty. I have been, for the past six months, teaching two or three lessons a day every day except Saturday, and I have scarcely given a lesson without the black-board. I have drawn very few pictures, and the ones I have drawn I would be afraid to reproduce, although I know you are very charitable. I have not had little children to instruct, but young ladies and gentlemen, and I have constantly used the black-board for analysis and plan, and comparison, and I believe it is the great exception when the black-board can well be spared in the teachers' meeting. I want to give you two reasons why an analysis, well worked out in the mind of the teacher as she goes to her class, is of so much value; First, the different points of the

analysis form Centers, around which questions can be gathered, thus preventing the re-reading of the lesson and saving time; Second, it enables the teacher to teach with a plan, and so manage her work. "The house is not all cellar," as some one says. Many a lesson has been in the condition that a house would be, if left when the cellar was dug, for lack of time to finish it. Let me give you an analysis that was given by one of the young ladies in Mr. Moody's school concerning Paul the day after he was mobbed in Jerusalem. You remember the selection—Acts xxiii. 1-11. This analysis is not perfect; I give it to you as the work of a young lady about seventeen or eighteen years of age, who has had but very little experience. I had been giving them, just before, a talk about the value of a similarity of form in the heads of the analysis, and also, the value of alliteration, when it is not carried too far. And this was the way she carried out my suggestions:

PAUL'S PLAINNESS.
PAUL'S POLICY.
PAUL'S PROMISER.

Notice how the first word is in the possessive case every time, and how the P's recur. Carried too far, perhaps, but she was in drill, and I give it to you to show you what one can, with some little effort, do. Here we have three heads around which to group our questions. If we try to ask questions without a plan—without previously having thought them out, we shall wander off and get on to some side-track, but if we have our plan right before us we can group our questions around these points, and be much less liable to wander off and get lost. I think these topics are something like the threads that are dropped into a saturated solution of sugar. Do you know how to make rock candy? Saturate water with sugar and then drop in a thread, and around this thread the candy crystalizes. All those P's on the black-board are artificial, and so are these threads, but the sweetness gathers around them. You can pick it up and carry it off, you can remember it better, it will taste better. The mind will grasp the sweetness of the lesson and carry it away and retain it better if it is grouped around divisions like that. You can carry a crystal better than a quart of sweetened water, and it is sweeter too. I use the black-board more for analysis and plans, than for anything else.

I wish to refer to another subject, and that is a Normal Bible Department in connection with our denominational schools. Nothing of this kind can be done in our State schools where religion is studiously excluded; but we presume that many of the young people we are interested in will attend a term, or a year, or five years, in one of our denominational institutes or colleges. I cannot see why as long as we have a special Normal department in these schools for secular teachers, we should not have a special Bible Normal department in which methods of training will be given to our young people for the religious work that will surely come to them. You will remember that some years ago in one of our Conventions, I spoke in reference to a Bible Normal Training School. I can imagine how, if you re-

member it at all, you may have thought that it was a fanciful notion of my own. But this idea is not a fanciful one. It has actually been put to the test. In Mr. Moody's schools, where I have been privileged to teach for the past six months, besides the regular work in the Bible, which covers the whole ground of Bible history in four years, there is a voluntary Normal Bible Class, and out of the two or three hundred students in the two schools about one-third joined that class last January. It met twice a week and the work required was not light. But the eagerness with which the students took hold of it, considering the imperfect teaching, for it was my first in that direction, was something most gratifying and most surprising. Just that little experiment has settled the question forever about a Christian training department in those two schools. I can imagine how some persons might say: "But we certainly have no room for such a department in our school." That was what they said at Northfield, but Mr. Moody, in a general way, told us what he desired, and one earnest man, a business man by the way, Mr. Marshall, the Treasurer, simply said: "We will *make* room for it," and we did. Thank God for one business man who uses his great influence to make room for Bible study! That's all we need. Where there is a demand there will soon be a supply. And Miss Hall, our Principal, in fullest sympathy with the work, said: "If any of these young ladies will take this course instead of Astronomy, it shall count the same." Now, I believe in Astronomy, but I believe in the Bible too, and if one must be crowded out, let it be the former. Better miss knowing just where all the stars in the heavens are—stars that may go out into nothingness by and by—than to miss setting a new star in a new Heaven where it will sparkle and shine eternally. So we made room for it in Northfield, and I don't see why there should not be room made for it in every denominational school in Illinois. We studied not only the making of Analyses and arranging Bible Readings, but how to manage Children's Meetings—not merely theoretical, but practical work. We had a Children's Meeting conducted by the young ladies, and all the teacher did was to sit there and encourage and direct them a little, and criticise them when they had finished. And we had studies on the Books of the Bible, and studies on Bible Characters, and Bible Geography and Topography. Let me show you on this black-board now, an outline of a Bible Study, which a young missionary student from Turkey made. I give it exactly as she wrote it. She was not allowed to use any book in her preparation except the Bible and a Concordance. She was given the simple subject: "At the Feet of Jesus," and this is the way she treated it:

I.—*Pleading at the feet of Jesus.*

1. To forgive sins.
2. To raise the dead.
3. To cast out evil spirits.
4. To heal the sick.

Of course when I criticised the lesson I told her that she had not arranged her sub-divisions so as to produce a climax. Moreover she ought to have given a Bible reference for each one of them. Her second head was:

II.—*Learning at the feet of Jesus.*

And she gave Mary for an example.—Luke x. 39,

III.—*Resting at the feet of Jesus.*

She had never heard anything of the kind given, and she had nothing but the simple subject. She gave under this head the example of the man from whom the devils were cast out:—Matt. 5: 15.

IV.—*Comforted at the feet of Jesus.*—Rev. i. 17.

This is, you see, the instance of John falling at the feet of Jesus as if dead till Jesus put his hand on his head and said "Fear not."

We also taught the names of the Books of the Bible. Perhaps you think that a childish thing. But how many of *you* can begin at the beginning and go through all the Books of the Bible without any mistakes? Please raise your hands. Only thirty or forty! Now I never ask children, "How many of you will promise to do a thing?" for children forget so easily. But I ask them if they will try to remember to do it. So let me ask you, "How many of you will try within the next week to learn these Books of the Bible? (Many hands raised.) At Northfield we also learned the dates of the Books of the Bible—the time when they were written. How many of you know which was written first, Job or Jeremiah? Raise your hands. I know it is not quite fair to take you all like this? You all know, of course, but "you can't quite think" on such short notice. Then we had some work on Bible Geography, following in some measure the work which is outlined by Dr. Vincent in his "Normal Course," the one followed at Chataqua. We were especially interested in Asia Minor and the countries around the Mediterranean, tracing Paul's voyage to Cyprus and Crete and Melita, and quite to Rome. Then we learned something of the time when the prophets wrote and the circumstances under which they wrote. I like to think of Joel and Jonah as the first of the prophets; especially Joel, because in the second chapter occurs that magnificent description of the outpouring of the Holy Spirit, which a few verses before had been symbolized by the outpouring of rain from Heaven. And I like to group together the three writers of the captivity, Daniel, Ezekiel and Jeremiah. You remember how Jeremiah was let down into a pit, because he prophesied of the Captivity, and drawn up by ropes under his arms; and you remember Daniel in the strange city of Babylon; and Ezekiel's vision—the vision that he saw by the river Chebar, of a magnificent temple, far grander and more glorious than any ever built on earth. And then I like to remember that Haggai and Zechariah lived when the second Temple was being built, and how they encouraged the builders, and when the old men wept and mourned because of the lack of splendor of this temple, compared with Solomon's, Haggai comforted them by telling them of the glory that should come to this temple, which saw Jesus Christ in the flesh. I like that little Book of Obadiah, prophesying the destruction and desolation of Idumea. I feel as if I were acquainted with Obadiah in a different way than as if I did not understand when and why he wrote. It would do us good to have some kind of an introduction to these men, so we should feel a little better acquainted with them. Then we had a study on the Book of Exodus. Exodus takes up the history of Israel the first year of its existence as a nation. On this we made the following Analysis. I will put it on the board. Mrs. Stacy, of Iowa, gave me some of these points. You will see that the Analysis is based on the location of the moving company:

I.—*Israel in Egypt.*

1. Growing.
2. Oppressed.
3. Avenged.
4. Delivered.

II.—*Israel on the March.*

1. Gathered.
2. Saved—crossing the Red Sea.
3. Rejoicing—on the other side.
4. Murmuring—instead of praying because their water happened to be a little bitter.
5. Fed—with water and bread.
6. Providing—in war.
7. Organized.

III.—*Israel at Sinai.*

1. Receiving.

What was the first thing Israel received at Sinai?

A Delegate—The Law.

Miss Rider—That is what I used to think, but before they received the Law they were offered a covenant. God did not set the law down on unwilling shoulders. "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people." It was not until that covenant was entered into, and they were a willing people, that they received the law.

1. Receiving the law.

2. Backsliding—when Moses was gone too long on the Mount and they made the Golden Calf.

I don't know what word to use for this unless I take the old fashioned Methodist term—which unfortunately is not confined to the Methodist church—backsliding.

3. Punished.
4. Revived.

How do we know they were revived? Because of the benevolence we find in them. Because they built the ark. Because of the manner that poor people contributed to build that tabernacle in order that God might dwell among them.

6. Building the Tabernacle.

And I would like to mention here the thought, that some one has noticed: As soon as the tabernacle was built, God came in. This is off on a tangent from my subject I know, but sometimes the tangent is so exceedingly attractive that we cannot stay on the circle. You remember that not only this tent which God's people made for him to dwell in, was immediately occupied by the Spirit of God as quick as it was ready, but also the Temple, five hundred years later. As quick as it was ready, the very priests were driven out by the glory of God that came upon it. And then a thousand years later still, the other temples of the Holy Ghost after having waited ten days were, as quick as they were ready, filled by the Spirit of God, manifesting itself by the tongues of fire which lit on their heads, and were the last symbols appearing in Bible history, so far as I know, marking the presence of Almighty God. The temple ritual was gone, because from that moment was organized the historical Christian Church. From

that time forward Christ's people are the temple of the Holy Ghost. I will only give you this as suggestive, and in outline. But if any of you are puzzled as to what to study, I think you will be blessed in taking up the Book of Exodus, or in taking up the character of Moses, or Pharaoh. I don't know when I have been more blessed than when I took up Pharaoh's character. I like to think of the kindness and mercy of God in proclaiming his name to Pharaoh. I like to study his character; how God came to him, and how he, true to human nature, was defiant. "Who is this Jehovah that I should let the people go?" And afterwards, a little broken in spirit, he says, "I will," but did not intend to do it at all. And afterwards how the plagues came thicker and faster—but first God gave him signs; the plagues did not fall without warning; how finally he was actually brought to his knees, saying, "Sacrifice to your God *in the Land*,"—where he could still keep his hand on them, you see. And then follows a wonderful development of human nature. Old Jonathan Edwards pointed it out first. "No," said Moses, "We must go away as Jehovah directed." Then Pharaoh said, "Go, ye that are men. Leave your little ones behind." He knew they'd come back fast enough, if their children stayed behind. And next it was "Go, as you say, but leave your flocks and herds behind." He didn't want their property consecrated—the devil's last hold. But Moses said, "There must not a hoof be left behind," and there was not a hoof left behind.

But I must not be tempted to dwell any longer on this. One of the very last lessons we had before I came away was on Old Testament types and symbols. We could not do much in this, but accomplished something. The class thought of as many characters as they could in Old Testament history who were types of Christ, and the teacher wrote their names on the board. We tried to be very careful, limiting ourselves somewhat to the characters spoken of in the New Testament, and I was astonished at the work some of those young ladies did. I was astonished when time and time again those pupils surpassed their teacher in analyzing and grasping points in the lesson.

But I must not linger on the work done at Northfield. It was intensely interesting to me; first, because of what it was, and second because of the possibilities of work with the pupils of our schools, which it demonstrated. Why should not such a Department as this for Bible Normal Training be established in a hundred schools over all our land? Surely this one earnest experiment proves that it *can* be done, and now for the determined hearts to push the movement. The time is ready for it—the fields are white—"Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

The audience sang "Sailing o'er the Sea," and the President introduced Mr. Leavitt, who spoke as follows, under the general head or "How to feed the sheep."

THE SHEPHERD'S PREPARATION.

REV. J. A. LEAVITT.

The shepherd's preparation consists of certain duties. The first duty of the shepherd is to herd the sheep. Every shepherd should have a fold, and it seems to me that no teacher is fully prepared to teach until he has identified himself with some church, so that when converts multiply he can endeavor to gather them in. We have all heard of that boy that taught his father a lesson. He was converted, but his father thought he was too young to unite with the church, so the boy symbolized his father's ideas by leaving one of his choice lambs out in the cold until it should evince strength enough to live by itself. Now, it is quite possible that, through the shepherds' neglect, there are lambs not yet recognized, not yet gathered in, still out in the cold. It should be our business to gather them in, as much as it is to keep the wolves out. The second duty of the shepherd is to feed the sheep; therefore he needs to prepare food for them. The farmers at this time of the year are watching their meadows, to see them flourish. They are sowing their seed, they are planting their corn, in order to provide food in coming days for their cattle. In like manner we shepherds should be busily sowing the seed, ready for reaping, that we may have the food for the sheep. Our heads and our hearts are our barns. The time is past when the teacher can, with impunity, go before his class without having given careful attention to the lesson. We remember a king who, in the days of famine, went off in search of springs of water and green pastures. Every shepherd should have knowledge of the green pastures in which his sheep can lie, the still waters beside which they can be refreshed, and the shadow of the rock in the weary land where they can find rest from the noon-tide heat.

There is this peculiarity about our feeding of the sheep: We must first feed ourselves. The farmer may feed his cattle while he is still hungry, but if we are going to feed the sheep, we must first feed ourselves; we must take the food; we must digest and assimilate it; it must become part of our bone and our flesh. Not till then are we prepared to feed the sheep. Until that time the food may be in our barn, but it is like the crude flour in the barrel, and not like the fine loaf on the table. Until then, while there may be bread enough and to spare in our Father's house, both shepherd and sheep will perish with hunger. There is a sense in which every teacher is a pastor, and there is a sense in which every pastor is a pasture. The third duty of the shepherd is to defend the flock. Every flock to-day has a strong lion and a cunning bear seeking to devour it, just as truly as David's; and happy the flock that has but one, and happy the shepherd that is ready to defend his flock. When the Great Shepherd went into the wilderness, that roaring lion who goes about seeking whom he may devour, confronted Him, and it became evident that the spiritual Shepherd has a weapon far better than that wielded by David. If we would defend our flocks we must thrust, as did Christ, with the sword of the Spirit. Our lions, I am sorry for it, are not like the lions that Christian met in the way—chained. We need to be on the alert to defend our flocks.

The fourth duty of the shepherd is to shear the sheep. I have no expectation that any of you will deny this. It is self-evident. That is largely what the sheep are for—to be sheared. (Laughter.) We have some sheep that have not been sheared, and, as a rule, they are not very good for the Church or the Sunday School to have. There is this about it: The sheep may not think so, but it really adds to their comfort to be sheared. (Laughter.) Once in a while the shepherd may clip a little too close, but that will heal over; nature is benevolent. And we have various kinds of shears, so that no shepherd need be unprepared. Some of our shepherds—not like Bro. Jacobs—are very much afraid to exercise these weapons. Here are the Sunday School shears—he showed us how to use them; and then there are the church shears—very good shears, ought to be used on some sheep oftener than they are; and then there are the missionary shears, and various miscellaneous shears. We do not always know when to look for these miscellaneous shears. You ladies know how it is with your flowers; if you wish them to blossom more and more you pluck them; and it is a good deal the same way with the sheep, if we want them to produce fleece after fleece, we must shear them.

The fifth duty of the shepherd is to lead the flock. It is not every one that can do this. Anybody can go behind the sheep, and holloa and shout and beat the sheep, but not everybody can lead them. One of the poets tells this story: A yeoman is trying to drive a flock of sheep, and he goes behind them and waves his hands and shouts and holloas, and beats, now one sheep and now another, to get them through a certain gate. He kept it up, but every now and then a sheep would break out on the right and all the rest would follow, and then they would break out on the left, and he could not get them through the gate. Just then a gentleman came along in his carriage, and seeing the yeoman's predicament says to him, "My man, why don't you conciliate them?" That was a new word to the man, and he began to think, "conciliate? conciliate?" Just then a bright idea struck him, and he thought he had got it, thought he knew what it meant, and he jumped into the flock and grabbed a good sized lamb and threw it through the gate, and said, "I'll conciliate him!" Anyone can conciliate the sheep in that way, but that is not what is required. We are to lead the sheep. "A stranger will they not follow, for they do not know his voice." Anyone who has visited the Eastern countries has seen the flocks all mixed together, and then its shepherds going in and calling each sheep by name, and everyone following its own shepherd, and no mistakes because they know the shepherd's voice. If we would lead the sheep, we must have great hearts of love, so that we shall be like the good and great Shepherd, and when one of the hundred wanders away, we will be willing to leave the ninety and nine, and go up the rough and rugged mountain, and, if need be, down into the deep valley, and through the dark and cold rivers, to find the wandering one; and when we have found him to put him on our shoulders and bring him back, as someone has said, "Not to the fold, where some of the sheep will point to him and say, 'See that dirty fleece—see how you have torn your fleece,' but to his own home to manifest his love." We want the shepherds great heart of love, so that we will carry the lambs in our bosom; so that we will not be hirelings, but willing, if occasion requires, to lay down our lives for the sheep. (Applause.)

The Vice-President, Mr. T. M. Eckley, now took the chair, and in a few pleasant words introduced to the Convention Mr. Benham, the President, who spoke as follows:—

SCHOOL AND CLASS WORK.

JOHN BENHAM, ESQ.

