

SABBATH SCHOOL
ASSOCIATION OF
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“Launch out into the deep, and let down your nets for
a draught.” Luke v. 4.

FISHERS and NETS

“Even so it is not the will of your Father, which is in heaven, that
one of these little ones should perish.” Matt. xviii. 14.

Stenographically
reported by THOMAS
BENGOUGH, Official
Stenographer to the
Convention.

Copies of this Report,
15 Cents each, will be
sent post-paid on receipt
of price, by JESSIE A.
MUNRO, Corresponding
Secretary, 25 Manning
Arcade, Toronto.

For further informa-
tion as to obtaining this
Report, and those of
the International and
World's Conventions, see
page 146.

Being a Record of the Proceedings
of the

THIRTY-FIRST

Provincial Sabbath

School Convention

held in the

CITY OF LONDON, ONT.

on the

27th, 28th and 29th October, 1896.

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Sabbath School Association of Ontario.

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SABBATH SCHOOL CONVENTION

HELD IN THE

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27th, 28th and 29th OCTOBER, 1896.



TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

WESLEY BUILDINGS, 29-33 RICHMOND STREET WEST.

1896.

Sabbath School Association of Ontario.

OFFICE: MANNING ARCADE, 24 KING STREET WEST, TORONTO.

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ONTARIO REPRESENTATIVE ON THE INTERNATIONAL EXECUTIVE COMMITTEE—J. J. Maclaren, LL.D., Q.C.

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, Rev. John McEwen,

Frizzell, Ph.B., Rev. J.

y, Ph.D. (Bowmanville),

J. J. Woodhouse, Mrs.

. Lawson, R. J. Score,

EXECUTIVE COMMITTEE

INTRODUCTION.

THE recent Convention at London was considered by many to be one of the very best in the history of the Association. The present report is sent forth in the hope that it may prove of interest and value to those who attended the Convention, and also to many Sabbath School workers throughout the Province who were not able to attend its sessions. The addresses of our visitors from the United States—Mr. Reynolds, Mrs. Ford and Mr. Lawrance—were very instructive and inspiring, while those of our Canadian workers were also of a very high order. In the reports of the separate Conferences will be found very interesting and helpful discussions on practical Sunday School subjects.

Attention is invited to the reports of the Officers and Executive Committee of the Association, from which may be obtained a fair idea of the importance and extent of the work during the past year. The very great value and benefit of provincial, county and township organization are very clearly brought out. Special attention is called to the clause in the report of the General Executive Committee, to be found on page 55, in which the Convention strongly recommended that one subject on the programme of each county convention should be "The Work of the Provincial Association; its Relation to County Associations, and its Claims on them for support."

It is hoped that a large number of teachers and others will avail themselves of the advantages offered by the Normal Course of the Association. For information as to enrolment, examinations, textbooks and diplomas, see page 119.

The report is issued much earlier than heretofore, and it is hoped that greater advantages will accrue from its being placed so promptly in the hands of the Sabbath School workers of the Province.

TORONTO, *November, 1896.*

HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.

PLACE.	PRESIDENT.	DATE.
1. Kingston	Hon. James Ferrier, Montreal (deceased)	Feb. 11, 12, 13, 1857.
2. Hamilton	Rev. W. Ormiston, D.D.	Sept. 5, 6, 7, 1866.
3. Montreal	Sir J. W. Dawson, LL.D., F.R.S., F.G.S.	" 4, 5, 6, 1866.
4. Toronto	Rev. F. H. Marling	Oct. 8, 9, 10, 1867.
5. St. Catharines	D. W. Beadle, B.A.	" 6, 7, 8, 1868.
6. Belleville	Hon. Billa Flint (deceased).....	" 12, 13, 14, 1869.
7. Galt	Hon. James Young	" 11, 12, 13, 1870.
8. London	Alfred Rowland	" 10, 11, 12, 1871.
9. Montreal	Rt. Rev. Bishop Bond	" 15, 16, 17, 1872.
10. Toronto	Daniel McLean	" 21, 22, 23, 1873.
11. Brantford	Judge Jones	" 13, 14, 15, 1874.
12. Hamilton	William Edgar	" 12, 13, 14, 1875.
13. Belleville	William Johnson	" 10, 11, 12, 1876.
14. Guelph	Ed. W. McGuire, M.D. (deceased).....	" 9, 10, 11, 1877.
15. Peterboro'	J. Frith Jeffers, M.A.	" 8, 9, 10, 1878.
16. Toronto	Hon. S. H. Blake, Q.C.	" 7, 8, 9, 1879.
17. Brampton	J. W. Beynon, Q.C.	" 24, 25, 26, 1882.*
18. Cobourg	D. C. McHenry, M.A. (deceased)	" 23, 24, 25, 1883.
19. Brockville	John M. Gill	" 21, 22, 23, 1884.
20. Stratford	J. J. Crabbe	" 20, 21, 22, 1885.
21. Hamilton	George Rutherford	" 26, 27, 28, 1886.
22. London	William Bowman	" 25, 26, 27, 1887.
23. Kingston	Abraham Shaw	" 16, 17, 18, 1888.
24. Toronto	J. K. Macdonald	" 22, 23, 24, 1889.
25. Brantford	W. N. Hossie	" 28, 29, 30, 1890.
26. Ottawa	Alex. Mutchmor (deceased)	" 27, 28, 29, 1891.
27. Guelph	James A. McCrear	" 25, 26, 27, 1892.
28. Toronto	R. J. Score	" 24, 25, 26, 1893.
29. Belleville	H. P. Moore	" 23, 24, 25, 1894.
30. Toronto	John A. Paterson, M.A.	" 22, 23, 24, 1895.
31. London	J. J. Maclaren, LL.D., Q.C.	" 27, 28, 29, 1896.

* There was no Provincial Convention held in the year 1880, and in 1881 the usual Annual Convention gave way to the Third International S. S. Convention, which was held in the City of Toronto, 22nd, 23rd and 24th June, and presided over by Hon. S. H. Blake, Q.C.

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REPORT

OF THE

THIRTY-FIRST ANNUAL

PROVINCIAL CONVENTION

Held in Dundas Centre Methodist Church, London,

ON THE 27TH, 28TH AND 29TH DAYS OF OCTOBER, 1896.

TUESDAY AFTERNOON, OCTOBER 27th.

DEVOTIONAL services were conducted by Rev. E. B. LANCELEY, Pastor of the Church. After singing "All Hail the Power of Jesus' Name" and reading from the 20th chapter of Matthew, prayer was offered by Mr. L. C. PEAKE, of Toronto, and Rev. Dr. JACKSON, of Galt.

JOHN A. PATERSON, Esq., President of the Convention, said: It was my esteemed honor and privilege on the 24th day of last October at ten o'clock at night, in Cooke's Church, Toronto, to pronounce the closing words of the Thirtieth Annual Convention of this Association. It is my equally honored and esteemed privilege to stand here in London, in Dundas Centre Methodist Church, on the 27th day of October, of this year, and pronounce the opening words of the Thirty-First Annual Provincial Convention. We go from city to city because we are provincial. We go from Church to Church because we are interdenominational. But we forget these distinctions and obliterate these differences in the common thought that we are Christian fellow-workers in one of the noblest causes that God has entrusted to our care. We have left behind us the joys and sorrows, the golden days and the leaden days, the triumphs and defeats of twelve months since last we banded together. Death,

"That golden key,
That opes the palace of eternity,"

has turned in its lock more than once; but though God buries His workers, yet his work goes bravely onwards. We ever welcome convention after convention, new faces, new forms, new aides, new soldiers in the front rank of Sabbath School work. The work can never grow cold or old. Fresh vigor brings fresh warmth; a perennial chaplet of youth entwines the head of Sabbath School Effort and Endeavor. We are now assembled in this hospitable City of London, to build up another outwork, another citadel of Sabbath School effort, from which stronger battle may be waged against all evil. Let the fires of conflict grow yet hotter and the dawn of the coming triumph will grow yet brighter. Gascoigne once said that a boy was better unborn than untaught. As Sabbath School workers it is our business to devise the best means to cherish and to unfold the Divine seed of immortality that is implanted in every human heart. May the God of all wisdom and the Source of all instruction grant that we succeed yet better in educating, in "leading out" those best and noblest faculties of childhood that are entrusted to our care and guidance. In the name of our Heavenly Father, and for His honor, glory and service, I now announce this Thirty-First Annual Provincial Convention as open for the transaction of business.

Dr. J. J. MACLAREN, of Toronto, seconded by A. J. Donly, of Simcoe, moved the following resolutions, which were adopted:—

1. That the President nominate a Committee of fifteen, who shall nominate a Business Committee of twenty-five members, a Committee on Resolutions of nine members, a Committee on Registration of five members, and make such other nominations as may be referred to them by the Convention.

2. The Business Committee shall report to the Convention any changes that may be found necessary in the programme. It shall nominate a President, Vice-Presidents, two Minute Secretaries, a General Executive, and a Central Executive for the coming year, and attend to such other matters as may be referred to it by the Convention.

3. That the following rules be adopted for the transaction of business at this Convention:

(a) The schedule time of the programme shall be strictly adhered to. If any item is not completed when the time for some other item is reached, the latter shall be taken up. The Business Committee shall arrange a time for the disposition of any unfinished business.

(b) All resolutions offered shall be in writing. When a motion is moved and seconded, it shall be referred without discussion to an appropriate Committee.

(c) No delegate shall speak more than once on any question, nor more than five minutes at a time, without the leave of the Convention, which shall be granted or refused without debate.

The PRESIDENT—I am glad that I have behind me the force of

these strong resolutions and I know you will

The President then

mittee:

Rev. T. Wilson, I

Simcoe; H. P. Moor

M. Glassford, Guelph

Jackson, Newmarket

Orr, Fruitland; J. S.

Mr. McKay, Stratford

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these strong resolutions. I desire to apply them strictly, yet kindly, and I know you will help me in their application.

The President then named the following as the Nominating Committee:

Rev. T. Wilson, London; Walter Bale, Hamilton; Frank Reid, Simcoe; H. P. Moore, Acton; C. W. Finlayson, Paris; Rev. R. J. M. Glassford, Guelph; Rev. J. C. Tibb, B.D., Streetsville; L. G. Jackson, Newmarket; Rev. C. R. Morrow, Port Colborne; W. M. Orr, Fruitland; J. S. Edwards, Iroquois; Rev. Dr. Jackson, Galt; Mr. McKay, Stratford, and R. W. Clarke, Mill Brook.

The President asked for reports from Counties, Districts and Cities. The following were given:

COUNTY REPORTS.

Brant.—Mr. FINLAYSON—Every city, township and town in the County has an organization, and we hold our meetings at least once a year. We have home classes, very successful in Brantford and Paris, and recently organized in two of our townships. We have over 100 members in the town of Paris. We have increased in number of scholars, teachers and officers, and very materially in the number of conversions in our schools. Our county officers visit all the schools in the county at least once a year. We take in even those who do not unite with us. We visit the Roman Catholic schools as well. I have been received very heartily, and the way in which their scholars answer biblical questions would put to shame a great many of our schools..

Carleton.—R. MILFORD—Our fifth county convention was held at North Gower, October 20th and 21st, 1896, and was quite a success. Good conventions were also held in the townships of Goulburn and Nepean. We hope to have the assistance of the General Secretary in organizing the other townships.

Dundas.—C. S. EDWARDS—We have no city nor even a town in our county. Our last convention was one of the best we ever had. The townships were all organized at one time, but a doubt arose as to whether it was necessary to divide up our forces and have so many organizations and conventions; but we find in the only township where the organization has been carried on, the work has been done more effectually than in any other township, so we have decided to organize all the townships this winter and put them on a working basis.

Elgin West.—DELEGATE—We are well organized and equipped for work in West Elgin. In our convention last week in Dutton we made arrangements for organizing the outlying parts of the county, and hope to have a very good report to send in to our next Convention.

Durham East.—W. H. GIBBON—We have Durham East thoroughly

organized. Our county convention last March, at Mill Brook, was attended by representatives from every part of the riding, and the reports were most encouraging. There has been progress all along the line. Financially we are not as strong as some of the older and larger counties. We have only four townships, the town of Port Hope, and the village of Mill Brook, yet everything is flourishing.

Durham West.—P. C. TREBILCOCK, County Secretary—West Durham is one of the smallest associations. We have only three townships, comprising about thirty-nine schools, and with the exception of two all are in active touch with the County Association, and contributors to it. No county convention was held last year, for reasons beyond the control of the Executive, but arrangements are being made for one in January or February next. The townships are fully organized. I am authorized to pledge \$35 to the Association this year; we assume also the balance of the assessment placed upon us last year, and I have no doubt this amount will be supplemented by a further grant.

Dufferin.—Rev. J. J. REDDITT—Our county is in a good position. Our last convention was the best ever held in regard to numbers, interest, practical work and results. One may be noted. Some members objected to a statement of the Secretary in his report, calling schools that had become dormant in the winter time "Ground-hog schools;" and the discussion was so exceedingly warm and interesting that it resulted in several delegates of such schools going home and saying, "We will not close up this winter." One of these schools was kept open all winter by the efforts of two women, and it was my privilege to come along there one Sunday afternoon on mission interest, when the first great blizzard of the winter was on, and they had quite an interesting school. Every township in the county is organized, and every township held its convention this last summer. This year we will advance about thirty-three per cent. over the past year, and pledge \$50 to the Provincial.

Essex.—Mr. WEESE—We have in Essex County eighty-eight live schools and two dead ones. We have eight colored schools. The northern part of the county being mostly French, our schools are confined more to the southern part. We have reports from seventy-eight schools, which are all evergreen, and working actively. I visited seventeen of our county schools during the past year, and found them all very energetic and anxious to prosecute their work. We held our first district convention yesterday in Leamington, and we expect Mr. Day with us next week, and hope to be able to give a better report than the present.

Glengarry.—W. J. SCOTT—The nineteenth annual convention was held in Martintown, January 21st and 22nd, 1896. The programme was well sustained and the interest very great.

Grenville.—H. BROWNLEE—This county was organized some eight years ago. Our convention was held in the village of Spencer; Mr.

Day was with us, and were represented, ten Association during the Four township conv successful. A special fested.

Guelph.—H. J. B city and township, fo bath-School work is Smith, the Superinte the year, was a great

Haldimand.—S. V convention for thirt which for seven year visited at least once improvement in att districts have had su

Hamilton.—W. B tricts, with fifteen, fi of the fifty-one scho belong to the church separate school-roo churches, and the Primary Teachers' U lesson.

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North Hastings.— successful organizati and manifesting a The northern part better to group the that part of the c and I think in n bath Schools.

Lennox and Ad organized, and ha ten years. In the

Day was with us, and was more interesting than ever. Forty schools were represented, ten not represented. Contributed to the Provincial Association during the year \$70, two years' contribution in one. Four township conventions were held in the year, all being very successful. A special encouragement was the deeper interest manifested.

Guelph.—H. J. B. LEADLAY—Of the twenty-one schools in the city and township, fourteen are connected with the association. Sabbath-School work is carried on with vigor. The death of W. G. Smith, the Superintendent of the largest school in the city, during the year, was a great loss.

Haldimand.—S. W. HOWARD—This county has held an annual convention for thirty-one years. It is divided into six districts, which for seven years have had a system by which each school is visited at least once a year. The district visitors report a steady improvement in attendance, zeal and qualification. Most of the districts have had successful conventions during the year.

Hamilton.—W. BALE—Hamilton is now organized in three districts, with fifteen, fifteen, and twenty-one schools, respectively. Four of the fifty-one schools are union, seven are mission schools, and forty belong to the churches where they are held. Twenty churches have separate school-rooms, nine schools meet in the basement of the churches, and the remainder use the church proper. We have a Primary Teachers' Union, which meets weekly for the study of the lesson.

Halton.—J. W. FREEMAN—This county is all organized. There are only four townships, three of them organized for some years. The county convention is increasing in interest, so that we have to ask, "Is your church large enough to hold it?" We report an increase in number of scholars, average attendance, in teachers, and in schools holding teachers' meetings. We are trying to reach out in new lines, such as each township making a township map, showing points of interest in connection with each school, and by means of stars showing what they are doing. We hope to have our whole county mapped out in this way. We are asking schools in the county to form a Home Department, and many are doing so.

North Hastings.—Rev. J. C. WILSON—We have a vigorous and successful organization. We have an annual convention well attended, and manifesting a great deal of interest in Sabbath-School work. The northern part of the county being sparsely settled, it was thought better to group the townships there, and we have two conventions in that part of the county. We are organizing in all neighborhoods, and I think in nearly every part of North Hastings there are Sabbath Schools.

Lennox and Addington.—S. GIBSON—The county is thoroughly organized, and has been in successful operation for the last eight or ten years. In the first convention last year the attendance was so

enthusiastic that they decided to have a convention semi-annually. The interest in the work is increasing wonderfully, both as to the study and the lessons and teachers' meetings. Last year we held a Normal Institute for a week, and it was very successful and very largely attended, though held in February, when the weather was very inclement. We have a very efficient county staff, and ran our Institute entirely with local talent. Our executive levy a contribution on each township association, and the funds are generally forthcoming. In that way we have no difficulties in the collection. Each township holds its convention annually. I am instructed to pledge \$50 for our counties.

Lambton.—Rev. S. G. LIVINGSTONE, M.A.—This county has about 150 schools, but all do not co-operate with the Association. All the schools which report use the International Lessons. Township conventions are not held; two or three townships unite to hold a district convention. Our last county convention was held at Forest on the 6th and 7th of this month, and was a grand success in spite of bad weather. We are increasing our contribution to the provincial work.

London.—Rev. R. JOHNSTON, B.A.—I do not think London is organized, but I think I can report from the city that London is flourishing, by the grace of God, like Old Glasgow. Good work is being done. Perhaps we are setting an example to the Province by having work done without organization—having more horse and not so much harness. I do not know any place where better work is being done than in this church in which we are now met. The only organization of which I know is that of the Primary Teachers, and good work is being done in that department.

Middlesex.—Mr. STUART—Our county convention was held on the 14th and 15th of this month. We have about 150 schools. At our last meeting we planned to bring our Local Association into active touch with the County Association, and each school in active touch with the Local Association. Our county is well organized. We have seven or eight local associations in good working order; we are trying to establish a Normal Class in each school.

Ontario South.—J. W. BROWN—We have a county organization, comprising the townships of Pickering and Whitby, and the towns of Whitby and Oshawa. We had a grand convention last January. Visitors have been appointed to visit the different schools in each township, and the President of the County Association also goes around to the schools. The result is favorable reports. Last year we gave \$35, this year we pledge \$40, and if times improve we will do better next year.

Peterboro'.—Dr. W. T. HARRISON—Our county convention at Hastings last March was a good one, notwithstanding severe weather. We are pushing forward in normal and primary work. We are weak in getting statistics. Some of our township organizations are vigorous.

Otonabee heads the Harvey and South St organizations in Aspl not so active. Work

Peel.—Rev. Mr. T. to-day to ascertain w and we understand i committee to examin and have been sc f perhaps, as complete tions are more intere the local organizatio talent in the county paid \$100; this year of any remaining del

Russell.—W. G. Russell, September have thirteen Prote up our organization,

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Welland.—Rev. few days ago, an Out of eighty-four scholars joined th

Otonabee heads the list. The conventions of North Smith and Harvey and South Smith and Dummer were very successful. The organizations in Asphodel, Belmont and the town of Peterboro' are not so active. Work in the back townships is difficult.

Peel.—Rev. Mr. TIBB—There was a motion made in our committee to-day to ascertain where the Sabbath School Association originated, and we understand it was in Old Peel County, and have appointed a committee to examine the question. We are completely organized, and have been so for many years. Our township organization is, perhaps, as complete as any in the Province. Our township conventions are more interesting than even our county convention, because the local organizations take part in them, while we have outside talent in the county conventions. Last year we pledged \$85, and paid \$100; this year we pledge the county for \$75 and our fair share of any remaining debt.

Russell.—W. G. OTTO—Our last county convention was held at Russell, September 25th, 1896. The county is largely French; we have thirteen Protestant Sunday Schools, and it is difficult to keep up our organization, or to get returns.

South Simcoe.—R. MURPHY—In 1895 we had only our county and one township organized; now we have three more township associations. We had a visit from Mr. Day, and his address was inspiring.

St. Catharines.—G. W. HODGETTS—It is difficult to keep up an interest in association work, as the schools work on denominational lines. If we could have the different schools in the city visited, something more might, perhaps, be done.

North Wentworth.—Mr. FREEMAN—This district has not been organized many years, they are quite weak, but growing. The pledge last year was \$25. They will do that much or more this year, and with the townships now being all organized the prospects are for an increase in conventions as well as otherwise.

South Wentworth.—W. M. ORR—Our county is fully organized. Our obligations have all been met. We have held township and county conventions that were full of interest. The work is in a very prosperous state with us. We have fourteen or fifteen representatives attending this convention.

Waterloo.—Rev. Mr. GRIBBLE—Our county meeting was held some two or three weeks since; not very largely attended, chiefly because of Galt fair that day. We appointed the new President of the County Union to visit the County Association, and try to get the same principle carried out there—to have a visitor appointed. This year they promise that they will give all they can, after having paid their liabilities, as they are a little behind in finances.

Welland.—Rev. C. R. MORROW—We had our county convention a few days ago, and although rain interfered, it was fairly successful. Out of eighty-four schools fifty-five reported. Of those schools, 190 scholars joined the Church during the year. Three townships were

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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Or the Christian, receiving, accepting Jesus Christ's conception of God, taking His view of God and His view of man's relationship to God, has the Christian religion—a conception of God which is Christian; not merely theistic, not merely deistic, but Christian. Jesus Christ's conception of who God is, of what man's relationship to God is, is the essence of the Christian religion. We want to give religious instruction. What does it mean? Does it mean to tell out certain things? Does it mean to herald certain things? Does it mean to say certain things about God? Is that religious instruction? It may be preaching, it may be heralding, it may be many other things; but it is not instruction, for the preacher and the teacher are not the same, and preaching is not teaching, nor is teaching preaching, although much that is called teaching, is preaching—of a bad kind; and much that is called preaching, is teaching—of a worse kind. What is teaching? Teaching is that reciprocal relationship of at least two minds by which the conception of one passes into the other, by which one mind receives some impression, some thought, some truth from the other mind. Most of the teaching in the Public Schools probably is good and true, but it does not give any truth, any conception, any clear idea to another mind. It is saying things, it is asking questions, but it is not teaching. In religious instruction there must be not only truth said, but truth received and understood, before there is any real teaching. So the making of another to know a man's conception of his relationship to God is religious instruction; and instruction in the Christian religion is making the young to know the Christian view of God and of man's relation to God; not the view of this or that philosophy, not the view of this or that school or great thinker, but Christ's conception of God, and Christ's conception of man's relation to God. History is not religion, and the making of the children to know the history of Israel, or the biography of Abraham, or certain facts in Bible history, is not necessarily religious instruction. This is a thing well worth remembering, for it is quite possible for us to teach our children many facts in Bible history, and for them to be able to mention the books of the Bible without an error, to tell the numbers of the chapters and of the verses, to tell about the central verse and all the rest of it, without being religiously instructed; for unless they receive Christ's conception of God they are not being instructed in the Christian religion, and it is time for the Church and the Sabbath School to lay more emphasis on Christ's view of things. We are Christians, not theists; we are Christians more than all things else, and what we need is not so much the philosopher's conception of Christianity as Christ's conception, Christ's view of man, Christ's view of God, Christ's view of the world. How important religious instruction is if it is giving children a conception of God! for is there any one thing more needed in this day in society, in the Church, than a sense of God? Is it not being crowded out?

Is not God a sort of absentee? With our multitude of organizations—the hurry in the Church and State—is not the sense of God becoming a vanishing thing, losing its power, its awfulness, it may be, over men? We need, therefore, to consider at the very opening of this convention, this fundamental thing: What is the meaning of all our religious instruction? Is it, indeed, giving our children a clear, full-rounded, Christian view of God, of man, and of the world? Men used to follow the pastor, they used to follow the king; they used to think that the king ruled by Divine right, and what the king said was always right and was the only right. It often was better with them than it is with us. Now, it is not the pastor, it is not the king, it is not the aristos, that have power. In the Municipal Council, the Legislature, the House of Parliament, often it is not the best; it is the shrewdest, it is the sharpest, often the worst, because they vote early, and if you don't watch them, they will vote often. (Laughter.) And the power is in their hands, because it is in the hands of the majority; and the way to correct it is not either extending or restricting the franchise—it has gone, perhaps, far enough—but making those who hold the franchise realize their responsibility in the awful power that they have as being members of the State, as being citizens of a State. We need, therefore, the sense of God to be quickened, and we must begin it with the child. We must begin it before the imagination has been spoiled, or the affections sullied, or the intellect warped; and to you, teachers in the Sabbath School, far more than to the preacher in the pulpit, or the legislator in Parliament, does the appeal come that the children grow up with a keen, pervading, strong sense of God in His relationship to man and to human life, and to all the acts and enterprises of every individual man and woman and child. We now are so practical, we are following after what will pay, what will give returns, what will mean something on the Exchange. We need the sense of the Infinite and the Eternal, and we need to have it impressed upon the imagination of the child; we need to bring it home to their hearts, to their affections, if they are to keep it when the boy becomes a man. See how it is. You know how it is in your townships, and cities, and towns. You know how hard it is on election day to get the good men to go to the poll at all—to get the well-to-do, to get the intelligent men. You know that often you have to send a cab for them. You never have to send a cab for the man who has an axe to grind—who is looking for some office that may be vacant when the government changes. He always has a selfish purpose to serve; but the good people often shut themselves up in their own business, in their office, and shop, and store; or in their home, sitting in their slippers, ease, and leaving the rest to go to the convention and to the caucus, to be on the committees, and so we have often the worst rulers, and often the worst elected, too. Therefore what we need is a sense of God coming home to the individual. It is back to the young we

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must go. Some have grown too old to receive any fresh impressions; they have been impressed so often that they have been burned over, and are as hard and impressionless as the sands of Sahara; but we have some hope with the fresh, young minds, with the imaginations and the hearts of the children in the Sabbath School. Give them the right point of view, that everything turns to God, and God has to do with everything—not merely with the Church and Sabbath School, but with the lessons in the Public School, and with the boy or girl who cheats or who copies. Now, who are responsible for this religious instruction? Who are responsible for taking the young in their innocence and ignorance, or in their badness and wickedness, and giving them the right conception of man's relationship to God? Primarily, secondarily, and all the time the home—the obligations of the home make the parent responsible for this thing. We need, with all our Sabbath School organization, with all our maps and plans, with all our helps and hindrances, to lay the emphasis very heavily upon the parents, upon the home, for the home is even losing its hold. Some men have not much home. Some professional and business men have so much to do with clients and cases, with stocks and what-not, that morning, noon and night they are at the office, and they come home for meals sometimes, and generally sleep at home. They lose their sense of parental responsibility, their sense of being responsible for their children's conception of God. As teachers, we must never allow the parents to think that we put ourselves in their places, that we are their substitutes. You only supplement their service; you only try to aid, and to add something to what they have done; but the first responsibility is upon the parent for the child's conception of God and of his relation to God. A home is the unit of society, but is not society. Families are organized into society, and therefore society, as an organization, has responsibility in the case; and by the obligations of society the Public School is responsible for the religious education of the young; and if I were addressing Public School teachers, I would take the occasion to emphasize very strongly their responsibility in the case, for they have the making of citizens in their hands. So far as society is concerned, so far as families are organized into society, the responsibility rests upon the Public Schools for giving the children the sense of God. Settle it. Do it as you please. Do it by reading the Scripture selections. Do it in whatever way you please, but let it be done; and the important thing is not so much the reading of the Scriptures—the most important thing is the personality of the teacher. Unless there is a sense of God permeating the school-room in all the classes, in all the work, there is no religious instruction being done. But families are organized in the Church, and there is an obligation in the Church in the matter; and so far as the obligation of the Church is concerned, the responsibility rests to a very large degree—I will not say altogether—upon the Sabbath School. That is the institu-

tion of the Church that is commissioned to take the children of the Church and teach them concerning God. Therefore the responsibility rests upon you teachers to teach the children Christ, that they may not learn about Christ merely, but that they may so learn Christ that He may be formed in them. If you are to give the children a conception of God, then surely you need yourselves the sense of the importance of your work; you need to feel how very important it is that you give a true conception of God to that child, that you give Christ's conception of God to that child—not yours, that has been spoiled; what Christ thought of God, what Christ taught us concerning God, and man and the world, how important it is that you know what Christ meant, what Christ meant you to teach, and the immense importance of your work! Then the Church, as a Church, has responsibility for what kind of teaching is done in the Sabbath School, and who are the teachers. Then the Church should see to it far more than the Church has seen to it, that teachers are prepared, that teachers are given a chance to know how to teach; not only that they have themselves the right view of God, but that they know how to teach—that they not merely tell, not merely say things, not merely ask catchy questions from the lesson leaf—but that they know how to communicate the truth. These things, it seems to me, need to be emphasized. May Christ himself, the Great Teacher, teach you all how to teach, that your children may so learn Christ, and through Christ know God, and thus be religiously instructed. (Applause.)

REPORT OF NOMINATING COMMITTEE.

Mr. H. P. Moore presented the following report from the Nominating Committee:

Business Committee—R. W. Clarke (Convener), L. G. Jackson, Dr. J. J. Maclaren, Rev. R. J. M. Glassford, A. J. Donly, Rev. J. Campbell, Rev. J. C. Tibb, B.D., Walter Bale, Rev. T. Wilson, R. J. Score, Rev. James Argo, Dr. W. E. Tilley, Rev. T. Albert Moore, S. Gibson, Rev. S. G. Livingstone, M.A., H. P. Moore, Rev. C. R. Morrow, D. A. McDermid, Rev. L. W. Thom, P. C. Trebilcock, Rev. Dr. Jackson, C. W. Finlayson, T. S. Edwards, Frank Reid, M. A. Halliday, and M. Treadgold.

Committee on Resolutions—Rev. J. J. Redditt (Convener), L. C. Peake, Rev. T. A. Wright, J. A. McCrea, Rev. R. W. Ross, R. T. Williams, Rev. R. J. Elliott, W. S. Given, and Rev. J. D. Edgar.

Committee on Registration—H. Bapty (Convener), Charles E. Cowley, E. L. Williams, A. N. Udy, and R. J. Watson.

The report was considered clause by clause, and on motion of H. P. Moore, seconded by the Rev. Dr. Jackson, was adopted.

The session closed at 5 o'clock, the benediction being pronounced by the Rev. C. R. Morrow.

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TUESDAY EVENING, OCTOBER 27th.

After a devotional service, led by Rev. T. S. Johnston,

The PRESIDENT took the chair and introduced Rev. W. J. CLARK, who said: I suppose it is intended that I should be a sort of composite representation of all the pleasant smiles and hearty handshakes and kind words of welcome that are extended to you from the citizens of London. I can quite understand that His Worship the Mayor should greet you, because, although a large number of people have come to the city there is no necessity for increasing the police force or asking that special watch be kept over the saloons. I represent the churches, and they are one with you in seeking the good of the growing generation. Every thoughtful man feels that if the never-ending battle is to be fought successfully by those who are on the side of Christ, and righteousness, and purity, and truth, and such righteousness is to come to us in the way that all God's good things come—from gradual growth, just as the good things that you have been gathering from your fields and orchards, spring not to life in one instant under the glowing rays of the great sun-mother, but during the months of spring and summer and on into the fruitful fall, gradually ripen by the long fingers of that sun's activity. So in the hearts and lives of men there must be the seed planted when the soil is ready to receive it, in childish days, and ripened by the clouds of adversity, by the sunshine of prosperity, until at last there stands a goodly tree planted as in the garden of the Lord, bringing forth fruit to His honor and glory and to the welfare and blessing of humanity. That is our faith, and because it is so we welcome you as workers in the Sabbath School. And we beseech you in all your efforts for the improvement of methods of administration never to forget the fundamental truth; that, however wise your methods and however up-to-date your service in its order and style, the one thing that is to make Sabbath-School work successful is this: that each teacher shall be persuaded that in the individual pupils there is the possibility of a great, strong, heroic manhood, of a kindly, loving, gracious womanhood, and a soil into which, under God's good providence, it is ours to drop the seed, and to water it, and to care for it, until the results shall come as I have pictured. Now, that is our field, and that is why we say to you, with friendly faces and warm hearts and hearty hand-clasps, "Welcome to our fair city; spend your time well in the church here and in the homes that you shall visit, and when you go away leave behind you such a sweet savor that people shall say, 'We hope that the next Provincial Sabbath School Convention that is to meet in the city of London will soon be here.'" I think you are leaving such a savor behind you. (Applause.)

HIS WORSHIP MAYOR LITTLE, in welcoming the Convention, said: We are always glad to tender a cordial greeting to these gatherings,

and to make their stay with us as pleasant as possible. To-night I desire to add to my official welcome an assurance of my own warmest sympathy for the work in which you are engaged. (Hear, hear, and applause.) To my mind there is no greater nor more important work than that of the Sunday School. The responsibilities of the Sunday School teacher are almost appalling; yet the privileges are correspondingly great, and to me, next to the opportunities for doing good, the greatest of them all is the pleasure that the teacher may derive from enjoying, if he deserves it, the full confidence of those whom he is trying to serve. We know that in worldly pursuits success is almost impossible unless we can inspire confidence in those with whom we have to do. My good friend, Mr. Clark, said that I, as Mayor of this city, would welcome you because it would not be necessary for us to have any extra police to guard the saloons. I have still greater hopes in regard to your influence than that. I hope that after you have left us the influences of your convention will be such that we will have less trouble in the saloons; that the saloons will not have so many customers as they have had in the past. (Hear, hear, and applause.) In the report of one of your conventions, held a few years ago, I noticed a remark by a teacher in the Central Prison, who deplored the fact that so many prisoners had been in the Sunday School, and that the cause of their fall was that they got into the habit of drinking. This reference made me think of the Band of Hope in the old school that I used to attend in Montreal. I have not heard so much of Bands of Hope in Sunday Schools of late years, but I know in the old days they existed in nearly all the Sunday Schools, and one of the most valuable possessions I have is my certificate of membership in a Band of Hope that is dated somewhere in the fifties. (Applause.) I was one of the officers whose duty it was to sign the certificates, but I was not a sufficiently good penman to write my name upon it, and my signature is in my father's handwriting. That certificate pledges against the use of all spirituous and malt liquors and tobacco—(hear, hear, and applause)—and I say, not in a boastful spirit, but in a spirit of great thankfulness, that the pledge taken at that time was never broken. (Applause.) I would like to say that the very best way to settle the prohibition question is to inculcate temperance among the boys and girls of the Sunday School—(hear, hear)—it is far better than any legislative enactment if you can get the boys to set their faces against it. It is rather a strange coincidence that the very last convention which I attended officially to welcome to the city was presided over by an old school-mate of mine in Montreal; I now notice that the Chairman of your Executive Committee is Dr. Maclaren, a gentleman with whom I was associated in Sunday School work for many years in Montreal, and whom I have known so long as an earnest Sunday School worker. Dr. Maclaren at that time was at the head of a Sunday School Association, which did a very important work there, and I think it would

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be well for some of the superintendents here to consult with him and see if something of the same kind could not be organized in London. I congratulate you on the large number of delegates you have here, and I hope you will carry away pleasant recollections of the city of London. (Applause.)

The PRESIDENT replied as follows: On behalf of the convention, I reciprocate the kind wishes and words that have been expressed. We are glad to be in London. The name London suggests vastness of wealth and greatness of antiquity; and although this new London in this new part of Britain's great Empire is not so vast in extent, is not so great in wealth, nor bowed down with centuries of age, yet we know that a city may be rich in better things than that which fills the Bank of England; that a city may be great without being vast; and that there is a wealth of youth here, if there is wealth of age in that other London. If the hospitalities of the next two days are at all equal to those of this one day, then our minds will yearn and our hearts will ache until revolving months or years will bring us back again to attend another convention in the city of London. (Applause.) We feel honored and distinguished in being your first guests in this beautiful edifice. We notice that your church presents this unique characteristic, that it is without a pillar. It looks as if indeed it despised earthly support. (Laughter.) By some ingenuity of architectural skill or perhaps by some celestial magnetism this beautiful atom on the broad bosom of mother earth rears its height without depending upon those common supports that ordinary churches have. (Laughter.) There must be something very spiritual in Dundas Centre Methodist Church. It is our privilege to have on the platform a member of the Ontario Cabinet. I introduce to you—if you need be introduced to him—a gentleman who has been known in Sabbath School work already for many years, and in latter years as a statesman of ability, uprightness and probity—the Honorable E. J. Davis.

