

organized during the year, making five organizations out of eight in the county, and all the five held conventions. The other three townships are of such a character, on account of the population, that it would be very difficult to have a township organization. The county promises the same amount as last year, but I hope they will do better than they promise.

*North York.*—L. G. JACKSON—We are authorized to pledge \$100 as a regular subscription, and possibly to make \$10 or \$15 on the debt. We organized a township last year, and the whole county is in working order; every township is organized, and we have eighty-three schools. We never were so well organized before.

*West York.*—DELEGATE—West York held its convention on February 12th and 13th, at Weston. The attendance the first day was large, but owing to a severe snow storm the second day, many were prevented from being with us. The reports were, on the whole, most encouraging; there are fifty-seven schools in our part of the county.

#### THE RELIGIOUS INSTRUCTION OF THE YOUNG: WHAT IS IT? AND WHO ARE RESPONSIBLE FOR IT?

Rev. J. A. MACDONALD said: It is important for Sabbath School teachers and for speakers to use words with some accuracy. What is religious instruction? What is religion? What do we mean when we talk of religion? Would this satisfy you?—Religion is a man's conception of his relation to God. His conception may be imperfect; if so, his religion will be imperfect. His conceptions may be false; if so, his religion will be false. Or his conception may be large and fully rounded and true; if so, his religion will correspond. Whatever instructs, therefore, regarding God, gives religious instruction. The heathen has his ideal. He bows down before his idol. He offers sacrifices or he punishes himself. That is because of his religion—his conception of his relationship to God is such that he does this thing; but that conception is the religion that man has. So the heathen instructs his child; so he brings him before the god of War, or the god of the Sea, or the god of the Mountains, or the god of the Trees, or the god of the Winds; he brings his child, and makes his child have some conception of that idol; and that is instructing that child in religion. His conception may be that God is a great tyrant, that God is a cruel monster. That conception, dark and monstrous and ugly, is his religion, his conception of his relationship to God. The worldling has his conception of his relation to God. God is to him such-and-such a God; is to him one who does not press him very closely personally—a Being somewhere—a Being the conception of which is necessary in order to his own thinking—some sort of Being with whom he has not always and everywhere to do. He goes about his own affairs meanwhile. That is his religion.

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