The very fact that no name is down on the program for this topic is sufficient evidence of my truthfulness in stating that I was not expected to speak upon it, but I hope you will bear with me. First, in reference to school and class work, of course it is understood in this assembly that no one holding the position of Superintendent, or any other office in the Sunday School, should be anything but a Christian, filled with the love of the Lord Jesus Christ; hence you will pardon me for not referring to that point again. I think the Superintendent should be a man of promptness. Our Sunday School commences at half past two o'clock in the afternoon. We judge it to be the duty of the Superintendent of that school to be there at two o'clock, and he is there at two o'clock. If you don't believe it just drop into Christ Church Sunday School at any time at five minutes after two, and if you don't find me there it is because I am sick in bed. I believe it is the duty of every Superintendent to be in his school half an hour before the session. The children like a word from the Superintendent. They like to know that he knows them and has a personal interest in them. We give a little card to those who come early—not a prize, but a certificate that they are early. The little people want those cards, and they treasure them up. We have a different one for each Sunday, so that they can get a series of them, and those that have a complete series may find that we have something else that they would like. The Superintendent needs officers that will be there at two o'clock. He does not need an Associate Superintendent or Secretary that comes at half past two o'clock. He has not the least use for a Librarian that comes at half past two o'clock. They are worthless trash. If you have not officers that will come early it is because they have not the least idea of the responsibilities or the privileges of their positions. You need an Associate Superintendent and a Secretary and a Librarian who have in mind the fact that their duties are just as important, just as necessary for the good of the school as are the duties of the Superintendent. I believe in having a lady for Secretary. I would have two Secretaries. We have a gentleman, who is always there, always on time Sundays; and we have a lady, who is always there, always on time Sundays and Mondays and Tuesdays and so on during the week. The result is that she does a great deal during the week that cannot be done, and ought not to be done, on Sunday. She does more or less visiting and letter-writing and other work which aids us very much. It is a good thing to have just the right kind of a lady for Secretary, and if I could have it as I wished in every school, I would have a lady who should be paid for her services, and she should devote her whole time to the school. She should act as Secretary on the Sabbath, and during the week, make visits and attend to various other duties, and on at least three days in the week, at the close of the day school, she should

be found in the library of the Sunday School. I would not have a book handled during the Sunday session. I believe it is all wrong. (Applause.) I want to say a word or two about the consecration of every officer. I know we sometimes think, "There is a young man; he is not a Christian; he does not go to Sunday School; now, suppose we ask him to take care of the library, and in that way get him in." I think there would be just as much reason in taking some young man and putting him in as Professor of a Seminary, saying, "That young man does n't go to school; he ought to go to school; we will put him in as Professor of Greek; he does n't know anything about Greek, but we want to get him to go to school." (Laughter.) It is all wrong to put in young men to do the work of these officers, with the idea that you are going to bring them into the fellowship of grace. The place for these young men is in infant classes. You need in your officers the best consecration you can get. For the library you want officers so constituted that they will stop and consider, and not give a book calculated for an eighty-year-old person to a child six years of age. When you have a Secretary filled with the spirit of Christ, filled with the idea that his or her work is just as much a work laid upon him by God, as is that of the pastor, he will be earnest, and will do more good for the Sunday School than any Superintendent is capable of doing. Now, a word as to the Superintendent. The bell—I use it a little, but I believe it would be a great deal better not to use it at all, than to use it as much as some do. In our school we think a great deal of singing. I feel as Bro. Excell does, when he objects decidedly to singing when papers are being passed through the room, or when there is whispering. Singing is praising God, and it is no more the thing to carry on these other matters during the singing, than it would be while we were lifting up our hearts in supplication to God in prayer. So far as possible, songs should be chosen that bear directly on the lesson. If you have a good book, you can generally find something that will bear directly on the lesson for the day. I believe in breaking the routine of the service; it should not be opened every Sabbath the same way. It is a surprise-party for our school sometimes, when they come in a little late, and find that the lesson has been read. Don't have it always running along just like a clock. I believe in changing the services, and I do it frequently. As to collections, our school used to be one of those schools that did not give largely to benevolent or missionary work, for the reason that our church used to think that the Sunday School ought to run itself. But the last year or two they have been convinced, by evidence that has been furnished them, that, as an investment, the Sunday School was a first class thing. We showed them how children came to the school, and pretty soon the fathers and mothers came, and some of the best members of our church were brought in, in that way. One of our first vestrymen was brought in, in that way. As a financial investment it pays the church over and over every year. Since then, they have appropriated one thousand dollars a year, \$88.33 every month, to be paid to the Sunday School Treasurer to run the Sunday School, and we give every dollar of our Sunday School collections to some benevolent purpose. We used to always have Christmas-trees, but four years ago, I think, we brought it before the children, telling them how it was more blessed to give

than to receive, and we let the children vote what they would do, and they voted to give away all their money. We gave them no presents. We had a little Christmas-tree, but no presents. We gave away that year \$500, and last year \$1,500. For two years in succession we have sent out from sixty to seventy Christmas-dinners, made up of a turkey and everything else to make a full dinner. We had found out in advance the poor families, and on Christmas day those baskets were distributed among those families. Some of them were so poor that we had to send the coal along to cook the dinner. And I believe the children have never enjoyed anything so much as that. Now we have modified it a little, and put our money into a fuel and medicine fund, to give out to those who, from time to time, are needy. We find it is a great thing to have a store on hand. When a poor woman is suffering for coal, it is a good thing to have the coal all ready. Now, a word about the teachers. I am a teacher, or was until about three years ago. I have been Superintendent for four or five years. When I was elected it was as a sort of substitute to fill a vacancy, and I had on my hands a class of young ladies. I felt I could not give them up just then, and somehow it ran along like that, and the young ladies that have not married have become Christians, (laughter) and have connected themselves with our church, or some other church, and now are teaching themselves, and my class is gone. So, although I am out of that work, I speak from the stand-point of a teacher. I believe that the teacher should set the same personal example in these matters of promptness, and so forth, as the Superintendent. The class whose teacher is always ten or fifteen minutes ahead of time, is always full, and always has some member coming to talk about some special work, some little deed of kindness, some poor family, or sick child, or something of that kind that the class will become interested in taking hold of. We have a few classes of that kind, and throughout Illinois we might have a great many such classes. It is a grand lesson that can be taught before the regular session of the school, about this question of beneficence. It is a good thing for teachers themselves to set a good example of silence. When the time comes for quiet, it should be absolute. Whenever the person at the desk is entitled to ask attention, it should be given by every person in the room. The teachers should join in the singing; every voice should be heard. You cannot expect your children to sing unless you sing. I believe in earnest prayer. In our school we kneel. Of course that is a matter of taste, but if it is the custom of the church to kneel, everybody should kneel—teacher or visitor, Superintendent and Pastor, or whoever is there. A word about the lessons: Little children should certainly memorize the lesson; I mean children in the intermediate department, and there should be no class in the Sunday School where verses are not memorized, except the bible classes, and I would have it done there if possible. There is a class in New York State, of which the Rev. Thomas K. Beecher is Superintendent. They have a Bible class at which every teacher is expected to be present. They memorize the lesson and recite it to each other. In that school every scholar is expected to memorize the entire lesson. The result is that that school is better up in knowledge of the Bible than any other school I have ever visited. I have been in John Wannamaker's, in Philadelphia, in some

of the best Sunday Schools on the other side of the water, (although they do not compare with ours here) but there is no place that I know of where the Bible is so thoroughly bedded in the hearts of the children, as in that school. Notice, I do not detract from the great value of getting the spiritualized, crystallized truth, but years afterwards the very words of the Book will come back. They will never be forgotten if learned while young. I believe in bringing out all these spiritual truths, but I believe thoroughly in memorizing lessons. In our school we endeavor to have either the Pastor or the Superintendent—usually the Pastor, because our Pastor is one of those men that is always there when he can be—at the close, give a ten minutes summary of the lesson, or impress some specially prominent point. We make that a rule in order that the children may go away with some special truth from the lesson, the last thing in their minds. One officer of the school, I omitted—the Pastor. He should be an officer of the Sunday School. In our school he is the General Superintendent. He does not exercise any of the functions of Superintendent in the way of an executive officer, but the Pastor and Superintendent walk hand-in-hand; and for these last twenty years everything of interest to that school, those two gentlemen have discussed together. Not a week passes that we have less than five or six conferences, and I do not believe we ever meet without having something to say about that Sunday School; and so it should be in every Sunday School in Illinois. The Pastor and the Superintendent should go hand-in-hand. (Applause.) They should be intimate personally. I think the dearest earthly friend I have, outside of my own immediate family, is the Pastor of our church. (Applause.)

Mr. B. F. Jacobs.—Brethren, you must have some questions you would like to ask right on this topic. If so, I will try to answer them.

A Delegate.—If I understand Bro. Benham rightly, he would have a Superintendent in school always half an hour before the session begins. Suppose we have a school that begins at 10.15, and that school is four miles and a half east; the teacher gets home at half past one, and the same afternoon he has another school at half past three, four miles west. Which would be the best, to be there to begin on time, or to give up one of the schools?

Mr. Jacobs.—Take a faster horse. (Laughter and applause.)

A Delegate.—Supposing the Superintendent has n't the material, the officers and teachers, to help him.

Mr. Jacobs.—I would seek until I found. The minute a boy came into that school I would say to him, "It is just four years, or eight years, or ten years before you will be the Superintendent of this school." I would take the contract to make Superintendents and officers for that school. I would raise them. (Applause.)

A Delegate.—Supposing the school is too poor, and could not give \$1,000 a year, as Mr. Benham's did, what would you do?

Mr. Jacobs.—I would raise the money—plant somewhere. And then I would go around where there was some chaff and straw, and thresh it out. (Applause.) There are a great many ways of raising money—more than one. It is a mistake to suppose that God lacks for funds. There is a key to every man's heart, there is a way to every man's purse; we want to find that way, and God will show us the way.

A Delegate.—In general, who should take the lead at the teachers' meeting?

Mr. Jacobs.—I think the Superintendent.

President Benham.—And I think the Pastor, because our Pastor does.

Mr. Jacobs.—Yes, they have a Pastor to that church, and I wish it would cloud up and rain Bishops like that for forty days and forty nights. (Laughter.) In some places it works well to have different leaders. I think it is a capital thing to develop trained workers, but if you have not a special leader, no one knows who is going to lead the next lesson, and the thing does n't work.

A Delegate.—What would you do in the places, in some of our worst counties, where you can't get the folks to come out to Sunday School?

Mr. Jacobs.—I would give them something to eat, and I will guarantee they would come out. If you don't believe it, put out a free lunch, and see whether you can't start a Sunday School, even in Hard Scrabble. Where there is a will there is a way.

At the close of this exercise Miss Rider was again introduced. Before beginning her address she answered a few questions as follows:

A Delegate—"Miss Rider: I understand you to say that you do not ask the questions that are on the lesson leaves?"

Miss Rider—"True, I greatly prefer not to use those ready-made questions, even if they are much better than the ones I could originate."

The Delegate—"What is the use of these questions if we do not ask them?"

Miss Rider—"As a guide to home study. I believe in lesson leaves in their proper place, and that place is the home. Let them be carried home, studied at home, and left at home. I do not believe the closing exercises should be printed on these lesson leaves, or that in any way pupils should be dependent upon them, during the exercises of the Sunday School. This is our ideal, the Bible only in the hands of the Sunday School teachers and scholars."

Mr. W. B. Jacobs—"You do not refer to little children, who learn printed answers to printed questions?"

Miss Rider—"I would not have the lesson leaves in the hands of anybody. Even little children can be taught to bring and to love the Bible, and if they begin to lean on lesson leaves when they are four years old, they'll be likely to keep it up when they're forty. But, of course, more or less catechetical instruction should be given."

Mr. B. F. Jacobs—"Would it not discourage those children who have those leaves if they were not questioned at all upon them? Would it not be better to ask a few of them, and then gradually pass over and ask such questions as you choose?"

Miss Rider—"I think the gentleman has struck the one strong reason for using the lesson leaves,—the only good reason I have ever met. Children like to tell what they have learned, and they ought to have the chance. But I think even this exigency can be met, and we still adhere to our rule of "Bible only." Could not the teacher look over the lesson leaf, and ask such among her own questions as

will draw out the pupil's knowledge, and thus show an appreciation of the fact that the children had studied that leaf! But now let me speak a few moments on this next subject of

TRAINING CHRISTIAN CHILDREN.

MISS LUCY J. RIDER.

(Miss Rider gave this address in outline.)

Children are entitled in the way of Christian training to—

1. *The helpful influences of a Christian home.* God pity the children that are struggling along the way to heaven if their fathers and mothers are not going that way too.

2. *All the privileges of the best kind of a Sunday-school.*

3. *Full membership in a Christian church.* We are all theoretically convinced of this, but perhaps not practically. The fold is for the lambs as well as for the sheep. If any one is to be kept outside, let it be the sheep; they will not be nearly so likely to starve or freeze as the tender lambs.

4. *Helpful Reading.* Either by parent or teacher, there should be watchful care as to their reading. Children read more than we imagine.

5. *Opportunity for, and direction in, actual Christian work.* We need both food and exercise for the development of our Christian children into strong, mature, ready men and women. What can they do in the way of work? Many things, if they are only directed. I believe in tracts. Children can be very useful in the distribution of tracts. Singing for Jesus, at the bedside of the sick and poor. Carrying flowers or delicacies to the sick. Giving out of their plenty, for the relief of poverty. Forming little sewing circles, as the children in W. B. Jacobs' home have done, to sew for friendless children. And all kinds of mission and missionary work. I think our children ought to have opportunity for, and direction in, actual missionary work.

6. *Special training in Bible instruction, and in the management of meetings.* All kinds of meetings, except, of course, the regular church service. I would like to say just a word about children's prayer meetings. It is an easy thing to get little children to pray. I have had people turn white when going into a meeting, by my saying, privately to them, "I want you to lead in prayer." That would not be the case if children were taught to pray, taught to ask simply and naturally for what they want. Set these little children at work; teach them to pray; purify the stream by beginning at the fountain; and thus beginning with our children we shall have strong men and women, a great host, in the work for the Master.

[NOTE.—Miss Rider was too modest to mention her book on the training of Christian children, but I heartily recommend teachers and parents to procure a copy. Published by F. H. Revell, 148 Madison St., Chicago. Price 50 cents. B. F. J.]

The Rev. James Lewis, of Joliet, was called to the platform, and spoke as follows:

THE GOSPEL.

REV. JAMES LEWIS.

Miss Rider has asked you questions, and now I wish to ask you a question or two. Of course Sunday Schools are organized and run for the purpose of teaching the Gospel, now how many of you can tell me what the Gospel is, and what the Gospel means?

Delegates.—“Good news!” “Glad tidings!”

Mr. Lewis.—Concerning what?

Delegates.—Christ. Salvation.

Mr. Lewis.—Paul says, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: As it is written, The just shall live by faith.” The Gospel is good news, and this same chapter of Romans tells us it is the good news of God concerning His Son Jesus Christ. Now, what about His Son, Jesus Christ? What is the first thing?

A Delegate.—He is a Savior from sin.

Mr. Lewis.—But there are some particular points that we have in the Gospel about Jesus Christ, that Peter and Paul went about telling to men. What were they?

Delegates.—Christ and Him crucified. The Resurrection.

Mr. Lewis.—Christ lived; Christ died for our sins, according to the Scriptures; He was buried—then what?

Delegates.—He rose again.

Mr. Lewis.—Is that the whole Gospel?

A Delegate.—“He ascended into Heaven and sitteth on the right hand of the Father, and liveth now to make intercession for us.”

Mr. Lewis.—What do you say in reference to that story—that Christ lived and died for our sins, according to Scripture, and rose again?

A Delegate.—We should believe it.

Mr. Lewis.—The point is this: The Gospel in its simplicity, as Dr. Anderson has so well said, is not a command or a demand. It is not proper to preach the Gospel as a requirement, to say that God requires something. It is a proclamation; it is an offer. The time to require was under the law, and that time has passed, for under that, man made an absolute failure. I would differ a little with Miss Rider, as to just what the thing was that occurred at Sinai before the law was given. I would rather be inclined to say that it was an offer of grace, full and free. That was not a covenant. It was just an offer, and the same offer that Paul was not ashamed of. Why did Paul have absolute confidence? Because it was the power of God. He states it in Corinthians: “Christ, the wisdom of God and the power of God unto salvation.” That means clear through, right to the end. The Gospel does that; that is the word that shall not return void, but shall accomplish that which He please. There is danger, my friends, that we, as teachers, lose confidence in the Gospel. Just the simple story of the Cross. You may perhaps have heard of that missionary in Missouri, and his

wonderful work. One of our ministers went down there to inquire about it. He asked, "Is he a great preacher?" "No, he came among us, and lived among us the life of a Christian man." "Does he take a text?" "Yes, but it comes around about to this: How that men are lost sinners without help, Christ came to seek and to save them which were lost, He suffered for our sins, according to the Scriptures, died and rose again, and he that believeth on Him hath everlasting life. And he has gone around this township telling that story, till he has got 'most every one to believe it." (Applause.) That is it; we want to tell that story, that it is the power unto salvation unto every one that believeth it—not that it goes diffusing itself all through the community. It is salvation to the one that believeth, and that one alone. We must rest on this Gospel, which is the power of God unto salvation; not thinking that we need something else, but just telling that story in every way; as clearly and strongly and forcibly as we can; illustrate it in every way, never lose confidence in it, and it will win. In telling this Gospel we need to forget ourselves, and that is the hardest thing. Some of you have been soldiers. You remember when you came near the enemy, and the shells began to fall around you, how you wished yourself at home, or somewhere else away from that place; but afterwards when you entered the battle, all feeling of self was gone. You ceased to think of yourselves at all. And if you are going to accomplish any work for Christ, it must be in this way. Let me tell you an incident illustrating this: After the battle of Chancellorsville, Gen. Meade heard that he was likely to be placed under arrest. You know after a great defeat it was always thought some one must be used as a scape-goat. Meade sent a staff officer to Washington to see about it, and the man came back and told him that the talk in Washington indicated that he would be placed under arrest. He asked for a few hours leave of absence, and went up to Philadelphia and told his wife about it, saying to her, "It seems that this country needs a sacrifice at this time. I think I am ready to be offered up. I have come over here that you and I may kneel down together and ask God to enable me to make the sacrifice if necessary." He went back into Maryland, and the second night after this, one of his old West Point classmates came at twelve o'clock at night and knocked at his tent, and said, calling him by name, "I want to come in." And he said, "You need not come in, it is all right; you can have my sword; I understand it." "But," he said, "I must come in." "Why no," he said, "you need not come in; I am ready." "But," he said again, "I must have a light and come in." And he came in, and brought with him an order from Washington putting Gen. Meade in command of the army of the Potomac. And you know how this was followed by the battle of Gettysburgh, which was the turning point in the War. Whether the story as told is absolutely authentic or not, it illustrates this truth: If we are going to deliver this Gospel with effect, we must offer ourselves wholly upon the altar.

The congregation sang, heartily, "Work for the Night is Coming," and the session closed with prayer by B. Depenbrock, of Salem, and with the Benediction.

Second Day--Evening Session.

Some time before the hour announced for the Evening Service, the Hall was densely packed with an eager and expectant audience. The first exercise was a song-service, led by W. H. Schureman, the helpful singer whose voice is so often heard in the Sunday School Conventions and Y. M. C. A. meetings of Illinois. This service was much enjoyed. At its close the Rev. M. Chadwick, of Alton, led the great audience in prayer, and the Convention sang, "Onward Christian Soldiers."

The Chairman announced the entirely unexpected and most trying absence of Dr. Brookes, explaining that at such a short notice, no one could be found to speak, and they had laid the burden upon Mr. B. F. Jacobs, and introduced Mr. Jacobs, who spoke as follows:

FEEDING ON THE WORD.

B. F. JACOBS.

No one in this house can possibly be so disappointed as I am to-night in the absence of Dr. Brookes. The Committee desired to give this entire evening to the consideration of one topic: "Feeding upon Christ in the Word." I had every assurance that Dr. Brookes would be here, and when a gentleman late this afternoon suggested to me the possibility of his absence, I said, "It is not possible unless some accident has befallen him." Therefore no effort was made to supply his place until we came into the room this evening. I will not attempt, dear friends, to deliver an address, but I am willing to speak to you concerning the Book that we try to study. Let me ask that every one in this house that loves the Savior will pray that His blessing will rest upon us to-night.