Honorable Mr. DAVIS was received with applause. He said: Although I have for years been interested in Sabbath School work and have received invitations to your conventions, this is the first opportunity I have had to address the Provincial Convention. I am here to-night, perhaps more than anything else, to show that I am actively interested in this work. I have had the pleasure of teaching a Bible-class for a little over twenty-four years, and have tried to be at my post in the school to which I belong, in a small village in the County of York, as I have felt that my first duty was to my own little school and to my class. (Applause.) What is it that makes the great Empire to which we belong the foremost in the world, and her Queen the noblest Queen that ever reigned in any land? Because that Empire is founded upon those old principles of moral and spiritual truth; her laws are based on the Bible; and her public men, when raised by the voice of the people to public positions of trust and

responsibility, take a solemn oath on this Bible to discharge the duties of their public positions in the interests of the people whom they have been elected to serve. I take that as a tribute to the God of the Bible, to the God of the Sabbath School, to the great principles of truth and righteousness which, as Sabbath School workers, we have been trying to inculcate during all the history of this Sabbath School movement. (Applause.) What has been the result of Britain's building upon that foundation? In commercial greatness; in arts and sciences; in justice and equity; in giving liberty to subjects under her flag everywhere, she has achieved distinction. Only upon a good foundation can you rear a goodly structure. So in the time of test the principles taught in our Sabbath Schools have done great service to those who possess them. Nations also have their testing times. History tells of a time when a man, because he was black, was a slave—a slave under this flag of freedom which we are proud to honor to-day—but the principles upon which the British nation was built could not permit such an injustice and such a wrong to continue, and public sentiment was aroused, and as a result we all know that many years ago that blot upon the escutcheon of Great Britain was wiped away. Our neighbors to the South are to-day in the midst of a struggle of a somewhat similar character, not quite, perhaps, so grave, but one of the great principles of the Bible is at stake in that conflict—that is honesty—whether they will repudiate or whether they will be honest to the last cent; and we hope that the result of that contest will show that that nation also is founded on those great principles, and that they will stand by that great Bible truth of honesty and right. (Applause.) Our Sabbath Schools are simply meeting places of young and old for the purpose of teaching and receiving the great moral and spiritual truths of the Bible; but the Sabbath School should do more than that; it should inspire the boys and girls and young men and women to go out and put those principles in practice in their daily life. Our scholars ought to receive that spiritual development that would enable them to go out amid the temptations of life, and when temptations come upon them unexpectedly they will be able to meet difficulty in the best possible way, and overcome it. As this life is the beginning of another life, the Sabbath School teacher stands at the threshold of all, and has the opportunity to fashion and mould and protect the moral and spiritual welfare of that child. You can all see the magnitude and the importance of the responsibility resting upon you, whether teachers or workers in this great cause. Now, this Association is for the whole Province of Ontario, and when we become discouraged let us think of the boys and girls who have grown up and gone out as men and women into every locality, and have started little centres of influence, and have opened up Sabbath Schools, and have developed work along those lines, the result of which eternity alone will reveal. There is no province in the world, all things con-

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sidered, so highly favored as our own Province of Ontario. We have wonderful natural resources—and no nation can be important unless blessed with some great natural resources. In no other country will you see more churches and school-houses than you do in this province; our Sabbath Schools and churches are everywhere, and the people take an interest in them and attend them. Morality and Christianity are at a higher point in this province, in my judgment, than you can find anywhere. Where is there a better secular school system to be found than we have in Ontario. Therefore, the Sabbath School Association of this province has reason to feel proud of this province and of the result of their work. The principles they have been teaching during the past years have been bearing fruit; they have been taking the boys and girls, many of whom have had little opportunity of spiritual training, and have developed them into useful citizens. There are young men who say that they have reached the age when they are too old to attend Sabbath School. I hope there are not many such, and I trust that view is gradually passing away in this province. I think perhaps no other association during the last twenty-five or thirty years has done more to advance spiritual truths and the cause of religion and right than this Provincial Association and the county and township associations, which have given an opportunity to different denominations to come closer together in this work. We do not know in this gathering what a man's religious denomination is; all we know and want to know is that men and women are banded together and meet with us for the purpose of trying to advance this great cause. This Association deserves honor and credit for what it has accomplished in the past. What are the objects of this Convention? One is to meet experienced Sabbath School workers from all parts of the Province and exchange views as to how Sabbath Schools can best be carried on. We put our experiences, as it were, into a common purse for the good of all; and then, after talking over these matters in a frank spirit for the purpose of helping each other, doing one another good, fitting us better to carry on this work, we put our hand into the purse and take thereout a goodly treasure, and no one is a bit the poorer. You give of your experience, and some one else can take it all and keep it all, and you are both made rich, and you go back to your schools, and fire the Sabbath School workers by the enthusiasm and fire you have received at this Convention; and no one can tell what the result of this Sabbath School Convention may be. I am very glad to have been here. I wish the Sabbath School cause every success. I am glad to contribute my little mite to help advance the cause in this province in which we live. (Applause.)

The PRESIDENT—Those who know Toronto and Hamilton know what the Lord's Day agitation is in those two cities, the ultimate result of which we trust you Londoners will reap the benefit of. I call now upon one who is a stalwart of the stalwarts on this Sabbath

Day question, one who knows what to say and how to say it—Rev. Dr. Parsons, of Toronto.

Rev. Dr. PARSONS said : The special relation of the Sabbath School to the Lord's Day. All that we have just heard concerning the power and influence and results of Sabbath School work may be said to centre in this one thing—the Lord's Day, as representing the Lord's presence here in the world. And the necessity for this question at this time I think is patent to every man. The suggestions of the President you heard ; the newspapers have informed us throughout of the nature and the character of the conflict upon us, and it is well for everyone engaged in the work of the Lord in the Christian Church to understand the question that is now so pressed upon us, for the issue will depend largely upon the character of those who are now in training as children and youth as to whether the Sabbath Day shall be retained and held in its power in the Province of Ontario, as we have had it from the beginning. There is no question but that the observance of the Lord's Day in this province is greater and more conspicuous than in any province or country of its size in the world. It is often said that those who come to us from the continent of Europe and from the States find fault with the narrowness of this country in its loyalty to the Lord's Day ; but, dear friends, this testimony comes from those who have trampled on the Lord's Day and given it up. Never have I heard from a man or woman that believed in the Lord's Day as the signal and token of His presence and authority in the world but that has said, "Keep your Sabbath—a joy ; a delight it is to come into a city, to come into a province, to come into a town, where the Lord's Day is visibly observed." You have all perhaps observed that we are on a drift from Sabbath observance rather than toward it—a drift that is seen in very many points. Our railroads have increased their facilities for transportation, for traffic, for passenger conveyance, within the last five years. Many of our cities are questioning whether they cannot trample on the Lord's Day by establishing railway travel in the city. Our country villages are being invaded by excursions and the incursion of men who are averse to the Sabbath, destroying the peace and trampling on the rights of citizens in the cities of our commonwealth. Now, it seems to me, when we look at the tendency of things, we need to make every possible effort in the way of influence and power to retain what we have. We have a Sabbath ; we have a statute protecting it ; we should maintain it ; and to do that public sentiment must be maintained and increased that will sanction the Lord's Day and contend for it as a very necessity for the best purity of citizenship, for the public peace, for the best righteousness and government, and for the peace and moral growth of our cities. (Applause.) I notice in the advocacy of this day, a disposition to dwell chiefly upon the humanitarian side of the issue. I find that a great many who advocate the preservation of the Sabbath are yet declining in spiritual Sabbath observance. Now, why is this, except

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that the true idea of the Sabbath as the Lord's Day from the beginning is gradually weakening and going from the mind and heart even of professing Christians? And, therefore, to-night I want to base my remarks upon the scriptural view of the Sabbath and upon the necessity of urging in all our churches that are represented here, in the church, prayer-meeting, in every Sabbath School in the province the scriptural authority for the Lord's Day and the Sabbath Day from the beginning. The command of the decalogue says, "Remember the Sabbath Day to keep it holy." That is the very point of remembering it—to separate it from the work and thought of other days, to separate it from the pleasure of other days. The very indictment that Almighty God brought against His ancient people was that on the Lord's Day, the Sabbath Day, they did their own pleasure, and consulted that and not the Lord's. "If you will restrain your foot from the Sabbath; if you will delight yourself in my Day," saith the Lord, "if you will stop your own pleasure and consult my pleasure, and be pleased with that which pleases me, then," He said to that ancient people, "I will make you to ride over the top of the nations." And hence the defence of the Sabbath Day is a defence of righteous government; it is a defence of that government which God himself will sanction in its beneficent sway and rule over the people. Secularize your Sabbath; make it a mere human institution; make it a mere day of rest; make it to conserve simply the humanity of our fellow-men and the best interests of the labor classes, and you have no Sabbath of the Bible that can stand or will stand. Now, I have no doubt that many teachers and ministers here have had this question put to them: "What is the reason that we have the Lord's Day the first day of the week? What is the sanction of the Lord's Day as compared with the commandment in the decalogue?" That commandment is a Jewish commandment. The Jewish ceremonial law is abrogated; we are not in the Jewish school at present; we are in the liberty of the Christian dispensation, and the Sabbath was made for man, and our rest is consulted, and we refrain from labor that we may be refreshed for further labor, and we meet for worship that we may honor God by this external exhibition of loyalty to Him. But, dear friends, if we search the Scriptures, the ground upon which the Lord's Day has been given in this dispensation, and the Sabbath Day in previous ones should be understood by every one of us teachers. We go back to the beginning and we find that the Lord rested upon the seventh day and hallowed the seventh day, and that seventh day of the Lord's creation was the first day of man's life; and therefore the first Sabbath Day was the first day of the week for Adam and his family. That lies right on the face of the text of Scripture. That seventh day God finished His work and rested the seventh day; it was Adam's first day of creation, first day of living; he observed it the first day, and so from that time down to Egypt the Sabbath Day was the first day of the week, and all the mythologies and

superstitions on that day worshipped their gods. The seventh day—how did that come to be the Christian Sabbath? The Lord tells us plainly. When He brought His people out of Egypt and gave the decalogue command, He put the rest day on the seventh day of the week to sanctify His people. He repeats it in Ezekiel xx.: "I gave you my Sabbath for a sign when ye came out of Egypt." And in Leviticus and in Exodus it is "To sanctify you people Israel as a nation." What does that mean? The first meaning of the Sabbath is to separate. He must separate them from the heathen. He must separate them from all the tribes around them. He did it in many ways—by making that clean for His people which was unclean for the heathen, and making that unclean for His people which was clean for the nations around them. And so with regard to the worship of the day, He made the Jewish Sabbath the seventh day to separate them from those who were worshipping the sun on Sunday, from those who observed the day that had been appointed from the creation up to that time. Now, when we come to the New Testament in which we live, what do we find there? We find that we have escaped from Jewish bondage; that we have come into the Church; we find that the first day of the week Jesus Christ arose from the dead, starting and beginning a new creation on this earth; that the first day of the week the Holy Ghost descended and entered into the Church of God to make them God's representatives while He is absent from the earth in the body of His Son. And then we find on the first day of the week they assembled themselves to worship and break bread, and remembered the Lord in the memorial of His blood; and the first day of the week they were commanded to lay aside their offerings for service and bring them as part of their worship to the sanctuaries of God.

Our Lord's Day separates us from the week days, not only in the matter of business and pleasure, but in the rest that comes from the true worship of God the communion in Jesus Christ, and the lifting up of the soul and spirit of the believer into the abode where Christ is, dwelling with him for enlargement of capacity, for increased spiritual joy, and for power—power, I say, from the Holy Spirit to do the work of our Lord's Day as He wants to have it done. Now, here is something that must be put to work in order to retain the visible Lord's Day, that we love and rejoice in, in our Province. Every single school should have a review of the scriptural words and of the scriptural design of the Lord's Day, and of the righteous law, and should see how that in the very first there was worship—that sacrificial offering was worship; the next was separation and sanctification; and the third thought was spiritual life and spiritual growth on that day, through the very setting apart from other things, through the very communion that came through His word, through the very indwelling of the Holy Spirit enlarging and filling the heart with joy and peace and love in the communion of the Holy Ghost.

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Now, we come to the last point in the observance of the Sabbath day: It is progressive. There was worship in Adam's time; there was separation in the time of Egypt; and then when you come to the New Testament, a consummation of the spiritual enlargement, capacity, growth and liberty in Christ. Then talk about narrowness! You hear that every day in our papers, talking about these narrow people that want to bind us down by observance of the Sabbath. Why, the narrow people are those who are walking in their own rut, and going downward all the time. Here is true liberty in Christ, the enlargement of man's heart and life to this extent, that every single believer, young or old, is acting by example and power and presence of the Holy Spirit in him upon every one before us in the school—every child, every youth, every adult—and then upon the whole circle of the world that stands around us. What is the object of having churches and having disciples and having Sabbath Schools? "Ye are My witnesses," saith God. What is a witness to do? He is to tell the truth, the whole truth and nothing but the truth about these testimonies of God he is bid to carry. And how are we telling it if we simply have a little varnish, a little veneering of religion, a little attending to the duties that have some sacred significance, and then come out into the field with frivolity and laughter, and the children making it like a circus day rather than a Sabbath Day? Oh, Sabbath School teacher, nothing is done if our pupils are not converted; nothing is done unless divine life is there. We may have interest, we may have attachment, we may have prizes secured, we may have names on the roll of honor; but unless that Divine life is in that young life and soul, nothing is there that will stand the test of time or the scrutiny of the judgment. Let us have that power so impressed that every one engaged in this glorious work shall be so reinforced from above, shall be so filled with expectation—which is not doubt, which is not hesitancy, which is not a hopefulness that sees nothing—which is the expectation of faith if a petition is made that you expect the answer and go to get it in full confidence. This is the life that lives; this is the power that believes; and when from every Sabbath School in the land every Lord's Day shall see come up unitedly from teachers, office-bearers and scholars petitions to Almighty God to protect His day in our Province, to turn the minds of judges to Himself, to turn the executors of the law into such obedience that the statute shall be put into execution—when we believe in God's power to have His word maintained, His day honored, and his life seen through the loving witnesses scattered all over this land, in every town, in every church, in every Sabbath School, then we may expect to see this Sabbath conserved and preserved for generations to come, and so we look back to see the promise of God to His ancient people and expect it to be refulfilled to us on obedience—that He will exalt that nation that fears His name, that He will

give peace and security to those that trust in Him and honor His day, that He will enlarge the capacity of His children throughout every church, throughout every Sabbath School in the land, so that obedience to the Lord's command, instead of being occasional, shall be universal, and from every church, and from every Sabbath School volunteers shall arise every day to go forth to the most distant lands and to spread the knowledge of the Gospel of the Son of God and the glorious power of this Day of the Lord to the ends of the earth, till all the darkness of the nations shall have been penetrated with this Divine light, and the whole earth shall be prepared for fulfilment of the promise that the whole earth shall be covered with the knowledge of God as the waters cover the sea. (Applause.)

The collection was then taken up.

Mr. H. P. Moore read the report of the business Committee in reference to changes in the programme, which were adopted.

After singing "Hiding in Thee," the President introduced Mrs. Frances R. Ford, of Troy, N. Y., as an expert in primary work.

Mrs. FORD spoke on "Child Study, in Home and Class." She said: Great minds are studying children to-day as naturalists heretofore have studied flies; and scientists, who have been investigating the habits of the bee or the butterfly, have at length turned to the study of childhood. The relation of the mother to child study is that of the gardener who nurtures and watches over his garden. He may be wholly ignorant of the science of botany, he may know nothing of its technical terms; but he must know plant-life from a practical standpoint, he must know when to cultivate the sprouting seed, that he may not detach or destroy any of the tender rootlets, and he must know what food in what proportion is best suited to the life of each plant. Then the gardener may aid in gathering data, which the botanist will study, and from which the laws which govern plant-life may be deduced. So the mother may aid the teacher and scientist as she jots down in a little book, set apart for that purpose, all the delightful incidents of every-day nursery life. The thoughtful mother should know what research is being made, that she may note this child development not in a careless or desultory way. She must study child nature as carefully as Prof. Prior, Miss Millicent Shinn, or Prof. Earle Barnes, or G. Stanley Hall have studied it. But what is the teacher's relation to this science? Of what benefit to the primary teacher is this study? "The child," to quote Froebel, "is a threefold unity," and as he brings his entire self to Sunday School, the primary teacher will find benefit in every phase of this study centred, of course, in the spiritual nature. I sometimes think that this study will revolutionize all our work. The work of child study in this country has been so original, varied and widespread, that to America belongs the honor of leading the world in an effort to build up this new science. Prof. Stanley Hall sent out to the teachers of the Public Schools in Boston a list of 123 questions regarding the

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ideas in the children's minds when they enter the school. Each child was separately examined, and there were some astounding revelations. One child thought a cow was no larger than a mouse. We may forgive that in the parent; but what shall we say of the parents who allowed children to believe that stockings grow on trees, that butter comes from buttercups, that bees cause beans and buds, that kittens grow on pussy willows, that poplin dresses grow on poplar trees, that when a cow lows it somehow blows its own horn, and so forth. (Laughter.) Another study in which I have been very much interested is that of children's rights as seen by themselves. This test was made by the Leland-Stamford University in California, by means of a story. The following story was sent out to all the teachers of California: Jennie was given a box of new paints. She wanted to help her mamma, and so when her mamma was out one afternoon Jennie went to the parlor and painted all the chairs; and when her mamma came home, she said, "Oh, mamma, come into the parlor and see how pretty I have made it look?" but her mamma took the box of paints away and sent Jenny to bed. If you had been her mother, what would you have said or done to Jenny? Well, there were thousands of answers, which the professors divided into three classes. Angry children in almost every case would have whipped Jenny, or sent her to bed, and a boy of nine declared he would have half-killed her. (Laughter.) Children of the next grade would have punished Jenny, so that she might not do it again. Those of the third grade, if they had punished Jenny at all, would have punished her to reform her character. With the older children the importance of the act was lost sight of, and Jenny's character was supreme. Now, the teacher who made this investigation found in it a parallelism from child development to race development. I confess, in my study of these papers I found only a very startling illustration of the power of the imitative faculty in little children. Those angry children would have dealt with Jenny exactly as they would have been dealt with under similar circumstances. The Department of Public Instruction at Albany has sent out to all the teachers of New York State a plan for studying children's hopes—to find the outlook of the child upon life at different ages. These are the questions sent out: "What do you want to do next year, and why?" "What do you want to do when you are a man or woman, and why?" It is very interesting to watch the development of reason and the awakening of independent thought, and I have made many tests myself upon this subject, and I very often stop children on the street, and ask such questions as "Mary, what do you mean to be when you are a woman?" "A cook," "Why. Do you know some cook whom you think a great deal of?" "Oh, yes, my grandma." "Well, John, what are you going to be?" "A conductor." "Why?" "Because my cousin is a conductor, and I like to ride." Alas, for the power of this imitative faculty in a

little child. I want to sound here a note of warning, and wish it might be heard from Atlantic to Pacific: primary teachers to-day, in their zeal and interest in the work, are in danger of DOING too much for the child, and of BEING too little. Now, I want with you to consider how the thought of God first comes to the little child. I am sorry to tell you that I believe in the great majority of instances it is brought to the child by the parents as a restraint from wrongdoing. "Look out, God will see you if you do that." "God's eye is always upon you, in the dark as well as in the light." At once the child begins to conjure up some grotesque phantom. I said to a little fellow who was a member of my primary class, with him in my arms closely hugged up to my heart, "Lloyd, do you know anything about God?" "Oh, yes." "Well, where do you think He is?" "Up in the 'ky." "What do you think He does?" There was a convulsive twitching of the little lips, and then: "He burns up little boys that tell wrong stories." "How do you think God looks?" "Man, big, big, tan't reach"—standing on his tip-toes. And then I added, "Lloyd, do you love Him?" He looked very dubious, but he answered, "Oh, yes!" He was afraid to say anything else, and he lied to me—you know he did. He could not possibly love such a being as he had conjured up. Prof. Barnes has made a study of over a thousand children, and more than five hundred had this thought of God that Lloyd had—thought He was a great Being with His feet on the earth and His head touching the sky, with a great many limbs spread all over the sky. Now, teachers, cannot you see how this knowledge of how the thought of God reaches children at a fixed age will help us in our teaching of God? When the child begins to demand the cause of things, then lead him to the thought of God. Who made the flowers? Papa didn't. Who made kitty? Who made me? I would not have the teaching of God begin at this time, not by any means; but I would, through the works of God, through the thought of God as the All-Father and All-Creator, bring the thought of Him to the child. I believe the mother should lay the foundation for right Christian character in the child before it is born, and then through what she is she should lift the soul of the child to God. The foundation for right moral character is being laid even in the cradle. Prof. Barnes thinks it is easier to give a child the thought of the omniscience of God than of the omnipresence of God; but I know of at least one instance in which an attempt was made to do this that resulted most disastrously for the teacher. I can vouch for its being a true incident. It occurred in one of the mission schools of St. Louis. The teacher said to the class that God was everywhere, His eye ever upon them. A little fellow looked up and said, "Well, He can't see through this roof?" "Oh, yes, He can, Tommy." "He can't see through the floor?" "Yes." "He can't see in my pocket, can He?" "Yes," the teacher said, very impressively. "Yes, Tommy, He can see

into every corner where you go. The children all wonder at it, skipped over you! it's time!" A day for a bicycle. or the child's be safer, they disappointment with, "Oh, do you have a bicycle?" (I

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Mrs. FORD pointing to up pointed to the course, at one stand the ground the thought of things afterwards "Get up, make a window." I morning sun and not the of God I made this? on I brought wish I could that gradual little mind Jesus seemed

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Mrs. FORD died at the salvation

into every corner of your pocket." "Ah, ha," said the lad, "that's where you got left; I hain't got no pocket!" (Laughter.) When the children have these grotesque conceptions of God I do not at all wonder at their saying, as one little child said to her dog, as he skipped over her skirts on the lawn: "Go away, Fido! I don't want you! it's bad enough to have God tagging after you all the time!" A day or two since a lady told me a child had been praying for a bicycle. The parents felt that the prayer must be answered, or the child's faith would be shaken; but knowing a tricycle would be safer, they gave that instead. The boy looked at it for a moment; disappointment was written all over his face, and then he broke out with, "Oh, didn't God know the difference between a tricycle and a bicycle?" (Laughter.)

Rev. Dr. PARSONS—Will Mrs. Ford tell us just how the scriptural idea of God should be first presented to the child?

Mrs. FORD—I remember taking my little boy in my arms and pointing upward. He said, "Did you make that, mamma?"—he pointed to the sky. "Oh, no." "Who did?" "God"—and, of course, at once began the questions about God. How could he understand the great God, when even we cannot? The little fellow caught the thought of something bright and beautiful, and only a few mornings afterwards he awakened me with a little baby tap, by saying, "Get up, mamma, it's not sleeping time, God is coming in at the window." I opened my eyes, to be almost blinded by the bright morning sun. I felt that the fault of this misconception was mine, and not the babe's. I tried again, and it was through the works of God I first brought the thought of Him to the child. "Who made this? who made that?" "God made it, darling." Well, later on I brought Him as a spirit of love dwelling in his heart. I wish I could give you every step of the process. I only know this, that gradually the thought of God became real to the child. The little mind seemed to take in the thought of God, and the thought of Jesus seemed as real as the thought of his father—a personal friend.

A DELEGATE—Should any idea of God be given to a child apart from the idea of God in Christ?

Mrs. FORD—I think we do naturally speak of God, who sent His Son.

Rev. Dr. PARSONS—God is manifest in the flesh, can be seen only in flesh, and that is Jesus Christ. I think a little child acquainted with persons can be taught Jesus as quick as the sunrise. The mother is the real channel through which God has to come to the child. Jesus Christ can dwell in the heart of a little child, the youngest, and can be known by that little child just as certainly as that little child knows its mother.

Mrs. FORD—I am sure my boy had this faith in Christ, when he died at four years of age, and that if it were necessary to his salvation his thought of the atonement of Christ was real. When

I told him he could not understand the crucifixion, he pleaded with me to read it over, and after I had read it he looked up in my face and said, "Thank you, mamma darling, I do understand it; wasn't He a good, dear Lord to die for me?" And that thought in all its beauty, and in all its tenderness, and in all its saving power can be brought to the little ones. (Applause.)

The doxology was sung, and prayer by Rev. Mr. Stuart closed the meeting at ten o'clock.

WEDNESDAY MORNING, OCTOBER 28th.

The convention opened with a song service at nine o'clock.

Printed reports of the General Secretary, of the Normal Secretary, and of the Treasurer were distributed to the members of the convention. A resolution was carried requesting the General Secretary to read his report, which was done.

GENERAL SECRETARY'S REPORT.

DEAR SISTERS AND BRETHREN:—

For the thirty-first time in the history of your Association we are called, in the providence of God, to rally our forces at this point of vantage, that we may look back and be thankful and look forward and be hopeful, for the valedictory voice which John heard is still with us, "As it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, 'Alleluia, for the Lord God Omnipotent reigneth.'" This triumph note which sweeps majestically into the closing cadence of the Divine song of human redemption it is ours to sing, expresses at once the ground of our thanksgiving and of our confidence.

During the year, our executive has been invaded by death, and the honored President of our Ottawa convention of 1891, Alexander Mutchmor, has "crossed the bar." His whole Christian life would seem to have been closely related to the work of the Sabbath School, he having been superintendent of that department of Knox Church, Ottawa, for thirty-three years. His declining health had for some time occasioned grave anxiety to his friends, and in July last "God's finger touched him and he slept." This Convention will doubtless record in due form its recognition of his removal from our midst.

For the third time we meet in this hospitable city of the west, which, though tried by fire, has risen, Phoenix like, from her ashes with fourfold beauty and strength, and in no respect is this more manifest than in her unstinted provision for the Christian nurture of her children and youth, as evidenced by the Sabbath School and

Y.M.C.A. building for work.

Your Secretary reports he has had an arduous but delightful year. He does not obtrude himself here, but "the stone of help" is out and coming to those with whom we have memories of a tenderest memory. The whole extent of the work is touched as I never less defects and I have been my daily help to "the God of help" let the personal

may appropriate that we may see work not in us

In 1886, the work was confined to a hundred miles. In 1886, the time every settlement an area of some indirectly, by the progress in scholars, and is now closing:

Year.	Org.
	County City
1886	20
1896	64

This shows of our Protestant population enrolled

* Special count is therefore equi

Y.M.C.A. buildings which are unique in beauty of design and facility for work.

Your Secretary, at least, cannot forget that this is the tenth annual report he has been privileged to present, and closes a decade of arduous but delightful toil. This personal reference should not obtrude itself here, but for the natural desire to raise an Ebenezer, "the stone of help," in gratitude to God who has shielded my "going out and coming in," and blest to me the hallowed fellowship with those with whom it has been my great privilege to co-operate. The memories of a thousand Christian homes, which have accorded to me the tenderest ministry of welcome, abide as perennial blossoms over the whole extent of our beloved province; but most of all my heart is touched as I remember your patient forbearance with the numberless defects and limitations of service, the consciousness of which has been my daily humiliation, driving me, as often, in abject dependence to "the God of all grace." With this due expression of thanksgiving let the personality of your Secretary vanish.

A GLANCE BACKWARD

may appropriately be made from this point over the closing decade, that we may see what God hath wrought in us and by us, for if His grace work not *in* us it cannot work *by* us.

In 1886, the operations of your Association were for the most part confined to a strip of territory extending east and west some hundred miles or so north of Lakes Erie and Ontario, since which time every settlement within the bounds of the new Ontario, covering an area of some 200,000 square miles, has been reached directly or indirectly, by your Association, and the following table will show the progress in organization, in the number of schools, teachers and scholars, and in the income of the Association during the ten years now closing:

Year.	Organizations.		Schools.	Officers and Teachers.	Scholars.	*Income of the Association.
	County or City.	Township or Local.				
1886	20	10	3,977	35,149	298,746	\$2,287
1896	64	166	5,019	49,610	423,646	4,000

This shows at the present time a Sabbath School for every 350 of our Protestant population, with nearly 28 per cent. of such population enrolled in these schools.

*Special contributions for a deficit occur in both years alike, the comparison is therefore equitable.

NORMAL TRAINING.

Largely, it may be assumed, through the influence of these multiplied organizations which have afforded frequent occasions of contact, and co-operation, with mutual light and stimulus, there has been begotten a growing thirst for better equipment, both in Bible knowledge and in the principles and methods of its impartation; and, whilst Teachers' meetings and Normal classes have sprung up all too slowly, the deepening conviction of our Sabbath School teachers in this matter gives sure warning that it is reaching a point at which no secondary consideration or organization will be allowed to interpose itself between them and this essential equipment for so important a service. Teacher's meetings exist in every ninth school in the Province, and a Normal class for every thousand teachers. This latter record, however, by no means represents the Normal work being done, for on every day of the year, except Saturday and Sunday, a convention of Sabbath School workers is held, at which the principal items of discussion are of the nature of Normal studies, presented from the standpoint of practical experience, compared with theoretical principles; it would therefore be correct to say that a Normal class averaging a hundred meets on five days of every week, under conditions of most practical value.

THE PRIMARY DEPARTMENT

has, in recent years, growingly asserted its special claim for attention both upon school, convention, and even upon the International Lesson Committee itself. The consecrated toilers in this literal "nursery of the Church" are too intensely possessed of conviction as to the importance of their mission to wait the tardy development of Normal training in the Sabbath School field generally, of which it might be regarded as an important section, and so wherever practicable they have formed themselves into primary unions where the special training which demonstration of practical teaching affords, as well as the discussion of Normal principles of primary methods, are lifting our primary department into a deserved prominence and efficiency—such unions exist in Brantford, Guelph, Hamilton, London and Toronto, and possibly at one or two other points unreported—whilst in the interest of rural sections where weekly gatherings would be difficult, if not impracticable, primary work is seldom unrepresented in the county or township Convention. The present Convention has been immediately preceded by Primary Institutes at four important points in the Province, viz., Galt, Hamilton, St. Catharines and Toronto; these have been specially favored under the direction of Mrs. Frances R. Ford, of Troy, N. Y., the distinguished representative of the primary department at this Convention, to whom we offer a true Ontario welcome to our midst. We are greatly indebted for progress in this department to the tireless fidelity of our primary sub-committee, and not less so to the faithful seed-sowing of our late Hon. Secretary, Mrs. Duncan.

So much for our cause in the gladdest joy of some 100,000 young men and Church of however, is true centrifugal or o

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So much for what may be called the centripetal life and growth of our cause in the direction of better equipment for service. The gladdest joy of all, however, is in the thought that during the decade some 100,000 young souls *and lives* have been won to the kingdom and Church of our Lord Jesus Christ. If the Sabbath School, however, is true to the Master's commission, "Go!" it must have a centrifugal or outward trend, which may be designated

MISSIONARY.

During the last ten years, as before stated, your Association has entered the "wilderness and solitary place" of Northern Ontario, where organizations are now accomplishing exactly similar results to those by which such manifest progress has been reached in the southern half of the Province. But Northern Ontario is not missionary ground, except in regard to the peculiar difficulties which the isolation of its people necessarily involves; consecrated work as intelligently practical as that found in the more favored populous centres, is found in the log school-house in the heart of the forest. It is, however, missionary ground in the sense that more points need to be touched in order to reach the population, and therefore a larger staff or longer time becomes necessary if anything like a corresponding service is to be rendered to that accorded the more densely-populated sections.

The true missionary ground, however, is right in our midst, in cities, towns and populous counties, where 62 per cent. of our Protestant population are as yet unreached by the Sabbath School. It is that these may be *found* and *bound* by the voluntary yoke of a good resolution, that the plans of HOUSE TO HOUSE VISITATION and the HOME DEPARTMENT of the Sabbath School have respectively been instituted. House to House Visitation has not with us passed beyond the point of theorizing, but the Home Department is being applied in every part of the Province with a growing interest and success which is most gratifying. Nearly 5,000 pledge cards and envelopes have been called for during the past year, and whilst it is to be regretted that meagre returns from county and city associations preclude authentic record, your Secretary has no hesitation in judging from personal knowledge of the field, that the number of students in this department will be at least 2,500.

This missionary spirit in our work, however, if kindled of His, whose messengers we claim to be, cannot be bounded by geographical limits short of those that girdle the planet to which he was sent and has sent us; and it is significant that within the decade the World's S. S. Convention has been organized, and will (D.V.) assemble for the third time in London, Eng., next summer. Among other features of this "world-wide Sabbath School work" has been the experiment of what may be called THE NEW EVANGELIZATION, viz., the special mission to the childhood of heathen lands by the establishment of native Sabbath Schools and Sabbath School organizations. By the blessing

of God upon this new departure in Continental India, and within five years of the appointment of the beloved Sabbath School missionary, Rev. Dr. Phillips, who has since been called to his rest, 10 Provincial Sabbath School Unions have been organized, some 5,000 Sabbath Schools established, and 200,000 children gathered into them, about half of whom were children of heathen parents. The Divine sanction of this new policy of "Casting the salt in at the spring" in heathen as in home lands, notwithstanding its inherent difficulties, seems to be beyond question, and a similar effort for Japan, for which the nucleus of a fund already exists, is among the probabilities of the near future. Nearer home, on our own continent, the urgent need for the evangelization of the colored race has engaged the prayerful and practical attention of the International Executive, and the appointment of a General Superintendent of their own race, the Rev. L. B. Maxwell, is already bearing rich fruitage. In all these broader interests we have been privileged to share by our relation to the work beyond our own borders, God's plans for the world's evangelization will not tarry, and we cannot afford to forfeit the high privilege of co-operation in them. Such has been the record of growth in the work, provincial and general, during the decade which this Convention closes, let us now turn to

THE WORK OF THE YEAR.

It has been impossible to compile a tabulated statement of statistics, which would have served any purpose of just comparison from the insufficient returns as yet made, should adequate data be forthcoming before the printing of the Convention report, a statistical table will be there inserted. It is a reasonable conviction, however, that complete returns will only be available when townships are thoroughly organized and departmental conferences, corresponding to those at this Convention, are convened by township president and secretary during the year; then will the department of statistics, be lifted to a position of importance no secretary will be both able and willing to ignore; a step in this direction would be the recognition of this department in our county and township programmes, from which it has thus far been significantly absent, indicating an indifference on the part of the Executive of organizations to which that of individual schools may stand in the relation of effect to cause.

Turning now to the work of your Secretary, five weeks were lost at the beginning of the year through sickness, which rendered me voiceless, whilst considerable time was necessarily taken from the field in August and September by the voluminous correspondence, etc., involved in preparation for this Convention. The claims of so wide a field make every such break a definite disappointment to some point requiring service. If physical and mental endurance were sufficiently elastic for the strain, there is abundant call for your

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Secretary three times a day, on 365 days of the year, could he be spared other responsibilities than those of the field.

During the year, 320 distinct engagements have been filled, including 41 committee meetings charged with the various departments of work, and 15 meetings in the interest of more complete city organization. These appointments, other than those of Committees have extended over 30 separate counties and 4 cities of the Province—50 in the Eastern, 128 in the Central, and 75 in the Western sections of the field. In addition to work within our own borders, by the courtesy of your Committee I was privileged to serve the State Convention in Ohio, and in response we are repaid with compound interest, by the presence at this Convention of the beloved Secretary of that State, Mr. Marion Lawrance, whose name, on this continent at least, is the synonym for advanced Sabbath School methods harnessed to consecrated spiritual power. Our beloved brother will discover before he leaves us there are no International boundaries to Sabbath School hearts, and that Ohio for the next three days is annexed to Ontario.

Owing to the financial strain which has persisted, the more distant points of North-western Ontario could not this year be visited, whilst the nearer points of Muskoka and Parry Sound have had to postpone their meetings, owing to the claims above indicated having absorbed their usual dates.

As to the nature of the services rendered, 22 have been in connection with County Conventions, 31 at Township Conventions, whilst Sabbath School anniversary services have been conducted in connection with 19 individual Schools. In addition to these anniversary services, 34 pulpits have called for service in the interest of Sabbath School work, 27 assemblies of children have been addressed, and 95 general addresses delivered on the various aspects of Sabbath School work. This does not, however, include 80 distinct occasions of the nature of Normal exercises, viz., 29 distinct Normal Institutes, 20 Conferences, 20 Question Drawers, and 11 Teachers' Study Meetings. In connection with every Sabbath engagement, except 5, the occasions were special, and precluded my seeing the School in its normal session. This I regard as a definite loss in the matter of practical experience so essential to usefulness.

COUNTY ORGANIZATION.—In this matter little has been done beyond "holding our own." The necessity for rigid economy has forbidden the breaking of new ground which involved certain yet uncertain expense, the counties that still remain unorganized are Leeds, Lanark, Stormont and Renfrew in the east, Victoria and Lincoln in the centre, and Bruce in Western Ontario.

CITY ORGANIZATION has proved a much more difficult operation than might, at first sight, have been expected; from the various and crowding activities of city life the fixing of dates for definite action has been well nigh impossible without serious conflict with some

interest of real or supposed importance. After holding fifteen meetings in various cities London and Hamilton have at last been organized, each into three sub-sections with relations to the City Association, identical with those the townships sustain to the County Association.