I suppose that every teacher in this house owns a Bible. I hope that every teacher in this house has a good Bible. One man more than any other man on earth has made this Bible precious to me. Mr. Moorehouse gave me that Book. He brought it across the water. He wrote my name in it on the other side of the Atlantic, and presented it to me after he had landed in America. After I had been a member of the church of Jesus Christ, and even a Sunday School Superintendent for many years, I began the study of the Bible. When I was a lad it was my privilege to memorize the most of the first five books of the New Testament, Matthew, Mark, Luke, John and Acts. I had been accustomed, after I was married, to read the Bible, but there were some years of my life that I paid no attention to the Book at all. When I was eighteen years old my mother presented me with a copy of the Bible. I laid it away, where many young men lay their Bibles—in my trunk. I thought I would keep it safe; my mother gave it to me. There came one night in my experience when I had been "out late," and I had a desire not to go home that night. A feel-

ing went through me that it was rather late to go home, and I went to the store where I was accustomed to stay, and on a pile of leather in one corner of the store, with a bundle under my head, I lay down to sleep. I shall never forget that night. Some of the young men in this house will understand what I say when you come up to that hour. I had been like many boys in Alton and in St. Louis, and in Chicago—thinking very little about Heaven or my soul, or the Savior, who came down to die for me. I had come home that night from a carousal, not drunk nor intoxicated, but enjoying myself with a company of young men; and as I laid my head down on that pillow there came the awful thought to my mind, that I was on the way to eternal death, and that the road would be a very short one unless I turned around. I shall never forget the scalding tears that ran down my cheeks, as I knelt down on the leather to pray. The next day I thought about it, but the experience seemed to pass away, and it was not until weeks and months afterwards that one Sunday afternoon in the old store, the thoughts returned. I sat whittling the arm of the chair. It was an old fashioned chair, and as I sat whittling away, I began to think once more about eternity, and what I had heard of Jesus Christ. I thought of what I had read about the Savior. I thought of all the prayers that had been offered for me, and how I had turned my back upon them. And as I whittled away at the arm of the chair, I kept on thinking, “how long will it take me to get to the end?” And I whittled away. “Why would it not be better for me to accept Jesus Christ?” And I whittled away. And I thought, boys, just what some of you think, “Oh, the Savior will not receive me now, I have been such a wicked, careless, fellow he certainly will not receive me.” And then I whittled away, and I thought, “Why he came down from Heaven to save sinners, why should’nt he save me?” And I fell down beside that old chair to pray. I put my hands upon the arms, and they shook. If you have never prayed, boys, you will know what I mean when I say that I trembled when I began to pray, and I said to myself, “I have turned away from Him so often, *will* He forgive me?” But I said again, “He certainly will forgive me, and if I don’t go to Him I shall be lost; I had better ask Him.” So I began my Christian experience by that old chair, by that old stove; and close to the old ash box, close to the old counter, I started out on my way to the Eternal City.

There was a young lady that was a particular friend of mine. I had spoken to her several times on some very peculiar matters, and after awhile she seemed to be inclined to listen a little, especially if I got near enough to her to let her understand what I meant. And I talked it over with her until I finally persuaded her that it would be a good thing for us to start out in life together. So we started. I went out with her to the home where she used to live, and one Sunday afternoon, the old white-haired Presbyterian minister stood up and told us take hold of each others hands, and he took hold of our hands, and asked us some very plain questions, and then he said we were one. We had supper, and after a little while the friends began to go away, until about eight o’clock they were all gone; and there we sat alone. Well, I was trying to think what I should say to her—that may seem strange to you friends, but I will tell you the reason why it was so

difficult for me to talk. I thought of that old Bible that was down in the corner of the trunk, and I thought of that night on the sole leather and I thought of that afternoon down by the old stove, when I was whittling the arm of that old chair, and I said to myself, "Now, if we start on this journey without Christ we shall make a mistake"—and you will make a mistake, young man, and you will make a mistake young woman, if you start out on the journey of life together and do not invite Jesus Christ to your wedding. There was a marriage in Cana of Galilee, and Jesus was called and his disciples, and He went to that wedding. And the thought had been in my mind that Jesus Christ had been willing to attend my wedding, and that He would invite me to His, and I wanted to speak to her about it. I had never said anything to her about that afternoon, or the night on the sole leather. Somehow I had never confessed Christ to anybody. I did not really know whether I was a Christian or not, but finally I said to her, "Little woman, we have started out on the journey, and it will be very difficult to say whether it will be a long journey or a short one, whether it will be full of sorrow or full of joy, but, "for better or for worse," we have concluded to go together, and I want to ask if you have any objections to my getting a little book that mother gave me there and reading a few verses out of it?" She looked at me and said: "No; I think you had better do so." I went and got the book. You have no idea of the chapter I selected to read on the night of our wedding. I knew very little about the Bible, I assure you. I had spent seven years of my life clerking in a drug store. I knew the importance of finding the things that were in those drawers and bottles. My father had taught me how to read those Latin names, and I had studied the Latin dictionary. But, dear friends, all this time I had little thought of the Divine Physician, the great Chemist of the Universe, the one that knows all about our bodies, and all about our souls, that knows every nerve and muscle, and bone in our bodies, and the hairs of our heads, that knows every want of our souls for time and eternity, and has put into that Bible one hundred and seventy-eight names and titles and similes of Jesus Christ, and every one of the one hundred and seventy-eight stands for some want of the soul or the body, for time or eternity, so that we may be sure we shall be supplied, no matter what the condition or the emergency. I had no idea that Jesus Christ had labeled every portion of the Bible into subjects, and that if I had learned that book, as I had learned the United States Dispensatory, I would know exactly what to give to the soul that came to me in any time of trial. So that night as I sat with my wife, I picked out some chapter at random, and then I looked at her and said, "Let us pray." I have not the slightest conception of the prayer I uttered. I don't know whether it was long or short, whether it was one minute or five minutes. I do not think it was very long; I do not think I prayed very loud; I have an idea that I did not disturb the people that were sleeping in the next room. But there was one desire that ran through that prayer like an electric current, that God would bless the young man and young woman just starting out on the journey of life; and I can testify, to the honor and glory of God, and for the comfort and joy of His people, that the sun of Christ's righteousness and peace has shone on our house from

that day to this. (Applause.) And I testify to you, young man, that Jesus Christ is willing to walk into your house; He is willing to sit down at your table, He is willing to be with you when you go with the wife that you love and talk over the trials and sorrows that no one else can possibly enter into; He is willing to be with you when your children are born and when they die; He is willing to be with you in your prosperity and adversity, and his grace is sufficient for you, no matter what the circumstances may be. I bless Him to-night that I am able to bear personal testimony to it, and to commend Christ to you boys in the gallery, and you men and women that fill the seats in this hall to-night. But the years went on, and a certain young man began to talk to me about studying the Book. He began to ask me a few questions and tell me a few things. He said: "You know something about other books, why don't you find out something about the Bible?" Add I began to ask myself why it was that I had never learned, for one thing, the names of those books; and I began to study the names. It did not take a great while to learn them. I learned them as they do in Normal classes now. You know when we are studying history and grammar we cluster the events and places around some character, and if to-night you boys and girls want to study these things just study them as you study anything else. Now, last Sunday we had the lesson—In what book was the lesson last Sunday?

Delegates.—Phillipians.

Mr. Jacobs.—In what chapter?

Delegates.—Second.

Mr. Jacobs.—What was the theme?

Delegates.—Christ our example.

In our house we have the lesson roll hanging up right behind the dining table, and there is the golden text in large letters, and there is a wonderful picture, a picture of Jesus Christ walking and a little boy walking behind him trying to put his feet right into the footsteps of Christ. Everyone could see that the substance of the whole lesson is that we are to follow Christ. Then there is the golden text. You say, "The golden texts are little bits of things." So they are. I read a delightful thing the other night: It was of an old man and an old woman who had celebrated their golden wedding. When they were married they formed this habit: that every night when they bade each other good-night each one would repeat a verse of Scripture. For fifty years, 365 days in the year, they had closed their eyes and pillowed their heads on one verse of the Bible. How many days does that make? Three hundred and sixty-five multiplied by fifty makes 18,250 verses of Scripture that they have repeated to each other. Is it a little thing to have 18,250 verses of the Word of God, and to pillow your heads upon them every night, and sleep under the shadow of His wing who is to awake us in the morning of the resurrection in His likeness? Ah! No, it is not a little thing. There are no little things with God. It makes a great difference through which end of the telescope you are looking. You are looking for a field of labor, and you get the little end of the spy-glass to your eye, and you say, "I wish I was in that county. Oh, my! my! Would n't I do it!" (Laughter.) But when you look through the other end of that spy-glass things look far off, and very small. And so it is with us all.

We have men, the greatest men of our denomination anywhere, and they get one of these telescopes, wrong end first, and begin to look at the Sunday-school. "Oh, this union Sunday-school work! It doesn't amount to anything. We want to take care of our own vineyard, there is nothing like it!" (Laughter.) I thank God there isn't a great deal of this spirit. A few more like that, and the state would n't produce enough to feed a dozen people on, spiritually. But turn the thing the other end to, and the little things become very large, and grow wonderfully before us. A little while ago I asked a class, "Boys, what is this lesson about?" "The mind of Christ." Said I, "How are you going to get the mind of Christ?" and they could not answer that, so readily. We are often helped by an illustration and led to understand the mind of a person by what they do. We learn by a picture, or by an incident, and sometimes we are helped to apprehend Christ. We had a hotel in Chicago called the Langham, and last winter it caught fire and was burned. One woman with a little child on her shoulders came down one of those long fire-escape ladders, watched by the expectant crowd, until the firemen lifted her off in safety; and the people shouted, "Hurrah! hurrah! Thank God she is saved!" I asked a young man sitting opposite me in the class, "Do you know that Christ died for you?" "I suppose He died for everybody." "For whom did He die?" "Sinners." "Did He die for you?" "I don't know." "Why don't you know?" "It was a long time ago." "You don't know for whom he died?" "No." "Do you know about the Langham Hotel fire?" "Yes." "Do you know that there was a woman who came down that ladder on Monroe street?" "Yes, I saw it." "With the little boy on her back?" "Yes," he said, "that was a great thing." Said I, "When was the Langham hotel built?" "About ten years ago." "When was that ladder built?" "Ten years ago." "For whom was that ladder built?" "For anyone that wanted to be saved." "No, no, for whom was it built?" "Well, I suppose it was built for that woman." "Yes," said I, "when was that little child born?" "Five years ago, the papers say." "And when was that ladder built?" "Ten years ago." "And for whom was it built?" "That baby that came down on its mother's shoulders." If, when that fire-escape was put up there, they had stamped upon it the name of the person it was built for, it would have borne the name of that woman, who, fleeing from danger, found the escape, and placed her child in the arms of her friends. (Applause.) Boys, if you ever learn the truth of this one thought, that Jesus died for just the one that trusts him, you are a saved soul, and will find your way to heaven. God help some of you to find it to-night! Well, I said, "Boys, you want to find the mind of Christ." "Yes." "Did you ever see a picture of Gen. Grant?" "Oh, yes." "Did you see the pictures they have printed lately in Harpers' Weekly and Frank Leslie's?" "Yes." "How does he look?" "He is an old sick man, doesn't look like a soldier." "Well," I said, "Have you got the mind of Gen. Grant?" "I guess he is sick, and thinking about dying." "There are other pictures of Grant. Did you see them?" "Yes." "How does he look there?" "Oh, just taking the sword from Lee." (Some say he didn't take it.) Said I, "Did you ever go down to the panorama of the battle of Gettysburg?" "Yes." "When you were down there, you went out of the State of Illinois, and

where did you go?" "To Gettysburg in Pennsylvania." "And you were living in Chicago?" "Yes." "When were you in Gettysburg?" "Twenty-two years ago the 2nd of July." "Oh, yes, you were in Gettysburg, and what were you doing?" "Right in the middle of the great battle." "Oh, yes, you have got the mind of that picture. You have stepped into Pennsylvania long before you were born; and there is Meade, and Slocum, and our dear Bro. Stillson. You were right there, weren't you, boys?" "What is it that the mind does?" "Thinks," says a boy. "Then, if I get the mind of Christ I will get Christ's thoughts?" "Yes." You know God says, "For my ways are not your ways, and my thoughts are not your thoughts." If you had God's thoughts to-day, you would start for Heaven to-night. Let us take the next verse. Here are some pictures of Christ; let us look at them for a few minutes. Here is a picture of Heaven and earth, containing the form of one person who is honored in Heaven, and will be on earth, when He comes back again. Let us catch the picture: "Who, being in the form of God, thought it not robbery to be equal with God." It was painted in Heaven. It is a picture of Jesus Christ on the throne, equal with the Father; and a man must have that picture in his mind if he wants to know Christ. The next picture, is that baby in Bethlehem: "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross." It is a very easy thing to repeat the one hundred and third Psalm, when the psalmist says: "Bless the Lord, oh, my soul; and all that is within me bless His holy name. Bless the Lord, oh, my soul, and forget not *all* His benefits." God never expected us to remember them all, because He knew we could not, but He says to us, Do not to forget them all—do remember some of them. So David picked out five of them and put them in one grand constellation that shines, and scintillates, and burns even yet. You may forget a great many things, but remember that He "Forgiveth all thine iniquities," and "Healeth all thy diseases. Who redeemeth thy life from destruction." Remember that God is not only eternal, but He is that redemption that goes before us, that the ancients used to call, "The preventing Grace"—the Grace that goes before. "Who crowneth thee with loving kindness and tender mercies." Think of that! Crowned with God's loving kindness and God's tender mercies, all twisted into a diadem and placed upon your head. And then, knowing well that a crown would never satisfy the soul, David adds: "He satisfieth thy mouth with good things." He abundantly satisfies; He slakes the thirst of the thirsty. I remember once taking up the Concordance and noticing the number of wells: That Isaac, the typical son, got his wife at a well; that Jacob, the typical servant, got his wife at a well; that Moses, the typical prophet, got his wife at a well; and that Jesus Christ, the One that has made all types to pass away—Christ, that servant, that son, that prophet—got his bride at a well. Christ had humbled Himself, and become obedient unto death! Ah, that is a picture to look at! Just see the Savior yonder on that tree! And it goes on to say, "Wherefore God also highly exalted Him." Follow it up, "And giveth Him," as the Revision says, "The Name." What name? He never had but one name. That peerless name is Jesus. Why? "He

shall save His people from their sins." The one peculiar glory of Jesus is that He is the Savior. I love to think of Him as God; I love to think of Him as man; I love to think of Him as a brother, and I love to think of Him as a King in Heaven and on earth; but I best of all love to think of Him as the Saviour that gave His life for sinners. An angel gave Him His name, and God, snatching that name from the Cross, placed it on the Throne, that it might be there forever more. It is Jesus on earth, and Jesus in Heaven. Heaven has changed. There is one there now that was never there before. Jesus has gone back with a glory that Heaven never knew before. The first man that ever went from earth to glory was the Lord Jesus Christ. There is a man in Heaven now, one that wears our form, one that partook of our nature, one that hath been made like unto ourselves, one that understands our temptations, one that has felt our sorrows, one that has redeemed our souls, and one that is going to make us like himself. Ah, what a picture it is! Look another minute. See that multitude there, and, "at the name of Jesus, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." In the book of Revelation, the curtains are drawn up, and we see all the angels, and all the saints, and all that ever loved God on earth, and they are singing one song, casting their crowns at his feet, "Unto Him that loved us and washed us from our sins in His own blood, unto Him be glory and dominion forever, and forever." Ah! They have crowns! The very beggars have crowns now! They are not paupers any more. As Spurgeon says, they have crowns of hereditary descent—they are sons of a king. They have crowns by the nobility of their character. They have been made like unto Himself, and therefore wear them, and they cast them down at His feet. If we join that company there is something to be done here, therefore the Apostle says, in that lesson, "we will work out the salvation that God has worked in." Have you any salvation to work out? No one will ever work out a salvation that is not in him. It is very hard to get anything out of an empty bag. It is very hard to get anything out of an empty heart. It is very hard to get pure water out of an impure cistern. And, I say it reverently, what can Christ do without his church? "I am the vine and ye are the branches," and it is always on the new sprouts of the vine that grapes are found. Here is an immense battery, but that little wire is a necessity to it. It is a channel of communication, but something else is needed, the electricity that charges it and makes it a source of power. And something else is needed: There must be a point of contact. It is an absolute necessity with every one of us who is to receive this power that Jesus shall have some place to apply that power, in order that God may be glorified and the result be obtained. If we are to receive more of Christ we must be emptied of that which we have received to day, that through us there will be a continuous stream flowing out for the glory of God. If we are to try to teach that book to others, we must ourselves receive the truth. God puts our work right close to us. God wants us to take care of our vineyard, of our own heart, of our own lives, of our own schools and classes, of our own churches, our own townships, our own counties, our own state, our own land and our own world, and He

will give us the grace and strength to do it if we ask Him, "Lord what wilt Thou have me do." (Applause.)

A prayer was offered by the Rev. Mr. Taylor. The male quartette sang a beautiful selection and the meeting was closed with the Doxology, and the Benediction by Rev. J. B. Stillson.

An overflow meeting held in the Presbyterian Church was largely attended. Addresses were made by Rev. William Tracy, Rev. T. M. Spillman, and John Benham. The singing was led by Mr. Excell.

Last Day—Morning Session.

"FEEDING."

The Morning Session of the last day of the Convention was opened by singing "Before the Throne of Grace." A large number of delegates and citizens were present, notwithstanding the early hour and the strain of the long continued meetings.

Rev. Mr. Palmer, of Rushville, read the Scripture Lesson from the fourth chapter of Philippians, and followed with an earnest prayer. "What a Friend we Have in Jesus?" was sung, and in the absence of Mr. Goss, an absence, by the way, for which he was not at all responsible, Miss Rider was asked to occupy the time set apart for the next exercise.

BIBLE READING.

LUCY J. RIDER.

Having been called upon without a moment's preparation, as you see, friends, I cannot take up the subject which is assigned to Mr. Goss. But it has occurred to me in this emergency, that we might together profitably spend this time, in a brief study on the Holy Spirit.

There is no subject about which I feel less certainty of knowledge than this, yet I don't think there is any subject in the Bible that I have studied more carefully. I shall attempt not to dogmatize, but simply to direct your thoughts; not with a feeling of great confidence, but because my thoughts have been quickened and stimulated by the mere act of study, and I hope this hour of dwelling on the subject may awaken some new thoughts also in your mind.