The officers appointed in these sub-sections are well known, and their interest and influence guarantee every success to the plan to which a faithful and active officary can contribute. At the earliest possible moment after this convention the Executive of each city is to be called to devise plans for more aggressive action in Sabbath School interest. The city of Ottawa was to have been similarly organized at the beginning of the present month, but the concurrence of another convention rendered postponement necessary.

One thing has been made unmistakably clear in the meetings already held, and that is the comparatively slight hold the Provincial Association has taken of the heart and thought of the Christian citizenship of our cities. In many cases the circulars calling the meeting were not even read or announced by pastor or superintendent. Nor can this excite wonder, considering that almost the only contact the Provincial Association has made with them for many years has been an annual appeal for funds and statistics. Such contact can scarcely furnish stimulus enough to excite a very powerful enthusiasm. Consequently every other organization, new and old, religious and political, which has kept itself in perpetual evidence, has, by so much obliterated interest in a cause, however important, which did not assert its mission by demonstration. For years your Association has acted on the policy that the equipment of cities justified the concentration of its efforts on county and township organizations, and that cities at least would consider it "More blessed to give than to receive." Nobly and grandly have our counties responded to the efforts thus expended, both financially and otherwise, and we may not neglect them now for any new experiment, but the time has surely come when a new departure, beyond their mere organization, in our relationship to our cities should be inaugurated which may make us a blessing to their work, and make available to us a larger educational and financial co-operation than at present is accorded to our general Provincial mission and work.

TOWNSHIP ORGANIZATION has been consummated at nine new points in the Province. Wherever these local organizations exist, the County Association is greatly strengthened, and its operations facilitated and enlarged.

And now, in approaching the needs and prospects of future action, one cannot do so without gratefully acknowledging the hand of God in our deliverance from the Pi-hahiroth of financial difficulties by which the work for two years has been beset. Hundreds of hours have in the aggregate been spent by your Executive—hours taken from the clamorous demands of professional and business affairs—in considering the problems these difficulties presented, and very

natural anxiety though your S could never do of life to rally the recovery w correspondingly will show that than our fears.

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natural anxiety as to the issue sometimes possessed them. And though your Secretary, with his finger upon the pulse of the work, could never doubt that the heart of Ontario was sound and strong of life to rally from the shock of debt, yet, it seemed probable that the recovery would be a work of time, and that progress would be correspondingly retarded; the report of your Treasurer, however, will show that the generous interest of our constituency was truer than our fears. And now the manifest message of your God is

“GO FORWARD.”

In this connection a few practical recommendations are here offered for your wise consideration :

I. AS TO ORGANIZATION.—(1) A determination should be made to complete the organization of the Province so far as concerns the counties still out of line, and that additional pressure should be brought to bear upon existing county associations to complete their local organization for more effective work.

(2) The work of city organization should proceed with all possible despatch, and to the extent of our financial warrant. Arrangements should be made to follow up such organization by frequent meetings at different points in the city, which may combine the two objects of a normal institute and a presentation of the work and claims of the Provincial Association.

(3) This latter object would, in the judgment of your Secretary, be still further aided by the holding of a provincial meeting in each of our principal cities at least once a year, where the strongest voices available should be secured to plead our cause; and

(4) There should be appointed some suitable person in each of such cities to canvass regularly, as in Toronto, for school and personal subscriptions; such service being voluntary or on suitable remuneration as may be found available.

(5) Where from any reason a county or city Association fails to establish adequate financial and other relations with the Provincial Executive, opportunity should be sought whereby representatives of the Provincial Executive could meet such county or city Executive, with the view of mutual co-operation, and, failing this, appeal should be made direct to the Sabbath School Convention through local organization, or, if need be, direct to the schools.

In girding ourselves afresh for renewed efforts, let us not undervalue the sufficient equipment of “the *Grace of God*” and “the *Word of His Grace*,” to which “all other things shall be added,” let us spend our mightiest energy in the ratio of possible results. We, too, have a gold and silver problem as well as our brethren across the line; it is the problem of the comparative value to the kingdom of righteousness of the evangelization of golden tresses and silver locks. The trend of the Christian conviction in these days of young peoples’

societies and modern Sunday School development is that the resulting value for effort expended is at least sixteen to one. As we scan the western horizon we can almost discern the cloudy outline of the twentieth century, not a new century be it remembered, but the composite of those that have preceded it, woven of threads which have been spun in seminary and sanctuary, in Christian homes and cultured schools, and, alas, of those also from saloon and salacious associations of festering homes and fetid literature of the realistic school. Be it ours, therefore, to "feed the flock of God," being mindful of His "youngest care," that even ere "the chief Shepherd shall appear" our beloved Ontario may stand crowned among the nations of the earth with a "Glory that fadeth not away."

ALFRED DAY.

DEER PARK, Oct. 26, 1896.

REPORT OF NORMAL SECRETARY FROM NOVEMBER
1st, 1895, TO JANUARY 31st, 1896.

Immediately on the rising of the Convention last October, your Normal Secretary addressed himself to the three months' work decided upon, and outlined in the programme agreed upon by the Central Executive. The counties visited were: North Ontario, Bruce, Huron, Lambton, Perth, Simcoe and Victoria, and in that order.

The North Ontario Convention was held at Beaverton, had a good attendance of delegates, a carefully prepared programme in which normal work formed a large part, five sessions being held. The Rev. Messrs. Hanna and D. Y. Ross earnestly presented the financial claims of the Provincial Association. Resolutions were passed to continue the normal work by holding two or three Institutes, and arrangements are being made for the same.

The Institutes held at Kincardine, Lucknow, Paisley and Walkerton, each two days, with four sessions, were in attendance, interest and appreciation of the work all that could be desired.

One of the places on the programme was dropped because of local appointments on Thanksgiving Day, but another door was opened, viz., Hanover.

Three days spent at Chesley, including Sabbath, given to helping the churches and visiting schools.

Agreeable to instruction, special attention was given to the organization of the County of Bruce. In the way of organization there are difficulties, there being practically two centres of population and each of them situated on different lines of railway on extreme sides of the county. Walkerton is the municipal centre; Kincardine is a

rival in commerce but isolated. A tion, and they county as well a work done in ea devotedness of better organized financial grasp yet their curre similar towns.

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rival in commercial enterprise ; Chesley, conscious of its importance, but isolated. All these facts have operated against cohesive organization, and they have operated adversely in the church life of the county as well as in interdominational effort ; yet in full view of the work done in each place, in the efficiency of the schools and in the devotedness of the workers this county will compare favorably with better organized counties ; but the above facts account for the feeble financial grasp of the Sabbath School Association on this county, yet their current collections at the meetings were in advance of similar towns. The staunch friend of the Association, Mr. James Warren, still works and hopes for better things in Bruce.

Three days of two sessions each were, by special request, given to Wingham. The work was fully entered into by pastors and teachers.

The County of Peel, Stratford, Mitchell and Park Hill were visited, in all receiving eight days of two sessions each. Mitchell is to the front in organized normal work, having two classes in two different churches and led by two earnest workers, Messrs. Holtby and Stuart.

In the County of Victoria, one day each was given in township work at Mariposa and Verulam. These two township associations are doing vigorous and helpful work, notwithstanding the unorganized condition of the county as a whole.

The gathering at Little Britain—out of nineteen schools, seventeen were represented, and the President, Mr. Tinney, had personally visited all the schools. The financial support of the Provincial Association was fully and earnestly laid before them by the Secretary.

Bobcaygeon has a number of earnest workers that keep the organization alive for the township of Verulam, and they are arranging for the holding of an Institute in the near future.

In the County of Simcoe, township of Oro, Village of Edgar, an institute was held for two days, two sessions each day. This township has been organized for sixteen years, doing good work for its own territory, but has had no practical connection with the Provincial Association. Last summer, Mr. George Anderson, member of this Executive, attended their convention, and his visit has led to a better condition. The largest church of the place was filled at each session of the institute, with representatives from most of the schools in the township. This narrative is improved by the information that they paid the travelling expenses of the Secretary, gave thirteen dollars for the work of the institute and gave five dollars to the general work. All this was the more gratifying to the Secretary, inasmuch as he had held an institute at this point sixteen years ago, and some of the people remembered more of its work than the Secretary.

In all, forty-nine institute services have been held, eight sermons preached and eight schools visited ; also a club list of subscribers to *Our Sunday Schools* secured.

Such is a summary of the public work done. In these three months the holiday season occurred, making nearly three weeks in which it

is almost impossible to carry on interdenominational work, and the decision of the convention to suspend, for the time being, salaried work, made it impossible to make additional appointments in January, applications having been made to several counties.

Attention was given to an orderly enrolment of those whose names had been given as willing to take up the course of study in the first and second books of the Legion of Honor series, and the numerical result of enrolment is 135 students. These are classified as to residence in the following order: Mitchell, 25; Forest, 23; Waterloo, 14; Port Arthur, 14; Fort William, 13; Toronto, 8; Watford, 7; Egmondville, 6; Hastings, 6; Warsaw, 5; Milton, 3; the balance being separate students without leaders, carrying on the work by private study. Earnest efforts have been made to have some of those who have taken the diploma organize classes in the first book, and could it be followed up by personal work would prove of profit to the leader and helpful to the new class. Only by such efforts and arrangements to hold those who have taken the diploma in vital relation to the work of the Association can this department of its work grow, a matter worthy of the best thought of the Executive.

The syllabus has been revised as to dates, forms of expression of particular matters that change from year to year, and is ready for the candidates of this year (1896) and for putting into the hands of those who wish to consider the matter of enrolment.

In standing aside in an official capacity, after two years' service in normal work, it occurs to the Secretary that there are several memoranda that may be of service to the Executive:

1. The normal department was organized largely in response to pressure of expressed need, and the judgment of those in the Association who had opportunity of knowing the desire of many for this kind of help.

2. The reports of the normal secretary from time to time have shown that the reasons for organizing this department of work were well founded, inasmuch as the co-operation given and the appreciation expressed have been very uniform in every part of the Province visited; and inasmuch as the character and value of this department of effort has been somewhat fully laid before the workers and the churches, that this Executive report to the Convention of 1896 that a forward step has been taken; that means and methods for wiser work in our schools and associations have been presented and illustrated by the institutes held, by the lines of study and annual examinations organized.

3. A careful examination of the results of similar work in university extension in England, the normal work at Chautauqua, N.Y., "The American Institute of Sacred Literature," under the auspices of the Chicago University, the Guild of Sacred Literature administered by the editor of the *Expository Times*, England, show that upon the number of circulars distributed, the solicitations and appeals for students, the influence of magazines with a large circulation, also the

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number who come up for examination, compared with the number enrolled, and the possible number who did the work, but did not write in the examination, the reports on the above named larger and older interests therefore more firmly established efforts, leave no reasonable room for discouragement to the Sabbath School Association of Ontario. The number who were enrolled and came up for examination the first year was doubled the second year, and the enrolment for the third year is four-fold that of the second.

This statement of ascertained fact, taken into account with the character of our Provincial Executive, deserves consideration. We are a widely distributed and variously classified company of workers, with members who are disposed to regard this department of the Association's work as a profitless enterprise, never likely to pay its way, and therefore in this practical age may as well be abandoned. Underlying this reasoning is the false or misapplied business axiom, "That demand and supply will regulate each other," it is overlooked that however appropriate in the material kingdom, it cannot be carried into the kingdom of God, where the darker the day and the poorer the demand for light and higher life, the more imperative the responsibility to carry forward the means and agencies of help and uplifting. This is the axiom that gave form to the highest sanctity of the universe: He who was rich for our sakes became poor that we through His poverty might be rich.

4. The value of young life in the kingdom of God is one of the facts that distinguish Christianity from all the ethnic religions of the world. The vital place of this fact in the plans of Divine Providence, the larger manhood secured for the church of Christ, the richer influence brought to bear on citizenship, constitute the supreme reasons for the existence of this or any other Sabbath School Association; and inasmuch as there never were more people willing to work for Christ and the Church, and hungering for better equipment in that work, it becomes the paramount duty of the Church and of this Association as the servant of the churches to move forward in the normal department as firmly and strongly as possible.

5. These memoranda would be culpably incomplete without reverent and humble recognition of our dependence on the presence and power of the Holy Spirit in all this work for teachers. This recognition is intensely enforced by our circumstances in all moral and religious life. We are in a time when formalism is the atmosphere of religious service; when materialism, in the sense of absorbing concern for business, presses into every hour of the day; when secularism in all educational movements is the storm centre of the horizon, and mediæval despotism is tightening the belt for battle; when the religious life and education of all the people becomes the only star of hope, and in the use of the truth is the promise of the power of the Spirit, and this Spirit is linked to what we have called normal work.

All of which is submitted.

TORONTO, *May 22nd*, 1896.

JOHN McEWEN.

REPORT OF THE TREASURER.

R. J. SCORE, Treasurer, in account with the Sabbath School Association of Ontario, for the year 16th October, 1895, to 15th October, 1896.

RECEIPTS.

To Balance from last year		\$278 25
To collections at Provincial Convention		174 91
To County and other Associations, arrears, 1894-5 :		
Belleville	\$12 71	
Carleton County	9 00	
Durham East	37 00	
Frontenac South	5 25	
Grenville	20 00	
Kingston City	30 00	
Northumberland	5 00	
Ontario North	21 83	
" South	15 00	
Oxford	25 00	
Peterboro'	30 00	
Otonabee Township (Peterboro' County)	20 00	
Prince Edward	30 00	
Simcoe South	5 00	
Welland	5 00	
Wentworth North	4 00	
St. Vincent and Meaford Townships (Grey East)	5 00	
York Township	20 00	
		299 79
To COUNTIES, ETC. :		
Algoma District		
Bruce West :		
Sabbath School Association, in full	10 00	
John Schofield, Allenford	1 00	
		11 00
Bruce North		
Bruce East		
Brant :		
Sabbath School Association		23 00
Carleton Co.:		
Pledge for 1895-96, 25.00 (still due).		
Dundas :		
Pledge in full	35 00	
Special for the debt	10 00	
		45 00
Durham East :		
Sabbath School Association, special	10 00	
Rev. J. L. Thom, Welcome	\$1 00	
		11 00
(Balance for 1894-95 \$3.00, still due)		
(Balance for 1895-96, \$50.00, still due)		
Carried forward		\$842 95

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	Brought forward		\$842 95
Durham West :			
	Sabbath School Association	\$47 50	
	Rev. J. R. Real, Orono.....	1 00	
		<u>48 50</u>	
Dufferin :			
	Sabbath School Association, pledge in full	25 00	
	Special	10 00	
	District of Melancthon	4 00	
		<u>39 00</u>	
Elgin East :			5 00
	Sabbath School Association		
	(Balance \$10.00 due 1894-95)		
Elgin West :			
	Sabbath School Association	39 40	
	J. Bedford, Tyrconnell	1 00	
		<u>40 40</u>	
Essex			
	(Pledge \$50.00, 1895-96, and balance \$25.00, 1894-95, due)		
Frontenac South :			
	Sabbath School Association	8 00	
	Special	5 00	
	" " " "	<u>13 00</u>	
Frontenac North.....			
Glengarry Presbytery :			
	Sabbath School Association, pledge in full.....	20 00	
	Special.....	5 00	
	" " " "	<u>25 00</u>	
Grenville:			
	Sabbath School Association, pledge in full.....	\$25 00	
	Special.....	10 00	
	(\$13.00 due on former pledge)	<u>35 00</u>	
Grey East :			
	Collingwood Township Sabbath School Association..	5 00	
	R. Strachan, Ravenna.....	5 00	
	S. Hartman, Clarksburg.....	1 00	
		<u>11 00</u>	
Grey South.....			
Grey North :			
	Sabbath School Association, special	3 50	
	Mrs. Elizabeth Gardner, Bognor	1 00	
		<u>4 50</u>	
Haldimand :			
	Sabbath School Association	50 00	
	Special.....	5 00	
		<u>55 00</u>	
Haliburton.....			
Halton :			
	Sabbath School Association, on account of pledge...	77 50	
	Special	25 00	
	" " " "	1 00	
	Trafalgar Township	10 00	
	H. P. Moore, Acton.....	<u>113 50</u>	
	(Still due on pledge, \$7.50)		
	Carried forward.....		<u>\$1,232 85</u>

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<i>Brought forward</i>		\$1,671 31
Ontario South :		
Sabbath School Association, pledge in full.....	\$35 00	
" " " Special.....	10 00	
Mrs. Elizabeth Wilson, Brougham	5 00	
Edward Wilson, Brougham	6 00	
Brougham Union Sabbath School.....	5 00	61 00
Ontario North :		
Sabbath School Association, on account.....	10 00	
" " " Special	10 00	20 00
(Balance due on pledge for this year, \$25.00)		
Oxford :		
Sabbath School Association, pledge in full.....	50 00	
" " " Special.....	10 00	
Presbyterian Sabbath School, Tavistock.....	1 00	
A Friend, Hampstead	1 00	62 00
Peel :		
Sabbath School Association, pledge in full.....	75 00	
" " " Special.....	20 00	
Rev. W. Merridge, Brampton	2 00	
Joseph Featherstone, M.P., Streetsville.....	2 00	
Miss Belle Waldie, Streetsville.....	1 00	100 00
Peterboro' :		
Sabbath School Association, on account	50 00	
O. R. Dayman, Peterboro'	2 00	
Miss A. Sanderson, Peterboro'	1 00	
Wm. G. Spence, Peterboro'	1 00	54 00
(Balance of pledge still due, \$35.00)		
Prince Edward :		
H. C. McMullen, Picton... ..	10 00	
Miss Nina Conger, Picton	3 00	13 00
(Pledge for this year, \$60.00, still unpaid) (\$8.00 due on pledge for 1894-95)		
Prescott		
Perth :		
Sabbath School Association	41 00	
Mrs. J. A. Turnbull, Atwood	2 00	43 00
Russell :		
Sabbath School Association		12 00
Renfrew		
Stormont :		
Osnabruck Township		3 00
<i>Carried forward</i>		\$2,039 31

<i>Brought forward</i>		\$2,039 31
Simcoe North :		
Oro Township (per Rev. J. McEwen)	\$5 00	
"	1 65	
Rev. H. A. Brown, Dalston	5 00	11 65
Simcoe Centre		
Simcoe South :		5 00
Henry Grose, Lefroy		
(Pledge for this year, \$25.00, due)		
Thunder Bay District		
Victoria :		1 00
Mariposa Township Sabbath School Association		
Welland :		
Sabbath School Association, pledge in full	25 00	
" " " Special	5 00	
James H. Beatty, Thorold	10 00	
Mrs. James A. Lowell, Niagara Falls South	5 00	
B. Tucker, Allanburg	2 00	
Methodist Sabbath School, Thorold	2 50	49 50
Wellington :		
Sabbath School Association, pledge in full	70 00	
" " " Special	25 00	
Miss Della E. Mathers, Aberfoyle	2 00	97 00
Wentworth North :		19 00
Sabbath School Association		
Wentworth South :		
Sabbath School Association, pledge in full	30 00	
" " " Special	10 00	
" " "	4 00	
Barton Township	2 00	46 00
Wm. Orr, Fruitland		
Waterloo :		
Sabbath School Association, pledge in full	50 00	
Hon. Jas. Young, Galt	10 00	
Jas. E. Kerr, Galt	1 00	61 00
York East :		
Sabbath School Association, pledge in full	40 00	
" " " Special	5 00	45 00
York North :		100 00
Sabbath School Association, pledge in full		
York West :		
Sabbath School Association, pledge in full	50 00	
" " " Special	8 00	
(Including Etobicoke and Vaughan Townships, \$24.00)		
York Township	20 00	78 00
(Total from counties, \$1,799.51.)		
<i>Carried forward</i>		\$2,552 46

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Belleville

(Balance due)

Brantford :

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St. Thomas.

Brought forward..... \$2,552 46

To CITIES.

Belleville			
(Balance due on pledge for 1894-95, \$17.29)			
Brantford :		\$27 00	
Sabbath School Association		10 00	
"I. C.", donation (personal)		5 00	
Hon. Wm. Paterson.....			42 00
Chatham			
Guelph :		40 00	
Sabbath School Association, pledge in full.....		15 00	
" " " Special			55 00
Hamilton :		10 00	
Wentworth Presbyterian, per Mr. Day		10 00	
" " " S. S. Association		10 00	
St. Paul's Presbyterian " " "		10 00	
Knox " " "		10 00	
Knox " Mission " " "		3 00	
Erskine " " " "		10 00	
Central " " " "		15 00	
James Street Baptist " " "		5 00	
George Rutherford " " "		10 00	
J. T. Middleton.....		5 00	88 00
Kingston :		2 00	
Bethel Sabbath School.....		2 00	
Miss Walker, special		1 00	
Rev. S. Houston, special.....			5 00
London :		10 00	
Dundas Centre Methodist Sabbath School		10 00	
First Methodist Sabbath School		10 00	
St. Andrew's Presbyterian Sabbath School		5 00	
Askin Street Methodist " "		2 00	
First Congregational Sabbath School			37 00
(Balance due on pledge for the year, \$38.00)			
Ottawa :		30 00	
Sabbath School Association		3 00	
Bell Street Methodist Sabbath School.....		1 00	
A. H. Jarvis.....		1 00	
Bertha Moreland			35 00
St. Catharines :		12 00	
First Presbyterian.....		5 00	
Knox "		1 00	
Congregational		1 00	
Lyman Street Baptist		5 00	
Queen " "		5 00	
Welland Avenue Methodist.....			29 00
Stratford.....			
Windsor			
St. Thomas.....			

Carried forward..... \$2,843 46

Brought forward..... \$2,843 46

To Schools in Toronto :

Northern Congregational, \$25.00; Occident Hall Union, \$15.00; Jarvis Street Baptist, \$15.00; Erskine Presbyterian, \$15.00; Westminster Presbyterian, \$10.00; St. James' Square Presbyterian, \$10.00; Old St. Andrew's Presbyterian, \$10.00; Central Presbyterian, \$10.00; Bloor Street Presbyterian, \$10.00; Cooke's Presbyterian, \$10.00; Yonge Street Methodist, \$10.00; Broadway Methodist Tabernacle, \$10.00; Sherbourne Street Methodist, \$10.00; Metropolitan Methodist, \$10.00; Presbyterian Sabbath School "Anon," per Rev. Dr. Warden, \$8.00; College Street Presbyterian, \$8.00; Woodgreen Methodist, \$6.00; Elm Street Methodist, \$5.00; Berkeley Street Methodist, \$5.00; Parliament Street Methodist, \$5.00; Trinity Methodist, \$5.00; Central Methodist, \$5.00; Agnes Street Methodist, \$5.00; Parkdale Methodist, \$5.00; Knox Presbyterian, \$5.00; Knox Presbyterian Bible Class, \$5.00; William Street Presbyterian Mission, \$5.00; Duchess Street Presbyterian Mission, \$5.00; East Presbyterian, \$5.00; West Presbyterian, \$5.00; Queen Street East Presbyterian, \$5.00; Olivet Congregational (two years, 1894-5, 1895-6), \$10.00; Walmer Road Baptist, \$5.00; College Street Baptist, \$5.00; Dovercourt Road Presbyterian, \$2.50; Kennilworth Avenue Baptist, \$2.00; Broadview Avenue Congregational, \$1.00.
(Total from Sabbath Schools, \$287.50.)

Toronto Personal Subscriptions :

Hon. S. H. Blake, \$81.60; J. W. Flavelle, \$50.00; J. K. Macdonald, \$25.00; J. J. Woodhouse, \$15.00; Do, special, \$10.00; Alfred Day, \$15.00; Do, special, \$10.00; J. J. Maclaren, \$20.00; Geo. A. Cox, \$20.00; Timothy Eaton, \$15.00; Elias Rogers, \$15.00; John Macdonald & Co., \$10.00; A Friend, \$10.00; Rev. John McEwen, \$10.00; Wm. Davis, \$10.00; Richard Brown, \$10.00; The Lyman Bros. Co., \$10.00; Northrop & Lyman, \$10.00; George Robinson, \$10.00; The Gurney Foundry Co., \$10.00; W. E. H. Massey, \$10.00; R. J. Score, \$5.00; J. M. Smith, \$5.00; A. T. Crombie, \$5.00; Rev. John Potts, \$5.00; A Friend "out of employment," \$5.00; George M. Lee, \$5.00; A. B. Lee, \$5.00; Elliott & Co., \$5.00; W. H. Smith, \$5.00; D. Coulson, \$5.00; W. H. Pearson, \$5.00; H. S. Howland, \$5.00; James McNab, \$5.00; G. Goulding & Son, \$5.00; J. L. Blaikie, \$5.00; Mrs. John Macdonald, \$5.00; C. D. Massey, \$5.00; John Stark, \$5.00; John A. Paterson, \$5.00; Jessie A. Munro, \$5.00; Geo. Anderson, \$5.00; Gourlay, Winter & Leeming, \$5.00; Taylor Bros., \$5.00; John Kay, Son & Co., \$5.00; Kilgour Bros., \$5.00; Wm. Hamilton (Pledge for 1894-5), \$4.00; John Burns, \$3.00; John D. Nasmith, \$2.50; H. P. Dwight, \$2.00; Mrs. A. Finlayson, \$2.00; T. Milburn & Co., \$2.00; J. J. Kenny, \$2.00; C. S. Gzowski, \$2.00; Peter McDonald, \$2.00; A. Sampson, \$2.00; J. J. Gartshore, \$2.00; W. H. Orr, \$2.00; Mrs. B. D. Thomas, \$2.00; Mrs. H. Webb, \$2.00; A Friend, \$2.35; Thomas B. Moffat, \$2.00; Wm. McArthur, \$2.00; Urban Pugsley, \$2.00; R. H. McBride, \$2.00; Miss Edith Readman, \$2.00; G. A. Bennett, \$1.00; W. J. Moore, \$1.00; J. W. Johnson, \$1.00;

Carried forward..... \$2,843 46

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Rev. R. C
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Miss Jess

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Toronto Personal Subscriptions—Continued.

H. D. Thompson, \$1.00; R. J. Montgomery, \$1.00; Miss H. A. Sheppard, \$1.00; George Scott, \$1.00; "Unknown," \$1.00; Mrs. Hamilton, \$1.00; H. M. Robinson, \$1.00; Three "Friends," \$3.00; A Friend, \$1.25; Four "Friends," \$4.00; A. W. Greer, \$1.00; W. Copp, \$1.00; T. Gibson, \$1.00; S. K. Wickett, \$1.00; D. Gunn Bros., \$1.00; Robert McLean, \$1.00; John Hawley, \$1.00; Mrs. H. Meldrum, \$1.00; Rev. W. H. Hicks, \$1.00; H. A. Nelson & Sons, \$1.00; Mrs. W. Freeland, \$1.00; O. H. Zeigler, \$1.00; Robert Crow, \$1.00; A. W. Stevenson, \$1.00; Miss E. Cummings, 50c.; Six "Friends," \$1.50; Friend, 75c.; Friend, 50c.; Friend, 35c.; Friend, 10c.; G. W. Agnew, 5c.; Friend, 50c.; J. A. Morrison, 25c.; Friend, 5c.; C. O. Douglas, 25c.

(Total personal subscriptions, \$582.50, of which \$100.00 is special for the debt).
Total contributions in Toronto 870 00

To Collections by Secretaries on account of Expenses:			
General Secretary.....	\$165 49		
Normal Secretary, to Jan. 31st.....	95 04		
		260 53	
		11 10	
To Normal Fees			
To Reports sold:			
"Plants and Corner Stones," 1895.....	146 80		
Old Reports	11 86		
		158 66	
		114 00	
To Advertisements.....			32 23
To Home Class Cards sold			0 30
To sundries, exchange, etc.....			
			\$4,290 28

DISBURSEMENTS.

By payments in connection with the Thirtieth Provincial Convention, Toronto:			
B. F. Jacobs		\$50 00	
Mr. and Mrs. H. M. Blight		50 00	
T. Bengough (reporting).....		50 00	
Sexton of Cooke's Church		12 00	
Rev. A. F. McGregor (travelling expenses)		3 50	
Miss S. Brown (travelling expenses).....		2 25	
Rev. R. G. Boville (travelling expenses).....		1 50	
Sundries (clerical assistance, etc.)		17 20	
			\$186 45
By Salaries:			
A. Day, on account	\$1,100 00		
" Interest on arrears	26 43		
		1,126 43	
Rev. John McEwen, to January 31st	656 68		
" " " Interest on arrears..	15 47		
		672 15	
Miss Jessie A. Munro	500 00		
			2,298 58
Carried forward.....			\$2,485 03

\$2,843 46

<i>Brought forward</i>		\$2,485 03
By Wm. Briggs (on account for printing Reports, Circulars, etc.)	\$515 00	
" <i>Endeavor Herald</i> (printing circulars, programmes, etc.)	110 09	
" Home Class Supplies	30 80	
" Stationery	65 28	
" Postage, Telegrams and Express	116 13	
" Exchange	3 24	
" International Convention	300 00	
" Furnishing Office (City Directory, Map, etc.)	9 73	
" Expenses in connection with half-yearly meeting of the General Executive Committee	6 56	
" Rent for Office	100 00	
" Caretaker	21 00	
" Publication Committee	228 68	
" Travelling Expenses of the General Secretary	208 91	
" " " " Normal Secretary to January 31st	52 85	
" Sundries	15 55	
		1,783 82
Total payments		\$4,268 85
By balance on hand October 16th, 1896		21 43

(Signed) R. J. SCORE, *Treasurer*.

Audited and found correct.

(Signed) E. J. JOSELIN.

October 22nd, 1896.

LIABILITIES.

A. Day, to September 30th, 1896	\$500 00	
Wm. Briggs	248 85	
Publication Committee Deficit (balance)	\$71 41	
Publishing half-yearly Report	33 00	
		104 41
		\$853 26
Cash on hand		21 43
Deficit		\$831 83

The PRESIDENT—The Chairman of the Executive Committee will now present the report of that body.
DR. MACLAREN read the following

REPORT OF THE GENERAL EXECUTIVE COMMITTEE FOR THE YEAR ENDING OCTOBER, 1896.

1. Your Committee desire to acknowledge, with devout gratitude, their obligations to Almighty God for the blessings and measure of success which He has vouchsafed to the Association and its agents during the past year.

2. The General Executive has held three separate meetings during the year. The first at the close of the convention of October, 1895,

in Toronto, work of the year on the 22nd of were then held in this city average attendance

3. The Convention Office, in Toronto average attendance committees of Normal work held over 30

4. In accordance office of Normal 1896. Up to faithful service ledgement of with the Association has been carried out mittee of the held in September report of the carrying on of the new Executive

5. The Executive Sunday School At the half-yearly decided to which under to subscribe space to the agreed in re they would has fully carried

6. At the last, this President Chairman of by this committee representat three years. President of was a member

Mr. Day, made in the ing this ver

7. Your admirable

in Toronto, when the officers were appointed, and plans laid for the work of the year. The half-yearly meeting took place in Toronto, on the 22nd of May, 1896. Two lengthy sessions of the Committee were then held. The third meeting, consisting of three sessions, was held in this city on Monday and Tuesday of the present week. The average attendance has been 38.

3. The Central Executive held 15 meetings in the Association Office, in Toronto, during the year, 12 regular and 3 special. The average attendance at these meetings was 12. In addition, sub-committees of the Central Executive on finance, primary work, Normal work and the preparation of the programme of this convention held over 30 meetings.

4. In accordance with the decision of the last convention, the office of Normal Secretary was discontinued on the 1st of February, 1896. Up to that time the Rev. John McEwen had continued his faithful services. This convention should make some suitable acknowledgement of its obligations to him for his valuable work in connection with the association. Since the first of February the Normal work has been carried on under the supervision of the Normal sub-committee of the Central Executive. The annual examinations were held in September, and the results will be announced to you in the report of the Board of Examiners. It is recommended that the carrying on of the Normal work for the coming year be entrusted to the new Executive.

5. The expectations entertained at the last convention, that "Our Sunday Schools" would prove to be self-sustaining, were not realized. At the half-yearly meeting of this committee in May last, it was decided to hand it over to the Endeavor Herald Co., of Toronto, which undertook to send its new journal, the *Sunday School Era*, to subscribers for the unexpired term. They also agreed to give space to the reports and work of the Association, and the committee agreed in return that so long as it was carried on to their satisfaction they would encourage it. It is a very creditable paper, and so far has fully carried out its undertaking.

6. At the eighth International Convention, held in Boston in June last, this Province was represented by about fifty delegates. The Chairman of the Executive, J. J. Maclaren, who had been nominated by this committee, was appointed by the Convention as the Ontario representative on the International Executive Committee for the next three years. Dr. W. T. Harrison, one of our number, was a Vice-President of the Convention, and Mr. H. P. Moore, our late President, was a member of the Nominating Committee. Our General Secretary, Mr. Day, reported for this Association. Arrangements have been made in the programme of this Convention for fuller reports regarding this very important and successful gathering.

7. Your Committee would desire to call special attention to the admirable report of the General Secretary, which has been printed for

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Committee will

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distribution at this Convention. It is a matter for devout thanksgiving that he has been permitted to complete ten years of service, which have been of untold benefit to our province. Not only has he excelled as an organizer, but as a factor in the spiritual life and quickening of those to whom are entrusted the training of the children for God, has he been owned and blessed by the Master, the great Teacher. Our prayer is that he may be long spared to continue his work for the uplifting and assisting of those who are striving to win the children for Christ.

8. The Corresponding Secretary, Miss Munro, has discharged the duties of her office to the entire satisfaction of your Executive and, we believe, of the Association generally. Her duties have been very onerous. The correspondence alone has been heavy, an average of more than 150 letters a month being sent out, besides large numbers of circulars and other printed matter. In connection with this convention alone, there have been addressed and sent out about 3,000 envelopes containing 7,500 programmes, orders for reports, applications for billets, etc. There have also been written and sent out about 500 letters in connection with the finances of the Association. Besides her very heavy duties in the office, she has attended five county conventions specially in the interest of primary work. It is to be hoped that this convention will put the new Executive in funds so that they may be in a position more adequately to remunerate her.

9. Your Committee, and also the Central Executive, have given special attention to the finances of the Association both in endeavoring to keep down expenses and to increase the receipts. A great part of the time of the Corresponding Secretary has been given to collecting in Toronto and writing to county and city officials and other friends throughout the Province, while the Treasurer and the Chairman of the Executive have given considerable personal attention and time to the matter. As above mentioned, about 500 letters, in addition to circulars, have been sent out from the office in connection with finance. While the response has not been all that was desired, or even what we had a right to expect, there has been received in contributions a larger sum than in any previous year. The total amount received in subscriptions and donations for seven successive years has been as follows: For the year ending October, 1890, \$2,566.83; 1891, \$2,529.28; 1892, \$2,934.65; 1893, \$3,085.08; 1894, \$3,379.20; 1895, \$3,090.09; 1896, \$3,435.21. From the detailed report of the Treasurer it will be seen that there are a large number of counties and cities from which during the past year there has not been received a single dollar.

Of the pledges for the year there still remains unpaid the sum of \$375, of which it is hoped a considerable part will be received during the coming year.

The amount contributed specially for the extinction of the debt of \$1,130.14, which existed at the close of last year, has been \$369.50.

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The reduced scale of expenditure recommended at the last Convention only came into force on the 1st of February. At that date the debt of the Association was \$1,680.46. From the treasurer's statement it will be seen that it has now been reduced to \$831.83. It is to be hoped that a determined effort will be made at the present Convention not only to wipe it out, but to put the Executive in funds to carry on the work with vigor for the coming year.

10. Appended to this report will be found an estimate of the amount necessary for carrying on the work for next year without any enlargement or increase, from which it will be seen that we require to raise at least \$225.00 more than was done last year.

We recommend that where counties fail to make a contribution, an appeal be made to townships and, failing this, to schools and individuals. We also recommend that, with a view to giving information and stimulating action, one subject on the programme of County Conventions be "The Work of the Provincial Association, its relation to the County Associations, and its claim on them for support."

11. Your Committee have had printed cards and envelopes for Home Classes, which they have been supplying at very low rates to any school desiring them. Orders will be taken at the present Convention. It is hoped that this latest feature of Sabbath School work will be vigorously pushed, as the results are highly beneficial.

12. The report of the last Convention was issued before Christmas, a month earlier than usual. Arrangements have been made for publishing a full report of the present Convention, and it is confidently hoped it may be ready by the first of December. Separate Conferences should see that Secretaries are appointed who will prepare proper reports of their proceedings, and hand to the Secretaries of the Convention any papers that may be presented.

13. Your Committee have carefully considered the suggestions in the report of the General Secretary, and with regard to these would recommend as follows:

(1) That as regard those counties not yet organized an effort be made to accomplish this during the coming year, by organizing the townships.

(2) That organized counties be strongly urged to complete the organization of all townships within their limits, and that a circular letter on this subject, signed by the President and Chairman of the Executive, be sent to each of such counties before their annual Convention.

(3) That an effort be made to secure an organization in each of the unorganized cities of the Province, and that a meeting in the interests of provincial work should be held in each of these.

(4) That in cities, where there is no person to canvass for school or personal subscriptions, such person be secured by the Executive in co-operation with local workers.

14. Your Committee would further recommend that it be a direc-

tion to the incoming General Executive to resume the mission work in the remote parts of the Province on lines similar to that so successfully carried on a few years ago.

The whole respectfully submitted on behalf of the General Executive Committee.

London, October 28th, 1896.

JOHN J. MACLAREN, *Chairman.*

ESTIMATED EXPENDITURE 1896-7.

Present deficit	\$831 83
Expenses of Convention.....	200 00
Salary General Secretary.....	1200 00
" Corresponding Secretary.....	500 00
Printing.....	700 00
Postage, stationery, etc.....	200 00
Rent and Caretaker.....	125 00
Travelling expenses, General Secretary.....	250 00
International Committee.....	200 00
Sundries.....	30 00
	<hr/>
	\$4,236 83

Dr. MACLAREN moved that the foregoing report be taken up clause by clause. Carried.

The first six clauses were adopted unanimously.

On clause 7 being read,

Mr. McCREA, of Guelph, as a past-President of the Association, asked the privilege of moving that clause as he wished to emphasize it. He said he believed that delegates reporting from these conventions usually took up the time with a report of the speeches and not in telling what the Association had done during the year. The reason why so many counties are not giving is because they do not know what the Association is doing. He urged delegates to specially read page 4 of the General Secretary's report, and to tell their people at home what the Association has done during the past ten years. He believed we have the best available man in Canada as our General Secretary. (Hear, hear and applause.) He does more work than any of you have any idea of. The ministers can sympathize with our General Secretary. They have fifty or a hundred services in a year and they think they are pretty hard worked, but he has about three hundred and twenty or three hundred and fifty in a year. The General Secretary needs the prayers of this Association. I wish you to bow your heads and I will offer a short prayer, and I want every member who will promise to remember our General Secretary the next year to indicate that by saying "Amen." (Mr. McCrea led in prayer, and there were "Amens" from all over the house).

Rev. J. J. REDDITT—I have much pleasure in seconding the resolution. It has been my privilege during the entire decade to have come in very close touch with Mr. Day, and almost every year, and

sometimes several times associated with him in him ever ready to con township or an indiv work is that when he hands of our Executive day; he is prepared assign him, to lead in be perfectly still if School interests show go. Another thing: five different counties of our homes. (Appl)

The resolution was into the room and inf

Mr. DAY said: Mr impressed and touche those I have served.

services, I owe it to God has done so mu the grave, begin to r and loving kindness tender communion an just such men as those been afraid that I ha have been too liable self at home. I pr Christ may be revea

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sometimes several times a year, I have had the privilege of being associated with him in our Sunday School work. We have found him ever ready to come to our assistance, whether it be a county or township or an individual school. Another delightful feature of his work is that when he comes to our convention he puts himself in the hands of our Executive; he is prepared to preach if it be a Sabbath day; he is prepared at our conventions to take any topic you may assign him, to lead in conferences, or be relegated to a back seat, and be perfectly still if somebody else wishes to speak. Our Sabbath School interests show the handiwork of his skill almost wherever you go. Another thing: it has been my privilege to meet him in four or five different counties, and everywhere he is a welcome guest in any of our homes. (Applause.)

The resolution was carried amid applause, and Mr. Day was called into the room and informed of that fact.

Mr. DAY said: Mr. President and dear friends, I have been deeply impressed and touched by this expression of affection on the part of those I have served. If there has been anything of value in my services, I owe it to two influences: first, to the consciousness that God has done so much for me, and that I can never, on this side of the grave, begin to respond in anything I can do, to His great mercy and loving kindness to myself; and the other factor has been the tender communion and fellowship I have been privileged to hold with just such men as those who have spoken this morning. I have sometimes been afraid that I have forgotten that I am a guest in the house, and have been too liable to imagine that it was my home, and to make myself at home. I pray that the Secretary may be hid and that the Christ may be revealed in our succeeding work. (Applause.)

The time for the separate Conferences having arrived, the remainder of the report was held over. (See page 107).

The convention adjourned at 10.30.

REPORTS OF SEPARATE CONFERENCES.

WEDNESDAY FORENOON, AT 10.30.

PASTORS.

Held in the First Methodist Church; Rev. W. W. Shepherd, of Muncey, Chairman, and Rev. J. W. Shilton, B.A., of Niagara Falls, Secretary. About eighty were present.

Rev. E. D. Silcox, of Paris, introduced the following subject:

“HOW MAY THE SCHOLARS OF OUR SUNDAY SCHOOLS BE WON TO A DEEPER INTEREST IN THE PUBLIC SERVICES OF THE SANCTUARY?”

He said: The question is of tremendous interest to us as Sunday School workers. To lose the energy and brightness of the young in our Church life is a lamentable matter. Think how we are indebted to the young of the past. The foundations of Christianity were laid by those who had not reached maturity of years. The Master Himself was only thirty-three when He could say, “I have finished the work,” etc. Our first duty is to see to it that our scholars are brought to Christ—they are not likely to take much interest in the Church if they are not converted—then afterwards train them in Christian work. Who is to blame for the lack of interest manifested by our scholars in the Church? There is an enormous amount of parental negligence. There is no family pew, and if there is, often only the father and mother sit in it. Then, again, ministers frequently almost ignore the young. Their sermons ought to be more interesting to young people. It is a good thing to preach sermons to children. In order to enlist the co-operation of our young people we must give them something to do in the services. The young *want* to do something. Inactivity is foreign to their natures. Employ them in aggressive efforts. Thank God for the sublime audacity of youth. Put those of them having good voices in the choir. Appoint a number of them to take turns in taking up the collection; others for ushers. Let others select hymns for the weekly prayer-meeting, or read the portion of Scripture. Boys' Brigades also increase their interest in the Church services, and may, with judicious management, be made a great blessing.

Several addresses of one minute each followed.

Rev. J. F. Barker, of Hamilton, introduced the next subject:

“SPIRITUAL RESULT

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This subject also
Rev. JOHN YOUNG

"SPIRITUAL RESULTS IN OUR SABBATH SCHOOLS: THE CHURCH'S
RELATION THERETO."

1. *What are the Spiritual results desired and hoped for?* The unconverted are to be won for and to Christ. The converted are to be developed, moulded, polished, cultivated, edified, inspired with high ideals, led into broad-mindedness and active effort in Christian work.

2. *How may these results be obtained?* (a) There are material aids necessary—such as comfortable and commodious rooms with suitable seats, light, heat, maps, blackboards, music books, Bibles, etc. (b) There are spiritual aids necessary. Spiritual teachers: Truth is to be applied to the conscience and heart. There must be on the part of teachers much waiting upon the Spirit; in prayerful expectation that He will open the hearts of the scholars to receive the truth, as He did the heart of Lydia to receive the things spoken by the apostle. The pastor should meet the teachers at least once a week for the preparation of the lesson.

3. *What is the Church's relation thereto?* (a) A very intimate and vital one. We, perhaps, cannot insist too strongly that the Sabbath School is *the Church at work*. It is an important department of the Church's legitimate work. The Sabbath School is the *quarry* where the Church finds stones that are precious, because they are needed in "God's building." It is the *forest*, where the Church is to procure *timber* for pillars in the house of the Lord. It is the *mine*, where the precious metal is often found; the sculptor's room, where chiselling and polishing is done; the moulding shop, where metals are put into form for usefulness; the pottery, where vessels are prepared to convey the water of life to others; in fact, one of the Church's greatest workshops. Therefore, the Church is responsible for the material and spiritual equipment. She should have very careful and minute supervision of the work and workers. The Church should feel that the relation is a very intimate one, because (a) she gets the *proceeds* in the way of having her membership replenished with young, vigorous persons; and (b) in the benefit received by the teachers and officers themselves in the work. There is a reflex influence in this as well as in any other department of Christian work. The Church is constantly in need of strong, living men and women. Many of the best, and though the most busy, yet the most ready and the most reliable, those upon whom we, as pastors, can at any time lay our hands for assistance are these very persons who have, by reason of use in the Sunday School work, developed strong mental and spiritual characters.

This subject also gave rise to a very animated discussion.

Rev. JOHN YOUNG, M.A., of Hamilton, introduced the last subject,

"THE ADVANTAGES AND DIFFICULTIES OF A PASTOR'S BIBLE CLASS."

It seems to be taken for granted that the pastor should teach a Bible class. This is open to question. Among the advantages are: (1) An excellent opportunity for becoming better acquainted with the young people. In the home he seldom meets them. It opens up a way for learning their difficulties, and gives an opportunity for personal dealing. (2) The opportunity to *teach*. From the pulpit he may preach, but there are special advantages in teaching. By questions he may draw them out, and thus be able to help them. (3) The opportunity of explaining the ordinances and sacraments, and the duties connected therewith. It has some advantages over a communicant's class. Among the difficulties named were: (1) That of securing attendance. The over pressure during the week unfits many young people for the public service and the Bible class on Sunday. A part holiday on Saturday should be more general for recreation, and there would be less excuse for encroaching on the Sabbath. (2) A false impression that the Sunday School is only for women and children. If we had more men teachers this would be lessened. (3) The lack of systematic study. Reading is too discursive, even when the matter is good. System and perseverance are very necessary.

Several addresses of one minute each followed.

SUPERINTENDENTS.

Mr. W. M. Spencer, London, presided; Mr. H. P. Moore, Acton, acted as Secretary. The following is a synopsis of the papers read:

"SYSTEM WITHOUT RUTS IN SUNDAY SCHOOL MANAGEMENT."

By C. E. German, Strathroy.

In considering the question of System, it is necessary to first consider the superintendent and his relation to the school. (1) He should be a worthy example, not only in his Sunday appearance, but in his everyday life and conduct. (2) He should be a man of considerable executive ability. (3) He should have a good general knowledge of the Bible, and should be a student of the most approved methods in Sunday School management. (4) He should cultivate thorough self-control, that he may have thorough control of his school. (5) He should try to be the best prepared, and the best qualified to teach. (6) He should always be on time—that is, twenty minutes (some say sixty minutes) before the time for opening the session. (7) His preparation must be made before he reaches the school.

As to the school: (1) There should be a definite time and place of meeting. (2) The Bible is the text-book. (3) Teachers should be

Christians. (4) The o in their character, and (5) There should be s for all ages.

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And now, How to considerable indeper employed suit the co the school. (2) Let of the best schools, why, and then adopt the school. (3) Rea the *Sunday School T School Era*, recently have proven helpfu of the life and work ing," by Dr. Scha Trumbull.

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Christians. (4) The opening and closing exercises should be spiritual in their character, and should not trespass upon the time for teaching. (5) There should be some system of classification, and departments for all ages.

But in the working out of Sunday School methods, it is important to avoid falling into ruts. "Variety is the very spice of life, that gives it all its flavor." Observe the greatest of all teachers, how He varied the means employed. His teachings were sermonic or parabolic; that marvellous Sermon on the Mount, so replete with truth and its principles, yet so changed in its presentation. As He varied His means of teaching and saving, the "people heard him gladly." So may we in Sunday School work find a more appreciative school if we follow His example in this regard.

In no department of the school work is there danger of being in a rut more than in the order of exercises of the school session. If we do not change the order of service, but have the same opening, the same style of lesson study, the same dry review, the same closing, we need not be surprised if the attendance is not so great as it might be. There must be change to suit the different circumstances. One of the most wide-awake superintendents of my acquaintance, Mr. D. A. McDermid, of Dundas Centre Methodist Church, London, has prepared ten different orders of service, with enough elasticity to make them still more varied. One of the leading superintendents makes it a point to change his exercises every Sunday. But the nature and extent of these changes will depend largely upon the lesson for the day and upon the ingenuity of the superintendent.

And now, How to keep out of the ruts: (1) Let the officers do considerable independent thinking. Let them find if the methods employed suit the conditions of the school, if changes will improve the school. (2) Let them see what others do. Let them visit some of the best schools, watch their methods, enquire the how and the why, and then adopt or adapt such methods as are judged to improve the school. (3) Read the best helps you can get. Of these, no doubt the *Sunday School Times* is one of the best periodicals. The *Sunday School Era*, recently published, promises to be good. The books which have proven helpful to us are "The Model Superintendent," a sketch of the life and work of the late Henry P. Haven; "Ways of Working," by Dr. Schauffler, and "Teachers and Teaching," by Dr. Trumbull.

"BEST METHODS OF GRADING A SUNDAY SCHOOL,"

By Thomas Hilliard, Waterloo.

Assuming the modern definition of a Sunday School to hold good, the whole congregation engaged on the Lord's Day in the systematic study of the Lord's Word, the simplest grading practicable involves

three departments—the Infant, the Intermediate and the Adult. These three will meet the wants of the small rural schools of say fifty to eighty scholars. But the larger schools will require greater complexity of arrangement, and I will assume that we are dealing with a school containing from 200 names and upwards on the roll, comprising scholars of all ages.

The subject of grading involves three aspects. (a) Classification, (b) Course of study in each grade, (c) Promotion from one grade to another. I would have five departments as follows:

1. *Infant Department.* Pupils from three or four years old to seven or eight. Course of study—International Lessons, simply treated, substitution permitted when lesson is unsuitable for little ones. Lord's Prayer and short memory verses to be learned. Methods of teaching on Kindergarten principles as much as practicable. Promotion to next grade dependent on ability to read easy Bible lessons.

2. *Junior Intermediate Department.* Course of study—International Lessons. Bibles only in use in class. Lord's Prayer, Ten Commandments and Shorter Catechism taught. Selected passages of Scripture memorized. Same teachers to retain classes when practicable through Junior and Senior Intermediate course. Promotion to next department by Superintendent, with concurrence of teachers, when scholars have reached their 12th year, and are in senior third course in Public School.

3. *Senior Intermediate Department.* Course of study—same as junior, but taught in a style suitable to older pupils. Books of Bible to be memorized in order and pupils made familiar with references. Promotion, if practicable, on written examination, when pupils have attained 15 or 16 years of age.

4. *Young People's Department.* Course of study—Normal Lessons, including Life of Christ; Labors of St. Paul; General Geography of the Holy Land, and the world as known to the writers of the Bible; General History of the Jewish people; an easy course in Christian Doctrine. Written examinations should be held in this department annually or oftener. Promotion may take place about the 20th year, if a satisfactory examination has been passed.

5. *Adult Department.* Composed of all adults of the congregation not engaged in teaching or other Sunday School work. Course of study recommended either (a) Normal Work or (b) Systematic study of the Bible as a whole, including date, authorship, occasion, theme, and general analysis of contents of each book, a study of its literary style, and its devotional and doctrinal teaching and relation to other books of the Canon. Somewhat of the history of the Canon, and the principal versions and translations should be included. The course may be so laid out as to occupy seven years.

As an alternative or supplemental course, may be taken: Systematic Theology, broadly but clearly treated; History of leading Christian

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Denominations; The Constitution and Government of the denomination to which the congregation adheres.

Examinations should be taken as far as practicable in this department. Many of the older people may have to be excused from these tests, but so far as possible the classes should be encouraged to test themselves and fix clearly in memory, by means of judiciously set examination papers, the great fundamental truths of the sacred Word.

These papers were followed by lively, practical discussions, some points being emphasized and new ones brought out.

BIBLE CLASS TEACHERS.

This Conference was held in the school-room of St. Andrew's Church, M. A. Thompson, of London, being chairman. There was a large attendance.

Dr. R. G. McLAUGHLIN, of Toronto, read a paper on

"CONDITIONS OF MEMBERSHIP, OR PROMOTION TO THE BIBLE CLASS."

He said: That the way from the school to the Bible Class was like that from Jerusalem to Jericho, one beset by many dangers. Too often when a scholar reaches the highest class in the main school, it becomes a sort of "jumping-off" place. He is at that age at which he is liable to become a victim to spiritual thieves and robbers, such as Sunday bicycles, Sunday parades, Sunday street cars, etc. The Superintendent, the Pastor and the Bible class teacher, all see this dangerous passage way, but may not be able to make it safe and sure. What is the remedy? It is quite simple. Just continue the system of grading which exists in every well-organized school one step farther. When boys reach the highest class let there be held for eligible pupils, once or twice a year, a formal examination, the passing of which will entitle them to a certificate of entrance to the Bible class. It should include the work gone over, say the past year, and a paper on some Bible character or subject. Let the successful candidates be formally transferred to the Bible class and introduced to the members. Let there be a close bond between the main body of the school and the Bible class, and between the latter and the teachers.

A very lively discussion followed on the question of grading and promotion, and it was found that widely divergent opinions were held as to the extent to which it was practicable in a Sunday School.

Mrs. T. T. BROWN, of Tilsonburg, gave an address on "Elements of Success in Bible Class Teaching." She said: I would have written

over the door of each teacher's heart the words of the Saviour, "Without me ye can do nothing;" also the words of the Apostle, "I can do all things through Christ which strengtheneth me." Count it a privilege, not a duty, to teach.

Some of the elements of success may be classified in this form: (1) The Written Word, (2) The Spoken Word, (3) The Living Word—these three in one.

1. The Written Word. Use it; have every one with an open Bible; find references and read them aloud, together as well as singly. They will remember God's word when they have forgotten yours. Get familiar with finding places, memorize certain verses, the commandments, the beatitudes, etc. Ask for them occasionally, with the names of the books of the Bible.

2. The Spoken Word. Say over the words of Jesus. Be able to follow what you have said with, "Thus saith the Lord."

3. The Living Word—Christ Himself. "There am I in the midst." "Without me ye can do nothing." Again, the power (1) of the Word, (2) of the Spirit, (3) of the teacher; these three are one. "My word shall not return to me void." Oh, the wondrous power of the teacher, who in the power of the Spirit shall use the power of the Word.

Then there must be (1) love for the work, and (2) the love of Christ in the heart and love for Christ in the life. Love must be the centre of all—love to, love for, love in the work. "If ye love me keep my commandments."

Here are a few B's and some stings. The working Bee is always one that can sting. Be prompt; in time, before time. Be bright; if you have the face-ache, do not tell it. Be sympathetic; forget yourself but never forget the wants of others. Be reverent; this does not mean having a long face, but a holy reverence for God's house, His Word, His day. Be helpful. Be hopeful. Be watchful. Be prayerful. Be faithful; show your faith by your works. Be brief; close on time. Be humble; admit your ignorance; say, I do not know, let us search and find out. Be one with your scholars. Be yourself; David could not wear Saul's armor and work; neither can you work in any preparation but your own.

Now for some of the stings. Be late; you will have hurt some one who had come early just for a word with you. Waste time; find the hymns after you get there; forget your Bible; leave your glasses at home.

Avoid the use of long words; you should be so plain. Do not argue; ask any one who wishes to talk overmuch to stay awhile after the lesson. Do not get discouraged; if you are, do not tell it to the class; tell it to Jesus. Do not forget to speak to any who linger, they want a word of help and cheer; give it. Do not fail to recognize your scholars when you meet them. If their faces are black from smoke and soot, remember you look different when you have left off your

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Plead the promises ; trust the promises. Plead again and again. When answered, acknowledge, "Thine the power." When there come words of encouragement, letters from those you have helped, say, "Thine the glory." Give it to the Master, whose you are and whom you serve.

At the close of Mrs. Brown's address there were very strong expressions of appreciation. An animated discussion on the subject was kept up until the time for closing the Conference arrived.

PRIMARY TEACHERS.

About 200 gathered in the body of the convention church. Rev. J. Campbell Tibb was elected Chairman, and Miss Williams, Secretary.

Mrs. FORD spoke first, on "Qualifications for Primary Work itself, and the Development of Religious Life in the Heart of the Child." It had to be done with care and caution, lest we give unworthy views of God. We should lead the child gently forward, and as it develops give stronger food. Faith is innate in the child, but knowledge has to be acquired.

Primary Unions.—They are necessary, because the teachers need them and desire them. We both receive aid and render it. None are so hungry for food as earnest primary teachers, they are always seeking, and the reason is that none have to give out so much. Children have an insatiable appetite ; and if we do not provide food for them, they seek it for themselves. Unions are helpful to primary teachers, because they are there trained in teaching methods, and can there exchange thoughts and plans about their work.

THE BLACKBOARD IN USE.

Mr. S. JOHN DUNCAN-CLARK, of *The Sunday School Era*, said : The blackboard was of inestimable value, not only for securing attention, but also for applying truth. We say often, "What goes in at one ear ; goes out at the other ;" but we do not so speak about what goes in at the eye. A good motto for the teacher using the blackboard, he said, as he rapidly printed the letters, was

More of CHRIST
Than of CHALK

One did not need to be an artist to illustrate a lesson for the little ones. Much could, and should, be left to the imagination of the children. Turning then to the blackboard, with five straight strokes he illustrated the course of life from the cradle to the grave, and

applied the lesson by quoting the text, "Remember now thy Creator in the days of thy youth." Proceeding, he endeavored to show how the lesson for the coming Sabbath (The Building of the Temple) could be made interesting for the little ones. Roughly outlining Palestine, he filled in the Dead Sea, Jordan and Galilee! then he placed a crown at Jerusalem for King Solomon, and a second at Tyre for King Hiram. A few irregular lines near Tyre, indicated the forests of Lebanon, while a line connecting that city with Joppa, by way of the sea, served to show how the lumber was rafted down, and then sent across to Jerusalem. A bag of money, quickly outlined, impressed the idea of the temple's costliness. He thought it best, in dealing with primary classes, to attempt only the illustration of the concrete, and to leave abstract ideas for the older children. The very faculty of imagination, so largely possessed by the little folks, made it exceedingly difficult to illustrate abstract truths without giving rise to misconceptions. In reply to a gentleman in the audience, he said he would sometimes ask a child to come to the board, and mark some place or person upon it. Two purposes were thus served. The interest and attention were deepened, and the whole class was relieved from the weariness of sitting still, by one of their number being allowed to move.

PRIMARY CLASS PROGRAMMES.

Mrs. A. W. HUMPHRIES said that one of the grandest possibilities of the age in which we live is the training or moulding of the child mind. Programmes are to be found in almost all lesson-helps. These can be revised to suit each teacher's special need. We must gauge carefully the progress which is made by the child, in order to supply thoughts that are appropriate to its mental and spiritual development. Dr. Talmage says, "Enthusiasm puts a lantern behind the face." Teachers whose faces and manners remain passive have very little power with children.

There are two ways of conducting a primary class. The first is, to divide the class into groups of six or eight children, according to age or ability, and place a teacher over each group. The Superintendent of the department then conducts the opening and closing exercises, and reviews the lesson. The advantages of this method are: First, the children are brought in closer contact with the teacher; secondly, the teacher can more easily and more frequently visit each child, and become acquainted with its home life; thirdly, many would prefer teaching a class of six or eight, who would not be competent to take charge of a department. The other method is to conduct the class as a whole, with several assistants. In my class I have two assistants; one acts as secretary, the other as organist. The teacher conducts the exercises and teaches the lesson. Some of the advantages of this method are: First, the concentration of the children's

attention in one location of room, older ones, and better, if the temple very large, can children success and one mind, order. The program from that of a latter is, that your the session more less, will be quiet but only for a naturally require

It is our program which are always that the fruit classified the season not what to-morrow God has intruded Sabbath with a variety; alter the child's mind singing of a voice you will find, you will have no thing outside of exercises, we must interest the child suit the needs, write it out in is especially to exercise the time programmes provide be a means of end and aim children.

The Question helpful suggestion

Some discussion not Christ be position that of a little child, revelation of child first take gate—"The for what he s

attention in one direction; secondly, it is adapted to all sizes and locations of rooms; thirdly, the little children learn from hearing the older ones, and taking part with them; fourthly, the instruction is better, if the teacher is a capable person, for not many schools, unless very large, can provide sufficient teachers who can teach *very* young children successfully; fifthly, the class is under control of one person and one mind, and it is, therefore, easier to keep the children in order. The programme of a subdivided class will naturally differ from that of a class taught as a whole. One reason I prefer the latter is, that you can more easily alter the programme, and so make the session more impressive and instructive. An infant, when restless, will be quieted by a flower, a watch, or some other small article, but only for a few minutes; and so, as the child grows older, it naturally requires change to keep it interested.

It is our privilege in many cases to make the first impressions, which are always lasting. How carefully we should sow the seed, so that the fruit thereof may not return unto us void. Though God classified the seasons, He did not govern every day alike. We know not what to-morrow will bring forth. In like manner feed the lambs God has intrusted to your care. Though you may open every Sabbath with singing and prayer, and close with the same, give them variety; alter your programme in such a way that you do not keep the child's mind at tension too long at one time. Introduce the singing of a verse or two, and change from one thing to another, and you will find, if you manage them judiciously in this way, that you will have no trouble in retaining their attention. In adopting anything outside of the regular prayer and praise service and lesson exercises, we must consider what will instruct and, at the same time, interest the child. If you use a printed programme, make it over to suit the needs, the capabilities, and the circumstances of your class. Write it out in large form, and place it where all can read it. That is especially needful in a subdivided class. Write opposite each exercise the time to be devoted to it. If you can afford to have your programmes printed and given to each child to carry home, it would be a means of interesting the parents. Let us all remember that the end and aim of all our work is, undoubtedly, the conversion of the children.

The Question Drawer, conducted by Mrs. Ford, brought out many helpful suggestions upon all phases of the work.

Some discussion having arisen in regard to the question, "Should not Christ be first taught to the child?" Mrs. Ford, in defence of her position that *God*, through His works, and not Christ, is *first* brought to a little child, asked for an answer to these questions: "Is there any revelation of Christ in nature?" (A delegate—"No.") "Does the child first take in knowledge through the eye or the ear?" (A delegate—"The eye.") "Well, when the little child demands a cause for what he sees, and asks, 'Who made kitty, who made me, who

made the flowers, 'what would you answer?' (A delegate—"God.") Yes, but so soon as thought is awakened and reason is stirred to action, add the supreme teaching that God so loved the world that He gave His Son to be our Saviour.

At another conference Mrs. Ford gave a very interesting lesson on the use of the Sand Table.

PRIMARY EXHIBITS.

This year were in a most comfortable room, but, owing to the number of attractive and useful articles it contained, at all times the room was over-crowded, demonstrating the ever-widening and deepening interest taken in this department by every progressive Sunday School worker.

The temple in blocks was the first object to arrest attention on entering. And upon the tables were beautifully finished models of the ark, altars of incense and burnt offering, tomb, mill, well, eastern houses, tables, phylacteries and Scripture rolls, Sunday School blocks, etc.

Then there were idols to teach missionary lessons; home-made tabernacle, nests, cocoon, etc., to teach special texts; sandals, books of the Bible, lap slates, twelve apostles to teach names, and some one distinctive characteristic about each.

For Blackboard Work. Some most elaborate work on silesia illustrating the Creation, showing how some devoted teachers give to their classes time, thought and skill. Besides this, there was simpler work on cloth and paper, depicting many lessons.

The walls were hung with song charts and sketches of the song which revealed the ideal of the primary teacher—simplicity in imparting knowledge to the class—pictures, colored and plain symbols, picture and other rolls, Bible puzzles, maps, a pantograph for enlarging pictures, and a rubber type printing outfit, were suggestive of improved work for the Primaries. In the Teachers' Library were: "Hints on Child Training," "Teachers and Teaching," "Attractive Truths," "Children's Meetings," "Ethics of Morals and Primary Programmes," "Ways of Working," "Pictured Truth," and many more. In quarterlies and song books were: Mrs. Kennedy's, Mrs. Craft's, Mrs. Cook's, "Dew Drops," "Song and Study," "Westminster" and "Illustrator," besides sewing cards and symbols.

For review were many suggestions, such as, for present quarter, an open Bible drawn on blackboard and a new leaf inserted each Sabbath, with golden text and appropriate symbol on each; a Sunday School *Herald* (new edition each Sunday) and the pilgrim's journey illustrated at each milestone (each Sabbath) with lesson truth symbolized. There was also an excellent iron-work easel for holding lesson cluster, hymn and other rolls, and at the back was a

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blackboard, all in one, which was at once neat and attractive. (This was invented by Mrs. M. A. Lainè, and may be ordered from her, 127 Borden Street, Toronto.)

If the number who visited the room was an index to its appreciation, the Committee have great cause for congratulation. Besides, the note-book and pencil were generally in use by the delegates, and much of the work will be reproduced. The comments uttered were another evidence of its worth and educative influence.

Perhaps the most pleasing circumstance in connection with the room was the introduction thereto of a whole class of girls from St. Andrew's Sunday School, who were shown the exhibits. They seemed delighted with the explanations and what they saw, and their eager questions showed the impressions made, and makes one know they will be better Bible students, having a greater insight and knowledge of the manners and customs of the Orient.

We thank Mrs. Ford, Mr. Reynolds and the London Primary Union, and all contributors for their co-operation. If primary workers throughout the Province are stimulated to be ^{work,}an helped and encouraged by this exhibition, our work has been accomplished.

This exhibition was under the auspices of the Primary Committee of the Provincial Association, Mrs. Duncan and Mrs. Lainè having charge of it. Mrs. Humphries, of Parkhill, was present, and added to the exhibit a number of articles used in her work.

SECRETARIES AND LIBRARIANS.

Mr. C. G. Moorehead, of London, presided at this conference, which was held in the Adelaide Street Baptist Church.

An interesting discussion took place on "The Selection of Books for the Sunday School Library." A permanent committee for each school was advocated, whose duty it would be to select books from time to time to add to the library. The members of it should be well versed in literature, and know the kind of books that would be helpful to scholars of different ages. One speaker advocated putting in any books that would uplift, although not distinctly religious. This seemed to be generally approved.

Mrs. Lucy M. Smith, of Oakville, introduced the subject of "The Secretary's Relation to the Sunday School and the Field Beyond." She said that the relationship between the Sunday School and its Secretary was a most vital one, and gave a vivid and glowing sketch of the ideal secretary, of the spirit which should animate him, and of the manner in which he should perform his very important duties. She dwelt upon the spirit of intense loyalty to his own school, and the spirit of love that should characterize him in all his work. Also of the spirit of self-sacrifice and self-denial that would be necessary

at times, and the way in which, by being methodical and by delicate tact, he could prevent friction arising in the school, and allay any rising discontent. His influence would not be confined to the school itself, but would extend itself to the regions beyond, and tell for good and for heaven in the lives of many with whom he may not come personally in contact.

A practical discussion on the subject followed.

NORMAL CONFERENCE.

This conference was held in Memorial Church. Canon Richardson, the pastor, conducted the opening exercises; Dr. W. E. Tilley presided, and Rev. C. H. Cobblestick was appointed secretary.

"THE BEST MEANS OF ORGANIZING PERMANENT NORMAL CLASSES."

By Rev. Joseph Philp, B.D., Ridgetown.

All classes and professions now have special schools and colleges for preparation for their particular sphere and work. The Sunday School teacher needs it quite as much as any other. The problem of management is even more difficult in the Sunday School on account of the lack of authority on our part. In order to enable Sunday School teachers to qualify themselves for their work, a Normal class is needed for a better knowledge (1) of what the Bible is; (2) of what it contains; (3) of how to use it; (4) of the laws of mind; (5) of the laws of teaching; (6) of the laws of Sunday School management. These permanent classes are distinguished from Sunday School institutes of two or three days, connected with or separate from our county conventions. Our Association has a two years' course of study, Legion of Honor text-books prepared by Professor Hamill, examinations each September, and the public award of diplomas at our Provincial Convention in October.

Things necessary: (1) A carefully arranged course of study. (2) An enthusiastic leader. (3) A suitable place of meeting. In cities and towns we can often use (1) our Young People's societies by making Normal work a part of their programme; or it may be done (2) in an adult class in the Sunday School. (3) A teacher's meeting for the study of methods of teaching is a good idea. (4) A Sunday morning Normal class may be found to be the best when other services are not held before church. (5) In most cities and towns, however, a Normal union will be found to be the best plan. Let several schools unite, print a programme, giving the Bible lessons to ministers and leading Sunday School teachers, and the training lessons to the best Sunday School teachers, High School teachers or college professors. Meet once a week. Spend a few minutes on some Sunday

School question the lesson for teaching; after the evening.

In rural districts the study of me (3) One at the prayer-meeting where two or union.

These suggest the holidays. that at Chautau inspiration and at home. On enthusiastic Sunday the tide. Such and again in the ing notes and Jerusalem, in t by the greatest swarm of busy that you can reading union. a class of one,

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School question that is perplexing some worker, then a short time on the lesson for the next Sunday, with a special view to methods of teaching ; after that, thirty or forty minutes on the Normal lesson of the evening.

In rural districts the best plans are : (1) A teachers' meeting for the study of methods ; or (2) A Sunday morning Normal class ; or (3) One at the close of the Young People's meetings or the general prayer-meeting during the week ; or (4) What can be carried out where two or more earnest workers can come together—a reading union.

These suggestions apply to the greater part of the year, but not to the holidays. Take advantage of a Sunday School assembly like that at Chautauqua, N.Y. You may get more instruction, discipline, inspiration and enthusiasm in such a place than in months or years at home. On your arrival you find yourself surrounded by a host of enthusiastic Sunday School workers and you are borne along by the tide. Such a company attending Normal exercises in the morning and again in the evening, taking notes, reading texts-books, examining notes and text-books on the model of Palestine, or the model of Jerusalem, in the Museum of Biblical Antiquities, attending lectures by the greatest Sunday School workers on the continent. What a swarm of busy bees gathering for their hives at home. If you think that you cannot get to a Sunday School assembly then try the reading union. If a reading union seems beyond your reach then be a class of one, and do your work alone.

HELPFUL HINTS FOR INDIVIDUAL STUDENTS.

1. *This is a Popular movement.* Scores in our province have been pursuing the course of study. Thirty-one tried the examinations a few weeks ago, and twelve diplomas are to be awarded at the Convention to-morrow. Illinois has about six hundred graduates ; Ohio has five thousand students. Pennsylvania has adopted the Chautauqua course, and a class of 135 graduated a few weeks ago. Our provinces of New Brunswick and Quebec have adopted the Chautauqua course, which has also been adopted by nearly all the Sunday School assemblies of the continent.

2. *Equipment* should be your motto. If you will be respected and useful as a Sunday School teacher, you should have thorough equipment. It is within your reach. You have advantages greater than the ministers had a generation ago.

3. *Rewards* are sure—in greater success, larger influence and richer joy in your loved work. Your responsibilities will increase as you prepare for them, and it is no small honor and reward to be permitted to fight in the front ranks in the army of the Lord.

4. *Study* will pay. Desultory reading will not be sufficient. With a knowledge of twenty-six letters all resources are open for you.

5. *Effort* will accomplish all things. "All things are possible to him that believeth." Some teachers are born and others made. The best teachers are both born and made.

6. *Verification* will make all things your own. Examine, test, apply, use everything for yourself. Truth is many-sided. Look at it from your own point of vision.

7. *Economy* will enrich. "The hand of the diligent maketh rich." Save your moments. "Pick up moments as miners pick up gold." Save your money, to buy books and to go to Chautauqua. Save your thoughts, by jotting them down and using them on the very first opportunity. Invest your capital, and it will grow.

8. *Reviews* will retain. This is a Bible method. Many books of the Bible are reviews.

9. *Enthusiasm* is always in place. It means "God in you." What Robert Hall said is true of the Sunday School worker, "No man ever succeeded in any profession to which he did not feel an attachment bordering on enthusiasm," though what is enthusiasm in other professions is with us the dictate of sobriety and truth. Put the initial letters of these hints together and you will see that they spell P-E-R-S-E-V-E-R-E.

The next topic taken up was

A NORMAL LESSON—"THE STORY OF THE MANUSCRIPTS."

By Rev. G. F. Salton, Ph.B., St. Thomas.

This address was made more helpful by means of a printed syllabus, which the speaker gave to the delegates present, and which contained a table of dates, bibliography, references, etc.

The first trace of a biblical MS. was found in Ex. xvii. 14, and the character of many of the documents which preceded the original MSS. of the Bible, was discussed; e.g., *The Book of the Wars of the Lord*, Num. xxi. 4; *The Book of Jasher*, Josh. x. 13; *The Words of Nathan*; *The Visions of Iddo*; *The Prophecy of Ahijah*, 2 Chron. ix. 29, etc. The reason why there are no Hebrew MSS. extant older than the year 916 A.D., was shown to be due chiefly to the fact that when a MS. from any cause, such as wear and tear, errors, effacement or blurring of letters, was condemned as unfit for use, the Jews reverently destroyed it. The material, form and character of the ancient MS. were mentioned, then an interesting description of the peculiarities found in ancient Hebrew writing; many of these, such as the writing of consonants only, giving rise to some of the varied readings to be found in the Samaritan, Septuagint, Syriac, and other versions.