The instances given in the Acts, of the outpouring of the Holy Spirit, are in my judgment given for our special guidance and for our practical help. I want to take up five instances, which I think are specially marked, of the outpouring of the Holy Spirit, which is usually designated by the word "baptize," but which is once and perhaps more than once, designated by the word "filled." It is not possible al-

ways to make a distinction between the words "filled" and "baptize,"—tho' doubtless it is sometimes. In the first chapter of Acts, fourth verse, Jesus charged them "not to depart from Jerusalem, but to wait for the Promise of the Father, which ye have heard of me. For John truly baptized with water, but ye shall be *baptized* with the Holy Ghost not many days hence." In the second chapter of Acts, which gives the historical account of the fulfillment of this promise, the third verse says: (I read from the Revised) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were *filled* with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is plain to me that the words "baptize" and "filled" are synonymous in these two passages. I think there are some others, but we shall see, as we proceed.

It is surely of the utmost importance when studying such a sacred and solemn subject to find out as accurately as possible, the true import of the language used, and I shall give my quotations from the Revised version, because I believe we have here the best translation—the one which most faithfully translates the words written by Luke. Now, the five instances I have marked—there may be others—are the case at Pentecost, the case of the Samaritan, the case of Paul, the case of Cornelius and his friends, and the case of the Ephesians. It seems to me that these five are the typical instances—those given us for our special, personal help. Now, I will notice as many as occur to me of the *Conditions* which we find to have been complied with, before this baptism of the Spirit was received. First of all take Pentecost.

Conversion—was the first condition. There can be no doubt, certainly, in this case, that all who received the Baptism of the Spirit had previously been converted. Note this specially. The practical application is: Am I converted? Well! But, being converted, have I received the Baptism of the Holy Ghost? This may be quite a different question. But let us notice another condition. They had also

The Word—Now when we say work "Word" we often mean the Bible, and of course between the lids of the Bible we have recorded "The Word." But that company—tho' they had not a printed and bound volume of the New Testament—they might have had the written roll of the Old—did have the Word of Promise from the Lord Jesus Christ. They had the Word. In some other instances, like that of the Ephesians and like that of Cornelius, it seems to be emphasized that the hearing of the Word was an essential condition to the receiving of the Holy Ghost.

Prayer—was a condition. In this case it was united prayer. We shall find that in some other cases it was not. Then they were—

Waiting—And of course they were

Believing—If they had not believed the promise of Christ, they would not have been waiting. They might not have understood very well what it was, but they believed in something. There was also the condition

Obedience.—These sub-divisions of mine may not be entirely exclusive of each other; one may run into another. For instance, they were told to wait, and waiting was a part of the obedience. Moreover, just so far as it was possible to get ready to the fullest extent, they were getting ready to receive this baptism that had been promised re-

peatedly by John, and Jesus, and hundreds of years before, by the prophets. Now, have I omitted any important condition?

In Luke i. 13, there is a summary of all these in the one condition that the Lord Jesus Christ himself gave, of the reception of the Holy Spirit: "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Here Jesus makes the Holy Spirit synonymous with all good gifts, and then gives the one condition, "to them that ask." That is the one condition our Lord gives—Asking. Their disciples were asking. They had the Word, which told them what to ask for. They were waiting, they were believing, and there was the perfect obedience without which there cannot be true asking of our Father for anything.

Then let us take up the next line of thought. What were the *Results* of the Baptism? In the second chapter of Acts, second verse, we read: "And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Notice, it was not the wind that filled all the house, it was the sound. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." And in the thirteenth verse, when the people inquired what it meant," others said, "These men are full of new wine." There must have been something in their actions which indicated remarkable exhilaration. Perhaps the most noticeable result was

Joy—Now, I am trying not to lead this study with any preconceived theory of my own. Possibly joy may not be the most striking result in every case, but I am simply talking about what did take place at that time. There must have been great joy, great exhilaration. Every one beginning to talk, and every one with new light on his face. I cannot think but that in that case, there was great excitement and joy. Another noticeable thing was

One of the gifts—with a small g.—Dr. Peck, of Boston, makes a distinction between "Gift" and "gifts," and says that they are represented in the Greek by different words. He says that the "Gift" was the gift of the Father and the Son—the Holy Spirit; that the "gifts" were gifts of the Holy Spirit to us, and among them was the gift of speaking with tongues, the gift of faith, the gift of teaching, the gift of government, and the wonderful gift of being a "help."—II Cor. xii. 4-11-28. The disciples on the day of Pentecost, received possibly many, certainly one of the gifts, speaking with tongues. And then another result that followed was

Great power in witnessing—Now, of course we shall think of Acts i. 8: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." That verse is the key geographically, and the key logically of the whole book of Acts. And they did receive the power of witnessing on that day of Pentecost. I do not think of any other result that is clearly brought out here; do any of you? But with "Joy," we may write those blessed accompaniments, Peace, Rest, Comfort. You remember in the ninth chapter of Acts, thirty-first verse, it says: "Then

had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the *comfort of the Holy Ghost*, were multiplied." Of course if they walked in the fear of the Lord you cannot think of anything else but multiplication. I wonder how it would be with us, if a man were to walk in here and ask: "Are you walking in the fear of the Lord?" "Are you walking in the comfort of the Holy Ghost?" Are we personally walking in the comfort of the Holy Ghost? Now, I do not mean the comfort of knowing that my peace is made with God, that Jesus Christ died for my sins and that I am a child of God, but I mean, am I walking in the present comfort of that joy that streams from the throne of God. I want that word, "comfort" to mean a great deal to us.

A Delegate.—Would you not put the great number of conversions that occurred, under the head of results?

Miss Rider.—The reason I did not speak of that is, that I am referring to the subjective results to the disciples themselves—simply the personal results, without reference to the outside world. These conversions are implied, under Power for witnessing.

The second marked case of the outpouring of the Holy Spirit we find to be on the Samaritans, recorded in the 8th chapter. I passed by the "filling," recorded in Acts iv. 31, because, in my opinion, that was not the same thing as the baptism. Or more accurately it was the same thing, but it was no longer a *new* thing, not something entirely different from anything that the Apostles had ever known before. It was not a thing new in quality, which, in my judgment, the "baptism" of the Holy Spirit always was, and always is.

Mr. B. F. Jacobs.—You think there was another baptism?

Miss Rider.—It was a new baptism as far as the Samaritans were concerned, but it was the operation of the same Spirit, and it was of the same kind as that which was received on the day of Pentecost. I am not sure that I am correct in some of the conclusions to which I find myself driven, almost in spite of myself. I want them probed and tested in every way. I cannot help but think, as I study these cases, that the "baptism" of the Spirit is something *different in kind* from the Spirit's work in conviction and conversion, or even in his capacity as a guide and teacher. If this be so, it is certainly most remarkable that the distinction has not been brought out and definitely set before us as an object to be sought for by our religious teachers. But is it not true that Mr. Moody and at least some others teach this? Dr. A. P. Gordon, of Bonton; Dr. Andrew Bonar, if I understand them. Though, perhaps, not exactly as it is before us this morning, in all its details. If it were not for this support, I should most seriously distrust my conclusions, for when an unaided and not very deep student arrives at startling results, he had better usually stop and see what the body of the church thinks about it. However is it not true in our theology as it is in science, that we cannot draw the sharp distinctions in detail, as we once thought we could. The early scientists tried to make perfect divisions in many things, but the later scientists find that they cannot do this—that things run into each other. We do not always find the sharp, clear lines of divisions and distinctions that we once thought were there. So the offices of the blessed Spirit certainly over-lap, in a sense, yet it seems to me three grand, fundamental ideas are there:

Conviction, Conversion and this Baptism—each one work. And let me suggest—notice that I say *suggest*, and I even suggest it very diffidently—may not the fact that the term “baptism” is used for the overwhelming influence of the Holy Spirit which the disciples experienced on the day of Pentecost, indicate that the water of baptism is not only a symbol, as we so often hear and say “An outward symbol of the inward change” which takes place when we are regenerated—but also the symbol of this baptism of the Holy Spirit, and that, as water baptism is one act—one thing—so this baptism is one thing? That we may be refilled, and that we ought to live in the power of this baptism of the Holy Spirit every moment, is a most blessed truth. But it seems to me that all subsequent experiences are like the first in quality.

Taking up this second case in the 8th chapter of Acts, you remember how Philip went up and preached to the Samaritans, and there was a great revival, and there was the working of great miracles. By the way, let us notice here that this baptism of the Holy Spirit which came on the day of Pentecost, came to men who had previously had, to a very great degree, the power of working miracles. So, although this power continued and was no doubt increased, I don’t think we can say it was a necessary result of this baptism of the Holy Spirit, or at least that it was not the one result for which the baptism was given. We cannot say that that power of working miracles had not been given before this baptism of the Holy Spirit, and we may say that this baptism was not given in order that men might work miracles. In this second case the story goes on to tell how the Samaritans, while so greatly blessed, did not receive the gift of the Holy Spirit, and John and Peter, hearing of the revival which was taking place up there, went to their aid.

Mr. B. F. Jacobs.—I want to ask you if it says in the 8th chapter of Acts that the Samaritans were baptised by the Holy Ghost—is there any such word there?

Miss Rider.—No, there is not.

Mr. Jacobs.—From the interpretation that you have given of the previous point, I want to know if you have a right to interpolate that word in that place?

Miss Rider.—You were not in here, when I commenced to talk, were you?

Mr. Jacobs.—No.

Miss Rider.—I said that “filled” and “baptized” were sometimes used synonymously, and I gave proof.

Mr. Jacobs.—If your theory is correct, and I don’t say it is not correct, I am willing to admit that that word “baptism” shall be applied to the day of Pentecost. You say baptism of water is one, baptism of the Spirit one.

Miss Rider.—I did not say that. I only suggested whether it might not be so.

Mr. Jacobs.—I merely say I think it is dangerous to draw these sharp lines of distinction at these points, like those that the early scientists drew, and say that the “baptism” took place in Samaria. My interpretation of it would be, that the baptism occurred only on the day of Pentecost, and the filling was to the uttermost parts of the earth. But the question should be left to the theory or taste of each one of us.

A Delegate.—Have you any objection to its being called re-baptism of the Holy Spirit?

Miss Rider.—I tried to explain my view as to that, a little while ago. If I am correct, it could not be a re-baptism in the sense of being something entirely new, as was the work of the Spirit on the day of Pentecost.

Mr. Price.—When the result is referred to as completed, it is called filling, and the act of receiving it is said to be baptism.

Miss Rider.—Let us turn to the case of Cornelius, in the 11th chapter. Notice the 16th verse, where Peter is telling about it, "Then remembered I the word of the Lord." He was evidently surprised by the outpouring of the Holy Spirit, which seems to have taken place before he expected it. "Then remembered I the word of the Lord, how that He said, John indeed baptised with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us"—

Mr. Jacobs.—The point is simply this: the giving of the gift was one. Don't we say to every one, that God's gift is Jesus Christ? Has He given Him twice? Is it not a continual acceptance by every believer of the gift of Christ—the gift of the Holy Ghost once given? Is it not a continual acceptance of that Gift that was once made, and a continual filling by it? That is the point.

Miss Rider.—I don't see but what we exactly agree, Mr. Jacobs.

Now let us briefly take the case of these Samaritans. Look at the conditions here. Compare them with those observed on the day of Pentecost.

1.—Conversion.

2.—The Word.—This is specially marked. See verse 14. It seems to me there are exceptions, as in the case of the old Catholics, who, no doubt, did receive the baptism of the Holy Spirit even when they could not know the Word. But we, who have access to the Word of God, how can we hope to be baptized with the Spirit, if we neglect or despise it?

3.—They were waiting, expecting.

4.—Obedience.

5.—Prayer.

6.—And—here is a condition which cannot be fulfilled now—the presence and imposition of the hands of Apostles.

Those were the conditions. Now the results. We have no statement here that they spoke with tongues, but we are safe in inferring they did have some of the gifts. Joy and rest and peace at least. We can fairly infer that because of the actions of Simon Magnus, who saw the effects of the laying on of hands of the Apostles.

Now, the third case, which was the case of Paul: 9th chapter of Acts, 17th verse. You remember the three days conflict in the case of Paul. I believe that Paul was a converted man—when I say converted I mean regenerated—he was a regenerated man as soon as he said "Lord." As soon as he recognized Jesus as Lord, as soon as his whole being was turned to Jesus Christ, he was a converted man. I cannot imagine how God could keep him waiting a moment before receiving him. I believe he was a converted man then, if not before.

Another condition here was the presence and imposition of hands,

but this time of a layman—if there is any difference. Pardon me if I say that I know that there is a distinction of convenience, but the idea of the Clergymen's being of a different *Order*, as in the Romish church, seems to me to be fraught with the utmost danger. But to return. I am so glad that in this case the Holy Spirit came, not by the hands of an Apostle. Otherwise, I should be shut out, you see.

Passing over the case of Cornelius and coming to that of the Ephesians, in the moment I have left, turn to the 19th of Acts. It is a great mystery to me, that little group down in Ephesus who never had heard that the Holy Ghost was given. I don't understand it. For Paul had been there a little while, and he left Aquilla and Priscilla, and they certainly had got hold of Apollos, and *they* knew very well whether the Holy Spirit was given or not. But apply the same test as to Conditions. The baptism came to converted men; came to waiting men; came to believing men; came when they had the Word and knew what to expect; came to obedient men; came upon prayerful men—Paul prayed for them, and no doubt they prayed for themselves; and in this case also, it came upon the Ephesians by the presence and imposition of hands of an Apostle. Peck says that the imposition of the hands of an Apostle was an "Occasional primitive condition."

Friends, the time set apart for this exercise has just expired, and I stop right here. It is only the beginning of a study, but I trust it may be blessed to us all.

On motion of Mr. B. F. Jacobs the following telegram was sent:

To the International Convention of the Y. M. C. A., Atlanta, Georgia, The Illinois State Sunday School Convention sends Christian salutation. Read Ephesians, 3rd. chapter, 14th to 21st.

JOHN BENHAM, President.

B. F. JACOBS, Chn. of Ex. Com.

The Convention sang, "He Leadeth Me."

THE TEACHER'S MEETING.

B. F. JACOBS.

There is nothing more solemn than the study of the word of God. We can afford to wait when we are going to study the word of God. We can do more in fifteen minutes when every thought is there, and there is not an eye turned on anything else, than we can do in an hour if we have other things to think about. The first suggestion I make about a teachers' meeting is the same that I make about a Sunday School when the Scripture is read. Let no one presume to move around the room. Do not for one minute think that the Pastor, or the Superintendent, or the Librarian, or the Secretary, or any Teacher, has any right to cross the floor of the room when the word of God is being read. If they are late let them stand at the door and wait, or else let the whole school wait until that Teacher or that Pastor takes his seat. If it is necessary, invite the tardy one to take a seat, in order that people may give their attention to the word of God

and not look at him. I make the suggestion as a general one, regarding not only the Teachers' Meeting, but the reading of the lesson. Do not think that prayer is any more important than the reading of the Word of God. Remember those two things are very much alike. When we pray we talk to God, and when we study the Bible God talks to us; and the question is whether we will make any more noise and rustle around any more when God is speaking to us than we do when we are speaking to Him—whether we will treat God with any more disrespect than we would have people treat us. My next suggestion is that we approach it in a spirit willing to be taught—that we do not come prepossessed with an idea which we wish to bolster up by the study of the Word of God. One way is to have God's way bent around to ours, and the other way is to have our way submit to God's. And if there is anything that is needful to us at this time it is submission to the will of God. If there is a stubborn man in this country I think it is myself, and I think if I had learned this lesson of Christian contentment a little while ago it would have been a very sweet thing for me, as I am sure it will be for all of you. Now, let us get hold of this lesson if we can, for a few minutes. First of all, just at this point, in our school we should have a supplemental lesson before we took up the regular lesson. What does the word "supplemental" mean? Something added. The order is not important. It may follow or precede; it is something added. A supplement; it belongs to it or is connected with it in some way. There are a few supplementary lessons that are very helpful and that you can give in a few minutes. Our lesson is where? "Phillipians." In what grand division of the Bible is that? "The New Testament." The Bible is divided first of all into how many parts? "Two." Representing what? "Old and New Testament." There is the Old Testament on your fingers (holding up one hand) and there is the New Testament in the valleys. How many divisions are there in the Old Testament? "Five." Here they are (touching his finger-tips). How many in the New Testament? "Four." In the valleys; here they are (between the fingers). Now, these five general divisions of the Old Testament, which I put on the ends of the fingers of this hand, are: "The Pentateuch, five books; historical, twelve books; poetical, five books; greater prophets, five books; lesser prophets, twelve books." Are we in that part of the book? "No." In which division are we? "The New Testament." Divided into how many parts? "Four." What is the first division? "Historical." How many books? "Five." Yes, the Gospels, and Acts; the Second Division is the "Pauline Epistles," fourteen books. The third division, the general epistles, seven books. The fourth division? "Prophetical Revelation, one book." Which division of the Bible are we in? "The seventh." Which division of the New Testament? "The second." In our school we take time at least to find out the number of our book. Then there are certain portions of Scripture that every one ought to memorize. Almost every one has memorized the 23rd Psalm. Let us repeat the 23rd Psalm. The audience did so.

Now, our lesson is in the book called what? "Philippians." Give the chapter and verses? "Philippians 4: 4 to 13." And that book we said was in the seventh division of the Bible. In our school in addi-

tion to our own Bibles, we have what we call the School Bibles. They are famous for only one thing, and that is large print. Will you allow a parenthesis? At the last meeting of the Lesson Committee, being the first meeting of the new Lesson Committee, at Cincinnati, I put in a claim in behalf of old people. You know I am just beginning to need glasses. And I put in a claim in behalf of little people that need some sort of help; and I put in a claim in behalf of poor people that can't read very well whether they are young or old; and I said to the men that have to do with the making of lesson helps, "In the Lord's name, and in the name of the people, print the Scripture lesson in type plain enough for everybody to read." (Applause.) Give us better print on the Scripture lesson, and if you can't get it all on, omit the seventeenth clause of Rev. Dr. So-and-so's notes. (Laughter and applause.) Well, we ask some brother what was the page in the School Bible, and we would all turn to that place and read this lesson. The title of it is what?

"Christian Contentment."

We would expect every boy in the school, except the one boy that hadn't found his place, to answer that question. What kind of contentment is it?

"Christian Contentment."

What does contentment mean? That is what we are going to find out just now. What is the Golden Text? If you are going to know the lesson, one thing is indispensable, and that is that you begin early to get hold of it, and the time to learn the Golden Text for next Sunday is the minute you get home after school this Sunday. The Golden Text means something, if you don't have any thing but that; and I say, "Give us a Golden Text that when it is chewed up, and swallowed down, and digested, will produce something in the little boy or girl that doesn't know anything but the Golden Text." Let us get the Golden Text. You will remember what I said to you before about fifty years of Golden Texts' and the Golden Text wedding of the old man and woman. What is the Golden Text of this lesson? Let us have it, every one.

"The God of peace shall be with you."

The God of peace shall be with you. That is worth knowing. If we don't get any thing else, if we can get the God of peace with us, brethren, we shall have something out of this lesson. Now, we begin with the fourth verse of this chapter. The title of this lesson is what?

"Christian Contentment?"

Christian Contentment. Then it seems as if somebody had an idea that a Christian ought to be contented. You know there are a great many "cons" in the Bible; there is conversation, there is conviction, and there is confession, and there is contentment.

And there is contention?

"There isn't much *Christian* contention."

Mr. Jacobs—There isn't any other kind of contentment than Christian contentment. The stock is exhausted in the other man's store—sold out the last piece of goods to Mother Eve. (Laughter.)

What is the first thing in the first verse? "Rejoice."

I wonder if it would be possible for us to spell rejoice any shorter? "Joy."

And the difference between joy and re-joy is what? "Done over again."

It keeps on joying all the time. There is another definition for that. They say there are a great many kinds of joy; I doubt it very much but they say so. This joy is like a peculiar kind of goods with a particular kind of label on. You want to buy the right kind. None genuine unless signed—by whom? "By the Lord."

That is the kind we want, because that joy—what does He say about it?—it dies away in a minute? "It abides."

That is a good word. It abides; it says. What is the next thing we can find in this lesson? "We rejoice again."

We are going to keep it up all the time. With us always, consequently it is abounding joy. There is something about that that is exquisite in the 16th Psalm. It says concerning that, "In Thy presence is"—what? "Fullness of Joy."

There isn't much chance to get any more in the bottle, is there? It is full. And another Psalm says, "Thou wilt make them to drink of the river of thy pleasure." He says, "I will pour water upon him that is"—what? "Thirsty."

Now you know how to get a drink; all you have to do is to be thirsty. "Thou shalt make me to drink of the river of Thy pleasure." I shall one day slake my thirst at the fountain where God supplies the desires of His own soul, until I can hold no more. And I will begin to drink of that stream down here, and I will keep on drinking as I travel towards its source. Now, *the abundance of Joy*. If I may fill up with Joy, there won't be much room for other things, will there? Suppose, for instance, (drawing the outline of a heart on the black board and dividing it into rooms) this is the house, and here is the parlor, and there is the bed-room, and there is the other bed-room, and there is the library, and here is the dining-room, and here is the kitchen; and now comes a knock at the door. "Who is there?" "I am here." "Who are you?" "I am Miss Joy, I purpose to rent a room in this house, and I want the best room in the house." Now you don't move very much in the country. You don't know the felicity of the First of May, do you? There is one joy that you don't have. (Laughter.) But when Joy moves in, Joy belongs to a family, and they are all close behind the wagon, a whole load of them.

The next thing that comes is in the fifth verse, what is that?

"Moderation."

There is another knock, who is this? "Forbearance." And then comes another, who are you? "I am gentleness." What does it say in the sixth verse? "Be careful for nothing."

Who occupies this room up here? Well, there is an old lady up there by the name of Anxiety. Will you tell her to vacate the premises, if you please. I wish this room myself.

Who is the next visitor? "Thoughtfulness." And Miss Thoughtfulness walked into the house. Is it possible? We have got quite a family haven't we? Joy, Gentleness, and Thoughtfulness. A gentleman once had a dream. He dreamed that an angel appeared to him, and introduced herself. "What is your name?" "My name is Benevolence." "Ah, glad to see you, Benevolence." And then he noticed that there were more angels there. I don't know how it is that the

angels that come are always in families, but they seem to be. And there was one standing close by Benevolence, that he had not spoken to, and he walked up and said, "What is your name?" "My name is Gratitude." "Ah, Benevolence, will you permit me to introduce you to Gratitude. It seems to me you ought to be acquainted with each other." Friends, it is possible that we need to be introduced a little. Miss Thankfulness, and Gentleness and Joy, you had better get acquainted, you belong to one family.

What is the next one in that verse? "Peace."

It seems to me there has been something omitted here. What is the last thing in the last clause? "Prayer."

That is the thing we do skip generally—"I have got to go down to the store." "I have got to go to school." Well, you won't pray at all then. There are some things in prayer; it has been spelled with four letters, the name of a book of the Bible—A-C-T-S—Adoration, Confession, Thanksgiving and Supplication—four elements in Prayer that are worked out in one book of the Bible. What is the next one? "Peace." Peace has come now. When Thankfulness came, something went out; when Gentleness came, something went out; when Joyfulness moved in, something went out—now Peace comes in. Let us go on and see if there is anything else here that we can find. There are some special things here. What is in the eleventh verse? "Contentment." Well, we will put this down here in the kitchen. If there is any place in the world where we want contentment it is in the kitchen. (Applause.) When the stove smokes, and the bread won't bake, and the husband is storming around, if there is a woman that has contentment it is a wonderful thing. (Applause.) And if there is a man that is contented it is a more wonderful thing. (Laughter and applause.) Ain't you ashamed of yourselves? I am. I promised to love her, and here I am throwing myself around the house and making myself disagreeable, and setting an example of discontent to my children. (Applause.) Don't say anything about it, but just go and prove to your wife that you are ashamed.

What is in the 13th verse? "Strength." We will put prayer in here. It is a great thing to have one room for prayer. Every man or woman who has had power with God has had a place to pray. A little boy on a ship said he had a closet, and they wondered where in a little ship the boy could find a closet. "Where is your closet?" they said. "My closet is upon the cross-top," he answered. He climbed away up, and there, above the waves, and out of the reach of the seamens' tongues he communed with God. The man or woman that wants to pray can find a place for prayer. I was in a room praying, a little while ago in my house, when I heard the voice of my little daughter calling "Papa," but I kept right on, and pretty soon she walked in. My little girl knows that the door is open to her even when I am praying. I know it is an interruption, but it does no harm to be interrupted in that way when you are praying. I wondered what she would do, and went on with the prayer. I didn't hear a sound, and when I got through and looked around, there she was over in the corner. She said, "Papa, I didn't know that you were praying." And I thought it

was a good time to tell her that just as she needed her father, I needed God. That I was only a little child, and wanted help just as much as she did, and that I wanted a Savior. She said "Papa, I want you to help me now, but I didn't come up for anything only to have you fix my roller skates." I said, "That is all right." And if I had nothing but a roller skate to fix God would help me to do it. Why, some of our clothes would fit a good deal better if we had God's help when cutting them out, and would last a good deal longer when wearing them.

Well, we all agree that one great thing we have found now is Joy. If we are going to have only three things, no matter what we leave out shall we have Joy? "Yes, yes."

Do you all agree to that? "No, sir."

What is it you would rather have? "Strength."

Shall we take peace or prayer? "Prayer." "You can't get peace without prayer."

Let us see what He told us to take. He says here—and we will paraphrase that verse—"Be anxious for nothing." Be anxious for nothing? Isn't there anything to be anxious for? Nothing. Be prayerful for what? Everything. Pray over everything? Do you do it? You need not tell me. Don't bow your heads. Answer Him. You say He says so, do you do it? Let us find out. I am going to talk to the boys about prayer, shall I tell them to pray for everything? Be anxious for nothing, be prayerful for everything, be thankful for—anything. Is that it? He says if you do those three things—what does he say shall fill your hearts? "Peace."

What kind of peace? The joy in the heart and the peace of God—what does it say in the revision? "The peace of God shall guard your hearts. In the margin of one of the Bibles that I have it reads, "The peace of God shall garrison your hearts." The figure is of a fort into which the troops have been marched against the enemy. It is a good deal easier to fight behind a barrier than in front of one. We all know that. Everybody knows that in our army a shovel full of earth was a good thing, and if there was time to throw up a dozen shovelfulls it was a good deal better. It is a good thing to be inside a fort. If I can get the right kind of troops in my heart I will be all right, won't I. I think I will put down on the board—

JOY. PEACE. STRENGTH.

Opposite to them there must be something—what is opposite to Joy? "Sorrow."

Opposite the Peace there is what? "Discord."

Any better word than Discord? "Misery."

Anything else? "Fear."

Anything else? "Discontent."

Opposite Strength there is what? "Weakness."

This Christian contentment, where does it come from? "It comes from Christ."

Where does discontent come from? "Satan."

You go clear back to the history of Israel. They murmured; the bite of the serpent was the cause of the discontent; and when I am discontented I am very sure that Satan has put that into my heart, and if I am contented I may be sure that God has put that into my heart.

The peace is from whom? "God."

Prove it from the lesson, will you? "The peace of God and the God of peace."

That is a beautiful line. I would railroad those lines in my Bible, drawing a line right across from one to the other.

If peace is there, what will go out? "Fear."

What kind of fear will go out? "Fear of the evil one."

What kind of fear will go out? "All kinds."

And the reason I have fear is what? Think of the Scriptures on that line. You can think of the sixth chapter of Matthew. What other scripture can you think of on anxiety? "Perfect love casteth out fear."

Get a picture of contentment. We are given one for instance, by Mary and Martha. One was full of what? "Anxiety."

And what, the other? "Full of peace."

Can you think of any other passage? "Let not your hearts be troubled."

And he gives a reason why—"Do you believe in God? Just as you believe in God, believe in me."

Any other scripture? "What time I am afraid I will trust in Thee." Now I will put that to a practical test. Last night I was so tired, and worked up, and hot, and restless, and nervous, thinking to myself, "What a goose you were that you didn't take Dr. Brookes' text and talk to them more about finding Christ in the Bible." I said, "Lord Jesus, I cannot help that now, but there is one thing I would like to find now, I would like to find Christ right in this bed. And what did I want to find Christ for? I wanted to find rest; and what verse do you think I called up? "He giveth his beloved sleep."

That is very good, but that was not the one? "Casting all your care upon Him."

I was after rest, then? "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Yes. "If you will smooth your hand over my brow, and let me go to sleep, I will be very thankful." And the Savior blessed me and I went to sleep. There was one night—I was telling it at family worship this morning—when my wife and I were going from Fall River to Boston. We had a room with two berths. I had the upper berth, and in the middle of the night there was a tremendous shock, and I sprang out of the berth and looked at my wife, and she was sitting up gasping for breath and scarcely able to speak. Finally she said, "What is it?" Said I, "I think we have struck a rock;" and just then there was another crash came, and everything seemed to give way.

I put on my clothes as quick as I could, and said to my wife, "You had better dress yourself, and I will go and see what the trouble is." I got out into the hall and there I met a negro woman, who weighed about 175 or 200 pounds, walking along as serene as if she had been out picking May flowers. I said, "What is it?" She says, "What is what, honey?" I looked at her a moment, the simple-minded soul, and said, "Is the boat going to sink?" She said, "It isn't going to sink, not as I knows on." "Have we struck something?" "We havn't struck anything that I knows of." Just then there came another crash, and I said, "What is that?" "Oh, dat's—dat's nothing but a wave striking de boat. We's going around Point Judith." Do you

know that peculiar feeling you have at the pit of your stomach going around Point Judith?

I went back to my wife, and said: "I don't believe there's much—much—the matter;" and just then another wave struck us, and there was that old colored woman, just as calm as a clam. My wife said, "I don't feel well." Said I, "I don't." But then you know women are always afraid; you know how they affect you, and I think every woman ought to strengthen her husband. (Laughter.) We tried to go to sleep, but we could not. Finally I thought, "If Jesus were here I know what He would do; He would just say to this wind and these waves, 'Peace, be still,' and there would be a great calm." Thought I, "I wonder if I had better pray to Him to stop the wind around point Judith? There is no use unless I believe. Do I believe Jesus will put down the wind on this Long Island Sound?" And I thought of that colored woman, and thought perhaps after all the storm was in me, and I said, "I can pray to Him to put the waves down in my heart, and I believe I will: Lord Jesus, that colored woman is not afraid, but we are, and if You will put the waves down in our minds You can let the waves roll on Long Island Sound if You wish." And He just spoke to us, "Peace, be still," and there was a great calm: and I crawled up into the berth and went to sleep, and when I awoke the sun was shining as though there had never been a storm, and I said, "The God of peace will garrison your hearts; the peace of God will garrison your hearts, and the God of peace will take the helm of the little ship."

If I am going to have this joy and this peace—what kind of contentment is it—who is going to have the joy?

A delegate—The Christian.

Who is going to have the strength?

Delegates—The Christian.

Boys, are you going to have it? Girls, are you going to have it? These things are for Christians—are you going to have them? Do you want them? If you take peace you have got to take Christ. If you take the joy you have got to take the Lord in whom the joy is found. If you get the strength you have got to have Christ. Boys, are you going to take it? Girls, are you going to take it?

Suppose we sum up the lesson on the blackboard, calling it, the swarm of bees in the hive of contentment.

[The Swarm of Bees were *hived* from the Convention, and written on the board as the answers were given.]

First of all, I am to be joy-full. Spell it with two l's and put a hyphen between the syllables. And then I am to be—what? Moderate or gentle. And, in the third place I am to be—what?

A Delegate.—Thankful.

That is a great bee, I tell you—a thankful bee. And in the next place I am to be what?

A Delegate.—Prayerful. .

That is a great bee, too. And then in the next place, what is that great bee that buzzes so loud—the big bee in that long verse. I am to look at that picture, and I am to be—

A Delegate.—Thoughtful.

"Think of these things." What things? Think of pure things,

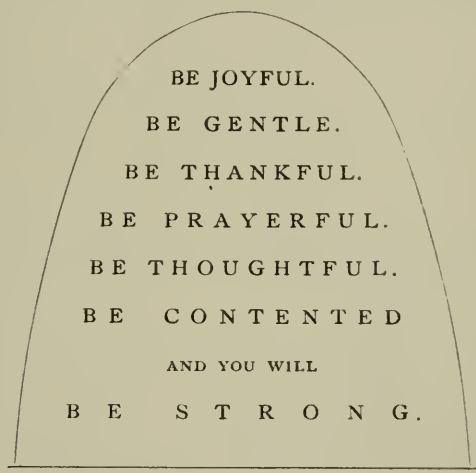
think of right things, think of honest things, think of good things—"Think of these things"—be thoughtful. And if you are thoughtful, you will be contented, and you will be—

A Delegate.—Strong.

Yes, everybody wants to be strong. A little boy's mother noticed him washing his hands three or four times a day, and asked him what that was for. He said that the Bible said, "He that hath clean hands shall grow stronger and stronger," and said he, "I want to get stronger and I'll go over and thrash Jim Brown." (Laughter.)

These bees make the honey, which is simply God's word for sweetness. As David says: "He will give me honey out of the rock, and the sweetness of the honeycomb."—the honey of a Christian life. (Applause.)

THE SWARM OF B'S IN THE HIVE OF CONTENTMENT,



THAT MAKE THE HONEY OF A CHRISTIAN LIFE.

At the conclusion of Mr. Jacobs' address, a communication was read from Mr. E. D. Durham, the Treasurer elect, in which he stated that for imperative personal reasons, it was impossible for him to perform the duties of Treasurer the coming year, which he therefore was compelled to resign. His resignation was respectfully accepted, and Mr. S. A. Kean, of Chicago, was nominated and elected to that office.

The nominating committee reported the following named gentlemen, as nominated for the Executive Committee of 1885-6: B. F. Jacobs, chairman, Chicago; Rev. C. M. Morton, Chicago; H. T. Lay, Kewanee; J. R. Mason, Bloomington; C. W. Jerome, Carbondale; Rev. Wm. Tracy, Granville; E. D. Durham, Onarga; H. T. Perrin, Alton.

They also recommended that the President and Treasurer be members of that Committee, *ex-officio*.

The report of the committee was adopted, and the gentlemen named elected. Upon motion, it was voted to add the names of R. W. Hare, of Chicago, and Wm. Reynolds, of Peoria, to the Executive Committee.

Mr. Griffith.—Mr. President: I desire to present a resolution, but before I offer it, permit me to call to mind something that is known to all the members of this Convention; that in addition to the other great things the State of Illinois has given our Union—its greatest President, and its greatest General—it has also given to it the International system of lessons as it is now in vogue. And as the new Committee was appointed last summer at Louisville, and as there have been very many criticisms in the religious papers and by different individuals upon the work of the International Lesson Committee, it seems to me that it would be proper for the State of Illinois, in Convention assembled, to sanction the work of this Committee so far. I therefore offer this as a resolution, to be spread upon the record of the Convention, if approved:

The second term of seven years each of the existence of our present International System of Lessons, having drawn nearly to a close, and the selection of a third course of lessons having been assigned by the Louisville Convention to a third Committee, the Sunday School workers of Illinois, assembled in their Twenty-seventh annual Convention, deem this a fitting time to express their high appreciation of the services of the previous Committees, and their sense of the great work they have done for the Sunday Schools of our country, and of the world. We desire especially to express our approbation of the selection of lessons alternately from the Old and the New Testaments. We believe that "All Scripture is given by inspiration of God, and is profitable for instruction in righteousness." We trust the same wise course will be pursued in future, and that our Sunday School teachers and scholars will be trained in the entire word of God, so that they may be able to trace the scarlet thread running from Genesis to Revelation, and may recognize the Messiah to come, as typified by the Historians, the Psalmists, and the Prophets of the Old Scriptures, equally with the Christ of the Gospels and the Epistles, that so the man of God may be "a workman needing not to be ashamed," "thoroughly furnished for every good word and work."

The resolution was carried by a rising vote.

After subscriptions had been taken for the printed report of the present Convention, Mr. B. F. Jacobs moved that the Executive Committee be instructed to distribute the surplus reports among the counties that cannot pay, as in their judgment may seem best. This resolution was also carried.

On motion of W. B. Jacobs, a Committee was appointed on General Resolutions.

This Committee was named by the President, and consisted of Messrs. Depenbrock, Foster and Eckley.

The session closed with the Doxology and the Benediction.

Third Day—Afternoon Session.

FOLLOWING.

Vice-President T. M. Eckley called the Convention to order, and the exercises were opened by singing "Stand up for Jesus." The devotional exercises were led by Rev. Mr. Tyson, of Jerseyville. The Scripture lesson was from the thirty-fourth Psalm, after reading which Bro. Tyson led the audience in an earnest prayer. All joined in the song, "I am Listening." A few items of business were then taken up.

The President announced that invitations for the next Convention were in order.

A cordial invitation was received from the Sabbath Schools of the city of Danville, and was earnestly advocated by the delegates from Vermillion county.

The following telegram was then read:

To B. F. Jacobs, care of State Sunday School Convention: Rockford sends greeting. Please invite State Convention here next year.
(Signed) S. F. WEYBURN.

An invitation was also received from the City of Quincy.

The location of each place, and its advantages, was discussed. Mr. B. F. Jacobs said, if the best interests of the whole state are studied, the Convention would not go to the extremes North, South, East or West. He traced an oblong on the map and said, the best plan would be to have the Convention swing around a circle that would include Peoria, Bloomington, Decatur, Centralia, Champaign, Jacksonville and Springfield. That either of these cities could well afford to have the Convention with them every six or seven years, and they had the best Railroad connections and afforded the best facilities for delegates from all parts of the state. He wished the next Convention held where the whole state can be reached, and an effort made to have the best Convention ever held in the state.

W. B. Jacobs moved that the invitation from Danville be accepted. This motion was seconded.

Mr. Holyoke moved, as a substitute, to refer the whole question to the Executive Committee, with power to act. This motion was seconded and carried. The regular topic of the afternoon was then taken up, and Mr. Foster told how to "Follow Our Work" by means of

REVIEWS.