The original MSS. were carefully and reverently guarded, Deut. xxxi. 24-26; were publicly read at least once every seven years, Josh. viii. 35; were to be copied by all new kings, Deut. xvii. 18;

were safely deposited in the "School of the Prophets" of faithfully studied history was traced further relapse, the days of the (of which a very forty-five families probably first occurred in his flight from readings so common revisers have a version, whence the next revision

The writing of the only remaining Siloam slab, as was all in the Canon was and-twenty" in the Old Testament and ordered

I. Law—
II. Prophecy

III. Writing

A brief history of the Apostles, beginning of the School of "Traditions," Talmud. The Talmud dealt with traditions and traditions. Wycliffe, 1382, Geneva, 1535, 1881-5, which versions, and quotations are for the use of Normal students. A general

were safely deposited in tabernacle or temple, 1 Sam. x. 25; and the "School of the Prophets" was established by Samuel, for the purpose of faithfully studying, preserving and copying these MSS. Their history was traced through Israel's neglect, Hezekiah's reformation, further relapse, the discovery of the temple copy by Hilkiah, down to the days of the Samaritan deportation. The Samaritan Pentateuch (of which a very ancient copy is now preserved at Nablous, by the forty-five families yet remaining of the ancient Samaritan stock), was probably first copied from the MS. which Manasseh carried with him in his flight from Jerusalem about the year 419 B.C. It has some readings so conspicuously supported by other authorities, that the revisers have thought well to place them in the margin of their version, whence, doubtless, they will be transferred to the text at the next revision, *e.g.*, Gen. iv. 8; xlvii. 21, etc.

The writing of the original MSS. was in the Phœnician character, the only remains of which are to be seen on the Moabite stone, the Siloam slab, and a few ancient coins; but the writing after the Exile was all in the Assyrian or square characters of present-day Hebrew. The Canon was closed possibly about the year 330 B.C. The "four-and-twenty" canonical books are the thirty-nine books we now have in the Old Testament, but in different order and form. The arrangement and order of the books was as follows:

- I. Law—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
- II. Prophets—1. Former Prophets, *viz.*: Joshua, Judges, Samuel (as one book), Kings (as one book).
" 2. Later Prophets, *viz.*: Isaiah, Jeremiah, Ezekiel, The Twelve (twelve minor prophets),
- III. Writings—Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (one book), the Chronicles (one book).

A brief history of the Septuagint, the Bible of Christ and the Apostles, begun 275 B.C., was followed by a sketch of the founding of the School of Tiberias, from which issued the written Mishna, or "Traditions," and the Gemara, or Commentary, the two forming the Talmud. The Chaldee paraphrases and the Masoretic text were also dealt with. Then followed a rapid glance at the chief English versions and their dates, *viz.*: Jerome's Vulgate, about 400 A.D.; Wycliffe, 1383; Tyndale, 1525; Coverdale, 1535; Great Bible, 1539; Geneva, 1560; Douay, 1609; Authorized, 1611, and the Revised, 1881-5, which was made from a careful comparison of all the MSS. versions, and included, for the first time, a careful study of the quotations available from the Fathers. An earnest plea was made for the use of the Revised Version by all Sunday School teachers and Normal students.

A general discussion followed, in which these addresses were very

highly commended, and a request preferred that they should be published in the printed report of the convention.

It was moved by Rev. J. J. Redditt, seconded by Rev. G. F. Salton, Ph.B., and *Resolved*, That we earnestly request the Executive Committee to promote the Normal work as much as possible, and suggest that local workers who have made special study of Normal methods be used wherever practicable.

COUNTY, CITY AND TOWNSHIP OFFICERS.

Conference held in the first Congregational Church. Attendance, 35. A. J. Donly, of Simcoe, Chairman, and J. T. Wilson, of Sarnia, Secretary.

Mr. DONLY opened the discussion on "How to Secure Financial Co-operation." He recommended the following plans:

1. In each County Association there should be a secretary-treasurer in full sympathy with the Provincial Association in its aims and purposes.

2. There should be an Association in each township, auxiliary to the County and Provincial Associations, officered by a President, Secretary-Treasurer, and an Executive Committee composed of the ministers and Sunday School superintendent in the township.

3. The County Secretary-Treasurer should annually bring the matter of financial pledge or obligation before the County Executive, when they shall determine the minimum amount to be raised for County and Provincial Sunday School work for the year.

4. The County Secretary-Treasurer should then meet the several township Executives in their annual sessions, and inform them of the needs of the work and ascertain from them how much each will give.

5. The amount thus pledged by each township Executive should be brought before the Township Convention for approval. Then the Township Secretary-Treasurer should make it his business to inform each Sunday School what he expects of them in regard to the amount pledged by the Township Convention. In this way I have conducted the financial operations of our associations for the past seven or eight years, and the amounts promised have in all cases been fully met without friction.

6. I never have at any time hinted at any thing savoring of an assessment. The needs of the work have been placed before the Executives, and the responses have been cheerfully and freely made. I do not like the idea of a tax of any number of cents per scholar. Would rather leave each school to do as it may deem best.

Rev. Mr. GRAY, Dufferin—We tax our schools two cents per member a year, and as a rule they cheerfully accept it.

Mr. REYNOLDS—Organize the township with faithful officers; keep

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W. M. Orr, T. Barnecott, and the Rev. S. G. Livingstone gave short addresses on the subject.

D. W. PAGE wrote a paper on "Township Visitation of Schools—Its Advantages and Difficulties," which was read by Mr. Day. He gave the results of his experience in visiting for many years the schools in the township of Pelham. He believed that where the work is faithfully and conscientiously done, and in the spirit of Christ and not of criticism the results are highly beneficial. As Secretary he made use of these visits for getting the statistics of the schools and gathering other interesting information regarding them.

Rev. Mr. ROBERTSON—We have a number of visitors appointed at the Convention, and require a written report on lines indicated.

J. LING, East Elgin—Our township President visits every school in the township.

MARION LAWRENCE—Success depends on the visitor. The secret of the whole thing is a well-organized township.

J. J. MACLAREN opened the discussion on "The Relation of County Presidents and Secretaries to Township Organizations." He said their first duty was to see that the township was organized, and then to keep themselves in touch with it by attending the Township Conventions and otherwise. The great weakness in our organizations is the inefficiency of executive officers. So many are willing to accept office, but unwilling to attend to the duties.

The discussion was continued by the Rev. Mr. Davis, Mr. R. C. Weese and others.

WEDNESDAY AFTERNOON, OCTOBER 28th.

Rev. GEORGE DANIEL, Ph.D., presided over the opening services, and read from Matthew, sixth chapter, remarking that although Peter was directed to cast his nets into the sea, he threw down only one, whereas he should have thrown down all the nets he had as the Lord commanded. So we should utilize all Sunday School talent. There will always be a breakdown if we put down only one net when we should use the plural term.

Rev. M. S. GRAY submitted a resolution regarding the proposed Prohibition Plebiscite for the Dominion, which was seconded and referred to the Committee on Resolutions.

The PRESIDENT—This Sunday School work is international as well as interdenominational, and we are glad to have with us such workers as Mrs. Ford, Mr. Lawrance and Mr. Reynolds. There is no latitude or longitude in this work, and we are glad to know that no tariff of

customs affects our interchange of courtesies. We are glad to exchange fraternal greeting and views of work, and are pleased to offer to those delegates the freedom of this convention.

Mr. DAY then introduced Mr. Marion Lawrance as one whom he had learned to love and esteem, one of the happiest occasions of the speaker's life being the visit to Mr. Lawrance's field in Ohio.

Mr. LAWRENCE—Mr. President and friends, I assure you it gives me much pleasure to be present to-day and bring you the greetings of Ohio with our Sunday School army of three-fourths of a million strong. I am here to pay a debt, or rather to go through the motions of paying a debt, for I remember that last June we had a great *day* in Ohio—I refer to the visit of your General Secretary. (Laughter.) In the words of our Hoosier poet, I never saw a man walk into our affections more than this same Alfred Day. People in Ohio love that man because of the kindly services he rendered to us and because of the heart he carries buttoned up in his coat. He is known and honored and loved all over our country. He is the President of our International Field Workers' Association. The greatest delight I have, however, is in mingling with you people here on this common platform of the Sunday School. It is big enough, and broad enough, and solid enough for us all to stand upon; and this convention system, of which this meeting this afternoon is but one manifestation, has done more for the world than any other activity I know of. The Sunday School and its organized work has done more in the line of Bible study and in gathering under religious training those who are now there than we could possibly do in any other way. I believe in association, and I believe that it is a duty that we owe to one another to learn of one another. We want to remember that we are all one, and that one is our Master, even Christ; and there is no responsibility upon you that is not upon me and upon all other Christian workers. A little girl was seen one time carrying her brother, who was almost as big as she was, and somebody said to her, "My! is he not a burden?" "Oh no, he is my brother." Sure enough, we are all brothers, and there is nothing of this kind that should be regarded as a burden. I thank you for your kind reception this afternoon, and am looking forward to the days that I shall spend with you as days of great delight. (Applause.)

The PRESIDENT—The next one we have to welcome is known to more than one continent—the eminent field worker in the international work. Last year we had Mr. Jacobs. We cannot have two suns in one firmament; but we have Mr. Reynolds now.

Mr. REYNOLDS said: I feel greatly at home in a Canadian convention whether in Ontario, British Columbia, Nova Scotia, Prince Edward Island, New Brunswick or any other portion of your Dominion, for it is in my field, and I am as much at home here, and certainly ought to be, as in any Territorial or State Convention in

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the United States. You have a very good way of making people feel at home. (Laughter.) I always was delighted to come to Canada, for it is a kind of breath of Heaven in comparison to many of our cities on the other side. When I came to Toronto it seemed as if it was a kind of vestibule to Heaven. (Hear, hear.) It is a great delight to come over here and spend a Sabbath, and be able to sit down and be at rest—no bands of music promenading your streets, or street cars desecrating the Holy Sabbath, but your streets filled morning and afternoon and night with those going to the house of God and coming from it. It is an experience that we can find in hardly any other place, and I hope and trust that it may always be so in Canada. (Hear, hear and applause.) I am always pleased to come to Canada, because I get an inspiration here. You may not be along the lines of aggressive work, quite so aggressive, as we are in some directions; but I believe that you have got more thorough, systematic, real, genuine teaching of the Word of God than we have with us; and I believe it comes from the manner in which you raise your children in this country. Over in our country it is the style for the children to raise the parents—(laughter)—and often they raise something else besides—(laughter)—but I am glad that when I come to Canada that still the parents raise the children, and indoctrinate them in the Word of God. Sometimes I used to have a discussion with my father in regard to innovations that occurred about that time, about children not going to church—the Sabbath School was the children's church, and that was enough. My father never was convinced that was the true idea, and on several occasions I had discussions with him; and when I undertook to practice what I preached it ended so disastrously to me that I gave it up in despair. I remember one time, when I was a boy, that a gentleman came to our place and was going to deliver a lecture on moral suasion. I didn't know what it meant, but I asked another boy larger than myself, and he said, "It is raising a boy without whipping him." I thought that was a magnificent idea, that a new light had dawned upon the world, and I was a convert. I tried to get my father to go and hear that eloquent gentleman—(laughter)—and after a good deal of persuasion I succeeded, and I accompanied him. I listened with great delight to the gentleman's arguments. It was certainly so logically clear and convincing that I was in hopes that my father was convinced also. As I went out I said to him, "Father, what did you think of that?" "Well," said he, "he made a very good argument for his side of the question." I was greatly delighted; but he turned to me and said, "My son, it never would work on you in the world." (Great laughter.) Now, I have been at a number of your conventions in your province for the last ten or twelve years, and I do not know that I have been in one of your conventions, or indeed, in any other that I thought commenced more auspiciously for good results than this one. One time I was in Mr. John Wanamaker's Sunday School,

and as he arose on the platform he looked over that great Sunday School of his—there were 3,700 scholars present—and he said to them, "Good afternoon, scholars, I am glad to see you." There came up a mighty response from all parts, "Good afternoon, Mr. Wanamaker, we are glad to see you." So I say to you, "Good afternoon, I am glad to see you." (Laughter and applause.)

The PRESIDENT—Mr. Reynolds bore splendid testimony in his address to our Canadian Sabbath. That is not quite in accord with what we heard some weeks ago in the city of Toronto, when we were told that American travellers avoided our city as a pest-house, because we had such a quiet Sabbath. I put Mr. Reynolds' testimony against a whole load of that other kind of testimony. (Hear, hear, and applause.)

UNSOLVED PROBLEMS FROM THE CONFERENCE.

Mr. Reynolds conducted the Conference on this subject.

A DELEGATE—Do you recommend the much-talked-of Boys' Brigade as a help in spiritual matters?

Mr. REYNOLDS—My experience in regard to the Boys' Brigade is favorable to it. I believe that in many cities and towns the Boys' Brigades have been a source of great blessing, because it has got boys from under bad influences and brought them under good influences. Now I think there is some objection by some people to it, that it fosters a military spirit in the minds of the boys. While there may be some weight with that argument, yet, I believe, that in the main Boys' Brigades are productive of good. Of course, much depends upon who has charge of them.

The PRESIDENT—One of the questions debated in the Pastors' Conference was the old one, How may the scholars of our Sunday Schools be won to a deeper interest in the public services of the Sanctuary?

Mr. REYNOLDS—A great deal depends upon the character of the minister. If he commends himself to children and young people there will not be much difficulty. If he preaches sermons, a portion of which is directed to them so that they will understand them and be interested, if he recognizes those boys and girls when he meets them on the street, he will have little difficulty in getting the scholars into the church. I had a pastor once that used to put his hand on my head and say a kind word to me, and take me by the hand when he met me on the street. He used to preach about once in three months a sermon especially adapted to children, and asked them to come, and they came. I loved that man because he loved me and recognized me, and his memory is dear to me to-day. I believe that parents should persuade children, in a very emphatic manner if necessary, to come and attend church. I can remember very well when my father used to sit at the head of the seat and my mother at the other end of the seat, and we were sandwiched in

between. (Laughter whether that was the back of the neck the seat and saying It is a splendid hall. Rev. Dr. JACKSON in Sunday School worship.

Mr. REYNOLDS—Rev. Dr. JACKSON active in Sunday-School girls in the church.

Rev. Mr. DANIEL when held on a week.

Mr. REYNOLDS—and I will ask him

Mr. LAWRENCE—other reason, because meeting is a method presenting the less teachers' meeting several times with pastor to try and failed; I tried again make it a Bible class Friday night. V. school; we study lesson; and then teacher and make

DELEGATE—Why Sunday Schools? Ballantyne or King

Mr. REYNOLDS—cellaneous library be very careful in bad companion, in

Rev. Mr. YOUGILL villages, and even one kind or another where they can go Sabbath Schools make it difficult their children from would not have to

Mr. REYNOLDS—course, that character speaking general

between. (Laughter.) I used to discuss the matter with my father, whether that was the proper thing, but it ended by his taking me by the back of the neck and setting me down with a tremendous thud on the seat and saying, "My son, you must be here"—and I was there. It is a splendid habit—I never got over it since. (Laughter.)

Rev. Dr. JACKSON—Is it a rule when pastors are actively engaged in Sunday School work that the boys and girls do attend public worship.

Mr. REYNOLDS—I think so.

Rev. Dr. JACKSON—That is my experience. Pastors who are active in Sunday-School work have little trouble with the boys and girls in the church.

Rev. Mr. DANIELS—Are teachers' meetings comparative failures when held on a week night?

Mr. REYNOLDS—Mr. Lawrance has a splendid teachers' meeting and I will ask him to speak.

Mr. LAWRANCE—The teachers' meeting fails more than from any other reason, because it is regarded as a Bible class. The teachers' meeting is a meeting to study the school and the methods of presenting the lesson. Every need of a teacher should be met in the teachers' meeting aside from the need of personal study. I tried several times without effect to establish a teachers' meeting, I got the pastor to try and he failed; we got a new pastor, and he tried and failed; I tried again and we succeeded by and by, because we didn't make it a Bible class. Now we have a good teachers' meeting every Friday night. We give the whole evening to it. We study the school; we study methods of presenting the truth; we study the lesson; and then we bring up cases of individual interest to any teacher and make them of interest to all.

DELEGATE—What class of literature would you recommend for Sunday Schools? Would you recommend the works of Henty, Ballantyne or Kingston for circulation among boys?

Mr. REYNOLDS—I would have in my Sunday School a good miscellaneous library, history biography and spiritual books. I would be very careful in the selection, because a bad book is worse than a bad companion, if it is possible.

Rev. Mr. YOUNG—In our cities and towns, and most of our villages, and even in country districts, we have public libraries of one kind or another open to all the boys and girls of the community, where they can get general literature; and since the literature of our Sabbath Schools is largely read upon the Sabbath, why should we make it difficult for parents teaching Sabbath observance to keep their children from reading literature upon the Sabbath that they would not have them read?

Mr. REYNOLDS—If you have regular library conveniences, of course, that changes the complexion of the whole thing, but I am speaking generally of the Sabbath School, largely in the country,

in small places, where they have not got libraries and where we have to recognize that a boy or a girl is an all-round institution. If you keep him reading spiritual books and he has no access to any public library from which he can get anything else, the danger comes of his reading pernicious literature.

Rev. Dr. POTTS—Should there not be a section of the Sunday School library for the benefit of teachers and officers in the line of dictionaries and commentaries and a high-class kind of literature?

Mr. REYNOLDS—Use those certainly, they are important; I would advise you to put such books in your library. Such a book as Dr. Schauffler's "Ways of Working," is invaluable to superintendents particularly; and such books as Trumbull's "Teachers and Teaching" and "Model Superintendent" will be helpful to Sabbath School teachers.

A DELEGATE—Would you have the pastor teach a Bible class in the afternoon?

Mr. REYNOLDS—That depends on circumstances. If he has to preach twice on Sundays and two or three times between times I do not think he ought to have that work to do; but if it is possible for him to do so, and still be prepared for his pulpit efforts it is a very helpful thing to the class and also to the pastor.

Rev. Dr. POTTS—Is a pastor any more valuable to a Sabbath School by visiting it and keeping in touch with the general Sunday School than doing just Bible class teaching?

Mr. REYNOLDS—That may be, but I do not think he ought to be in touch with the Sabbath School too much. I see a good many of them go around and touch classes when they ought to be some place else. Some time ago I was in a Sabbath School and the pastor came in and thought he was doing a very good thing when he came around and commenced shaking hands with the classes here and there. The teachers were unable to gain the attention of the classes because of his interruptions.

DELEGATE—Wouldn't it be better for the pastors to give their time to Normal work, rather than to Bible-class work.

Mr. REYNOLDS—I think there ought to be some one else to do that work. I think that involves a little too much study, possibly along different lines. Of course, if he can do that and is familiar with Normal work all right, but I am in favor of utilizing all the laymen we can in this work. I am deeply concerned for the laymen. (Laughter.)

Q. Would you recommend teaching different lessons in the same session of the school.

Mr. REYNOLDS—No, by no means. I believe in uniformity. How in the world are you going to have a teachers' meeting if they have different lessons? How are you going to review your school? No, I do not think I would allow another kind.

Q. Is the Loyal Sunday School Army a success, in your experience?

Mr. REYNOLDS—attendance, a study with a mark for each some certificate, bear has produced a mar thing, but if you Jacobs, 132 La Sall showing you how it

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Mr. LAWRENCE—made it plain that enough to read it, teacher tried to te want that sort of every Sunday; ho your Bibles!" I Bible the same as there fifty-two tim not get an honor a dred members; I Sunday who did n

Mr. REYNOLDS—Yes, it is. It has three purposes: Regular attendance, a study of the lesson, and a contribution every Sunday, with a mark for each. At the end of the year they get a very handsome certificate, beautifully engraved. I have used it in my school. It has produced a marked effect upon that school. It is a very simple thing, but if you want to know what it is, write to Mr. W. B. Jacobs, 132 La Salle Street, Chicago, and he will send you a pamphlet, showing you how it is conducted.

Q. In the weekly review of the lesson do you approve of Bible classes, and the Primary classes not being included?

Mr. REYNOLDS—I would not include the Primary class, which should have its own review, but I think the Bible class should be at the review.

Q. Would it not be well, sometimes, for the superintendents to pay more attention to the order of the class than in preparing the lesson to teach?

Mr. REYNOLDS—I think they ought to pay attention to both. I think the superintendent should be as thoroughly posted in the lesson as any teacher. (Hear, hear.) It requires more study to boil the lesson down to seven minutes and give an interesting review of it, and one that will do them good. And he ought to be thoroughly familiar with the management of the school.

Q. Do you recommend a child to attend more than one school?

Mr. REYNOLDS—I think one Sunday School is enough if the parents will take care of them after they go from the school; but if you have parents that let them run wild and go and play baseball or marbles, or hunt or fish, stick them into Sunday Schools as fast as possible.

Q. Do you recommend the use of helps in the school?

Mr. REYNOLDS—No. I think lesson helps have been a great blessing to us, but the place for them is at home. To-day I dined with one of your citizens. It was an elegant dinner, but at that table I did not see a single skillet, or frying-pan, or gridiron, or anything of the kind put on the table. (Laughter.) Mr. Lawrance will tell how he got Bibles into the school, and other things out.

Mr. LAWRENCE—It is a long, slow process. In the first place we made it plain that we wanted the Bible in the hands of everybody old enough to read it, and that we did not want lesson helps. If any teacher tried to teach from the helps we told them quietly we did not want that sort of business. Another thing: have your Bible shown every Sunday; hold it up; make it a regular exercise: "Present your Bibles!" It is done every Sunday. Mark the presence of the Bible the same as the presence of the scholar; and if the scholar is there fifty-two times and the Bible is there only fifty times, he does not get an honor at the anniversary. We have a school of nine hundred members; I think there were not a dozen members there last Sunday who did not have their Bible, and brought them from home.

Q. Do you approve of having a review of the lesson every Sunday or at the end of the quarter?

Mr. REYNOLDS—I would have it every Sunday if you can do it intelligently, effectively and shortly, not too long. A review is a dangerous thing to fool with. It ought never to be more than seven minutes long. Some people try to cover the whole lesson in a review; that is a mistake; try to just emphasize one thing in the lesson. If you have got a first-class lot of teachers all the way through, I don't think I would review them at all, but there are very few schools that have such a splendid corps of teachers as that, therefore the necessity for the review.

Q. How would you conduct the last lesson of the quarter?

Mr. REYNOLDS—In various ways. It is one of the most difficult things; but make it as interesting as possible. Get all the publications you can and examine them, and pick out what is just adapted for your school.

Q. Do you recommend that the Catechism be more used in our schools?

Mr. REYNOLDS—I think there ought to be something left for the parents to do, and they ought to teach the Catechism at home. I was raised on two things—the Shorter Catechism and mush-and-milk. Now, I did not understand a word of that Catechism, but when I came to the age of maturity and gave my heart to Jesus Christ, the first question in that Shorter Catechism had as much to do with my Christian life as anything that crossed my path. I tell you, I believe in the Catechism, whether it is Presbyterian or Methodist, or what it is. If it is not taught in the home, give it a place in the Sunday School; but I believe it ought to be taught at home.

Q. Would you recommend a change of teachers from one class to another at various times?

Mr. REYNOLDS—There are two sides to that question. Our practice is this: when they come out of the primary class they go into what we call the junior class. There they are taught very much in the same manner as the primary class, but of a little higher grade. We send a teacher along with this class; we find that they feel more at home, and the teacher understands the scholar better. We sometimes take that teacher and put them in an intermediate class, which is a still higher grade. I find, however, that the scholar is apt to outgrow the teacher after awhile. In that case I would change them.

Mr. WARDELL—If we had more prayer in our teachers' meetings we would have greater power in our work.

Mr. REYNOLDS—We have had for years, at the close of our session, a prayer-meeting of our teachers for fifteen minutes, and we ask them, "How about the spiritual condition of your classes? Is there any indication of the Spirit of God moving on the hearts of your scholars?" It is a very impressive meeting, and has done a great

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deal of good to our school. Some time ago one of the teachers said, "My class is very thoughtful, it seems to me that the Spirit of God is working in my scholars." We were very thankful. Someone commenced a verse of a hymn, then we knelt down and prayed, and thanked God for that. I said to them, "Now, visit your scholars this week, watch your classes next Sunday, teach now with the direct personal desire for their salvation." It was the commencement of a gracious work in our school, we found four or five classes next Sunday impressed. I am sometimes afraid we get to running too much machinery, and lose sight of the power. The power is what we need. We can only get it from one source.

Q. Would you permit an unconverted teacher in your school?

Mr. REYNOLDS—That is an old question, one that has been very greatly discussed. I certainly would not recommend any unconverted person to be appointed teacher, if it was possible to get a converted person; and yet, I have been in conditions and circumstances where I would have no hesitancy about using an unconverted person; but I don't see how we can expect much spiritual result from a class with such a teacher at its head. I had one at one time, and she was an admirable girl. One day I said to one of her scholars, "Mary, does your teacher ever ask you to become Christians?" She says, "No, sir, she doesn't." Says I, "Mary, suppose next Sunday, if you get a good opportunity, you will ask her whether she is a Christian or not?" Mary did so; for the lady came to me at once at the close of the school, and said, "Mr. Reynolds, I want to give up my class." I said, "Why do you want to give it up?" She said, "I am not fit to teach it." Said I, "When did you discover that?" Said she, "I discovered it to-day." Then she told me that this girl had asked that question. Said I, "Suppose, instead of giving up the class, you would give your heart to Jesus Christ, wouldn't that be a better solution to it?" That girl gave her heart to Jesus Christ, and became one of the best teachers we ever had.

Q. Do you approve of Junior Leagues or Children's Clubs being held after Sunday School?

Mr. REYNOLDS—No, I don't. I would rather hold them some other time. I know that many are held in the evening, or just previous to church services. That will do well enough, but I would not hold them very close to the closing of the school.

Q. When the primary teacher is promoted with the class, where do you get a successor?

Mr. REYNOLDS—Keep your eye constantly on your Christian Endeavors or Epworth Leagues; find out those young girls that have an adaptation to teach, put them under your primary Superintendent, so that you will be making primary teachers all the time.

Q. Why promote the teachers?

Mr. REYNOLDS—To hold the scholars. I have found it best to send out with a class of boys from the primary class a teacher to

whom they were attached, and thus hold those boys in the intermediate department.

Q. In a class of boys aged 10 to 13 years, where the tone is a little low, would you place in that class a number of girls?

Mr. REYNOLDS—I would have them together in a primary class; I would not put them together again until they are married. (Laughter.)

Q. Is not the difficulty of getting men to work in the Church largely because our men are so deeply engrossed in the secret societies?

Mr. REYNOLDS—Yes; without making any raid on secret societies—I know nothing of them, for I never belonged to one—I do think that we are having an awful deluge of them over on the other side, and they are impoverishing the Church.

Q. If a secret society has a greater drawing power for a man than the Church, is not there something the matter with the Church?

Mr. REYNOLDS—Not necessarily. The saloons have tremendous power to draw people.

A DELEGATE—I got an impression from Mr. Reynolds that it is well to place in our Sunday-School library books of travel and adventure.

Mr. REYNOLDS—I would be very careful on the adventure line.

A DELEGATE—I think that puts us ministers in a very peculiar position. We are from time to time proclaiming that the Sabbath is a holy day—to remember the Sabbath-day to keep it holy. There is a marked distinction between a book of travel and a holy book, in the ordinary sense of the term, and I for one would raise my voice against placing in the Sabbath-School library books which are not in keeping with the Fourth Commandment.

Mr. REYNOLDS—Nobody is responsible for anything I have said, and I am hardly responsible myself. (Laughter.) Where you have libraries of a general character, I would confine my Sunday-School libraries to strictly religious books. You must remember that a boy's reading is not confined to Sundays; he is reading all the week through—(Hear, hear)—and there comes a danger if we do not give them something of a good moral character to read, together with religious reading, that they will get hold of some of this destructive literature that is flooding our country.

Singing, "Suffer the children."

THE SABBATH-SCHOOL SESSION; ITS NECESSARY FEATURES AND PREVALENT DEFECTS.

Mr. LAWRENCE conducted the conference on this subject. He first asked what should the school session be? (It should be a place of worship, instruction, singing, praise.) Business is a wider word. I think we thus have three divisions of our session—worship, instruction

and business. cheerful, very time. The hy if you are try are teaching standing. Si hymns of the If you are go would you use Sunday-Schoo rule about si going to use t the third; ha singing of a true, and son What instru good sized or balance the book.) That songs in the young people singing "I Jesus," or " young men's ten boots, si devotional f pray audibly pastor every minutes too (Definiteness piece of bre ter." We w (Unity. Co "reverence." cannon ball or kneel, as stand, and s great deal b We want to Here is a go its head cu Silent praye twenty pray the Sunday belong to th bring out a the lesson.)

and business. What kind of music should you have? (Spiritual, cheerful, very lively. Instrumental, evangelical. True in tune and in time. The hymns to accord with the lesson.) That is a splendid idea; if you are trying to teach temperance, sing temperance hymns; if you are teaching faith, sing hymns about faith. (Sing with the understanding. Sing with the heart.) Would you sing all old standard hymns of the Church? (No.) Would you sing any of them? (Yes.) If you are going to sing four times, how many of the Church hymns would you use? (One. Three. Two.) Would you sing the so-called Sunday-School songs—that is, songs with choruses? (Yes.) What rule about singing? (Not too many verses at a time.) If you are going to use three verses, sing the first and read the second and sing the third; have a little variety. (Isn't there a danger of spoiling the singing of a hymn if you have only one or two verses?) Yes, very true, and sometimes you will spoil the whole session if you sing six. What instruments? If I had a large school I would have a pretty good sized orchestra, but I would not allow an orchestra to over-balance the school in volume. (See that every child has a hymn-book.) That is good! We don't want to sing distinctively children's songs in the Sunday School. We sing many of our young men and young people out of the school. Imagine a class of young men singing "I am Jesus' little lamb," "Two little hands to work for Jesus," or "Two little feet to walk in His ways." Think of a young men's Bible-class, who wear number nine gloves and number ten boots, singing that kind of a hymn. (Laughter.) What other devotional feature is there besides singing? (Prayer.) Who should pray audibly in the Sunday School? (Change around.) Should the pastor every pray? (Yes.) How long would you pray? Is five minutes too long to spend in prayer? (Yes.) Another feature? (Definiteness.) When a boy goes home from school and wants a piece of bread, he says, "Mother, I want a piece of bread and butter." We want to go just as direct as that. There is another feature, (Unity. Confession, from a consecrated heart.) The word I want is "reverence." I do not believe in going into God's presence like a cannon ball into the enemy's camp. (What about attitude?) Stand or kneel, as is customary where you are. (Would you allow some to stand, and some to kneel, and some to sit?) I think uniformity is a great deal better. In a church I believe in all doing the same thing. We want to be careful to use words that everybody can understand. Here is a good definition of a Sunday-School prayer: "A prayer with its head cut off, with its tail cut off, and on fire in the middle." Silent prayer is good; sentence prayers are good; sometimes we have twenty prayers in ten minutes. What Scripture should you use in the Sunday School? (The lesson of the day, then references that belong to the lesson.) What are some of the things that we want to bring out about the lesson of the day? (The truths brought out in the lesson.) And how many teachers should teach the lesson? (All

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of them.) What does that bring out? (It should be uniform.) A Sunday-School teacher should not be interrupted. No pastor or superintendent has any right whatever to go to that teacher for anything unless it is a case of something very serious. Who should conduct the review of the lesson? (The superintendent, turn about with the pastor; any teacher who is capable of doing it.) Should the review consist in bringing out all the points of the lesson? (No, but bringing out the principal points.) It should be short and very plain, and only emphasize the leading truth. Would you use a black-board in review? (Yes.) To gain the attention of the eye. Scientists tell us the optic nerve is eighty times as big as the nerve that goes into the brain from the ear. Would you have anything that is called supplementary work in the Sunday School? Would you teach the Books of the Bible? (Yes.) How much time would you give to this supplementary work? (Five minutes.) What constitutes what we may call the business of a Sunday-School session? (Promptness. Notices.) How would you give the notices? Give them at the commencement, not at the end of the school. What else enters into the business of a Sunday School? (Taking up collection.)

A DELEGATE—Does not that belong to the devotional?

ANOTHER DELEGATE—It is all devotional.

Mr. LAWRENCE—We may not separate the one from the other, and say this is where the devotion ends, and this is where instruction begins. There is worship in giving out notices, and in taking up a collection, or, as I would call it, the offering. (Distributing literature.) When would you do that? (When the session is over.)

Mr. REYNOLDS—Do you announce the attendance and the amount of the contribution in your school?

Mr. LAWRENCE—Yes; and announce what it was the same Sunday the year before. When would you give out the library books? (After the school closes.) When would you read the report? (At the close.) Sometimes it is left until next Sunday, but it loses its interest in that case. How would you dismiss your school? (By classes.) What are the desirable features of a good dismissal? (Order. Sociability.) Our school has a very pleasant way of closing. We have the benediction by the pastor, the school standing. After the benediction, the response, "The Lord keep thee," or something like that—we print it frequently—then the pastor makes a response, something like the Aaronic benediction; then we sing, then after that, silent prayer—heads are bowed, eyes are closed; we simply stand there until the people get ready to go—sometimes half a minute, sometimes a minute, but without any signal from the platform they begin dispersing. What are some of the prevalent defects of the ordinary Sabbath-School session? (Coming late.) How are you going to get them to come early? (Be there yourself; have the teachers in their places. After the session opens write "LATE" on

the black-board.) Plan your work; v Sunday. Know v and then conclud Keep things mov long would you h weather. Another day School hard teaching.) There screw; the corksc of George Washir of us have gotten won't. (Laughte day Schools in th are at their best. made the stereoty school until next girl got up and s any of you want there will be a fi has never been s position should a she could face al (Would you sho anything else. four or five minu the best teacher average teacher teach more in week. (How c requires a good themselves, and of having the s tentend reading like this: "Wil Smith's class re verse? Will al read the next v period." (Perh work to-day is t our need of aid School session a under the direc the selection of very tone of ou the great earne execution. (H

the black-board.) What are some other defects? (Want of method.) Plan your work; work your plan. Have a written programme every Sunday. Know what you are going to do next, and next, and last, and then conclude. (Loss of time between the different parts.) Keep things moving all the while. (How long a session?) How long would you have it? An hour and a quarter; an hour in warm weather. Another defect? (Too many absentees.) Make your Sunday School hard to come out of. (Teacher lecturing instead of teaching.) There are two kinds of teaching, the funnel and the corkscrew; the corkscrew is the best. (Telling old anecdotes—the story of George Washington, for instance.) (Great laughter.) Well, some of us have gotten beyond George Washington—we can lie, but we won't. (Laughter.) I think it is a great mistake to close our Sunday Schools in the winter time, at the very period when day schools are at their best. In the county where I live, the Superintendent made the stereotyped announcement, "This is the last session of our school until next April." It was held in the school-house, and one girl got up and said, "Regular school will begin next April, but if any of you want to come next Sunday, you will find me here, and there will be a fire on." That was sixteen years ago, and the school has never been stopped since. (Hear, hear, and applause.) (What position should a teacher take in a class?) I would have her where she could face all the scholars; have them in a sort of crescent shape. (Would you shorten the teaching time?) I would rather shorten anything else. I would have it thirty minutes, and then, perhaps, four or five minutes for concluding after that; but it is not how long the best teacher wants to teach the best class, but it is how long the average teacher can hold an ordinary class. Most of the teachers can teach more in thirty minutes than the class can live up to all the week. (How do you get your boys to sing in the school?) It requires a good leader to get all to sing. Have the boys sing by themselves, and girls by themselves, and introduce variety. Instead of having the stereotyped way of reading the lesson—the Superintendent reading a verse, then the school—I would have something like this: "Will Mr. Murray's class read the first verse? Will Miss Smith's class read the next verse? Will the gallery read the next verse? Will all the ladies read the next verse? Will all the boys read the next verse? I will read now, and stop when I come to a period." (Perhaps the most prevalent defect in the Sunday-School work to-day is the non-recognition of the Holy Spirit's presence and our need of aid.) I believe that. We want to regard the Sunday-School session as the greatest opportunity of our lives. If we are under the direction of this blessed Holy Spirit, He will guide us into the selection of the right music and the manner of our conduct, in the very tone of our voices, and the fervor we put into our prayers, in the great earnestness we put into the preparation and the details of execution. (How would you induce boys to study the lesson so as to

draw them out?) The way to get scholars to do anything is to give them something specific to do. Assign special work, and if they don't do it well, commend them as well as you can, never make fun of them.

Mr. REYNOLDS—I would like Mr. Lawrance to tell how he trained his school so that they can repeat at a moment's notice some two hundred passages of Scripture. I do not know any other school that can do it.