REV J. W. FOSTER.

MR. PRESIDENT, LADIES AND GENTLEMEN: In this question of following our work, or reviewing our work, of course it goes without saying, that a Sunday School teacher or a Sunday School superintendent must thoroughly believe in a review of the work gone over. If he does not believe in it, and believe that the review Sunday should have as much work put upon it in preparing a program as any other Sabbath, or even more, he had better not attempt a review. Now, the reasons for a review, quarterly to say the least, are not only those simple and oft-repeated reasons that are given, that just as public schools review their studies—the studies gone over in a month or quarter, so the Sunday School should review—but there are other reasons. If it is worth while for us to review arithmetic once a month, grammar once a month, and go over it, and over it, is it not of paramount importance that these scholars that come before us only twelve days in three months, who have studied a portion of the Bible perhaps for the only time in a lifetime, shall have a review of that lesson most thoroughly, conscientiously and carefully drilled into them? It seems to me that we all agreed that it is important.

The question in regard to methods of reviewing work is a much vexed question. I am very well aware that our Sunday School periodicals provide review exercises. Some of the plans are like those that I hold in my hand, that suggest instead of a review at the end of the quarter, a new lesson—something else, a Song Service, a Missionary Service, a Temperance Service—all very good, but utterly ignoring the importance of reviewing the work that has been gone through during the three months preceding. Now, for instance, we understand that last quarter's lessons covered the journey of Paul from Troas to Jerusalem, and over to Cesarea. Practical suggestions, although they might not be applicable to a school of five hundred, might apply to schools of one or two hundred scholars, and may be of value to some of us who have schools of from one hundred and fifty to two hundred scholars. I would suggest something like this: If there are say ten classes in the school, I would have the different departments of the quarter's work assigned a week or two before the quarterly review, by the teachers and superintendents working together. By the way, this co-operation is something of the utmost importance. I do not see how the teachers' meeting can be omitted in the preparation of the quarterly review. You can at least have one quarterly teachers' meeting for the purpose of preparing the quarterly review, and if the officers plan for this, and get the teachers together; they can arrange a very interesting quarterly review. Here is a plan that was tried at the end of the last quarter in our own school—of course I would not use the same plan right along. In the first place we assigned to different classes different portions of the lesson, not asking every class to be prepared upon all the points of every lesson of the past quarter. But we had a class that we called the geography class, to which we assigned the preparation of the geography of the country

and places through which, and past which, Paul travelled, as contained in the lessons of the first quarter; and we had them refer to the geographical and physical condition of those places, giving the characteristics of the ancient cities, and of the modern cities so far as there are modern cities. And then we had another class upon the political conditions of the country at that time. And a third class particularly for the purpose of preparing upon the cities that Paul visited. We had one class to prepare upon the character of Paul's companions and those whom he met, at the different cities. Another class upon the character of Paul's foes and accusers. Another class upon Paul's defences, as contained in the lesson. One class upon the perseverance of Paul, because every lesson in all of last quarter, referred in some marked degree to the perserverence, the determination, the heroism and the courage of Paul, how he turned neither to the right hand nor to the left. Then we had a class to write very short accounts of the special features, the little points of interest or the special occurrences in connection with his travels. Another class to find the key, and the lock to put it in, in each lesson, as far as possible in a single word—one word for the key, and one word for the lock. This is for the black board. And then we had another class to do the unlocking, bringing out the hidden, or perhaps as it often is, to reveal the plain and simple truth—a single, precious truth. This also for the black-board. We assigned the different teachers the work, and if the teachers could not attend to it alone, they were assisted with a written scheme, and the work was assigned to all the class, the class being liable to be called upon by the superintendent to answer any legitimate question in their department. It was not a Sunday School class, it was a class in geography, a class in biography, a class in history, and classes of this kind. And then we had every member of the school learn the themes and the Golden Text—every member. The smallest member of the infant class could give us the themes and the Golden Text for last Sunday's lesson; that was specially assigned to them as their work.

A Delegate.—Please explain a little more fully about the keys.

Taking up, for instance, the third lesson of last quarter, Paul's farewell. When Paul bade those people at Miletus farewell, he did not say it just for fun because he was going home, and that he was going away of his own preference, but because he was called, and if he was called he was going because of the One who called him; and if he was going because of the One who called him, he was following—he was following some one. Well, he bade the people at Miletus farewell, and in following the Master as is revealed in the first lesson, he was following Him in his will. Now the Golden Text of that lesson is, "Feed the church of God which He hath purchased with His own blood." What is the hidden message? What is the fact back of that lesson? What is the fact back of that Golden Text, hidden away? It is the fact of the redemption. The redemption of whom? The redemption of the whole world. Now, I *might* say there—I don't say that I would on this hasty notice—that the lock is the world. What is the word that will unfasten that? You can take the word blood, if you please, the blood of Christ; there is the thing that unlocks the hearts of the world; and after the hearts of the world are unlocked, salvation is the result.

Mr. B. F. Jacobs.—Suppose we take “purchase” as the lock, and the “blood” for the key, and the Church as the door?

Mr. Foster.—I would try to get one word for each lesson, and group together the words of all the lessons so as to form a single sentence, and have every word in that sentence, so far as possible, tell the story of that Sunday-school lesson. For instance, there was Paul at Troas, and Paul at Miletus, and Paul’s farewell, and so on. I would arrange it like this: Paul preaching repentance, following the will of God, glorying in death, doing, standing, suffering conscientiously for Christ’s sake continually. Now, that seems like a long sentence, but when you apply it to the lesson, and they review it once or twice, you will find that every one of these words will suggest the lesson and the Golden Text. “And upon the first day of the week, when the disciples were together to break bread, Paul preached to them.” There is the preaching. And at Miletus we find him preaching repentance. Of course it is preaching and repentance in both places, but we have got a word. I do not think, so far as my practical experience goes, that it is best to attempt to prepare all schools upon the exact plan suggested in any of our Quarterlies. It may apply to some schools. If I had nothing better to do I would take one of the best prepared lessons for the quarterly review I could find, and I would chop off all the branches to the trunk of the tree, to the trunk of the Word of God, and I would endeavor for myself to draw out the truth, as the Holy Spirit might suggest to me; and I believe if we do that we shall find something that we are prepared to talk about. I know very well that these prepared reviews sometimes have the appearance of something cut and dried, as though we were going to rest upon our oars and have a nice time that Sabbath. The result is, that the dryest times I have spent in the Sunday-school have sometimes been those that ought to have been the most valuable. I feel as though the work was not all done after we have brought into the field of the Sabbath-school our patent sowing machines—I mean, not sewing in the sense of s-e-w, but I mean those machines that scatter the seed broadcast. After having brought our patent and well regulated self-reapers and self-binders, and after having put into the Sunday-schools our threshing machines, some of us think we must do the sowing and reaping and threshing all in one day. But after having done the sowing and reaping and threshing for three months, I think it is worth while to go back and pick up what was left behind. The Master, after that great free banquet to the thousands, directed His disciples to take up what was left, and there was a great deal more taken up after the meal than there was at the beginning. So we may find by gathering up the lessons at the end of the quarter that there were a great many more gems, more heads of wheat scattered than there were when we began. (Applause.) I think of Ruth going forth and gleaning, and I think of the stories that are sometimes told in our prayer meetings about gleaning. An old deacon in my church said his parents used to offer an extra price for all the heads the boys would pick up after the reapers had gone by. They used to follow the reapers all day long, and at the end of the day they would find that they had a bushel or two of wheat, free from tares, and moreover the heaviest wheat from all the field, because it had ripened and fallen to the ground first. The very best wheat was that thus gathered

up. (Applause.) It is the same way with reference to our reviewing the word of God in the Sunday-school—we shall find that the heaviest heads, the heaviest truths, the most sparkling and richest truths, perhaps, are those that come from the little seed that was dropped the first Sunday of the quarter. It has ripened during the three months, and we never would have found it if we had not searched for it in a review lesson. (Applause.)

Mr. B. F. Jacobs asked for the number of delegates who had reviews. The show of hands was said to be “good.”

Mr. Jacobs.—How do you have it? Tell us in a word just how you do it, so we may go home and do it too.

A Delegate.—Each teacher reviews. The teachers review in the morning, and at night we have a general review.

Mr. Jacobs.—A concert review?

The Delegate.—Yes.

Mr. Jacobs.—And what do the scholars do?

The Delegate.—Take part in the review. We generally go over the general text and topics, and have the scholars all take part in that way.

Mr. Jacobs.—(Addressing another delegate.) How do you do in your school?

The Delegate.—We never review twice in the same way.

Mr. Jacobs.—Will anybody tell us how they manage to review in a primary department?

A Delegate.—We asked the little ones in our primary class of 1884 what they remembered, and they remembered the pictures.

Another Delegate.—There is a lady in our school, Mrs. J. E. Miller, who seems to be very apt in making little things out of common pasteboard. She will carry a great big ship there, and those little children will look with open-mouthed wonder to see her rock that ship, as though it were in a storm. She made a big heart, with a door opening into it, and she said to them, “You see there is a door in front, and when the Lord comes and knocks, it flies open.” And then she got a couple of these advertising fans in Chicago, and showed them to the little people, and said, “This baby is laughing; it is doing as its mama wants it to do. And this one is crying because it has been naughty, and disobeyed mama.” I have a little boy, and he never gets tired talking about the laughing baby and the crying baby. Her whole heart is with that little class of Germans. There never had been a class there until five years ago; they always thought it was impossible to do anything with that class of children, in one of the “hard” counties of the state. If that church is ever enlarged, and if a large crowd goes up from it to the city beyond, I believe it is going to come from that little class, that has been taught by this lady’s thoughtfulness and love. (Applause.)

A motion was made by an enthusiastic brother, that “Mrs. Miller be invited to come to the next State Convention and tell us how she does it.” The motion was put to vote and carried quite as enthusiastically by the Convention. After this pleasant little episode, Mr. Jacobs gave some of his experience as a Superintendent, in arousing interest in class work.

CLASS REPORTS.

B. F. JACOBS.

I call your attention to the blank that has just been distributed (referring to printed copies in the delegates hands), of a report of the Advanced Department of Immanuel Baptist Sunday School, Chicago:

ADVANCED DEPARTMENT.

IMMANUEL BAPTIST SUNDAY-SCHOOL CHICAGO.

Class No.	Grade of Class.			Number in Class.			On Roll of Honor.			Rank 100 on R. H.		
	Feb.	Mar.	April.	Feb.	Mar.	April.	Feb.	Mar.	April.	Feb.	Mar.	April.
	81.4	98	100	7	7	8	5	7	8	2	5	8
	89.6	95	100	6	7	7	5	6	7	5	4	7
	93.7	97.5	100	4	4	4	4	4	4	3	3	4
	31	71.1	97	6	8	8	0	4	8	2	2	7
	80.6	97.5	93.7	9	9	9	8	8	9	6	6	5
	80.5	98.1	93.7	8	8	8	5	8	7	5	6	6
	71	82.5	93	9	9	9	4	5	7	2	2	4
	77.5	79.2	93	5	7	7	3	4	6	3	3	6
	69	86.6	92	14	14	14	6	10	13	1	3	2
	71	76.6	92	6	6	6	2	3	6	0	2	3
	71.6	70.5	90.6	7	9	10	4	4	8	1	2	5
	68.7	82.7	88.6	10	11	13	7	9	11	2	6	6
	72	79	88.3	7	10	10	3	7	8	1	3	4
	82.8	91.5	87.5	9	10	10	6	9	10	3	6	5
	72.5	85.6	85	9	8	8	4	7	8	1	2	3
	70	82	82.3	5	6	7	2	3	6	1	2	3
	72	80	82	34	39	48	23	28	36	15	18	16
	41.5	75.4	80.4	13	11	13	3	7	9	2	2	3
	47	75	78.5	6	5	5	1	2	2	0	1	1
	55.2	70	78.2	12	12	12	4	6	7	3	2	6
	71	96.5	77	8	8	8	6	7	4	1	6	2
	64	72	76.4	7	6	6	3	2	4	1	2	2
	64	78.3	76.1	5	6	8	2	5	3	1	3	3
	72.1	82.2	74.6	10	11	12	4	8	6	3	3	2
	51	75	74	7	7	8	1	2	4	0	4	2
	62.1	69.2	74	6	6	6	3	3	3	2	1	2
	60	71.2	71	8	11	10	4	3	5	1	2	2
	27.2	33	70	13	10	16	0	0	6	0	0	2
	49	49.6	70	4	8	7	1	2	4	1	0	1
	46	62	67	6	6	6	1	2	4	1	0	0
	60	62	67	6	6	6	2	2	3	..	..	..
	53	68.7	66.1	7	7	9	1	4	3	1	1	1
	61	68.3	64	7	6	8	3	2	5	1	2	2
	56.5	52	62	5	5	8	2	2	2	1	1	..
	...	...	40	..	..	5	..	..	..	..	..	..

TOTALS.

No. Classes.	Average Grade.			No. in Classes.			On Roll of Honor			Grade 100 on R. of H.		
	Feb.	Mar.	April.	Feb.	Mar.	Apr.	Feb.	Mar.	Apr.	Feb.	Mar.	Apr.
Feb. 33												
Mar. 34												
April 35	64.6	76.8	80.7	285	303	333	134	185	236	72	105	125
Monthly Gain....		12.2	39	....	18	30	....	51	51	....	33	20

I also call attention to another paper, prepared by the Superintendent of the First Baptist Sunday School in Chicago.

Chicago,188

L. EVERINGHAM,

Supt. First Baptist Church Sunday School.

In conformity to a resolution unanimously adopted by the Officers and Teachers of the school, I hand you my report for the month ending with the last Sunday of.....188 .

1. Names of Scholars who have left during the month, and cause of their leaving. {
2. Number of visits made in the interests of the school during the month.....
3. Number of letters written to members of your class during the month.....
4. Is your class evenly graded, and if not what transfers would you suggest? {
5. How many of your scholars attend public worship at *this* church?.....
6. How many of your scholars are members of this church, and what are their names? {
7. How many of your scholars are professors of religion who are not members of this church, and what are their names? {
8. Have you any scholars who are specially interested in their own salvation, and what are their names? {
9. Have any of your scholars requested prayers during the month, and what are their names? {
10. How many of your scholars have their own Bibles in the class?.....
11. Give the names of scholars who have no Bibles of their own? {
12. Have you any discouraging circumstances to contend with, and if so what are they? {
13. Do you know of any suitable teachers who can be induced to enter the school? If so give names and addresses. {

Please state any items of interest not included in the above questions on back of this sheet.

..... Teacher. Class No.....

Mr. Everingham prepared this blank, which he distributes to his teachers on the last Sunday of every month, and asks every teacher to fill out and return to him as soon as possible. He takes a monthly report from every teacher to the superintendent, then he makes a digest of

that report and gives back that digest to the school, without names, but simply the gleanings of the report. And at the Covenant Meeting of the church, held once a month, he reads those gleanings, those facts, to the church. We have a Superintendents' Association inside of our County Association. And this Association has meetings once a month except in mid-summer. We meet at the different churches in the city and discuss the things that are particularly helpful in the management of schools. Mr. Everingham a few months ago brought to our notice that class report. We have adopted it in our own school, and it has been adopted in several others. If any of you care for one, send a postal card to L. Everingham, Chicago, and you will get it. The only thing that I think needs to be done is to adapt it to the latitude and longitude of your own school, and occasionally to change it. Now, for an illustration, it says: "Names of scholars who have left during the month and the cause of their leaving." That is an important matter, and the school that is well cared for, will have those names reported; it will know why the scholars have gone. Notice, also, that a report is called for, of the number of visits made. When a careless teacher sees reported the number of visits made during the month, he will begin to run his hand through his hair and say: "I declare, I haven't made a visit. I guess I'd better run around and see one or two of the boys in my class." So he gets a taste of it, finds that it is a good thing, and goes to see the rest of them. He reads: "Number of letters written to your class during the month," and he sits down and opens a correspondence with them. Every scholar in the school ought to be registered. You ought to have the post office address and the names of the parents of every scholar in the school. Then every scholar in the school ought to be marked for their attendance and for tardiness, or for their absence. They do that in the day schools, do they not? Then we can do it in the Sunday School, can't we? Every scholar in the school, young and old, ought to have an account kept of the way they get their lessons—or don't get their lessons. Isn't that fair? Isn't an account kept in the day schools as to the manner the recitations are made?

A Delegate.—In all the good ones.

If a scholar is absent from a school something ought to be done; he ought to be written to, ought to be visited. Every effort made to reach him. In the Primary Dep't of the school I am referring to, there are 276 scholars at this time, divided into twenty-nine classes. They are divided into four grades. First, those that cannot read a letter of the alphabet. There are twenty little fellows on chairs there, on one side, three years old, and twenty more on that side there, three years old, and they don't know their letters. Thirty-six out of the forty were present last Sunday. They are taught from the lips of the teacher. The second grade is composed of those that can learn the Golden Text. The third grade are those that can learn the Golden Text, and, as a rule, drill on the lesson. The fourth are those that learn these, and in addition they memorize at least one verse of Scripture. When they enter the Primary Department the name and address of the parent and the age of the child are recorded. His birthday is noted, and every boy and girl, when their birthday comes, receives by mail a letter and a little card: "Dear Charlie—We remember that the 14th day of

June is your birthday. I hope the Lord will bless you, and that we will see you Sunday at the school." It is a little thing, don't cost more than a cent or two, but Charlie never had a letter before in his life; Mary never had a letter before in her life. A parent says: "We moved about a mile away, and thought that we could not come any more to the school, but we got a letter for the little people, a letter directed to our little Mary saying: 'We missed you very much. We hope you are not sick. If you are send us a postal card right away, and if you are not, come and have your Golden Text. Here is your card that you could not get because you were not there. When we found that anybody was so much interested in our children we thought a mile was a little thing on the road to Heaven.'" Here in Alton I met a bright-eyed little thing, with little blue flowers in her hat, and I said, "Where do you live?" and she said, "Over by the railroad." "Do you go to Sunday School?" "No." "Why?" "Nobody never called for me." "What is your name?" "Teresa Yeager." "Don't you know of anybody to call for you?" "I don't know whether I can find a girl to call for me or not." Let us just pray that somebody in Alton will find that girl and get her to Sunday School. But to return to the Report. Here are a few of the questions this Report asks:

How many of your scholars attend public worship? Seven, regularly.

How many visits have you made? One.

How many letters have you written? None; no occasion.

Is your class evenly graded? Yes.

Have you any transfers to suggest? No.

How many of your scholars are church members? Five.

Have you any difficulties? None.

That is a very brief report. You can see the effect of it coming upon a teacher. That plan worked so well I thought I would try the plan of reporting privately to every class the condition of the school from the Superintendent's platform. So, we decided upon the plan that you have in your hands. This system of checking is very simple.