Mr. LAWRENCE—Mr. Moody has a standing proposition that any person who can quote ten verses of Scripture absolutely correctly will be presented with a Bible, but I think that if he came to Toledo he would have to bring a great many Bibles. We do not learn a verse every Sunday, but we did learn a verse last Sunday. We picked out the tenth verse of the first chapter of Proverbs. We pick out verses that we think will be helpful in cases of temptation, discouragement, and so on. We go over and over the verses—"My son, if sinners entice thee, consent thou not." Will you locate the verse? Proverbs i. 10. We go over it again; and then we ask the boys to locate the verse. It is a great delight to all of us.

The congregation then sang "Bringing in the sheaves," after which a primary class, seated in the front rows, sang "Jesus loves me," being joined in the chorus by the congregation, and Mrs. Ford taught them next Sunday's lesson with a model of Solomon's temple.

Mrs. FORD—Good afternoon, children. (Good afternoon, Mrs. Ford.) I am going to say the first part of a Bible verse, and I want you to say the last half of it. "I was glad when they said unto me"—("Let us go into the house of the Lord.") "The Lord is in His holy temple." ("Let all the earth keep silence before Him.") Now, say after me:

"We are in thy temple, Lord,
We come before Thee now;
Our eyes we close, our hands we fold,
Our heads in reverence bow."

Mrs. Ford led in a brief prayer, then had the children repeat,

"Little Christian soldiers, stand,
Raise on high each good right hand," etc.

Who told you what to do? (Mrs. Ford.) Who made the plan? (Mrs. Ford.) And what did you do? (We done it.) You followed it. Before you followed the plan you had to do what? (Listen. Think. Watch.) You had to make up your minds; you had to purpose. I am going to tell you a story. Away down deep in the water some little creatures live, some pink and some white and some deep red and some yellow. At first it was thought they were plants, but it was found that what looked like leaves were a kind of legs or arms, that would take the food right under the mouth; and there those little creatures took food, and they went on building and build-

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ing. Can any one tell me what those insects were? (Coral insects.) I have a little bit of what they made. (Showing.) Do you think those little things planned very much to make a big island? The waves would wash up big substances, and by and by the little birds would come and drop seeds, and the island would be all covered with earth, and even men would come and live on it. Who planned for these little tiny things? Who made the little insects? (God.) And who planned for them? (God.) And they just went right on and followed His plan. Who have you been learning about these last few Sundays? (Solomon.) And who was he? (David's son.) Where did he live. (Drawing Palestine on the blackboard and repeating, "A slanting coast line here we find," etc.) (Jerusalem). Who was Hiram? (A king.) Suppose one of you boys had knives, and the other had balls, and one wanted balls and the other knives, what would you do? (Trade.) This king had cedar trees, so he and Solomon traded. What do you call the people who work in the fields raising wheat? (Farmers.) And what do you call those who work in wood? (Carpenters.) Solomon purposed to build something, what was it? (A temple.) What do we call a temple here? (A church.) Hiram's men cut down the trees here, and sent them down by water to a little point here, and then they were dragged across the land to where Solomon was going to build this house, and Solomon sent up his oil to Hiram. They just traded. What is in this church besides wood? (Stone.) And so they took the stone out of the earth down there. How many saw this church being built? (Hands up.) Was it nice and clean outside of it? (No.) What did you hear? (Hammers.) What else? (Saws.) Do you know when this wonderful house of the Lord was built there was not a sound of a hammer or of a saw; but trees were cut up here and measured, and the stones were dressed there, and that house all went together. (Taking pieces of the model apart.) They were carried to the place just as quietly, without the sound of a hammer or saw. Oh, how still! It was God's house, you know; and it was so sacred and holy that it must be built just as quietly as that. In what city did Solomon live? (Jerusalem.) Did I tell you where Hiram lived? (Tyre.) What did Hiram give Solomon to build the temple? (Cedar trees.) Yes, and fir trees, and then Solomon gave Hiram the oil and the wheat. Now, boys and girls, how many of you belong to this church? (Hands up.) How many of you love this church, stand right up? (Standing.) What are you going to have back there by and by? (A primary room.) Whose church is that? Who did you build it for? (God.) How many would like to help just a little bit? We will give a little money right away to help build that primary room. (Collection taken by a boy, during which the children sang, "Hear the pennies dropping," followed by prayer for blessing on the money.) Whose is the money now? (God's.) Boys and girls, I have been in a temple so much more wonderful than Solomon's that I am going to tell you about it. If I wanted to look north,

the windows in the temple would just roll around to the north ; and if I wanted to look to the south, the windows in the temple would roll to the south ; so if I wanted to look to the east or west, the windows would roll that way. Did you ever see windows move in that way? (No.) And when I was tired looking the curtains would roll down. How do your curtains come down? (Spring.) Well, there weren't any springs in these curtains. They rolled down just as quietly. And the most wonderful musical instrument! What is this back of us here? (Organ.) Well, you know, this had a harp so much more wonderful than that organ, or than anything else in this temple. When I felt sad it would make sad music ; when I was glad it would make glad music ; and if I felt angry it would make harsh, loud music. Wasn't that wonderful? How many of you would like to see that temple? (Hands up.) Well, here it is. Here are the windows. See the eyes roll to the north. See the curtains come down. How many of you have such a temple, stand up so that I may see it? (Standing.) Who planned that temple of yours? (God.) Don't you want to give it to Him? How many of you do? Let us be so earnest about this. How many of you would really like to give him this temple? (Hands.) When mamma makes you a dress what does she have to have? (Pattern.) When they are going to make a building they have to have a rule. Who is our pattern? (God.) Who did God send to this world to be our pattern? (Our mothers and fathers.) But somebody who is so much better than mother and father : who was it? (Jesus.) Mrs. Ford then told the story of the little boy who, by kindness and bravery and politeness, won the favor of the king and became Cedric the Knight. In Solomon's temple were cedar and fir, and in our temple must be kind thoughts and loving acts done for Jesus' sake. Now we will bow our heads and ask God to bless the lesson, and then you may sing and go :

" May the lesson learned in our hearts sink deep ;
 May the Lord over us a loving watch keep,
 Father, take each little hand,
 And bring us safe to the better land."

Let us all say together our text : " Except the Lord build the house they labor in vain that build it." Now we will sing :

" Little builders all are we,
 Building for God's eye to see,
 Not with hammer's cheery ring,
 Not with outward chiselling,
 Back and forth no plane we draw,
 Never need we use a saw,
 Though no tools our hands may show,
 All the while the buildings grow."

The session closed at five o'clock.

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WEDNESDAY EVENING, OCTOBER 28th.

Devotional exercises were conducted by Rev. J. H. Moorehouse.

The PRESIDENT announced with regret that on account of diocesan work His Lordship the Bishop of Huron was prevented from being present, but his part would be taken by Mr. Reynolds.

THE SUNDAY SCHOOL OF THE FUTURE.

Mr. MARION LAWRENCE said: The coming Sabbath School will never get here. When we realize the ideals of to-night, the ideals then in mind will be as much beyond realization as our ideals to-night are beyond what we realize to-day. We never can tell of the promise of a child without knowing the child's early history. Before looking at the years that are before us, I would like to have you look with me back a short time and group together the things that we are indebted to the Sunday School for and that give great promise for the future. Numerically, the Sunday School is the largest army marshalled under one banner to-day. The Sunday School army of the world enrolls about twenty-three millions of people in every climate of the earth. About sixteen millions are studying one system of lessons. We are indebted to the Sunday School in a very large degree for the popularity of the Bible. The Bible is the most popular book on earth to-day. There were more copies of the Bible sold in America last year than of the seven most popular books combined; and yet we are told that it is an old-fashioned, worn-out book. Our friends, the enemy, tell us that the Bible has been upset twenty-seven times by actual count. I think it does it good in some of our homes to upset it—it gets the dust off the top of it. (Hear, hear.) But dear friends it is none of your concern nor mine how many times the Bible is upset. I have no thought of mercy for those teachers who consider it their duty to defend the Bible. It is our business to teach it straight, and God will take care of the results. The Sunday School cause, as we look back, we find has been like a great cement, cementing the nations and denominations of the earth together. The day has gone by when people can climb into the belfries of their churches and shoot poisoned arrows at others that do not believe as they do. We come together and accomplish the only thing that to-day is possible, and that is co-operation. This interdenominationalism does not stand for organic union, but it stands for union of effort, and that is one of the most powerful forces in the world to-day. We are not seeking to tear down the lines and fences between the denominations, but just to get a little of the barbed wire off the top that we may shake hands over the top without scratching our elbows. We believe in being loyal. I never saw a more beautiful sight in my life than when the leader of that

great choir of two thousand voices at the Boston Convention burst out singing our National Anthem, "My Country, 'tis of Thee." Then, taking the Union Jack, he waved it over the audience, and the same choir burst out singing "God Save the Queen"; and the Americans sang "God Save the Queen," and the Britishers sang "My Country, 'tis of Thee"; and then, laying both flags together upon the Bible, they sang the only hymn that would fit the occasion—that grand old hymn that draws our hearts so close together—"Blest be the tie that binds"—and you could scarcely see a dry eye in the great music hall. The Sunday School has proved itself to be a mighty evangelizing agent. Out of every hundred of those who join the Church by conversion we are told that eighty-three come from the Sunday School. What the Sunday School is to be in the future will depend on our ideals of it now. We want to have high ideals. We never realize our ideals, but it is within our power always to idealize our real and make it all that it is in our power to make it. I want to say before becoming any more specific, one or two things that the Sunday School is not. It is not an institution separate and apart from the Church. It is not the children's Church, as it is sometimes called. It is not—and here I realize that I am on dangerous ground; but I say it, because I believe it—it is not the nursery of the Church. The mill-stone around the Sunday School's neck to-day is the prevalent impression that it is for children, and if we want to get that idea out of the minds of the people let us quit calling it the nursery of the Church. The Sunday School is the Bible studying service of the Church. It is a growth and must grow. In taking up the thought that I have for you to-night I wish to be very plainly understood that I do not have a single theory to present. Some schools surpass in one thing and some in another. Here is a school that surpasses all others in the matter of gradation; here is another that surpasses in the matter of classification, and here another in the matter of honors and awards; another in the matter of its systematic beneficence; another in the matter of its equipment; and so on. If you will run a line through the advance points of these schools and run a line in the front of the Sunday School work, and bring all the school up to it, you would have an ideal school. First, equipment. The Sunday School of the future will have a building that is made for it. I realize that I am in a city of magnificent churches, and I never have seen in a city the size of this more churches adapted, as they are, to the work of the Sunday School; but the building of the future is to be made especially for the Sunday School. It is never to be locked except during the hours when all honest people are in bed. The Sunday School room of the future has department rooms. It has class rooms. The classes can be separated when you want them, and can be thrown together in an instant by the adjusting of movable partitions. The Sunday School room of the future has a splendid library rooms separate and apart from the Sunday

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School with an outside entrance that can be reached from the street. It is a teacher's retreat—a room that is set apart especially for the teachers. In this room will be found a splendid library of reference, with those books that Dr. Potts referred to to-day, with all kinds of Bible commentaries and Bible dictionaries, maps and charts, etc., etc. There is in our building a reading-room that is open to all the departments of the school, with different sections for the different departments. There is juvenile reading in the matter of papers and pamphlets and so on, and reading for the more adult people. There is an amusement room—a room that has innocent games and things that are not at all wrong to play anywhere. This is not in the school-room proper, but in a room set apart for that purpose, where the boys, under proper restraint and with somebody always in charge, can go in the evening and take their young boy friends and have a pleasant evening together. There is in the basement a bicycle-room, with a place for the checking of the wheels. You know this is a day of wheels; everybody has a wheel now-a-days, and some people more than one—(laughter)—and they get into people's heads sometimes—(laughter)—and this kind I have never been able to check. (Laughter.) The Sunday School room of the future is a beautiful, light, airy room, with a high ceiling. There are flowers and pictures, and in the centre of the room is a beautiful living fountain, that runs in the warm weather and runs in winter if it can be run. Now, then, every single feature of this Sunday School room has been realized by some Sunday School or another. The seating of the room is adapted to the people. The little children do not dangle their feet in the air like pendulums of a clock; they can rest them upon the floor. There is one particular class that is fitted up with beautiful upholstered rocking-chairs, and the Bibles in that room are all very large print. We may call it "The Silver Greys' Retreat," or the "Spectacle Class," or whatever you please, but it is for the very aged people, and they are very comfortable there. This school we are describing has blackboards in every room, blackboards that are movable and some that are attached to the wall. It has maps and charts of every variety. The library to which I referred is not replenished by the yard. When books are wanted they do not order them in this manner: "We have four shelves in our library, three by ten; please send us a library." The books are brought one at a time and put into the Sunday School library, one on a Sunday, or two; never in large numbers; and the new books are called to the attention of the school from the platform. Our new Sunday School building has cabinets in which may be found samples of the stones of the Holy Land, of the birds, of the woods, of the plants, of the flowers, of everything that pertains to Bible times and customs, with parts of garments, and so on, that will illustrate what the people wore. I would have everything of this kind in the primary room, which ought to be the lightest and the brightest and the cheeriest

of all. I would have a sand map also. I would have papers and music-books, and plenty of them. I would have the very best helps that the teachers need; but I would have no bells. The tintinnabulation of the bell is a nuisance in the Sunday School, and there ought to be order secured without making any more noise than is necessary. I would have Bibles in the hands of all who are old enough to read, and expect that Bible to be there every Sunday—not a Bible supplied by the Church, but a Bible owned by the individual scholar and brought from home. Any scholar who is too poor to own his own Bible should be supplied. Now, I want to hold up the red flag and call it a danger signal. Do not get the idea that perfect equipment ever made a good Sunday School. It never did. Some people would have a better Sunday School in a dry goods box than other people would have with all the equipment that I have described. Perfect equipment does not make a perfect school any more than a perfect uniform and gun make a good soldier, or splendid books make a scholar, or splendid tools make a mechanic. Now, in regard to the organization of our Sunday School. The Sunday School of the future is a graded school. Every scholar that comes into it comes in through one door and must be obliged to pass through the hands of one officer who is thoroughly posted as to the grading of that school. The departments of the school are according to its requirements. The basal departments are the primary department, the intermediate and the senior. You can have others, and it is very proper to have them, but these three you will always have, and in addition to them you will have a home department and an alumni, which is composed of all those who have graduated through a certain course of Normal training. These scholars are promoted regularly upon one day of the year and in a systematic manner, partially upon the age basis and partially upon the basis of qualification from one department of the school to the other. There is a system of honors within the reach of all. Our coming Sunday Schools offer no prizes, but may offer a few rewards. A prize and a reward are not alike. A prize is something which if one scholar gets another cannot; a reward is something that all may get alike if they come to the same degree of proficiency. Prizes always work harm, and bad blood results sometimes, but rewards have not that objection in a very large degree. Our Sunday School organization implies proper officers properly chosen with a view to their fitness. Our coming Sunday School has a teachers' meeting regularly every week, and they study the needs of the school and methods of teaching as much as they study the lesson. Every feature of the work comes before this teachers' meeting. Our coming Sunday School has a Normal class, and all the teachers who are to be in the school take that course of training—Prof. Hamill's, or the Chicago Normal Union, or some recognized course. You say this is impossible. Dr. Schauffler did that in the Olivet Sunday School, and it worked with admirable success. The teachers in such

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a school as this will regard the office of a teacher as a very high place to fill, and will be applying for the positions instead of being begged to take them, as is now the case. In our coming school I believe we are going to have a new fulfilment of an old prophecy in the fourth of Isaiah, where it says that "seven women shall take hold of one man." That man is the superintendent, and the seven women are all after classes. (Laughter.) The Sunday School of the future, if it is a large school, will have a splendid orchestra and a splendid choir, like this one here to-night. I tell you if you put this choir into any Sunday School in this country or my own and have it regularly there every Sunday you would fill every seat in the house. Next in regard to the work of the coming Sunday School. It will be a school. A school is a place where real genuine instruction is given that requires down-right work, not only by the teacher but by those that are instructed. It is a Bible school, where the Bible is the text-book, and is in the hands of every scholar old enough to read it. The central thing in every Sunday School session is the lesson of that day. The Sunday School of the future will be a missionary organization; it will recognize responsibility for all the world. The Sunday school of the future has a missionary map upon its wall. It has a student, perhaps, in the young men's school over in India or China, or a young girl in the girl's school. Hang up a picture of the girl they are supporting and they will contribute with more intelligence and liberality than if you said, "We want to take up a collection for our missionary work." It will be a Temperance Band. Temperance will be inculcated right along, and not only on those Sundays when you have temperance lessons. The Sunday School of the future will give regularly, and take care to make up deficiencies for the absent scholars. The Sunday School of the future systematically and regularly visits the territory in which it lies, so that every house is approached with an invitation to belong to that Sunday School or some other one. This visitation has two purposes: to look after new scholars and to reclaim the old ones. The doors of our coming Sunday School always swing one way, and that is *in*. Our coming school keeps biographical records, so that anybody can look back ten or twenty years and find where this particular person lives, what has happened to them, what they are doing now, and so on. The records of our coming Sunday School are accurate, are comparative, and complete, so that every day as you go along you are comparing your record with the record one year ago. The days are properly observed—Easter and Christmas and other festivals that it is proper to observe. We regard no Christmas exercises as complete unless it makes somebody happy outside the Sunday School. The Christmas that gives to others is the one that gives ourselves the most pleasure. Music in our coming Sunday School is spirited, spiritual and full of life, comprising church hymns and Sunday School songs. The Sunday School of the future is identified with the organized Sunday School work, and will contribute regu-

larly to the Provincial and State and International work ; send delegates regularly to the Convention of the territory in which they are situated, and consider it one of their highest privileges to do so, What will be the results of a Sunday School carried on in the manner I have described ? Better Bible students, a more intelligent pew for the preachers to address. Such a school will be a recruiting station for the preachers, missionaries and evangelists. Scholars will have an ambition to rise to the very highest position of honor. The Sunday School of the future carried on in the manner I have described will be the Church—for the Church will all be there. If any man or woman arises and says, "I cannot attend the session ;" we say, "Very well, we have a Home Department, and if you cannot come to the school we will carry the school to you." Now, all these beautiful things that I have enumerated here to-night—all the splendid equipment and the magnificent organization and the thorough work and all these results—will never be realized if we depend upon the things that I have talked about. Chauncey Depew, that great railway man, one time in addressing railway men about the wonderful Block System on his railroads, said "After all, gentlemen, it requires a man behind it, and in this station-house there must be a man pulling the levers this way and that way to direct the motions of the trains on tracks that run across each other." So with the school, it is the man behind it all ; it is the heart ; and the heart in a miserable one-roomed building can do more than all this equipment without a heart in it. Dear friends, all that is desirable in what I have spoken to-night is within your reach, and if you cannot reach it you will be all the better for reaching after it. It is not equipment that makes a good Sunday School, but it is a heart full of love for the work, love for the Word, and love for the souls, that realizes in the Sunday School the great opportunity of the laymen and laywomen of our churches to reach the masses of the people and bring them to the Gospel of Jesus Christ. Some boys were running down a street one day when one boy ran up and kissed a door-plate on a beautiful dwelling, and then ran down to join the others. One of them said, "Tom, that was a peculiar thing to do. What did you kiss the door-plate for ?" And he said, "Why, don't you know, my Sunday School teacher lives up there, and I tell you she's a daisy." I tell you, dear friends, a boy that thinks his Sunday School teacher is a daisy will be glad to do anything for that teacher ; and that is the way we draw them. It is just by loving them. There is more Gospel in the palm of the hand, in the smile, than in many a well-taught lesson, and we can draw them to us in this way, and then we are ready to bring them with us in our arms to the very arms of the Great Shepherd of the sheep and of the lambs. (Applause.)

The Choir then sang "Hosanna."

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ECHOES FROM THE BOSTON CONVENTION.

The PRESIDENT—No Sabbath School convention would be complete without the presence and the words of the next speaker.

Rev. Dr. POTTS was received with applause; he said: When I go to an International Convention, I am sorry that all the members of the various State and Provincial Conventions have not the opportunity of sharing in the Mount Tabor experience of such an occasion. On the 23rd of last June, it was held in the city of Boston. On the Friday before that, the Lesson Committee met to finish its work so as to report. On the Sunday afternoon there was a remarkable devotional meeting presided over by Mr. Jacobs, the chairman of the International Executive. The members of the Lesson Committee joined the members of the Executive in special prayer to God for His blessing upon the Convention about to open. I would like to suggest that we might have one Dominion Convention in this country of ours, when the Sunday School workers from British Columbia to Nova Scotia should meet in one of the central Provinces of the Dominion, and come into beautiful and sympathetic touch with one another as workers in the great Sunday School army in British North America. (Hear, hear, and applause.) If anything should come of this idea it must be initiated by the Ontario Sabbath School Association, because of our position in the Dominion and because probably it would meet somewhere in Ontario. Now, sir, echoes are queer things; it depends a great deal upon the ear; it depends quite as much upon the heart. I have certain echoes in the ears of my heart and soul to-night coming from that Boston Convention. The first is the echo of welcome. It seems as if every one in Boston, and especially the great Sunday School workers, laid themselves out, so that they met us outside the city on trains, others met us at the station, and they opened their hearts and homes and churches, and we were made to feel perfectly at home. Another echo is the devotional echo. I asked my friend, Reynolds, to-day, "What impressed you most at the International Convention?" and he replied, "The spiritual character of the Convention." When I tell you that D. L. Moody was charged with the conducting of the devotional exercises every morning, and then the special devotional meeting at the high hour of noon, and that D. L. Moody was at his best intellectually and religiously, you will understand the feast of devotion that we had every morning before entering upon the business of the Convention. The memory of the devotional exercises conducted by D. L. Moody will tell, in my opinion, upon the salvation of thousands and thousands of Sunday School scholars. And then there are statistical echoes. The gains of the last three years in the United States and British North America are simply wonderful. The increase in Sunday Schools has been 10,171; in officers and teachers, 93,634; in scholars, 1,239,324; giving us a total increase of 1,337,976. We have in the United States and

British North America 142,089 schools, 1,476,369 teachers, and 11,556,806 scholars; giving us a Sunday School army in the United States and Canada of 13,033,175. And then there financial echoes. Money is a great factor in home life, in business life, in devotional life and in religious life. The echoes came of more money needed and more money given. The demand is now for twenty-five thousand dollars a year, and in all probability that money will be forthcoming. Then there are echoes of work done. There are always three reports that are listened to with particular attention, the report of the Field Secretary, Mr. Reynolds, the report of the Executive Committee, through B. F. Jacobs, and the report of the Lesson Committee, by Dr. Randolph. Now, these reports indicate work done and progress made during the three preceding years. My friend, Mr. Reynolds, is one of the greatest travellers on the North American continent. When I was in Newfoundland, a fortnight ago, I found he had been there before me, and had organized Newfoundland in connection with this great International idea. These men, Reynolds and Jacobs, are two remarkable men. If ever I was inclined to believe in predestination, I think I would believe that Reynolds and Jacobs were foreordained to do this great Sunday School work in connection with the International Executive. (Applause.) And those who know my dear friend, Dr. Randolph, will regard him as a sort of Apostle John—Secretary of the Lesson Committee from its beginning. Then we have echoes of consecrated eloquence coming to us. Who that was there and listened to Dr. Lorimer, pastor of Tremont Temple, who gave not only the address of welcome, but in that address of welcome touched the whole field of Sunday School work, until we were made to feel that we are sitting at the feet of a great Sunday School Gamaliel, who was instructing us and inspiring us at the same time. And when he had finished that great address, our own S. H. Blake, of whom every Canadian Sunday School worker is bound to be proud—(applause)—rose, responded to the address of welcome, and as he poured out the eloquence of a man, whose heart as well as whose intellect was touched, we from beneath the British flag were proud that our gratitude for the reception was voiced by the eloquence and sympathy of S. H. Blake on that occasion. (Hear, hear, and applause.) Then, following the eloquence of Lorimer and Blake, we had a very striking and remarkable address from a man who has a right to speak on a Sunday School subject—Honorable John Wanamaker, merchant prince of Philadelphia, late Postmaster-General of the United States. But when he shall be forgotten in all those relations, he shall be remembered as one of the most consecrated and enthusiastic Sunday School superintendents and teachers in this North America. (Applause.) He not only superintends his school of between three and four thousand, but he teaches a Bible class of over twelve hundred, and that class is divided into hundreds, and every hundred members has a centurion to watch over

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the hundred, and the same business ability that has made him one of the foremost merchants in the United States, has made that school a model school. Then there are prophetic echoes that come. The Sunday School has a great many prophets. You heard one of the prophecies to-night from friend Lawrance. I wonder when it will be fulfilled? As he described the coming Sunday School, I thought of you superintendents away in the rural regions of Ontario; but it is a grand thing to aim high, and I can endorse all he said, that when we reach and advance away beyond where we are now, other and grander ideals shall rise before us, and we shall never realize all that it is possible for the Sunday School to accomplish. The Sunday School has a great many prophets; some of them minor prophets—(Laughter)—but the Isaiah of the Sunday School institutions and its future is B. F. Jacobs, of Chicago. (Applause.) If you were to raise the idea of obstacles and difficulties to B. F. Jacobs, do you know what he would say? What that other Isaiah has predicted: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." The International Convention of June, 1896, has gone into history. You and I can't live upon conventions as Sunday School workers any more than we can live upon echoes of the Boston Convention. I glory in this International idea. It has a value far beyond the immediate occasion of these International gatherings. Representative men and elect ladies of the two countries come into sympathetic touch with each other doing the Master's work. This International is indeed the grand Evangelical Alliance of the Church of Jesus Christ in the United States and in Canada, uniting not only the Church together in the very best spirit, but uniting the countries together. The Bible is the great international and interdenominational bond uniting us as Sunday School workers. (Applause.) And with what spirit shall we go back to our homes from this Convention? I have only two words to say: "Let the word of Christ dwell in you richly in all wisdom." The word, you say? Yes. What is it? It is the very word He spoke and the very word spoken of Him. I find Christ everywhere—the all-prevading and the glorious theme of this Divine revelation. It was Morley Punshon, who said, speaking of the prophetic references to Christ: "He was the Shiloh that blessed the expiring Jacob; He was the burden of the songs of the royal bard of Israel; He was the Wonderful, the Counsellor, of whom Isaiah speaks; He was the Lord our Righteousness spoken of by the plaintive Jeremiah; and He was the Ancient of Days described by Daniel; and the Desire of All Nations who Haggai said should come; and the Branch out of the stem of Jesse; and He was the Sun of Righteousness who Malachi, the last of the bright robed and radiant train, said was to rise upon the earth with healing in His

wings." Let us have the best room we can have and the best equipment we can have, but I beseech you let the Word of Christ dwell in you richly in all wisdom. Then the next word is, "Receive ye the Holy Ghost." There is no power but the power of the Holy Ghost that can convict the child of sin any more than the greatest hardened sinner. There is no power other than the power of the Holy Ghost that can regenerate and save our children. Oh, listen afresh to the word of the risen Master: "Receive ye the Holy Ghost," and God grant that while we have echoes of the Boston Convention and the inspiration that may be given to us by these workers from the United States, let us remember that real, genuine success is dependent upon the presence and power of the Lord the Spirit. (Great applause.)

Miss Eva Roblin sang "Building for Eternity."

Mr. REYNOLDS—I see by the programme that a bishop was to follow Dr. Potts. I never felt like a bishop except once, for about ten or fifteen minutes. It was in Texas. A colored gentleman stepped up to me, and said, "Boss, will you have a shine?" I said I wasn't a boss. He looked at me, and said, "Then, Colonel, can I shine your boots?" I said I wasn't a colonel. He took another look at me, and said, "Well, then, Judge." I told him I wasn't a judge; I had never been a lawyer. "Well," said he, "den, Bishop, will you have a shine?" (Laughter.) I sat down on the chair, put my feet up, and he said, "I knowed you was something." (Great laughter.) "Now, Bishop, I don't know as whether you shines at the other end, but I am goin' to put a polish on you at this end." (Renewed laughter.) I am going to take up the collection. Why don't you cheer? (Laughter.) I thought it was entirely proper for the gentleman who preceded me to take up that collection. I am not a Methodist preacher—(laughter)—simply a Presbyterian layman. Out in California, a boy swallowed a quarter, and the mother was nearly scared to death, and sent for a physician; the doctor came, and he fished for that quarter, but could not get it. Said he, "I can't find it; have you got a preacher anywhere about?" They said they had a Methodist preacher around the corner. Said he, "Send for him; he is the only man who can get that quarter." (Great laughter.) Now, I thought it was a great mistake to ask a Presbyterian layman to stand up here to do what is always done so successfully by a Methodist minister. (Laughter.) But I am in a Methodist church, and I have associated so much with these Methodists, that I have got their ways. (Laughter.) The call and demand over this province for work was of such a character that your Executive felt impelled to meet these demands, even at the risk of going beyond the finances pledged. They come before you to-night, and they find themselves \$832 short of the amount which is necessary in order to pay up all the bills, square every account, and commence to-morrow with a clean sheet. They want you to give it to-night. Will you

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do it. (Hear, hear.) Anyone who has listened to the reports of your work, and the magnificent report of your Field Secretary, Mr. Day, will understand what this means, and the work that has been accomplished during the past year. I don't believe there has ever been a year in your history in which you have done more solid, splendid work. Now, I am going to ask for subscriptions simply to pay this debt, and it ought to take but a few minutes in this splendid audience to raise that amount, or even more. (Mr. Reynolds then conducted a canvass for pledges from organizations and individuals, relieved by pleasantries and anecdotes, followed by a basket collection.) The following pledges were made :

PLEDGES FOR DEFICIT.

COUNTIES AND CITIES.

Bruce, North	M. A. Halliday, Chesley	\$10 00
Caradoc Township	T. T. George, Delaware	10 00
Caistor Township	J. F. Senn, Abingdon	5 00
Dufferin	M. S. Gray, Laurel	25 00
Durham West	P. Trebilcock, Bowmanville	10 00
Dundas	T. S. Edwards, Iroquois	10 00
Guelph	H. J. B. Leadlay	25 00
Hamilton	Walter Bale	50 00
Haldimand	Rev. J. D. Edgar, Cayuga	15 00
Halton		10 00
Lambton	Rev. S. G. Livingston, Sarnia	15 00
London	Wm. Bowman	50 00
Middlesex	C. E. German, Strathroy	10 00
Norfolk	A. J. Donly, Simcoe	10 00
Oro Township	Rev. N. Campbell	5 00
Oxford	Rev. E. R. Hutt, Ingersoll	10 00
Parkhill Town	A. W. Humphries	10 00
Peel	Rev. J. C. Tibb, Streetsville	15 00
Simcoe Town	F. Reid	10 00
Toronto	{ J. J. Maclaren	} 135 00
	{ R. J. Score	
Westminster and Delaware Townships		7 00
Wentworth North		5 00
Wellington	Rev. L. W. Thom, Arthur	10 00
Welland	Rev. C. R. Morrow, Port Colborne	10 00
Wentworth, South	Wm. Orr, Fruitland	10 00
York, North	L. G. Jackson, Newmarket	25 00

SUNDAY SCHOOLS.

Galt, Knox Presbyterian	J. S. Webster	10 00
Muirkirk, Lee's Sunday School		1 00
Petrolea Presbyterian	John H. Houston	5 00
Sarnia Methodist	R. C. Palmer	5 00
St. Mary's, Knox Presbyterian	R. Shepherd	2 00
St. Thomas, First Methodist	Rev. G. F. Salton	5 00
Toronto, Woodgreen Methodist Tabernacle	T. E. Washington	5 00
Toronto Junction Methodist	Mrs. Wilkinson	5 00
Wingham Methodist	Dr. W. B. Towler	5 00

PERSONAL.

Anonymous	\$1 00
Mr. and Mrs. W. Bale, Hamilton	10 00
C. J. Beal, London	1 00
H. W. Burnett, London	1 00
Rev. T. W. Blatchford, Lambeth	5 00
Mrs. (Dr.) Eccles, London	5 00
Friend, Halton County	10 00
D. Graham, Inglewood	5 00
Mrs. A. W. Humphries, Parkhill	2 00
Wm. Orr, Fruitland	4 00

The doxology was sung, and the benediction by Rev. Dr. Hunter closed the session at 10.15.

THURSDAY MORNING, OCTOBER 29th.

Devotional service, led by Rev. J. G. Stuart.

Mr. H. P. Moore read the report of the Business Committee. It contained the names of the President, Vice-President, Minute Secretaries, General Executive Committee and Central Executive. On motion, the report was adopted. (See the list on the inside of the cover.)

Reports of the several Conferences were received, and transmitted to the Central Executive, to be edited and published in the printed report. They will be found at page 58 and following pages.

REPORT OF REPRESENTATIVE ON THE INTERNATIONAL EXECUTIVE.

Dr. MACLAREN—As your representative I attended the meetings of the International Executive in Boston before and during the late convention. You heard last evening from Dr. Potts a glowing report of the public proceedings at that magnificent gathering. You will hear from Mr. Moore regarding the selection and appointment of the new Lesson Committee. The body which I represent does its work out of the public view, but it is none the less important. It is charged with making arrangements for carrying on the work during the three years between the conventions, as well as providing for the programme. It is composed of one representative from each State, Province and Territory in North America, nominated by the respective State and Provincial associations and appointed by the convention. It is composed of some of the leading lay Sunday School workers on the continent, and includes such men as B. F. Jacobs, of Illinois; Hon. John Wanamaker, of Pennsylvania; Dr. Duncan, of New York, and J. R. Pepper, of Tennessee. It meets annually, and has sub-committees, which meet more frequently, while much important business is done by correspondence. Mr. Reynolds has been for a number

of years the Field Superintendent. This year Professor Hamill and Mr. Cork also give their whole time to the work, while the Rev. Mr. Maxwell and an assistant are employed among the colored people of the South. Our Provincial Committee, in view of the state of our finances, only authorized a pledge of \$200 a year, the same as we have paid heretofore; but in view of the magnitude and demands of the work and the large increase in givings from some of the States, as well as the amount of help we receive at our conventions and otherwise, it is to be hoped you will enable the new Executive to increase the amount. The next convention will be held at Atlanta in 1899.

The PRESIDENT—Mr. H. P. Moore, a delegate to the Boston Convention and a member of its Nominating Committee, will report on

THE NEW LESSON COMMITTEE.

Mr. MOORE.—Perhaps the most important work of the Boston Convention was the appointment of the Lesson Committee for the six years—1899 to 1904. The Nominating Committee was composed of thirty-eight members, each chosen by the delegates from a State or Province. It held six sessions, at each of which thirty-four members were present. The committee came together with apparently a single purpose, to act in the fear of God; fervent prayer was offered for the Divine guidance that seemed so essential. Inquiry was made at every point for information that would aid to correct judgment. Careful attention was paid to every point that could have any possible bearing upon the subject; and not until there had come to be an absolutely perfect agreement was the final decision made. The matter was first thoroughly considered by a sub-committee of five of the members, and their recommendations were unanimously adopted by the full committee. The principle adopted is the following: The Evangelical churches of the United States and Canada have over sixteen million communicants. Each of the fifteen members of the Lesson Committee therefore represents over a million of Church members. The Methodists have over five millions; the Baptists over four millions; the Presbyterians nearly two millions, while the other denominations represented have each one million or less. Thus Dr. Potts represents not only the Methodists of Canada, but one-third of the Methodists of the continent, and he also represents those of Great Britain at their own request, while Principal Rexford, of Montreal, is the representative of all the Episcopal Church members of America. The new Lesson Committee is composed of eight members of the former committee and seven new members. Some of those retiring had served for many years, and asked to be relieved on account of other pressing duties. The following are the names, localities and denominations of the committee, the last seven being the new members: Rev. Warren Randolph, D.D., Rhode Island, Baptist; B. F. Jacobs, Illinois,

Baptist ; Rev. John Potts, D.D., Ontario, Methodist ; Rev. A. E. Dunning, D.D., Massachusetts, Congregationalist ; Professor J. I. D. Hinds, Ph.D., Tennessee, Presbyterian ; Rev. B. B. Tyler, D.D., New York, Christian ; Rev. J. S. Stahr, D.D., Pennsylvania, Reformed Church ; Rev. Prof. J. R. Sampey, D.D., Kentucky, Baptist ; Rev. A. F. Schaffler, D.D., New York, Presbyterian ; Bishop E. B. Kephart, D.D., Maryland, United Brethren ; John R. Pepper, Tennessee, Methodist (South) ; Rev. Mosheim Rhodes, D.D., Missouri, Lutheran ; Bishop H. W. Warren, D.D., Colorado, Methodist ; Rev. Prof. W. W. Moore, D.D., Virginia, Presbyterian ; Rev. Principal E. I. Rexford, B.A., Quebec, Protestant Episcopal. The former corresponding members in Europe, except Professor Cave, who resigned, were reappointed, and authority was given to add from other lands. Publishers joining in the production of the international lesson helps may send, at their own cost, a representative to confer with the committee at such times as may be mutually agreed upon. No new instructions were given to the committee, but the arrangement made at St. Louis that there should be a Temperance Lesson once a quarter was continued in force. The report of the Nominating Committee and the above recommendations were unanimously adopted by the convention. This Lesson Committee represents the very highest qualities of brain and soul in the whole brotherhood of Christ, each of its members a very prince in the Lord's host, known for his scholarship, practical experience in Sunday School work, consecration and piety.