The plan of Hancy is substantially the same. (Mr. Jacobs then explained on the black-board the system of recording as illustrated in the Immanuel Baptist Sunday School referred to.)

The point I make is this: It is possible to lift those classes. It is possible to lift your best class; it is possible to lift your poorest class.

A Delegate.—Which one did you lift the most?

Mr. Jacobs.—A class of men and women.

The Delegate.—Is that a Bible class?

Mr. Jacobs.—Certainly. All our classes are Bible classes—don't study any other book.

They have been lifted; they have been obliged to go up; they could'nt stand the pressure. Now which do you suppose is the more difficult to get to study, boys or girls?

Several Delegates.—Boys.

Mr. Jacobs.—I want to call your attention to the fact, that the first class in this Report is girls; the next class below is boys, and the next is boys; and out of the eight highest classes in the school, five of them are boys. [Applause.]

A Delegate.—What are their ages?

Mr. Jacobs.—Well, of different ages. In one of those classes the boys are about fifteen, and in another they are twelve and thirteen, and in another the boys are eleven or twelve. The second class here on this Report are little rough fellows, but we have a teacher there that went to his work with conscientiousness that I never saw excelled in my life. He has gathered that little class around him; he has got every one of them a Bible; every boy is there every Sunday; every boy has his lesson, and three of them have been converted. But I don't intend to tell you instances connected with the school, I only want to call your attention to the fact that it is worth while to try a class report.

The audience sang: "Jesus, Lover of My Soul." At the close, Mr. Excell sang, by request, the solo entitled, "He Saved a Poor Sinner like Me."

The President then introduced Mr. Oliver, who spoke as follows:

THE SUPPLEMENTAL LESSON.

O. A. OLIVER.

When this subject was first suggested in our Sunday School I felt my inefficiency very much, but we concluded to try, with the best preparation possible. We got along admirably. The next Sunday there were some of the wise men of the church and Sunday School that had not learned the lesson, and they began to think, "Our young Superintendent is putting himself up, and we want to see how smart he is, and we will find out how well he is up on these books of the Bible." By and by we had a Convention. The young people had done very well; they had learned something of the history of the books, and of their classification and order. And I said, "We will have in our township Convention, a short exercise on this, and you will please be present." Sure enough, when the time came, in marched the class, and the honor they did themselves then made it easy work for me during the rest of the year. Little by little we classified and arranged—the Beatitudes, the Apostles' creed, the Ten Commandments, and such other things as we thought necessary, and at the end of the year we reviewed them, gathering up, as the brother so well said, the well ripened heads. You will meet with discouragements, and you will be dissatisfied with your work; but as those who labor in the country, in small schools, and those that are hard to manage, we must be content with a little at a time. Bro. Jacobs has told us that men are as divinely called to be Statistical Secretaries of the counties, as to preach the Gospel; and I want to tell you that I know men in the country districts, miles away from any preaching, who are as divinely called, who feel the call to maintain their schools as much as any minister that ever stood in the sacred desk. I hesitate to give any exhibition of supplemental lessons. We have had beautiful illustrations of them. But, as has been defined, "supplemental is adding to." We must remember that there is something else to teach our classes, other than these his-

torical facts in regard to the book and its history. We can, as a supplemental lesson, gather the central truth, the thoughts of the lesson clustered in our minds, and reviewing them before the school, leave an impression the boys and girls will carry with them. And this thought means something else: Besides this supplemental lesson, there is the supplemental lesson of our lives. We must not forget this. I know how it is in these country schools—and I am addressing myself more particularly to those interested in them to-day—I know how it is; we have teachers in our schools who work from Monday morning till Saturday night; and in addition to this they have the work of the church; and they find it hard to do the best work in everything. But they can by earnest effort so live and so show their interest in their scholars, that their lives shall be a grand supplement to the lessons they have learned from God's truth. (Applause.)

Miss Rider:—I have been asked to mention the helpful books that I know of in normal class work. Let me caution you not to lean on these books; do not use them in the place of your own earnest study and effort; but they are good as helps.

1. The Westminster series of Normal Class Outline. They are in the line of the Chautauqua text books.

2. The Normal Class Outlines of the Chautauqua course. These, you know, are the "Mother of us all."

3. Teaching and Teacher: by Trumbull. An admirable book, as we know from the name of its author.

4. This new and beautiful Bible Atlas, by Dr. Hurlbut. Admirable in every way. Especially adapted to—well, might say, to Normal Class teachers, but it is especially adapted to any body who wants to know more of the life of our Lord.

And those books by Grosser, an English author, thorough and helpful. I think I have learned from them, as much as from any thing of the kind I have ever seen. And Fitch's books: Fitch on Memory, and Fitch on Questions, and Fitch on Attention.

Let me also speak of this plan of an Assembly Normal Union, (copies were distributed through the audience) a plan for systemizing the Normal work all over the country. Take a copy home with you, and see if you do not get help from it in your Normal work.

I want to emphasize the desirability of doing more or less of this institute work, and doing it well too, and the value of Normal work, especially in our county Conventions. (Applause.) Above all, in those parts of the county where the work is well organized. Let us give the country people the advantages of this blackboard work, taking just simple and practical subjects. Let every one of us take home some of these ideas, and bring them into the school in a two or three minute lesson. You remember Mr. Tracy's story of how they teach boys to swim in the Naval Schools of England—just take them to the edge of the boat and pitch them over, and after a little they swim. Now just begin this Normal work. Make the effort and you will gather wisdom and confidence as you go on.

The President in a few pleasant words introduced Miss Kimball, the well known temperance worker, who addressed the Convention as follows on this most important subject:

TEMPERANCE IN SUNDAY SCHOOLS.

LUCIA E. F. KIMBALL.

MY FRIENDS: I always feel as I come to the end of a three day's convention, that we have been crowded so full of good things that we feel as though we couldn't hold them all. I am reminded of the minister who preached an hour and a half, and when he went home his wife said, "My dear, you must have been dreadful tired." "No," he said, "Not very, but you ought to have seen the people." (Laughter.) I am very glad to stand in this convention, where I have not been privileged to be for quite a number of years, to speak upon this subject, which is so dear to many of you, and which is becoming dearer every day. As I sat here and heard Mr. Jacobs tell about that little girl out on the streets of Alton, not in the Sunday School because nobody had called upon her, I thought, "Oh, dear friends, if you could have been down among the slums of a city, and seen with the Women's Christian Temperance Union, the multitudes for whom nobody ever called. If you had heard men say "Shut me up somewhere. Send me away where I can't get this drink." If you had known of men saying "Nobody ever told me about the drink. I didn't hear it in the Sunday School. I didn't hear it in the pulpit. I never thought it was going to conquer me. If I had heard those words, "At the last it biteth like a serpent and stingeth like an adder," may be I wouldn't have been bitten." I have frequently heard the question asked: Is it safe to take the pledge and teach temperance in our Sunday Schools, when the scholars are largely of the foreign population? It is said that we talk about these wonderful things but that it is a great deal easier to come here and talk about them than it is to go home and do them. For the past few years it has been my privilege to labor in this work. I know how often the teacher goes home perfectly disheartened—not knowing what to do. I want to say in answer to this question: First, it cannot be done carelessly. It takes patience; it takes the fervor which only the Holy Spirit can give. And would not advise any Sunday School teacher who has not that Spirit that will enable her to go forth in love to teach this temperance in all patience and perseverance, to attempt it.

Some one has said, "Opinions are of value, only as they hold facts in solution." So I might stand here and say "It is my opinion, it is my theory, that our foreign population can be reached in the Sunday School work," and that might be very well, but we want nothing unless there are facts back of it. Now, I feel as if I were among my friends, and you will pardon me if I tell you a little bit of history from our own city. While in some respects it is a city of Satan's kingdom, it is also a city of the kingdom of the Lord Jesus Christ, and we are doing in that City of Chicago a temperance work that will tell some day. In answer to this question I will give you one or two instances. In the very beginning of the work I had the Primary class in a school which was said to be one of the worst Sunday Schools in the city. The boys came there with pistols in their pockets. Po-

liceman came there to guard us. The scholars were almost all foreigners' children from saloons. I went to their homes, and oh, the curses and vile language, and every form of wickedness with which I found them surrounded. I made up my mind that I would make my children grow up as temperance children. I said to the superintendent, "I want to take temperance into my Sunday School. I want to take the pledge to that infant class. I believe in it." He was one of our largest hearted men in Chicago, but he said, "You musn't do it, it isn't safe; but afterward he said I could do as I pleased. I went away. I had profound respect for his judgment, but a voice seemed continually repeating to me, "You should do your duty," and my duty appeared plain to me. I talked to them. I don't believe in a careless or promiscuous signing of the pledge. I believe one reason why there is some feeling against it is that we have not a rational understanding of what it is. So I talked to the children to make it very simple. Don't bind the conscience too much. I said, "Go home and tell your parents"—remember, they were to go into the German and Scandinavian homes—"and tell your parents about it. Tell them what it means, that you are not going to drink—and if they want you to sign the pledge bring your names on a slip of paper." The next Sunday I went there with apprehension—I had not the faith I have now, because I was just feeling my way in the dark. There was not a vacant seat in the class. I said, "How many of you told your parents what I said? Raise your hands." Over a hundred little hands were lifted with the white slips fluttering in them. I let some of the older ones sign the pledge on their own responsibility. I got the children a little medal to hang around the neck, but I wanted them to sign the pledge for the sake of it, so I didn't tell them about the medal. A little German boy came to me and said that the Sunday before his little brother had signed the pledge, and he had been taken sick and died. He was lying in his coffin and his mother wanted the medal to put around his neck and be buried with him to show he had signed the pledge. That was what a German mother thought of the pledge. For several years I have not been in that school, but last year I came back to Chicago, and I could see the fruit of the work. I went back there, and found that some of those boys and girls who were in my infant class were coming up to do the work of the school. They said, "We have been waiting for you to come; we want to make this a temperance school through and through." So we took the pledge; and organized the school into a cold water army. One of those boys who used to be in my infant class, comes up every day from his business and meets with those children, and then goes back and works until eleven o'clock at night, in order that he may help in this temperance work. The mission schools that have made a specialty of temperance have been wonderfully blessed of God. A few years ago a little German boy came to the teacher after school and said, "This afternoon I signed the pledge. When I go home my father will send me for beer, and what shall I do? That is one of the hardest questions we have to answer. The teacher said, "Get it, but you know you must not drink it." So the boy was sent out to the saloon Sunday. Dear friends, do we remember that because of the saloon, our Sunday is the saddest day of all the week for multitudes. Well, the little

boy was sent for drink. It was set upon the table, just as we use milk. The father offered the boy some, and he wouldn't take it. "Why don't you drink?" "I have signed the pledge, and am not going to drink any more." In anger the man said "Do you think you are better than your father? You must drink your beer." But as he looked into the boy's blue eye he saw something. I can't tell you what it was, but there was something; the better nature of the man saw something, and he took every mug to the door and threw them out, saying "We will have no more beer in this house." (Applause.) Then came the kingdom of God. That happened in the Tabernacle School right in the midst of the foreign population. Last year the superintendent arranged to have a temperance festival. The children had been singing temperance songs, and the pastor, a German, spoke to them. He said, "Boys, you have been singing about prohibition, what does it mean?" German voices, Bohemian voices, Irish voices, Scandinavian voices answered: "It means when we grow up that we are going to vote for prohibition." And, my friends there is coming a temperance vote, even in our wicked city of Chicago, that will tell on this great evil. (Applause.) The Women's Christian Temperance Union has not found any place in Chicago where it has not dared to go, nor any place where the shadow of the Lord has not been over it. A temperance meeting was advertised to be held in a church in a certain district, and the next morning that church from top to bottom was covered with the placards of saloon keepers. They had been very industrious. They were not going to have any temperance there. But the brave minister and the brave superintendent said "It is the foreign population that needs temperance, and we will go on in God's name. The next year I went down there, and what do you suppose I saw? A new church that cost eight thousand dollars. The church had doubled; the Sunday School had doubled; two-thirds of the school had signed the pledge. The pastor of the church had the Cold Water Army organized there. There is no machinery about it. It is simply signing the pledge in the Sunday School. There was a class of adult foreigners, twenty-seven in all. I said, "Your wonderful growth has been largely on account of your taking temperance into your school," and he said, "I have no doubt of it. I have no doubt of it." Oh, dear friends, let us take that wonderful prophecy in God's blessed book for the redemption of this blessed land from the rum traffic. "The forces of the Gentiles shall be brought unto you." God is bringing all these foreigners unto us to make them a power for righteousness in this temperance work. They are with us, and we must respect their prejudice and their education. We must be very kind and very persuasive; but the welfare, the salvation, of any people is much more worthy of our consideration than their prejudices.

And while we are saving the foreign population we want to be sure we are saving our own home schools. On the 7th day of last December, all over this land we were studying a special temperance lesson, and if I had never believed in a temperance lesson before, I should have believed in it after learning how so many children wanted to sign the pledge, because of that lesson that they couldn't all do it on one Sunday in Mr. Wannamaker's school—nine hundred signing the pledge.

Now, does temperance interfere with religious work? Nay, verily. The next Sunday following that temperance Sunday, in one school 90 rose for prayer. Dear friends, don't be afraid. If you teach religiously this temperance work, don't be afraid it will interfere with anything. I believe when we have the Sunday School of America for total abstinence, we have the whole land for it. I believe it is the grandest and most powerful organization in the land, and we want all the scholars, officers, teachers and scholars, to pledge if they will. We believe in having class pledges to be kept by the teacher in his class book. We have the triple pledge, "Abstinence from alcoholic drinks, tobacco and profanity," and we have also single pledges. Here is one verse I should like to see written all over the land: "If any man defileth the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." That covers the whole ground of temperance—your body God's temple; alcohol a poison, the destroyer of body and soul, defiling the temple of God that he has told us to keep pure. We want the temperance work to be done inside the school. We have little badges which we give to the soldiers of this Cold Water Army, each one of them says, "Tremble, King Alcohol, we shall grow up." Years ago in France a company of boys came together for drill, whose motto was, "Tremble, tyrants, we shall grow up." People did not think very much of them, but when they grew up they shook the Bourbon throne to its centre. That is what the children of the land are saying to-day, as they sing their temperance songs—"Tremble, King Alcohol, we shall grow up, and we are going to deliver this land from the curse of rum." There is need of this work in the Sunday School. Without special investigation we would have but little idea of the numbers that drink is leading out of the Sunday Schools into jails and prisons. Let us not lull ourselves with the thought that there is no need of this work. I believe that God has decreed that this rum traffic should be banished from the land. And that he will reach down his hand sometime, somehow, and touch this evil just as he did slavery, and it will pass away. Don't get tired, because you can't do more. Many a member of your classes may come up on the judgment day and say that the little seed that was dropped when the hand was so weary has blossomed and grown, and perhaps cast a lovely shadow all over the land. (Applause.)

Mr. H. T. Lay:—Mr. President, I move the adoption of the following resolution: Resolved, that we fully appreciate the spirit of the work of the National Woman's Christian Temperance Union in its general aspect, and as carried forward by its ten thousand local auxiliaries: especially the department which seeks to secure specific temperance teaching for children in the various Sunday Schools of our land.

The motion was seconded and carried.

The session closed with the singing of the doxology, and the benediction by Rev. A. C. Price.

Third Day---Afternoon Session.

The last session of the Convention opened with a crowded house, notwithstanding the fact that many of the delegates had left for their homes. Rev. A. C Price occupied the chair. The audience sang "Bringing in the Sheaves," and the Alton Quartette rendered very beautifully one of their fine selections, "I am Watching for the Morning."

Rev. R. D. Russell, of La Salle County, led in prayer.

REPORT OF COMMITTEE ON RESOLUTIONS.

Mr. Griffith, chairman of the Committee on Resolutions, offered the following report, which was unanimously adopted:

Since our last Annual Convention, Providence has removed from our State, by the hand of death, one of the pioneers of the State Sunday School Association of Illinois, Rev. S. G. Lathrop, president of the fourth Convention held in Chicago in 1862. For several years Bro. Lathrop was one of the active, moving spirits of our State work, and the value of his services in laying the foundation of our organization in those early days can hardly be overestimated. It has been about twenty years since he met with us in our Annual Conventions, but he has been diligently engaged in the Master's work in other fields in the vineyard of our Lord. With his hair whitened by the frosts of three score and ten years, and his hands full of sheaves, he had been gathering for the Master, he has been summoned to join "the general assembly of the church of the first born, whose names are written in heaven."

We have missed, at this Convention, the presence of two venerable Sunday School workers of Illinois, B. G. Roots, and his excellent wife, of Tamaroa, whose presence has always been recognized at our annual gatherings. Both attended our last convention; but since then Mrs. Roots has been called higher, and we desire to-day, as a convention, to extend our heart-felt sympathy to her aged husband in his loneliness, and to rejoice in the testimony she left by a long life filled with useful labors, that she was not unprepared for the summons that came so suddenly to call her home.

During the sessions of this Convention the Angel of Death has come very near us, and we have missed the presence of our brother T. P. Nisbet, the president of the last State Convention, who left our meetings to stand by the side of his beloved father as he was summoned from a world of pain and a bed of wasting sickness to a world of joy and a couch of rest in the bosom of the Savior he loved. One of his last utterances was an expression of interest in this Convention. We congratulate the son upon the example and teaching of such a father, and we commend him with loving sympathy and Christian faith to the Lord God who made the mantle of the old prophet a power in

the hands of the young Elisha, as it fell from the chariot that bore him to the skies.

Resolved, that this paper be spread upon the record of this Convention, and that copies be sent to the friends of those whose death has called out this memorial of regard and expression of our sympathy.

Rev. F. W. Foster presented resolutions of thanks as follows:

Resolved, That our hearty thanks are due and are hereby extended, First—To the Railroads who have so kindly furnished us with reduced rates over their roads. Second—To the local, Chicago, and St. Louis papers, for their full and friendly reports of our meeting, and, Third—To the citizens of Alton, for the large-hearted hospitality and overflowing kindness that has made our sojourn here so delightful. We pray the rich blessing of God to rest upon and abide with them.

Mr. B. F. Jacobs.—MR. PRESIDENT: I don't like to leave here to-night without some special mention of the boys that have stood at the doors, and run errands, and walked with soft footsteps, and smiled lovingly up into my face and told me one and all that they were Christian boys on their way to the Eternal City. I hope one of them will some time stand here as Chairman of the Executive Committee, and that another of them will be President of one of the State Conventions. (Applause.)

This motion was carried, most heartily, and Mr. Excell sang: "While the Years are Rolling On."

W. B. JACOBS

MR. PRESIDENT: I will read one verse in the seventh chapter of II Kings: "Then they said one to another, we do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us. Now, therefore come, that we may go and tell the King's household."

There was a famine in Israel. The people that had been led out of Egypt by the pillar of cloud and fire, the people, that under God, had gone through the Red Sea and the Wilderness, the people that for hundreds of years had been under the special protection of God's precious loving hand, is now besieged in its own city, and starving for want of bread. What a picture for us to think of to-night? In many places in our own land and in our own State the church of the living God has been driven from its outposts, and to-day is standing on the defensive, while the hosts of infidelity and skepticism and intemperance and every form of evil, are besieging us within our own gates, and many of God's people are starving for want of bread. There was bread enough and to spare just outside of that city. God, according to his own word, had spread a table that would give a supply to every one. So it is to-day; Christian men and women, these besieged children of God, starving for want of good things which He has provided for them—besieged by their enemies. If they would step out and meet the enemy face to face, taking God at His word, they would find an abundant supply for all their needs. But they don't know it, and there were needed messengers to take to the children of God the tidings of the supply that He has provided for them.

There sat outside of the gate of Samaria four poor, wretched leprous men, starving, banished outside the city because of their uncleanness and wretchedness, looking into each other faces and wondering if they must die. God made use of those men, the last that we should suppose that He would have chosen, to bring to His people the tidings of the good things that He had provided for them. Their very extremity, their very necessity, their very helplessness was the thing that urged them to go and search for the food that God had provided for them. But in that necessity, in that extremity, in that helplessness, these men found that indeed God had spread a table for them in the presence of their enemies. And then these men after feasting themselves, as you remember the story, upon the good things, spake the words that I have read. "We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light some mischief will come upon us; now, therefore come let us go and bring the tidings to the King's household." Dear Christian friends, as we have sat here in this Convention during these few days, it has seemed to us that we have been like those men that went out from the besieged City of Samaria, and found that our gracious Lord, according to His word, had spread a table so overflowing, so abundant, that our minds have been more than supplied, and that as we come to separate we cannot do better than to repeat the words of these men and say one to another: "Come, let us carry the glad tidings to the king's household." Brethren, many of God's chosen people are besieged by doubt, unbelief, by ignorance and fear, by the hosts without and the hosts within, until they hardly know that God has spread a table of more than thirty thousand precious promises, an abundant supply for all their needs. And you and I have been chosen of God to come up here to this feast of good things and discover what abundant store He has provided. I suppose the first thought that fills the heart of every consecrated child of God, of every one that has discovered the riches of the things that God has provided for us in His word, and in His service, is, "Can it be possible that this is for me?" Bro. Morton tells a story of a woman who used to go into his Brooklyn Chapel, where he used to preach the gospel, Sunday night after Sunday night, seemingly indifferent, her face hardened with sin, and wrinkled with age, and her heart as hard as the face looked. She seemed to be indifferent to all that he said, until one night he preached from that wonderful text: "The Son of God, who loved me, and who gave himself for me." He said, after the congregation was dismissed and he had got through speaking to the friends that had gathered about the platform, that woman sat still upon her seat, and he went down to speak to her. She looked like one dazed; he wondered if she was in her right mind. But reaching out his hand and speaking a word to her, he arrested her attention, and she looked up into his face. She said: "Mr. Morton, do you mean to say that the Son of God loved me and gave himself for me?" Yes, he said, yes, that is just what I mean to say. But, she said, "You don't know anything about what I am and what I have been." Said he, "It doesn't make any difference, the Son of God loves you and gave himself for you." He talked to her a little while, and after a little the light seemed to break in upon her heart, and she cried out, "The Son of God, loved me and gave himself for

me." Has not that thought ever come over you, Christian brother and sister? Sometimes when I have been permitted to study God's word and to realize something of the great feast of blessing and of love and grace that was spread out for me, I have looked up and said "How can this be possible that this is for me?" And then thinking for a moment I have knelt again to say: "I don't understand it! I don't understand it—but I know it is so. Thank God! He loved me and gave himself for me." Just as helpless, just as wretched, just as starving, as those lepers were, were you and I when God first revealed to us the measureless love of His heart, and spread out before our wondering eyes the glad feast of salvation. Dear friends, for what has God done these great things for us? Why are we privileged to enjoy such a meeting as this? Why are we drawing nearer to him day by day, learning more and more of his wondrous grace? There are households of our King that are starving for this bread of God. There are churches where it seems as if the whole membership, and even ministers of the gospel, by name at least—Children of God—thinking more of satisfying their souls with husks when in their father's house there is bread enough and to spare. They have been hemmed in by these iron gates of ignorance and fear. They have seen the enemy arise and come upon them like a flood, and they have gone inside their intrenchments, and they are looking each other in the face, and with quivering lips asking, "Is everything going to pieces?" They hear the rampant speeches of demagogues; they hear the roaring blasts of blasphemy; they hear the shouts and jeers rising from the hosts of sin on every side, and quaking with fear they wonder indeed if the Church of God is not to be starved and buried out of sight altogether. It is your mission and mine, my brother, to go back to our towns, back to our churches with the glad tidings of the gracious gospel of God, and tell these, our faint-hearted brethren, of the abundant blessing that our God has for us. Though many are like those hosts of Israel weeping all night long at the story of giants, the sons of Anak, if there shall be found in any community two men, or two women, like Joshua and Caleb, at least, I tell you we may go back and strengthen the hearts and encourage those who are discouraged, with the assurance that great as our enemies may be, and high as the walls may be around us, that we be well able to go up against them with only our God before us. Here we have tested and found that our God is for us. Here we have been sitting together and enjoying this feast of good things; and it is our mission to go back to these churches and towns, and townships and counties of ours, and stir the hearts of Christian workers everywhere by recounting the wonderful things that God hath done for us, and the more wonderful things he has promised us in his word. It seems to me, dear brethren, that it ought to lead us to another step. If God had done so much, shall He withhold His hand now? Shall the vision of a million scholars in the Sunday Schools of Illinois be merely the vision of our enthusiasm, and then be forgotten when we go back to the hard work of everyday life? No, no, brethren. The things that our God hath done are but a small measure of what he will do if only we put our trust in him. We have a message of glad tidings, and we are to carry it to God's children as though it were tidings of good things. But I want to call your attention again to the fact that this supply was

given just according to the word of God. Have you, who have had Christian experience, wondered that it could be possible that God should lift you to some such heights of joy? Have you thought that perhaps He was doing some extraordinary thing? Why, my brother, He has done nothing of the kind. It is his everyday way of doing things. There are joys in the service of our God so great, so blessed, that all the experience of the past shall be as nothing to the experience and joy of the future, as we will go forward in the work and service of our King. Sunday School teachers do not forget this, that God has sent you and me the schools and the classes that he has intrusted to our hands, with a message of the most blessed and gracious things. I was very much pleased by something that one of my dear children said not very long ago. She came to me and said, "Papa, have you got any more copies of that, 'Kept for the Master's use?'" "Oh, yes, I have plenty of them." She said, "I would like to get one for Fanny, and I would like to get one for Nellie,—two of her schoolmates and dear friends. "Oh," I said, "Alice, I don't think you had better give those books to Fanny and Nellie. You know that 'Kept for the Master's Use' is a book for Christians, a book about consecration, and they are not Christians, and they had better have something else." "No, Papa, I think 'Kept for the Master's Use' is the very book they need, for if they start right out as consecrated Christians I think they will get along a great deal better." Well, I think the child was right. What these dear young people want to know is that the most blessed things of God are for them. In many of the conventions that it has been my privilege to attend there have been those that came to me and spoke to me as if perhaps such measure of blessing as God has given me were for somebody beside them—"Oh, that is for you, Mr. Jacobs," or, "that is for Mr. Moody," or Miss Willard, or Miss Rider, or somebody else, but not for me. No, no. The most gracious experience of God's grace that any of the children of God have received is for the lowliest of his children. Why, sometimes we need greater grace to stay in a low place, than we would in a high one. At least, it seems so to us in our poor human weakness. But I have had great comfort from this fact. Fellow Christians, God does not call you to do my work, nor me to do yours. He does not call me to do Mr. Moody's work, or Dr. Pierson's work, or the work of any other great worker of the land. He has called me to do my work; he has called you to do your work; and I believe it makes no difference with God what this work may be. The question is, am I doing it or not. I love to think, and I do believe, that if my poor work shall be done just as faithfully and just as conscientiously as my dear brother Moody's; and if your work is so done, dear mothers with little children in your homes; and if the teacher of a class of restless, careless boys that try his patience very much, does his humble, unpretentious work just as well as I do mine, and just as well as Mr. Moody does his—I love to think that in the day of the King's morning you and I and he shall stand side by side in the throng of those who have done what they could for God. Now, that is our privilege, and it may well fill our hearts as we go from here, to think that God is going with us down from this mount of transfiguration. I thank God it has been my privilege to

be in this convention. I thank God I am privileged to go from county to county and meet you, fellow workers; and to-night I ask you to join hands and hearts with these dear brethren around us, and those that have gone before us, to make it the year of the hardest work, of the most devoted service, of the most faithful, uncomplaining following of the dear Lord in whatever way He shall lead, assured that where He leads we shall be blessed indeed in doing His will. My dear daughter, of whom you have all heard me speak, when writing home after she reached Mexico, in our foreign mission work, said: "I wish I knew whether I should go there, or there, or there." And I wrote her and said: "My dear girl, remember this, you will not have any difficulty about it at all. Just wait upon God and put it in His hand, and say, Lord lead where Thou wilt and I will follow Thee, and be sure of two things; if God has anything for you to do, any place for you to fill, He has a way to get you there, and He will do it. If he has any work for you to do, He will not only get you in the place to do it, but He will fit and qualify you for the performance of it." Oh, brethren, let us spend no moments in fruitless worry about our future. Let us do the work of to-day, wherever our God has put us, assuredly believing that if He wants us in a higher place he will get us there, and if He wants us in a lower place we had better be in a lower place with Him than in a higher place without Him. And assured also that when He gets ready to put us in that place we will find that the best qualification for it is the faithful doing of the things He has given us to do in the place in which He has called us to labor. In your own class, in your own home, in your own neighborhood, borrowing the likeness of Jesus Christ, living for Him, following His steps, doing his work, you shall find the greatest joy, and at last you shall understand how that the place that seemed so humble and lowly was really the nearest place to the gate of glory. (Applause.)

REV. — BROWN, OF NASHVILLE, TENN.

I am gratified to have this opportunity of expressing my pleasure and enjoyment in the days that have passed during this Convention. In one sense I consider myself an old citizen of Illinois, having been a citizen of this State for twelve years. Away back yonder in the early days of the Sabbath School work in this State, I had some connection with it. It was somewhat difficult then to get together such a convention as this, and to have such a demonstration of interest in the Sabbath School as you have had on this occasion. Perhaps I can realize this better than you who have been here all the time. Coming back after these years of absence and meeting you again, I can realize the great advance we have made, and the progress that has been achieved in this important department of Christ's work; and I wish to congratulate you, Mr. President, and the members of this Convention, on the impressions that have been made upon my mind in regard to the success of your work, the prosperity that has attended you, and the great advances that you have made. I feel that you have everything to encourage you to go onward in this work. Since those early days when the work began in Illinois, it has spread throughout all our States; all our South-

ern States are now with you in this work, and are coming up very rapidly. Indeed, in some respects you will have to look out that you don't lose your laurels, for they are marching on with determination. The Christian sentiment of the people of the South is centralizing around some of the great issues, and already are in advance, I fear, of my old State, Illinois. I refer particularly to the temperance sentiment. I believe at this hour Tennessee is far in advance of Illinois on the question of prohibition. Our last legislature passed a bill submitting the subject to a vote of the people of Tennessee. (Applause.) So that we are coming up, and the children of the South are joining you, while they recognize you still as the banner State in Sabbath School work.

I have this impression, if you will excuse me, in regard to your deliberations and the subjects you have discussed. It has been in my mind when listening to your discussions that you are liable to overlook the necessities and the means necessary for the progress of the work throughout the rural districts, where the greatest difficulties lie and must be met. These large schools in your cities that have all the money they need and can command all the influence and talent necessary, have a comparatively easy task in the prosecution of this work. These laborers scattered through the rural districts, with little money, have not the means for carrying on the work that you have in larger places. I simply refer to this as a suggestion that you can carry on in your minds.

As I entered the hall, I was struck with the sentiment of the motto on my left: "The Children of Illinois for Christ." My dear brethren and friends, we must have the children of the world for Christ if we have anything for Him. All that belongs to the future is to-day in the children of the present. But here is the thought that meets me, and the difficulty has been going through my mind ever since reading the motto: We can never have the children without the older ones. We must have the men and the women, or we shall never have the children; and our work will be in vain without this. I believe now as I stand before you and testify on this point, that the great difficulty and the essential difficulty of the church at this time is a higher, better light in those who are of mature years. We must have this if we ever have the children. That boy smokes. Why? Simply because he sees that man smoking—perhaps his father, or perhaps his older brother. That boy drinks, he visits the gambling place, the saloon, because he sees the men he is aiming and patterning after going there and engaging in those things. I tell you, so long as we have saloons to which mature men go, we will have boys going in that line also. And we may say the same of all the avenues of vice and crime and dissipation. No, my Christian friends, the hope of the world and the hope of the children is in the better life of mature Christians. The life of the man is matured; and we must not mistake therefore, and I hope this Convention and these Sabbath School workers will not become so absorbed in the children of their classes as to forget the great fact that the parents and the aged and the mature must be also brought to Christ and be lifted up to a higher and better life in Him.

I thank you for this opportunity to speak a word in behalf of the Master's name, and I want to encourage you in this great work.

I assure you I rejoice in listening to what you have done and what you are doing, and my wish is, God, prosper the work in this State, and throughout all the land, until we shall have not only all the children, but all the fathers and the mothers also, and the church shall arise and shine to the glory of the risen Lord.

The Alton Quartette sang one of their choicest selections, after which the last speakers of the evening were introduced.

DR. ROBERT D. ALLYN, of the Southern Normal University at Carbondale, whose face and voice are not unfamiliar to the attendants of the State Convention, spoke a few words in his usual felicitous and helpful manner.

President Price then introduced Miss LUCIA E. F. KIMBALL, who answered the questions: Why should temperance be taught in the Sunday School? Will not the teaching of temperance in Sunday School keep some out of the school? Shall we insist on total abstinence? What is the outlook of the temperance cause? Prof. Excell then gave the Convention a ringing temperance song, the great audience then rose and sang together, "Praise God from Whom All Blessings Flow," and with a solemn benediction the State Sunday School Convention of 1885 finally adjourned.

But the memory of those three lovely May days of Christian consultation and communion will not soon pass away.

For all the work that has been done, for all the broader plans for the future, for all the harmony and concord of this Convention, for all noble-hearted Christian men and women whom God has given and called to the Sunday School work, and for the signal and manifest presence of God's Holy Spirit at these meetings, the God of all Grace be praised. "Not unto us, O Lord, not unto us, but unto thy name Give glory, for thy mercy and thy truth's sake."

NOTE.—The shorthand reporter was obliged to leave for the train, at the close of Dr. Brown's address, and we are therefore unable to give the addresses of DR. ALLYN and MISS KIMBALL.

PROPOSED CONVENTION LIST, (PARTIAL,) 1885.

Dist.	County.	Place.	Date.
17....	Perry.....	Pinkneyville.....	May 15, 16.
18....	White.....	Norris City.....	" 19, 20.
18....	Wabash.....	Belmont.....	" 21, 22.
15....	Richland.....	Olney.....	" 25, 26.
6....	Mc Lean.....	Bloomington.....	" 28, 29.
3....	Carroll.....	Savanna.....	June 1, 2.
3....	Ogle.....	Stillman Valley.....	" 3, 4.
3....	Lee.....	Ashton.....	" 4, 5.
4....	Stark.....	Wyoming.....	" 12, 13.
3....	Stevenson.....	Dakota.....	" 15, 16.
5....	Bureau.....	Princeton.....	" 19, 20.
6....	Livingston.....	Chatsworth.....	" 23, 24.
2....	Kendall.....	Millbrook.....	" 30, July 1.

CONVENTION LIST CONTINUED.

Dist.	County.	Place.	Date.
19...	Pope	Golconda	July 7, 8.
20...	Massac	Metropolis	" 9, 10.
20...	Alexander	Cairo	" 13, 14.
20...	Johnson	Vienna	" 15, 16.
17...	Jackson	Carbondale	" 17, 18.
17...	Williamson	Marion	" 20, 21.
17...	Franklin	Benton	" 22, 23.
18...	Hamilton	Mc Leansboro	" 24, 25.
17...	Jefferson	Belle Rive	" 27, 28.
18...	Wayne	Fairfield	" 29, 30.
12...	Moultrie	Sullivan	" 31, Aug. 1.
8...	Mc Donough		Aug. 3, 4.
8...	Warren	Monmouth	" 5, 6.
8...	Henderson		" 7, 8.
8...	Hancock	Elvaston	" 10, 11.
13...	Clark	Martinsville	" 11, 12.
9...	Adams	Clayton	" 12, 13.
13...	Morgan	Liter	" 12, 13.
10...	Green	Kane	" 14, 15.
10...	Macoupin	Medora	" 17, 18.
11...	Menard	Lebanon Church	" 18, 19.
9...	Pike	Perry	" 20, 21.
10...	Scott	Winchester	" 24, 25.
9...	Cass	Ashland	" 25, 26.
11...	Mason	Mason City	" 26, 27.
14...	Fayette	Farina	Sept. 1, 2.
13...	Vermillion	Hoopston	" 1, 2, 3.
16...	Bond	Greenville	" 3, 4.
14...	Effingham	Effingham	" 5, 6.
14...	Jasper	West Liberty	" 7, 8.
13...	Douglas	Arcola	" 7, 8.
13...	Coles	Ashmore	" 9, 10.
13...	Cumberland	Greenup	" 11, 12.
15...	Marion	Iuka	" 14, 15.
15...	Clay	Flora	" 16, 17.
13...	Champaign	Homer	" 17, 18.
5...	La Salle	Streator	" 17, 18.
15...	Lawrence	Lawrenceville	" 18, 19.
14...	Crawford	Hutsonville	" 21, 22.
13...	Douglas	Newman	" 23, 24.
13...	Edgar	Chrisman	" 23, 24.
12...	Piatt	Cerro Gordo	" 25, 26.
12...	De Witt	Clinton	" 28, 29.
18...	Edwards	West Salem	" 30, Oct. 1.
20...	Union	Anna	Oct. 2, 3.
20...	Pulaski	Olmsted	" 5, 6.
19...	Hardin	Elizabethtown	" 8, 9.
19...	Gallatin	Shawneetown	" 12, 13.
19...	Saline	Harrisburg	" 14, 15.
16...	Washington	Nashville	" 16, 17.
17...	Randolph	Sparta	" 19, 20.
11...	Montgomery	Litchfield	" 21, 22.
11...	Christian	Taylorville	" 23, 24.
11...	Logan	Lincoln	" 26, 27.
4...	Knox		Nov. 2, 3.
4...	Mercer	Millersburg	" 4, 5.
4...	Henry	Geneseo	" 6, 7.
3...	Whiteside		" 9, 10.
2...	Winnebago	Rockford	" 11, 12.
2...	Boone	Belvidere	" 13, 14.
2...	De Kalb	Hinckley	" 16, 17.
2...	Kane		" 18, 19.
1...	Du Page		" 20, 21.