PROVINCIAL SUNDAY SCHOOL INTERESTS AS TO FINANCIAL PLEDGES.

Mr. REYNOLDS—Two words summarize the whole Gospel. The first is the word "Come"—where Jesus Christ stands before a lost and ruined world and says, "Come unto Me." The last marching order we have had from heaven has been "Go." The Church is like a bicycle—the faster it goes the stronger and firmer it is, but when it slows up it commences to wobble, and when it stops it topples over. (Laughter.) I wish I could give you anything like an idea of the magnitude of our International work. As I travel from one end of this continent to the other and see the magnitude of the work and how it is growing, it sometimes overwhelms me, and I sit down and think, who is equal to these things? It seems as if it were a drop in the bucket that we were doing ; but yet, when I remember that God is above it all, I arise and say, "I am equal to anything, God being with me." (Amen.) Your Association is part of this great system, and we are exceedingly interested in this country. I never had a more delightful time in my life than down in Newfoundland. Then we go to British Columbia and Alaska, and cover all this country. It is a tremendous field that God has given us, but it is a most hopeful field. I do not believe there is such a

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field on earth for the planting of the seed, the Word of God, as there is on this American Continent at the present time. We don't have to send our missionaries across to the other side; the people are brought to our very doors. Where we cannot reach many of the adults because of prejudice and education, in the wrong direction we fear, yet the children are open to us and we gather them in, and the Sunday School Missionary Union and all the different denominations are actively engaged in that work. We have to first bring them into the school. We have a regular system of house-to-house visitation. I can take you to some States in the Union and show you entire counties in which there is not a single person that is not visited regularly at least once a year, and invited to church and Sunday School. Now, this ingathering is being done not by paid laborers, but by the Christians on the field. While watering others they are being themselves watered. Another thing we have to do—the betterment of those Sunday Schools. We must do better work for God. We must send competent persons to teach them and show them better work and raise them to a higher standard. The first thing to do is to create dissatisfaction. Those schools that are saying, "Well, I guess we are doing pretty well, about the average," there is no progress in such schools; but they come to these Conventions and learn better things, and say, as a lady said, coming out of the Convention, "Well, I am thoroughly dissatisfied with myself." I said "What are you going to do?" "Well," she said, "my first impulse would be to give up my class; but I am going home and going to do better." (Hear, hear.) We are showing them how to do better work and encouraging them by introducing new methods and new ways. The house-to-house visitation is supplemented by that splendid work inaugurated by Dr. Duncan, of New York—the Home Department. All these things are being discussed in these Conventions and in schools; and as I go from place to place and visit schools I have visited a few years before, I see a great improvement. I want you to feel that not only is this work being done in the Province of Ontario, but in every territory and in every State, as well as in every Province in your own country. We have just admitted Alberta into our organization, and now we are trying to build it up. (Applause.) The money which you subscribe, \$200.00 a year, goes towards this work not only in your own country, but in the United States. We have just commenced touching the Southern field. I wish I had time to tell you what I know about those people. When I go down there deputations of those negroes come to me and say, "Mr. Reynolds, is not the International Association going to do something for us? You come down and hold your Convention among the white people"—of course they can't have mixed audiences like you can here, and in some Northern States the lines are so clearly drawn, we have got to accept things as they are in the meantime. Well, the Executive Committee of the International last January put a man in the field, Mr. Maxwell, and

those who were at Boston heard his report. He said, "Brethren, I can't stand this; one man in such a large field—seven millions of my people in such a state of ignorance in regard to this work and methods of doing work, it is utterly impossible, it crushes me; I must have more help." So we promised him we would give him a man, and on the first of October he selected his own man, and we put him in the field. Now we have two colored men eminently qualified to do that work among the colored people of the South. Now they ask us to support a man in Japan, and we are just about sending a Sunday School man to organize that great Empire. So you see the work is progressing. Now, I am not going to make any further remarks, and we will proceed to the business of furnishing the sinews of war for the coming year. I hope that the spirit of liberality will animate your hearts this morning and you will feel it a privilege. Give so that you feel it. I tell you Jesus Christ felt for us when He hung on the cross, when He bore that awful load on Gethsemane. I do thank God for the luxury of being able to show my affection for Him by more than mere words—deeds. We will now receive pledges for carrying on the work of this Provincial Association for the coming year. You contributed last night about \$600.00 towards the debt. At least \$3,000.00 more is required to carry on the work as in the past year without making any extensions. The following pledges were received:

SUMMARY OF PLEDGES, 1896-97.

COUNTIES.

Bruce, West	Miss Walker, Lucknow	\$10 00
Durham, West	P. Trebilcock, Bowmanville	35 00
Dundas	T. S. Edwards, Iroquois	35 00
Dufferin	M. S. Gray, Laurel	25 00
Elgin, East	T. Barnecott, Aylmer	20 00
Elgin, West		30 00
Grenville	Hugh Brownlee, Kemptville	30 00
Hastings, North	Rev. J. G. Wilson, Tweed	60 00
Halton	{ Rev. R. J. Elliott, Burlington	85 00
	{ J. W. Freeman, Freeman	
Huron	Israel Taylor, Clinton	50 00
Haldimand	Rev. J. D. Edgar, Cayuga	50 00
Lennox and Addington	S. Gibson, Napanee	50 00
Lambton	Rev. S. J. Livingston, Sarnia	40 00
Middlesex	Geo. A. Stewart, Elginfield	40 00
Norfolk	A. J. Donly, Simcoe	30 00
Ontario, South	J. W. Brown, Whitby	40 00
Oxford	Rev. E. R. Hutt, Ingersoll	60 00
Peel	{ - McGregor, Claude	75 00
	{ Rev. J. C. Tibb, Streetsville	
Simcoe, South		25 00
Welland	Rev. C. R. Morrow, Port Colborne	25 00
Wentworth, North	A. Baynton, Waterdown	25 00
Wentworth, South	Rev. Wray Smith, Stony Creek	30 00
Wellington	Rev. L. W. Thom, Arthur	70 00
York, North	W. D. Fraser, Bradford	100 00

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CITIES.

Guelph	H. J. B. Leadlay	\$30 00
Hamilton	W. Bale	100 00
Toronto	J. J. Maclaren	750 00

TOWNSHIPS.

Scarboro' Township.....	L. E. Annis	20 00
Westminster and Delaware Township.....	E. S. Hunt	7 00

SUNDAY SCHOOLS.

Belleville, Bridge Street Methodist.	Miss Johnston	10 00
Chesley, Geneva Church.	M. A. Halliday	5 00
Centralia, Methodist.	W. C. Hueston	5 00
Elderton, Presbyterian.	Wm. C. Telfer	1 00
London, Centennial Methodist.	Rev. A. G. Harris	2 00
London, Dundas Centre Methodist.	D. A. McDermid	10 00
Mitchell, Knox Presbyterian		2 00
St. Mary's, Knox Presbyterian.	R. Shepherd	2 00
St. Catharines, St. Paul's Methodist.	E. Stapleford	5 00
St. Thomas, Methodist.	Rev. G. F. Salton	5 00
Toronto, Agnes Street Methodist.	Mrs. Farrants	5 00
Toronto, Broadway Methodist Tabernacle.	Miss Ada Reese	10 00
Toronto, Erskine Presbyterian.	John A. Paterson	15 00
Toronto, Parkdale Methodist.	S. Stewart, Ph.D.	5 00

PERSONAL PLEDGES.

H. P. Moore, Acton	10 00
Mrs. A. W. Humphries, Parkhill	3 00
Mrs. Tanton, Toronto	5 00
H. C. McCutcheon, London	2 00
Friend, London	1 00

The consideration of the report of the Executive Committee was resumed. In moving the adoption of clause 8,

Dr. MACLAREN said: I do not think the Sunday School people of this province have any idea of the importance or value of the work done by Miss Munro. At the Belleville Convention you voted \$700 for that office. When we appointed Miss Munro we allowed her a salary of only \$500, on account of the state of our finances, but it is altogether inadequate in the city of Toronto. She does the correspondence, the banking, keeping the books, and the whole office work, besides acting as Normal and Primary Secretary. I most cordially move this clause, and hope that this item will be passed with enthusiasm, and that you will back it up with sufficient to enable the Executive to do a portion of what they ought to do, in regard to Miss Munro.

Rev. Dr. POTTS—I would like to say how heartily I endorse the sentiments expressed by Dr. Maclaren in relation to Miss Munro. Nothing could be more satisfactory than the way in which she discharges her duties, and I do hope we will be able to appreciate in

practical form the claims of the eminent service she is rendering to the Association.

The PRESIDENT—I just wish to add my personal knowledge and corroboration of all that has been said. I know it; I appreciate it thoroughly; if any further evidence need be presented to you, take mine.

The clause was adopted amid applause.

The other clauses were also adopted, and the report was adopted as a whole.

The session closed by singing the Doxology, Rev. Dr. Jackson pronouncing the benediction.

THURSDAY AFTERNOON, OCTOBER 29th.

Rev. Ira Smith presided over the devotional exercises, reading John xvii., followed by prayer by Messrs. Ferguson and Cunningham.

THE QUALIFICATIONS AND DUTIES OF COUNTY, CITY AND TOWNSHIP ORGANIZATIONS.

Mr. LAWRENCE said: It may be that this is the least interesting feature of the programme, but organization is the most essential part of the work of our Association. What is organization? And why should we aim to keep it up? Because, in the first place, organization never exists for itself. A house never exists for itself, but for the occupant of the house. A body exists for the soul that is within it. Organization does not do the work, though it is necessary to the very best work. The objects of our organization are five: information, agitation, stimulation, co-operation, perpetuation. Over a tailor's door, in Toledo, was the sign, "Good work is the only excuse I have for being on earth." Well, that is a good sign for a tailor or a Sunday School Association. Now, why do we want this organization? Your Executive, which is a magnificent body of men and women, has certain plans, but they are perfectly ineffective in these townships, and counties, and towns and cities unless there is live organization that is carrying out their will and desire and plan. It must reach the uttermost corner of your province. If there is a single man or woman that is not now being reached by Sunday School influence your organization is not doing all it can do. The Sunday School idea is to carry the open Bible in the hand of a living teacher to every man, woman, boy and girl in Ontario and every State of the Union and every country of the world—nothing short of that. I know that it means a great deal and we are aiming at the impossible. The first thing is, the people must be informed. You will notice how very carefully Mr. Reynolds prefaced his remarks this

morning when he being done with women to give mo unreasonable to which is more tha ness and all tha information. Ho your General Sec spread like snow opposition to this part of those who School in this pro blackboards, lessor you please—than influence of the O agitation. We ne fallen back into e on just as they ar this world? "G heart of a man or thing better. We heaven says, "Be and when we say perfect," we know people discontente for that. As long day-school age in are under religious yet done. The ne what is not its bes not by finding fa who was late for a country road with the driver, "That looks like if she w her ears. Does s said the driver, " his whip. "Oh," seems to be very g "Yes," said the ago," and with th man got to his ap they were regular tell him "Try aga them the beautiful their boat and try want to bring th

morning when he asked for money, with an account of what was being done with the money. It is unreasonable to ask men and women to give money without explaining what it is for. It is just as unreasonable to ask them to come to a convention and give that which is more than money to many of them—time and loss of business and all that—without giving them a reasonable amount of information. How shall we do this? You are doing it through your General Secretary, through the reports and documents that are spread like snow all over your province. I have never found any opposition to this interdenominational Sunday School work on the part of those who thoroughly understand what it is. Every Sunday School in this province has more money to-day in its treasury to buy blackboards, lesson-helps and equipment—more money to spend as you please—than they would have without the benign up-lifting influence of the Ontario Sunday School Association. Next we need agitation. We need to stir the people up. A great many of us have fallen back into easy lines in Zion, and we are ready to let things go on just as they are. Do you know what is the enemy of the best in this world? "Good enough." Whenever there is created in the heart of a man or woman a noble discontent there is a hope for something better. We want to aim at the best. When our Father in heaven says, "Be ye perfect," we know that it means a great deal; and when we say in the work that we are doing for God, "Be ye perfect," we know it means a great deal. Now, we want to make the people discontented with that which is not the best. Let us strive for that. As long as it is true that there are more boys and girls of day-school age in your province under day-school training than there are under religious training then we understand that our work is not yet done. The next is stimulation, making people dissatisfied with what is not its best, and stirring them up and pushing them forward, not by finding fault with them, but by encouraging them. A man who was late for an appointment and had to drive ten miles over a country road with a livery team that was comparatively slow, said to the driver, "That is a pretty good animal you have on the near side; looks like if she was splendid stock. Look how straight she carries her ears. Does she come from racing stock?" "Oh, I tell you," said the driver, "that is a pretty good stock," and he would crack his whip. "Oh," said the passenger, "that horse on the other side seems to be very good stock, and they seem to have seen good days." "Yes," said the driver, "and they have seen good days not long ago," and with that he whipped up the other horse. The way the man got to his appointment was by encouraging those horses, and they were regular old plugs all the while. Never criticize a scholar; tell him "Try again, that is splendid." Stimulate the people. Show them the beautiful land that is over the river, and they will get out their boat and try to get there. Co-operation is the next thing. We want to bring the people together, to reach out for the work that

cannot be done in any other way. Theodore Cuyler gave the wonderful motto to the World's Convention in London in 1889, "United in Christ for a world without Christ." The President of a large Presbyterian college in Ohio, in a personal letter to me, said: "Your Association is doing a work that cannot be done in any other way." The President of Denison University, a large Baptist institution in Ohio, said: "The Ohio Sunday School Association—and it is true of your Provincial Association—is doing a work which otherwise is not and could not be done, and I wish you God-speed." When we can co-operate without in any way compromising any of our denominational beliefs, the world and the devil can understand our action. Then perpetuation. Organization perpetuates itself. Whenever this organization meets, it elects new officers to call another convention, and so on. Organization is one of the remarkable features of this latter-day age. You cannot accomplish anything without it. You cannot pave a street in one of your cities without organization; you cannot run a business house without it; and we need it wherever we go. Wesley and Whitfield both preached to vast congregations; if there was any difference during their life, Whitfield was regarded as the most eloquent; he preached to larger congregations than Wesley did during a large part of his life. On one occasion Whitfield tried to speak to 60,000 people, and in using his voice he burst a blood vessel, and the blood came to his mouth, and it was on that occasion, when admonished to desist, that he used the memorable words, "Man is immortal till his work is done." But what has made the difference between those two men? Every church spire is a monument to Wesley; but where are the church spires that are the monuments to the other splendid man? This is the difference between the two: Wesley was an organizer—Whitfield was not. When Paul said he was a debtor to the Greeks, he did not mean he owed them money, but he owed them something without which they were poorer. The way to put life into yourself is to try to put life into somebody else, like the man belated in the storm on the mountains, who lay down in the snow to die, supposing he was going to freeze to death, and made his way to what he supposed to be a log, but found it was another man nearer freezing to death than himself. With true human instinct, he tried to bring the man to life, and the shaking and the chafing of hands and feet not only brought the other man to life, but saved himself. I got a letter from one of the best superintendents in Ohio, the practical effect of which was—I don't think much of your conventions; I have a better school than half the schools in Ohio; I don't need you. I said, "My dear brother, your letter contains one of the strongest arguments for Sunday School conventions that I have ever read. If you have so much better methods than the rest of us, I believe it is your duty to call us together and tell us about it—and that is a Sunday School convention; and we will have one right in your church." That man, not long ago, sent me a splendid offering

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of money for our State work. I have a chart here, which we give to any school that will put it in their building. In the centre is the word "Association." The points of the star indicate the activities we try to push. Here we have "Conventions." In our State last year we held 1,553 conventions; in one county we had over 100 conventions. The next point is "House-to-House Visitation"—carrying the Word of God by the hand of the living teacher to every door, and inviting them into the churches and Sunday Schools. Then the "Home Department." Then "Accurate Statistics." We would add to that "Primary Work"; then we would add the "Financial" part. Every Sabbath School in this Province ought to contribute regularly to this Association. I would show to a school that uses the International Lessons that those lessons are the creation of the International Convention, which is the creation of the State and Provincial conventions by sending delegates. This Provincial Convention is made up of delegates from your counties, and the county organization is made up of delegates from the townships and schools; and so you are an acting, living part of the great system that gives us our International Lessons. So it is only fair for every Sunday School that uses the International Lesson system to contribute to the only avenue through which they can possibly come to us. Success depends upon the efficiency of the officers, particularly of the township officers. A good secretary looks for better methods of work; looks over the statistics at least once a year; is an all-round worker and keeps things moving; attends the conferences of the county workers; knows personally each superintendent in the township; visits each school in the township once or twice a year; is a regular attendant and worker in some school; has the records in good shape to turn over to his or her successor; answers promptly all enquiries by the State and County officers. Be prompt in replying to letters. I have had to send a registered letter after some of our secretaries to secure a reply. A model secretary is secretary for the sake of the cause, and not for the honor. He urges each school in the township to appoint delegates to the county convention; sees that the convention is announced three or four Sundays preceding in every school in the township; sees that the programmes are distributed at least two weeks in advance. The benefit of a convention cannot be measured by arithmetic. I know of one place in Ohio where a farmer could not work because there was so much water on his farm—there had been great rains—so, though he and his father and mother were sceptics, he said: "I'll go into that meeting; I can't do anything else, and it will pass the time away. So he went into a common Sunday School convention. It was not an extra meeting, either, but the Spirit of God was there, and it took hold of that man, and convicted him of his sin, and he asked the way to be saved, and he was saved; and that man to-day is the president of the county in which that meeting was held, and he holds a meeting every

year. He comes into my office in Toledo every once in a while and pours out his great heart in gratitude for what the Sunday School has done for him. I tell you, if the Ohio Sunday School Association never did and never does anything else than to save that one man, Malcolm Crockett, from being a sceptic and placing him in a position to help others, it has not been carried on in vain for these thirty-seven years. Some of our very best county and township secretaries are ladies. No organization need ever pass out of existence if there is one real live man or woman that will put the time into it that is necessary. I believe there is no kind of work either layman or minister can do that will multiply himself for good so much as this Sunday School work, and the position of a township or county secretary or president. You are in touch with these people who are hungry, anxious to be helped, all over the Province. Never be discouraged. When we hold up such high ideals it is easy to be discouraged, but we have got One up there that knows how to look upon us and pity us, like the father who, when his children met him at the train with bouquets, bestowed his first kiss on his imbecile child, who had gathered old wood and a corn-cob and a piece of bark, with the threads hanging to it, and an old tassel, remarking to the other children, "He must get the first kiss; he has not done so well as you, because you know better, but he has done the best he could." Like as a father pitieth his children, so the Lord pitieth them that fear Him. (Applause.)

HOW TO OVERCOME ENVIRONMENT.

Mrs. FORD—When Jesus said, "Suffer the little children to come," He uttered words whose tender meaning has thrilled the world. This picture of Jesus with the little children is so touching and holy that each generation has seen in it greater meaning. We have realized at last that the work with the children will soonest bring heaven to earth and annex earth to heaven. You know that when the painter would put on canvas the best that was in him, when he said, "It shall be a work to ennoble all who look upon it, it shall tell to all this host on earth, and it shall speak also of the love of God and the hope of heaven," you remember he painted a little child, the Divine Christ in the arms of His human mother. The sculptor was moved by the same thought, and he gave us his thought in marble. Poets have expressed the same thought in their own language; and you know that when the great God Himself would give us His most loving thought for the race, He did not speak, as to Moses, through the thunders of Sinai, but He sent His embodiment of love, unselfish and Divine, in a little child. A prominent educator says that a child is the thought of God—a thought in flesh and blood, a song of immortality; and he adds, "The business of the teacher is to be able to interpret this thought and read this poem and to sing this song."

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I am sure you all agree with me that the need of to-day in Sunday School work is a better understanding of the nature of childhood, and of just the environment needed for the proper development of its three-fold powers. If the child's spiritual nature is given just the right environment it will appropriate that which is necessary to minister to the spiritual life so that the God-germ within is ever reaching up after God? But, alas, for that other germ within which is ever reaching down after evil. But notwithstanding this, and notwithstanding the monster giant of bad home environment, and that great hobgoblin of heredity, dear primary teachers, I want you to hear this: I am more and more coming to claim all the children entrusted to my teaching for righteousness in this world, and in the world to come for life everlasting.

"Save all my children, Lord,
For less I dare not ask:
I know Thou wilt fulfil Thy word
If I perform my task."

We hear much in these last days about little children as angels, fresh from the hand of God. Beautiful as theories. If the babe smiles up at you in a seraphic way that is suggestive of angels and heaven, but the next moment there may be a frown so black and a yell so terrible as to suggest Dante and his Inferno. We know that all the possibilities of heaven or hell are lying dormant in the unconscious soul of each little one. Now, how would you overcome bad environment? You know that the very corner-stone of the kindergarten is right environment; and you know that in the homes from which many of our children come they are in the midst of a very bad environment. How would you overcome it? First of all by prayer. Then take this trying case into the mother's meeting or into the Primary Union. It took four to carry the sick of the palsy. Some one has suggested it may take forty to carry a trying pupil. You repel a pupil when you say, "John, you do so many things that are bad I want you to ask God to help you to conquer that." Instead of that appeal to the sympathy of John I say, "John, I am having such a hard time here now; won't you say every day this week, 'God bless my teacher?'" Of course, at last you do get the boy or girl to pray for themselves. If I had no other weapon than that of prayer to use against this monster giant of bad home environment, I would not be discouraged, for I have too many times tested its efficiency. Of course we ought to know the child in his home environment. A single meeting with a child will give a clue to that which is unlovely in the home. The children advertise their parents. I knew, just as soon as I looked at Edie, with her dainty dress and *spirituelle* face, and shy and bewitching ways, that she was growing up in an atmosphere of love and tenderness. I knew when I looked at Willie, with his unpolished shoes and his uncombed hair

and unpared finger nails, that he was growing up in an atmosphere of carelessness. And when little Johnny rattled the door and put out his foot in the way of an unconscious passer-by, I knew he was growing up in an environment that would never develop good breeding. Then there was good-natured, stupid Mary, who never showed a bit of reverence for the prayer or the place, I knew she was growing up in a good physical, but poor spiritual, environment. Then there was Harold, who never seemed to care for anything. I am going to tell you ways in which I have dealt with such children. Edie, the shy, gentle little one, was a born mother. I gave into her care a mischievous babe, and she came to be one of my sweetest helpers in the primary room. Then there was Willie, with the neglected finger-nails. I said, "Willie, dirt does stick to boys unless they wash it off; I am going to do all I can for you, and will you try to come here with your face and hands just as sweet as possible?" I said, with the most persuasive smile. I noticed that that strong water-mark was gradually driven up farther and farther until it disappeared in the roots of his hair. Stupid Mary need not trouble you; you will find ways to speak to her.

"Fuzzy, fuzzy little caterpillar, crawling, crawling on the ground;
Fuzzy, fuzzy little caterpillar, nowhere, nowhere to be found,
Though we had looked and looked and hunted everywhere around."

I got this far about the little caterpillar crawling, when Harold broke out with, "Mrs. Ford, can caterpillars be butterflies?" I went to my cabinet and brought out a cocoon, started up again, and in the second line, he said: "Are those little white things in the corner going to be butterflies?" We stopped and talked again. The third time he chanced to see my assistant, and he said, "Say, her hat's on crooked." I turned to her and said, "Straighten your hat." She straightened it and we went on again. We got as far as this:

"See how this cocoon is stirring, now a tiny head we spy;
What is this, our caterpillar stretching gorgeous wings to fly?
Soon the bright and happy creature flutters gaily by."

When I got to the word "spy" Harold broke out with, "They come out of the end; I have seen them lots of times." He had taken up twenty minutes of precious time to question me on the subject. My first impulse was one of anger; then I concluded that he was very much interested in the subject, and he hoped to get out of me by these questions some fresh information on the subject. Harold—you have him in your class—is a boy that would fill any place from the penitentiary to the pulpit, and on to the President's chair; and the position he does fill eventually may depend some upon the manner in which you perform your work of teaching him. Now, I want to talk about some helps in work for the children. First, the help of commendation. How much

you can do by encouraging the children. Don't praise the child who has recited most glibly and most frequently the Golden Text; but give your commendation to the shy and timid ones, who most need the stimulus of your loving appreciation. Another thing—educate the children to look for the good. You know how true it is that we get in the world exactly what we look for. You teachers have been given at this convention just what you looked for. Sometimes the little ones break out with: "Willie said his Golden Text beautifully; may we clap our hands for Willie?" And then there is the subdued clapping. And my heart has been gladdened more than once by hearing them say, "Mrs. Ford, that was a beautiful story? may we clap our hands for you?" Of course, this has always been in a very subdued way. If the children are in the right environment, they will be just as free as birds in that environment. I have been in a primary class where the children reminded me of Froebel's play of "The Fishes"—the life seemed to have gone from them, and they sat with folded arms and stupid faces. I don't want that sort of a class. We need teachers to work with children who can live in the child world, who can meet the children upon their own level. Some children were coming from the woods with aprons full of mosses and ferns and bright things. They met their teacher, and ran up to her with, "Miss K—, see, what we have got here!" "Oh, yes," she said, "children, but see how soiled your aprons are;" and then, with a sigh, she said, "I hope, children, this frolic won't make you forget your Golden Text next Sunday!" One of the little ones said, "Oh, ain't Miss K— good—awful good?" "Dreadful!" said the other child. I don't believe that sort of a person can enter into child-life or develop the best that is within children. I want to stop long enough to commend the beautiful helps and appliances I have seen in that upper room. I have attended many conventions, but never have seen as good an exhibit in any State convention as you have here in this Province of Ontario; and yet you will not find anything in the use of these objects which will develop the spiritual nature of the child. You can use them to teach some fact of history, to illustrate Oriental life to the children; but when I came to the spiritual teaching of the lesson, I would put the objects out of sight. I wish it were possible for every school in Ontario to own a set of those very helpful objects of which Mrs. Laine has charge. Not long ago, I asked my teachers' experiences and thoughts with regard to the too free use of illustration. If in any way the spiritual nature of the child was developed or built up through the use of illustration? One teacher told me about teaching the text, "And I, if I be lifted up from the earth, will draw all men unto me." A magnet had been used. A boy, when asked at home what he had learned, replied, "I learned how to pick up tacks with a horse-shoe." Another teacher taught this verse, "Make a joyful noise unto the Lord," and she had those instruments of music, and dwelt upon them, and gave too much

prominence to the illustration. The next Sunday, when she called for this text from the children, a little fellow stood up, and said, "Make an awful racket unto God." I warn against the too free use of illustration in the class-room, because there is nothing in the figure of a gilded cross or a golden man that will lead the spiritual nature of a child into communion with Jesus. I confess that in some conventions in the States I have felt in my soul the spirit of an iconoclast, that I wished I had a hatchet to hew in pieces the black-boards, and a fire to burn the images. You know the old adage, that "an ounce of prevention is worth a pound of cure." Go on using your illustrations, but use them as very humble servants of a very great truth. Of course, we know there is no help in overcoming bad environment, like that of a consecrated personality. We need teachers filled and thrilled by the Holy Spirit. God grant that in this beautiful Province of Ontario in the years to come you will have developed many such teachers. My heart, my soul, has been uplifted by this close contact with them. May it be true of you that through their work all thy children shall be taught of the Lord, and great shall be the peace of thy children. And now, friends, God bless you, and good-bye. (Applause.)

The President introduced Mr. J. K. Macdonald, of Toronto, a former President of the Association.

DEBTS AND DEBTORS.

Mr. MACDONALD said: I confess that when I saw the subject set down I was somewhat at a loss. A political economist could easily write a book on this subject. However, it is obvious that in the mind of the Committee the text should have some special relation to the Sabbath School Association of Ontario, and to this convention. I find one of our dictionaries gives the following definition of a debt: "That which one person owes to another; that which one person is bound to pay or perform for another; that which is incumbent on one to do or suffer." Now, perhaps, the last two of these will suit the subject that we have before us to-day more nearly than the first, although I think they all three apply. It seems to me that we have in the last two the view that the Apostle Paul had when he said, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." It was not because he owed them anything, but it was because there was an obligation resting on him to give them something; not money; he had contracted no debt to them; but an obligation rested on him to give them something. And that, it seems to me, is the idea that is before us to-day. Now, what is a debtor? The dictionary says, first, a person who owes another; and again, one who has received from another an advantage of any kind. Both of these will suit us to-day with the idea before us, I think. So far as this first is concerned, I turned up last year's report, and find

there were certain persons at the last convention, for themselves and for constituencies which they represented, in the shape of schools, township or county organizations, who contracted certain debts, and undertook, therefore, the responsibility of them, becoming debtors to the Sabbath School Association; and I thought, well, now, that is one of the things that lies right here. How have these obligations been fulfilled? Some of them have been fulfilled to the letter. Some of them have been more than fulfilled—that is to say, more has been contributed than promised. On the other hand, I find there are some who have not fulfilled the promise to the full, who have not discharged the obligation which they took upon themselves; and there are others, again, who have given nothing at all. Now, these are debtors, and they owe the debts to the Sabbath School Association; and I fancy these are the people that the committee asked me to just refer to. Then, again, I find another kind of debtor in last year's report—a promise that is made without any definite sum. Sometimes the words are used. "Something handsome;" in other places, "Will do what they can." Now, I am not going to particularize at all, but I think we would, perhaps, find something that would stimulate us, if we investigated to see what has turned out to be "Something handsome," and to see the measure of ability couched in the term, "We will do what we can." What we can may be very well in some instances, in others it has been very poor; and I am quite sure that the promise has not been fulfilled even to the extent of trying to do what they can in this matter. One word or two about the claims of the Sabbath School. Now, I hold that the Sabbath School has very strong claims on the nation. If you get a boy or girl into the Sabbath School, whether it is in the rural district, in town or city, you have done very much to prevent that boy or girl from falling into bad habits. Let me mention one fact that has come before us in connection with our Aid work in Toronto: that we have had to send to the Mercer Reformatory, with a view to reformation, during the past year, not fewer than four girls, between the ages of eleven and fourteen, who had reached a condition that would appal you. Every child that is rescued from a condition of that kind is not only a soul saved and put on the right track, so far as its eternal interests are concerned, but it saves the State immensely, because it is easier, and better, and cheaper to save a child than to punish a criminal. The Sabbath School has claims on the Church. I feel convinced that the Sabbath School to-day, is to a very large extent, the nursery of the Church, in the sense that the training which the child receives in the school, and passing up through the different classes, and through the Bible class, it may be, and into the Church—the school, so to speak, preparing its candidates for membership. This work, too, has claims upon Sabbath Schools. You have benefited to an extent that you are not aware of by reason of this Association and its work. You have, therefore,

received. You are in debt. You have become debtors to the Sabbath School Association of Ontario, and, through it, to the International. Not only that, but we are responsible as individuals. There is not a woman or man in this church to-day who is not a debtor to the Sabbath School work. Directly or indirectly we have all benefited by it, and, therefore, we rest under obligations, and we are become debtors to it. Now, sir, I believe that giving is a grace, just as praying is a grace, and as praise is a grace; but it is one of the graces that seems most difficult for us to appreciate. Therefore, it occurred to me that we ought not to rest upon what man says about it. How does God say to give? I will carry you to Leviticus xxii. 21st verse, where God is speaking of free-will offerings. (Reads.) To enforce that, turn also to Deuteronomy xv. 21. (Reads.) Now, let me follow this thought up, by reading Isaiah xliii. 23, 24. (Reads.) I could not help being struck with the analogies that we find here. Is it not the fact that last night an appeal had to be made to this convention to overtake by voluntary offerings the amount of debt that had been created in connection with carrying on the work of the Association, a proof of what I say, that we have been offering the small cattle, the small gifts? I want to follow this thought still further. Turn with me to Malachi i. 7, 8. (Reads.) That is a solemn way of putting it. You say, "We have hard times." So had the Israelites hard times. I want to turn now to another passage in Malachi—iii. 10. (Reads.) God is asking His people to put their trust in Him, but they failed to put Him to the test. Now, the practical point I want to come at is this: Are we, as a people, professedly Christian people, workers in this work, are we prepared to trust God? We say we cannot afford. My dear friends, let me say this to you, I do not believe there is one before me—and I do not believe it in regard to myself—that any one of us has given to the extent that we have injured ourselves; and very few of us indeed, I imagine, has given to the extent that has called upon us to deny ourselves very much. The Lord is speaking to us this afternoon in this church and in this convention. He says, "Bring your tithes into the treasury; will you trust Me, and will you put Me to the test? Give it to Me and trust Me." I ask you, dear friends, are you going to trust God? Are you going to make it possible for the Managing Committee of this organization to do what they have a right to do in relation to international work, and to carry on their work within our own province? May God help us to do so. (Applause.)

Mr. H. P. MOORE presented the following report of the

NORMAL EXAMINATIONS.

Examinations were held on September 25th, 1896, at seven different places, there being thirty-one candidates in all.

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The best thanks are due to the gentlemen who set the examination paper, viz : Division I.—Dr. W. E. Tilley, Bowmanville. Division II.—Old Testament, Rev. W. G. Hanna, Uxbridge. Division III.—Training Lessons, A. B. Davidson, Newmarket ; International Lesson Papers, Rev. John McEwen, Toronto. Also to the Presiding Examiners, viz. : Mrs. M. Rolls, Brantford Ladies' College ; Rev. Dr. Strongman, Moorefield ; Rev. W. A. Bradley, Mitchell ; Rev. R. Hyde, Warsaw ; Rev. J. W. Holmes, Mitchell ; Mrs. W. T. Harrison, Keene ; Rev. W. C. Henderson, D.D., Berlin ; Rev. E. Whitworth, Tapleystown. Also to the Board of Examiners, who spent so much time in carefully reading the papers, viz. : James McNab, Toronto ; Rev. D. Y. Ross, St. George ; Rev. G. F. Salton, Ph.B., St. Thomas ; Dr. W. T. Harrison, Keene ; Rev. John McEwen, Toronto.

RESULTS OF EXAMINATIONS.

The following have passed the final examination on the Legion of Honor Text-books, and are entitled to the diploma of the Association : Mrs. Flora M. Holtby, Mitchell ; Miss Anna May Campbell, Warsaw ; Rev. J. A. McLachlan, Waterloo ; Miss Helen Buckberrough, Waterloo ; Mrs. Minnie McLachlan, Waterloo ; Mr. F. B. Holtby, Mitchell ; Miss Beatrice B. Gregon, Waterloo ; Mr. Arthur Lewis McLachlan, Rothersey ; Miss Sarah J. Gray, Mitchell ; Mrs. Mary Howie, Waterloo ; Miss Bertha Wills, Mitchell ; Miss Georgina Morter, Mitchell ; Mr. J. B. Schneider, Mitchell.

Mrs. S. B. Baker and Mrs. S. M. Edwards, Mitchell, also passed in this division, but are not entitled to the diploma, not having studied Division I.

The following named have passed in Old Testament Department, but not in the paper on Training : Miss Louise Gerry, Mitchell ; Mr. Alexander Watts, Warsaw ; Miss Sarah J. Smith, Warsaw.

The following named have passed in Division No. I., and are entitled to a certificate : Miss Margaret Machan, Brantford Ladies' College ; Miss Jessie M. Machan, Mitchell ; Mr. Arthur L. McLachlan, Rothersey ; Mr. S. R. Stuart, Mitchell ; Miss May McFarlane, Keene ; Mrs. Roxana Noecker, Waterloo.

The following named have passed in the New Testament Department, but not in the paper on Training : Mrs. Pamela Morley, Waterloo ; Miss Lizzie B. Young, Waterloo ; Miss Mary Comrie, Keene ; Miss Leoni Drummond, Keene ; Miss Catherine McDougall, Keene ; Miss Nellie McKay, Mitchell ; Richard Rab, Mitchell.

The Diplomas were presented by Mr. Moore, and an opportunity was given for the enrollment of members for the year 1896-7.

The enrollment fee is ten cents each year. The books required are Legion of Honor Series, Nos. I. and II., which cost fifteen cents each ; time required, two years. The fee for the diploma at the end of the

course is fifty cents. The course may be taken up at any time during the year. Send name and fee to the Corresponding Secretary, 25 Manning Arcade, Toronto. The Text-books may be had at the Methodist Book and Publishing House, Richmond Street, Toronto. Mr. L. C. Peake read the following :

REPORT OF THE COMMITTEE ON RESOLUTIONS.

1. This Convention has learned with profound grief of the decease of our late ex-President Alexander Mutchmor, Esq., of Ottawa, and whilst humbly bowing to the dispensation of sorrow which his loss has entailed upon the Sunday School work he loved so well, we desire to convey our sincere condolence to the widow and family who are left in the deepest shadow, and pray for them the fullest consolations of Divine comfort.

2. We hereby reaffirm our abhorrence of the legalized liquor traffic, and our demand for its total suppression by statutory enactment, as a just and proper measure in aid of all *moral* efforts for the abolition of intemperance and its attendant evils; and inasmuch as the Dominion Government has declared its purpose to submit the question to a vote of the electors of Canada, with a promise of prohibitory legislation in the event of a favorable response, we hereby request the Ontario Alliance to take such immediate and energetic action as may be necessary to ensure a successful issue. We hereby pledge ourselves to hearty co-operation in the impending campaign, and call upon Sunday School workers generally to join with others interested in the matter, to do all in their power to make the popular verdict emphatic and overwhelming.

3. This Convention affirms its conviction that the sanctity and restfulness of the Christian Sabbath must be thoroughly conserved, and earnestly recommends the pastors and Sunday School and Bible-class teachers of this province to lay broadly and deeply in the minds of their congregations and pupils the true and eternal principles of Sabbath observance, and to direct them most carefully to the thought that it is easier to retain than to regain the Lord's Day rest and worship. It views with alarm the breaking down of the old walls of Sabbath observance, as exemplified in the too great prevalence of Sunday bicycling, golf-playing, and other kindred amusements; and also the threatened invasion of the Sunday trolley-car, which is a menace to the wonted quiet of our city streets and country roads, and a direct blow at the Sabbath rest of the working-man. This Convention also acknowledges, with deep thankfulness, the efforts hitherto made by the Provincial Lord's Day Alliance to hold firmly our Sabbath rest and worship, and also pledges itself to aid and encourage their continued effort to bring to a triumphant consummation the work which they have so well inaugurated.

4. We express our pleasure at the re-appointment of the Rev. Dr.

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Potts on the International Lesson Committee, and again place on record our unswerving devotion to the principle of one lesson for the whole school and for all the schools, and would deprecate any effort to, in any way, materially change the scheme or plan which has been for so long a time successfully followed.

5. We believe that the holding of a Dominion Conference of Sunday School workers would prove to be of great value to our work in this country, and would recommend the matter to the earnest consideration of our incoming Executive Committee. We suggest that the occasion of the proposed Dominion exhibition in Toronto, in 1897, would offer exceptional facilities for the holding of such a conference.

6. We express our very great pleasure at the presence with us in this convention of Mrs. Frances Ford, of Troy, N.Y., Primary worker; Mr. Marion Lawrance, State Secretary for Ohio, and Mr. Wm. Reynolds, our indefatigable, International Field Superintendent, and our gratitude for their inspiring addresses and words of counsel.

7. The cordial thanks of this convention are due and are hereby given

(1) To the pastor and trustees of the Dundas Centre Methodist Church for placing at our disposal their new, handsome and completely equipped church for the purposes of this convention.

(2) To the Local Committee for complete arrangements, which have contributed so greatly to the comfort of the delegates, especially mentioning the unwearied services of Messrs. Cowley and Udy, to whose constant attention so much of it is due.

(3) To the hosts and hostesses of London for their generous hospitality, and that the pastors be requested to convey the same through their pulpits next Sunday.

(4) To the Rev. John Thompson, M.A., Mr. W. H. Hewlett, and the Choir of the Dundas Centre Church for their valuable and gratuitous help in the service of song.

(5) To the trustees of the other London churches so kindly placed at the disposal of the convention for departmental conferences.

(6) To the Press of London and Toronto for their excellent reports of the proceedings of this convention as well as of the Executive Committee during the year.

(7) To the retiring President for his unceasing attention to the business of the Association and the urbanity of his conduct in the chair of the conventions of these two years.

(8) To the Chairman of the Executive Committee for his invaluable services during several years, and to the members of the several committees for their faithful attention to the interests of the Association.

(9) To the local examiners of the Normal Department who so kindly supervised the examinations held at various points throughout the Province.

The report was considered clause by clause, and, on motion, was unanimously adopted.

Mr. Fred. B. Holtby then gave an address on

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL,

Of which the following is a summary. He said: I have heard it stated that we have only one-fifth of the people in the Sunday Schools, and the Home Department is after the other four-fifths.

No school is living up to its privilege or filling its entire mission until it is carrying on the systematic work of reaching every man, woman and child. We are glad to know that this house-to-house visitation is growing both in popularity and effectiveness. Read of its power and blessing where the work has been faithfully done, and you will be inspired to push the work and make this a regular department of your school. The sleepy Christians are awakened, the family altars are rebuilt, children are gathered into the Sunday School, the horizon of many lives is broadened. Any school, no matter how small, can have it and profit by it. You may not use all the machinery that would be necessary in a large school, but any plan that will increase the number of those who read and study the Word of God would be welcomed and be a power and help to the school. Let us view the Home Department in its two-fold aspect: (1) The daily home readings by those who attend Sunday School; (2) The daily readings and study of the Sunday School lesson by those who cannot attend.

I. *How can this be accomplished and what will be gained?*

1. The Superintendent can do more than all others toward securing home-study. (1) By questioning the scholars individually before the teaching of the lesson, or (2) by teaching a class here and there to find out who are the home students, and (3) by giving out advance work.

2. *Teachers.*—(1) By taking up the readings themselves. (2) By giving the scholar credit marks for the daily home readings.

3. *Parents.*—By taking the home readings themselves, and using them at family worship. Be as careful to see that your children daily study the Bible as you are to see that they study other secular lessons.

II. *The daily home reading by those who do not attend school.*

I have talked with several superintendents who have not tried the Home Department in their schools, and their feelings I find are very similar to mine before I started this work, viz.: The work is so great, time so limited, fear lest it be a failure. It has been said that an evangelized parish is one where every person has been made to feel that both God and His people want him and are seeking him with a loving, personal persistence which does not know how to accept

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denial. It takes walking as well as talking to reach the people. We find many homes, right under the shadow of the Church, where the inmates never read the Scriptures or darken a church door. The Home Department gets them interested in the Word of God, and in many cases is the means of bringing them to the feet of the Master. Place a superintendent over this work and have him give full quarterly reports. The success of every Home Department depends almost entirely upon the interest and faithfulness of the visitors. It is certainly the work of the Master, going about doing good. In our work I only know of one case where the visitors were not received courteously. It is no small gain to any church to have a band of Christian visitors start out every three months and make their round of calls. How much their calls must kindle loyalty to the Church. Visitors must make their calls regularly and promptly. Never allow the Home Department to be a side issue. It is as much a department of the school as the primary or intermediate. See that your visitors attend the meetings of the Committee of Management and are thoroughly in touch with the whole school. Do not be stingy with this department; see that the homes are provided with the necessary helps. You will find it will pay. Our Home Department was organized the beginning of this year, and shows every element of permanency. Those under each visitor are called a class, and at present we have a membership of 196. We furnish free to every home the "Scholars' Quarterly."

How to start: (1) Go over the church roll and mark all who do not attend Bible class. (2) Find out how many parents of the scholars are not members of the Church or school. (3) Make a complete canvass of the parish—all churches uniting—taking the names of all the children between the age of five and twenty-one who are not attending Sunday School. The object is two-fold, to get the children to Sunday School and the parents into the home department. (4) Call together those who are interested in the work, select your workers, explain to them the work and furnish them with cards and envelopes. The names are all entered in a book, and a proper record kept. The Home Department has not been in use very long, but it has made rapid growth and it has glorious possibilities. Thousands to-day are studying the Word regularly each week in their homes to whom a few years ago it was an unknown book.

The session closed with the Doxology, Rev. A. G. Harris pronouncing the benediction.

THURSDAY EVENING, OCTOBER 29th.

Rev. R. Johnston conducted the devotional services, and engaged in prayer, followed by the congregation singing, "Before Jehovah's awful throne," and prayer by Mr. Powell. After singing, "The Morning Light is breaking," and prayer by Mr. Gibson, of Napanee, the President read a telegram from Hon. S. H. Blake, regretting his inability to be present. "We are very sorry for this," said the President, "as we expected Mr. Blake to give us a rousing and heart-stirring address on Sabbath Observance—a question that comes right up to the foreground of public thought and action."

THE WORTH AND THE WINNING OF A CHILD.

Rev. J. L. GILMOUR, B.A., Ph.D., said: There are important topics that come before this convention, but I know of no topic that is more important than the one assigned to me, except it be the study of the Word of God. When we discuss this question, "The Worth and the Winning of a Child," we are coming down to what is actually the unit of enthusiasm in our Sunday School work. It is not the large and well-equipped building, however desirable that may be; it is not merely a large staff of teachers, it is not merely a good and well-supplied equipment of Sunday School helps, but the unit of enthusiasm in our Sunday School work is the individual child that is there. I therefore ask you to concentrate your thought upon one single little child. He may be a country boy, that walks through the mud to the country school-house, or it may be a little girl, that puts her hand in the hand of her larger sister, and takes with her other little hand a Sunday School paper that she has got at the school; but whatever that child, we are asking you to look at one individual child, and we venture to say that only that teacher will be successful who has learned to have a burning and ardent enthusiasm for one child. In our Saviour's ministry He never despised one. It is a wonderful thing about His ministry, that when He came to preach the Gospel He didn't send an advance agent before Him to hire the largest hall in the city and get large crowds of people; but our Saviour was after the ones, and the twos, and the threes, and He grappled with just as great earnestness with one soul as He did with a thousand souls. And then we are inclined to say that this is only a child. Men might as well have said, when America was discovered, that it was only a new continent. Only a new continent, but what possibilities! The child is worth winning because a child has a soul—I was going to say, nay, rather because the child is a soul—and who can estimate the value of a soul? Our Saviour, who came from another world with proper ideas of value, assured us that there was no money in the world that could estimate the value of a soul. There

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was great wealth when he preached. On the Palatine hill at Rome the proud Emperor rolled in vast wealth that came to him from all parts of the world ; but our Saviour said, " What shall it profit a man if he shall gain the whole world and lose his own soul ? " And, brethren, a child has a soul just as much as you or I have a soul. When God makes an individual He breaks the mould and never makes any one else like it, and that individual has an eternal place in the universe of God. And the child is an individual, and therefore the child is worth saving. Furthermore, the child is worth saving because the child thinks, and probably thinks more deeply than you and I suppose. I am coming to the conviction that all the great problems that ever present themselves to a man in all his life have come before him in some form or other before he is ten years old—the problem of God, the problem of sin, the problem of self, the problem of the future. A little girl only three years old was being taught by her grandmother the things of God, and as they talked about God and His nature, the little child said, " Grandma, did God born Hisself ? " Now, I do not believe the most learned Doctor of Divinity has told us any more about the nature of God than this little child's question has told us. And then the problem of self has occupied the attention of this little one. There was a little child who called herself Mina and she said one day to her mother, " Mina is big in Mina's mind ; " and if we do not get much further than the first child in the nature of God, there are some people that do not get much further than the second child in relation to themselves. And then the children are grappling with the question of sin and atonement. A little boy, a relative of mine, who is only about four years old, was saying the Lord's Prayer one night, and he came to that petition, " Forgive us our trespasses as we forgive them that trespass against us. " " But, " said the boy to his mother, " How can God forgive us if we do something wrong ? The policeman won't forgive you, but he will take you off and lock you up "—and that little boy is already wrestling with the doctrine of the atonement. And then there are children that are wrestling in their common-sense way with very abstruse questions about the future. There was a boy only five years old, who was in the habit of asking questions, as most children do, and one day he said to his mother, " Mother, is the sky hard or soft ? " Well, the mother didn't see where the question was going to come out, and she said that the sky was soft. " Well, " he said, " Mother, why don't their legs stick froo ? " (Laughter.) Then not only is the child of value because he is an individual, and because he thinks, but the child is of value because of the sweetness that he brings. You remember the story in the " Tales of a Wayside Inn, " how some enterprising man formed a plan of taking away all the birds that were singing in the trees, and after he had succeeded they found what a dreary world it was without the birds. And, oh, if we could take away all the children from our homes, how much of brightness and how much of joy and how much

of poetry and sweet music would be gone! And then, our children are educators. Augustine once said that he had learned a great deal from his professors, he had learned still more from his fellow-students, but he had learned most of all from his pupils; and we can apply this also to the education of the family. The children learn a great deal from their parents; but, oh, how much do the parents learn from their children? These children are there to teach lessons of patience. When a man has made a plan and is bound that it shall be carried out, these little things come in and change his plan and make him patient; and sometimes he does not like to learn this lesson, especially when he has to walk the floor at night. (Laughter.) Then these children are teaching lessons of faith. Why, it is marvellous the faith that the children have. A storm will come and the older people will be terrified and frightened at the thunder and the lightning, and the little child with its bright face will ask his father or his mother if God does not rule in spite of the storm?—and that little child is teaching a lesson of faith.

“There was a time when meadow, grove and stream,
The earth and every common sight to me did seem
Apparelled in celestial light,
The glory and the freshness of a dream.

It is not now as it hath been of yore,
Turn wheresoe'er I may, by night or day,
The things that I have seen I see them now no more.”

And one of the great benefits bestowed upon us by the children is that they bring us back again to see these impalpable things that are all around us if we had only eyes to see them; and it is not that the man is growing above the child; but, oh, it is that the man is growing back again to the child that makes his greatness. And then a child is worth saving because he is not only an educator but a missionary agency. There are few people besides the pastors that have a larger sphere of influence than those men and those women that teach the little ones in our primary classes. Through these little ones the primary teachers have got to the ears of men and women that are closed to those of us who are older. I have gone, as every other pastor has gone, to the homes of his flock, and I have seen there how the little ones come home after Sunday School and how they tell to their father, who is perhaps a hardened man, in their sweet, frank, forward way, what they have heard about the Bible; and the father takes the little one on his knee—that little one who hasn't yet grown so degenerate as to be ashamed to speak of Divine things—and he listens to the Word that the primary class teacher has been teaching in the Sunday School. And now a few words as to the winning of a child. If the child is worth all this, the child certainly ought to be won. That means that the child is to be drawn by his own consent to the sweet things of God. There is no use trying to drag or

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to drive a child. You must win the child. Like the story of the man that was taking a calf to market, and he had a rope tied around the leg of the calf, and on the way to the market the calf took fright and started off at full speed, and the farmer after him; and a friend of the farmer asked him where he was going to, and, as well as he could, he called out to his friend, "Ask the calf!" (Laughter.) And so it often is that we are trying to drag the children instead of winning them by the blessed light of the Gospel of Jesus Christ. One of the great mistakes that all Christian workers are inclined to make is that of being so greedy of the affections of the children, they draw the affections to themselves and not to the Lord Jesus Christ. And oh, brethren, if there is any place where ourselves ought to be out of sight it is when we are bringing before the children or the people the Gospel of the Lord Jesus Christ. It is in order that these children may be grappled to the soul of Jesus with hooks of steel. It is for that purpose that we are here, and we must always be ready to exert the needful self-denial of John the Baptist when he looked at Jesus and saw his own disciples going after Jesus and yet, the gladness of his heart, free from all jealousy, he said, "He must increase, but I must decrease." And one of the essentials for the successful teacher is that he should have such a large view of the greatness and the power of Jesus that what he wants to do is to bring those children to the Lord even if they forget the teacher that has led them. And then, lastly, the children have to be won as children. There is no use trying to win a child as you would win a grown man or woman. You have to remember the capabilities, the limitations of the child's mind, and you have to work along those lines where the child shows himself to be a child. Remember that the child is impressionable, and that what you need to do is to bring every impression that you can to bear upon that child, for these impressions will never be lost. Oh, the children have memories that some of us do not realize, and even the little actions that are done by the teacher are impressed there like the marks of the feet of the birds and animals in ancient times found still upon rocks that are brought from the earth's surface to be put into our museums. And you must remember that the children are imitative. You must remember that the children are inquisitive. Why, the children ask such marvellous questions! Sometimes when travelling I have in my heart of hearts pitied the mother who has had a little child with her. Every time the train stops his head pops out of the window and he wants to know what station this is; and then he wants to know why that man up two seats ahead of him hasn't any hair on the top of his head—(laughter)—and the man hears him; and then he wants to know how it is that the railway carriage can go on the way it does. But we have there the opportunity in the inquisitive desire of the child for knowledge. Remember that it is your opportunity. Here is this child going out into a world of new sensations, and he wants to

gather new knowledge and new thoughts; and it is yours to satisfy his hunger lest he should live the rest of his life starved and puny and dwarfed. This is a great work, and a work that ought to have our most careful attention. In Germany they give great attention to the cultivation of forests. They have foresters appointed for all the different districts over the Empire, and underforesters, who are responsible for the cultivation and the care of the trees; and as the old forests die out or are cut down these foresters plant new areas with young trees in order that the future may still see forests; and as I walked through the mountains or through the country and came to this place that is called by the Germans "Schonung"—that is, something that has to be taken special care of—you will find on the outskirts of this "Schonung" there are boards to say that the man who does any injury to these will be most severely punished. The Sunday School is our "Schonung." The Sunday School is the hope of our future forests; and woe be to the man who does anything to injure these little trees; for when you and I are gone the children that are now in the Sunday School will be carrying on the work that we are now trying to do. Our subject has been "The worth and the winning of a child." I hope that we all have received at least some new thought or conviction as to the worth of a child. I hope that in all the Sunday Schools in the cities and towns and country places there may be, as a result of this convention, a renewed diligence and a renewed earnestness in trying to win these precious souls, one of which is of more value than all the world. (Applause.)

The PRESIDENT—This Sabbath School Association has no abiding place or city. It goes wandering about over the Province of Ontario year after year, all over the fields of this fair and beautiful Province of ours. We met last year in Toronto; we meet this year in the hospitable and beautiful city of London; where shall we hold the Convention of 1897?

Mr. WALTER BALE—You have already heard from Hamilton tonight, from one of our pastors (Dr. Gilmour). You will hear a word more, and that is, that we wish you to come to Hamilton with your Convention next year. Our city is called the Ambitious City. It is ten years now since the Convention met in Hamilton. We will heartily welcome you if you will come to Hamilton for 1897.

The PRESIDENT—As a mark of the ambition of Hamilton we are asked to meet there in 1897. Shall we accept this invitation? (Applause.) I understand from the testimony of your applause that you mean we will accept this invitation. I have much pleasure, sir, on behalf of the Association, in accepting your kind and hospitable invitation to Hamilton. I assure you if you do anything like London has done for us it will be a red-letter day in your calendar—(laughter and applause)—and if we get there we will try to raise another story on the top of your mountain. (Laughter.)

Rev. J. H. Banton, of Walkerton, sang "Surely I Come Quickly."
The congregation sang "Sowing in the Morning."

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LIFE AND GROWTH.

Mr. ALFRED DAY said : These two forces in which the veiled mysteries of God hide themselves as yet from human ken, are the complement each of the other, as are the sun and light, motion and heat. The faculties of life which God has given, cannot but thus express themselves, if they continue to *live*, and to live in natural conditions. The absence of such manifestation of activity and growth are the surest signs of dying or of death itself, whether physical, mental or spiritual ; and whether of individuals or of organizations. Leaving the natural for the spiritual realm, let us ask ourselves,

I. Whence comes this endowment of life for service ? and

II. What are the peculiar manifestations of its presence ?

(1) In the individual Christian ; (2) In the aggregation of Christians organized for co-operative work.

I. "I am the true vine, and my Father is the husbandman. . . . I am the vine, ye are the branches ; he that abideth in Me and I in him, bringeth forth much fruit, for without Me ye can do nothing. . . . If a man abide not in me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned." In vivid parabolic setting our Lord thus places in juxtaposition the condition and consequence, respectively, of spiritual life and death ; that is, to abide in Christ, and to be thus permeated with the pulsing life of His spirit is to live ; and evidence of such life will appear in the bearing of much fruit ; whilst to abide not in Christ means death, withering decay and final destruction. The dauntless faith, the spotless purity, the obedient, restless ministry of love which hallowed the hillsides of Galilee, must reproduce themselves in Ontario, in the county, city, township, church, school, class, home, and individual subjective life ; and, be it remembered, in the inverse of the order here given.

II. And now to examine more in detail the manifestations of spiritual life let us look for a moment at the order of its development in those who are "partakers of the Divine nature," as recorded by the Apostle, by whom faith is made the point of living contact of the branch with the vine, and from this connection are to blossom successively virtue, knowledge, temperance, brotherly kindness and charity. In the presence of biblical exegesis, a layman may not obtrude any exposition of this gospel of spiritual growth beyond the attempt to simply translate it into the general terms which may fully express the evidences of life and growth, in connection with Sabbath School work and workers, and in such sphere it surely means (1) unswerving faith in God and His inspired word, (2) unshrinking energy begotten of knowledge—(a) of the truth we teach and (b) of the condition of the spiritual and temporal life we seek to impress with such truth—(3) self-control and self-sacrifice, the two wings of the dove which is the Divine symbol of peace and gentleness ; and (4), added to

all, the benevolence of love translated into its natural fruitage of beneficence of helpful service to those who need us most ; or to be more specific still, the *living* teacher will *dwell* in prayerful communion with God through His Word, which is the teacher's text book. The men who stand to-day distinguished above their fellows, as soul winners and Bible teachers ; men like S. H. Blake, B. F. Jacobs, D. L. Moody and others, reveal unmistakably this habit of life they are known to have cultivated, and through lack of such communion in how many of us has the magnetic power we rightly covet been wanting. Again, the *living* teacher will avail himself, even at sacrifice of pleasure or profit, indeed, of every claim of subordinate import, of such facilities as are afforded by teachers' meeting or Normal class, or failing these, of private study, so that he may obtain intimate knowledge of the seed and the soil committed to his care. Again, the *living* teacher will prove the truth of the Scripture which says : "Thy gentleness hath made me great." Yet once again the *living* teacher will be constrained by the love of Christ not only toward those who now compose his class and toward whom it will be revealed in every opportunity of loving helpfulness on week-day as on Sunday, but his heart will yearn and his feet and hands will be tireless in the wooing ministries of Christlike tenderness toward those outside the fold who are in such sad majority, and who sorely need his tending, fostering care.

Such are some of the manifestations of life and growth in the individual Christian teacher, betraying the complete grafting into "Him who is our life." Thorwaldsen, the famous sculptor, once said, "I know I have reached the stage of senility, because I feel satisfied with my work." So in our sphere of labor. No discontent, no growth ; no growth, no life ; and we may well suspect our spiritual decay or death when we feel satisfied with our present attainment and ministry.

The saddest feature of our work to-day is the almost entire absence of provision for supplying the vacancies in the school of the future with trained and consecrated officers and teachers. A school without a teachers' meeting or Normal class, if it is not dead is fast dying, by the very absence of such provision as shall perpetuate its life. A school which reports no additions of souls saved by the Holy Spirit's application of the truth taught, souls won to the visible church of Christ during the year, may well look for the livid spots of mortification, which are the surest sign of death. In a *living* school the point of spiritual grafting into Christ will occupy the first and constant concern of those charged with its administration. The libraries, entertainments and statistics, as well as the actual teaching of the school, will all be regarded as means alone to this end ; nor will the live pastor neglect to ask a record of definite spiritual results from time to time from the Sabbath School, rather than from the saloon or street corner. Whilst in the larger aggregation such as county, city

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or township organizations, the most determined effort will characterize the executive of such bodies, if they live and do not merely exist, to ensure educational facilities for the better equipment of the teachers and officers within its jurisdiction, whether by mutual visitation of schools by representatives, or by the establishment of teachers' meetings or training classes. They will also, through the avenues of house-to-house visitation, the Home Department, or other more suitable missionary agency, never rest content so long as a child over three, or a man or woman under 300 years of age is outside the circle of systematic Bible study, and in direct organic connection with the visible Church of Christ. A provincial, city, county or township organization which contents itself with a convention once a year, is doing about as much service as would accrue to an agricultural community which was content to do nothing beyond having a show once a year of produce from elsewhere. Such an association is dead; or, if not, soon will be; and it might be a merciful act to give it its *coup de grace*, and start a new organization with brand new officers. All our Normal equipment and magnificent buildings and appurtenances will be inert and valueless, until the "tongue of fire" touches our lips and lives, and kindles into Holy consecration the faculties re-offered to God who gave them. There is an old Norse legend in which a babe is said to have wandered from its mother's unconscious presence, and falling down a precipice, was dashed to pieces on the rocks beneath. The frantic mother picking up the broken and mutilated body, adjusted it as in life and then clasped it to her warm breast, and sang and nursed it whole again. Even so these precious souls, broken in pieces by the terrible "fall," we may, if the quickening pulse of the Christ life throbs in our breast, take them to our hearts and sing to them the song of Jesus and his love; then shall their lives rekindle a thousand others, and the young elastic life of the Church and the community, though dead and dry as the bones in the valley the prophet saw, shall rise a mighty army going forth conquering and to conquer, until the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

THE MESSAGE AND THE MESSENGER.

Mr. WILLIAM REYNOLDS, who was received with applause, said: We have spent nearly three days discussing methods appertaining to Sunday School work. First, we have been talking in regard to organization in such an effective way, that we may gather in every person in the province to the Sabbath School, where they will be taught the Word of God. We have been talking about machinery. We have tried to find out the best way to manage our Sunday Schools, and to conduct them in the most interesting way. I come to you to-night to talk to you of the kernel of the nut. I do not care how good a school may be, you may have all the appliances that

you have in this building, you may have the most perfect Sunday School room imaginable, you may have the finest organization, you may have the best superintendent in the land, but unless you have good teaching your Sunday School is an absolute failure. The teaching of God's Word in the Sabbath School is the beginning and end of the whole thing. I believe in the integrity of that Book from cover to cover. (Hear, hear, and applause.) The only necessary thing for us as Sabbath School teachers to believe is that this is the Word of God, and that it is from Him. "My word shall not return unto me void." Now, if that is the Word of God, it is just as sure of bringing forth fruit as you are of planting any kind of seed in the ground, and trusting to the rain and sunshine to bring it to maturity. You may go and scatter this country over with shoe pegs, and you will never raise a crop of oats. You may take anything else and plant it in the human heart, and expect it to grow up, and that God will bless it. He will never do it, He has never promised to; but if you plant God's word, He has promised to bless that. Now, we want to understand and believe this Word. No teacher can ever expect to be effective unless he believes that which he preaches or teaches. You can detect a man whether he believes what he is preaching or not. Where will you find the power of D. L. Moody? The power of that man is in his convincing everybody that listens to him that he believes thoroughly what he is preaching. Now, I say we want to be firmly convinced in the first place, in order to be successful in our work, that this is God's word, and that it has in it the power of life. All the analysts, all the scientists in the world cannot discover the life there is in the grain of corn, but it is there; we believe it, we know it; and we know the effects of that Book upon the life of those in whom it is planted. It regenerates; it changes the whole character. Now, in the next place, we want you not only to believe this Book and teach it, but we want you to teach it from the right standpoint. What is that? The right standpoint I believe to be love of God and love of our fellow-man. I am engaged in this Sabbath School work because I love my Master. I believe that it is His wish and desire that I should do this work, and I am willing to do anything for Him who has done so much for me. (Amen.) Some time ago I was invited by the warden to visit that great prison, I believe the largest on this continent, at Joliet, Illinois. I went there on Saturday and on Sunday—I went out to that prison and I saw those 1,300 prisoners seated before me. A sad sight it was to look into the faces of 1,300, most of them young men, many of them by no means bad-looking faces. If somebody had done their duty back years ago, but few of them ever would have been in that position. I did not say to them, like a certain individual who, the warden told me, had spoken to them a few weeks previously, "My friends, I am glad to see you all here to-day"—(laughter)—but I said, "My friends, I have not the least doubt in the world that if I had been

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situated like many of you have been, with the same environment and same temptations that you have had, but that I would be where you are to-day." And they seemed to assent to it. (Laughter.) As I talked to them for thirty or forty minutes they gave me their attention. At the close of my address, the warden came forward in a very quiet manner, put his hand in his pocket, and drew from it an envelope. Holding it up before that great audience, he said: "Prisoners, I hold in my hand a pardon for one of you." I think you could have heard a pin drop in that great room so quiet it was. Holding it there a moment, he said, "It is for a life man." Then I could tell every life man there was in that great audience. Those who were there for a term of years—the great mass of them—sat back disappointed. But the life men—some forty or fifty—were more intensely interested than ever. Holding it a moment longer, he mentioned the name, and the man threw up his hands, and with an exclamation fell to the floor completely prostrated. He proved to be a man who had been there for twenty years, and never expected to go out—had no idea that anyone was interceding for him. Assistants came and helped him up and brought him down the aisle. He came in a dazed condition, and presented himself before the warden. The warden stepped forward and handed him the document and said, "That is your pardon; you are a free man." He took it in his hand in a mechanical way and said, "Pardon! pardon!! Warden, is this a pardon?" "Yes, it is a pardon, and you are free." "Free—me free?" "Yes, you are free." Then, turning, he said, "Who did it?" The warden said, "The only man who could do it—the governor." "Yes, but who asked him to do it." "I did." He dropped that pardon to the floor; he rushed forward and he caught the warden by the hand and he commenced kissing his hand; then looking up through his tears he said, "Warden, how I love you! God bless you! I wish I could do something to show my gratitude to you. Warden, I will do anything on this earth for you. God bless you." I said to myself, "It is the most beautiful illustration, not only of pardon, but of gratitude, that I ever witnessed." (Amen.) I thought of what Jesus Christ had done for me. I thought of that pardon which cost Him that agony in Gethsemane—that cruel death on Calvary—and I said, "Lord Jesus, I thank thee I have an opportunity of showing my gratitude to thee. Now, the successful teacher must rise to the position—not from a sense of duty; that is to low—that is better than nothing, but it is too low—but rise to a position of considering it an honor and a privilege to do something for one who has done so much for him. Again, a teacher, to be successful, must love his scholars. Oh, but you say, that is hard to do. So it is. I think it is right hard for God to love some of us; we are mighty unlovable; but I love Him because He loves us. My wife likes some people that I do not like very well, but I like them because she likes them and I like her. (Laughter.) If I can find that God loves somebody, Jesus Christ loves somebody, I

say, Lord, I love them for your sake. Now, sometimes we are asked, "How can we hold our scholars?" "How can we get their attention?" "How can we get influence over them?" Oh, my friends, there is just one key that will unlock any heart, and I never saw it fail in my life. You may have a great deal of trouble to find the key-hole to get that key in, but when you find it, you will insert it and unlock any heart, and that is the key of love. I tell you, teachers, you can't do anything with your scholars until you get their heart. God never could have done anything with us if Jesus Christ had not come down into this world and manifested His love in something different from words. It was the Cross of Calvary that brought me to my knees and broke my heart; it was God's wonderful love that brought you; and the same love illustrated and exemplified towards your scholars and towards others will bring them. Now, we want to understand, too, that we have got different material to teach. Some of you have got one class of scholars and some another. We teach too much as machines, I am thinking—as if we were all formed alike. There are not two in the world alike, either in face, form or disposition. Now, we have to study that; study wisely the nature of those scholars, and also their environments—what is surrounding them at home. That necessitates a visit to those homes and acquaintance with them. When we understand these scholars, we will understand how to teach them. Put yourself in place of a boy; think back to when you were a boy, or if you are a mother you know about boys as much as if you were a boy once yourself. I tell you if you want to teach boys, get a man that can put himself in the place of a boy and remember what he was, or get a mother that has raised a family of boys. I one time heard the story of a man that had lost a mule, and he couldn't find him anywhere, high nor low. He offered a reward to anybody that would find him. After a while a half-simpleton of a fellow brought the mule to him and asked for the reward. Said he, "Jim, how did you find that mule?" "Well," says Jim, "I will tell you. I enquired around until I found the last place that the mule was seen, and I sat right down on a log, and I looked around, and I said, 'If I was a mule where would I go?'" (Great laughter). That man put himself in the place of a mule, and succeeded very well. You place yourself in place of a boy. Think, when I was a boy how did I do? how did I feel? and what kind of influences would have worked on me right when I was about age? I have had this question frequently asked me, "How can you get the attention of the scholars?" Give them something to attend to, that is it, and they will do it. You can gain their attention either through curiosity or sometimes by telling them a story or something of that kind. I never yet have asked for the attention of an audience, and I never will. I think that when I can't hold an audience it is time for me to sit down. So it is time for any teacher that can't get the attention of their scholars; there is something wrong with the teacher, for you can always get their

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attention if you have something to attract them. Now the first thing after that is the instruction. And then the last thing is the application. Three things in teaching a lesson never forget—first, absolutely necessary, to get their attention; second, instruction—always remember to instruct them in it; and third, never fail to make the application. I wouldn't say that I would do it in a general way or in a particular way every time. Ask God to direct you. Well do I remember the first Christian work I ever did was to teach a Sunday School class years ago. A gentleman came to our city for the purpose of occupying the pulpit of our church for a month or two while our pastor was absent, and I was asked if I would entertain him. I said I would be very happy to do so. He was rather an uncouth man, very plain of speech, almost to roughness; but he was a great blessing to me. One day soon after he came to my house he turned to me and said, "Mr. Reynolds, what kind of Christian work are you doing?" I said to him, "teaching a Sunday School class." He said, "What kind of a class is it?" I said, "A class of six young ladies." He said, "How long have you been teaching them?" I said, "About eighteen months." He said, "Are they Christians?" "Well," I said, "I thought two or three of them were members of the church, I wasn't sure." He laid down his knife and fork and looked across the table at me, and said, "How long do I understand you that you had been teaching them?" "About eighteen months, sir." "And you don't know whether they are Christians?" "Well," I said, "I thought two or three of them were Christians, members of the church." Said he, "What are you teaching them for?" "Sir," I said, "To do them good." "What kind of good?" "Well," I said, "I never have analysed exactly the kind of good, but I thought general good." Said he, "I should think it was." (Laughter.) Well, I didn't like it, it angered me some. Said he, "I think, sir, that you need to do one of two things—move up, or move out from that class." "Well," I said, "you are very plain in your speech." Now, my dear friends, he made me mad, and I went out, and my wife followed me, and she said, "you left rather unceremoniously." "Yes," I think I did, it is a kind of unceremonious place this," said I, "I don't like that man." Said she, "Don't you think he is about right?" Well, I thought I was not getting very much comfort in that quarter. I went to my office. I sat at my desk and tried to transact some business, but found my mind was in a very uncomfortable state. I shut up my desk and told my foreman that I would not be back that afternoon. I took a ride, but did not feel any better. I said, "I am going to give up that class." I went home and went up to my room. My wife asked me what was the matter with me. I said I didn't know, I wasn't well, I didn't want to be disturbed. I sat there, God's spirit working with me all the time, saying, "What are you teaching them for?" I tell you, my friends, it was not long before I sought that man's company again.

I said, "Sir, you have stirred up in my soul emotions that, like Banquo's ghost, will not down. He said, "I am very glad of it." He seemed to enjoy it better than I did. "Now," said he, "my friend sit down. I want to talk to you." And he opened up the subject to me; he showed me the magnitude of it. I tell you before I left him we both of us bowed there before that table; he offered up an earnest prayer for me; I followed him. I said, "God, give me a realization of the importance of this work, of the worth of these souls that are under my care." Next Sunday I went from my knees, which I never had done before, to that Sunday School class. An opportunity offered in a short time. I turned to the girl sitting at the head of the class and I said to her, "Annie, I want to ask you a question." She said, "Certainly, sir." "Are you a Christian?" The girl started as though an electric shock had passed through her; she looked at me in rather an amazed way and said, "No, sir, I am not." I followed it up and said, "Annie, do you ever expect to be a Christian?" "Why, Mr. Reynolds, I certainly do." "When?" The girl's lip quivered, a tear gathered in her eye as she said, "I would like to be a Christian now." I turned to the next girl. I said, "Nellie, how is it with you?" And the next one. I found that the spirit of God was working on the hearts of three of them. This was a morning Sunday School before church time, and I said, "Girls, this afternoon I want to meet you." That afternoon I met them at the house of this first girl. I took my Bible and I opened it up and I tried to show them the way to the Cross. I then said, "Now, I am going to kneel down and ask you to kneel; I am going to offer a prayer for you girls; if any of you want to follow me in an audible prayer you may, but I am not going to ask you to do it unless the Spirit moves you. After I had commended them to God, asked God to bless them and to lead them to the Cross, this girl that I spoke of lifted up her heart in a beautiful prayer giving herself to Jesus Christ, and the next one, and the next one, and all of them that afternoon gave themselves to Christ. (Amen). Thirty years and more have passed; three of those girls are in heaven; the other three are splendid Christian women to-day. (Amen). My friends, it is worth everything to have the knowledge that you have led even one soul to Jesus Christ. You teachers, are you in earnest about this business? You are commissioned by God; you are the messengers. God help us to be in earnest about this matter. Oh, brethren, this is the most important of all duties. A short time ago I was walking through the great departmental store of John Wanamaker, in Philadelphia, the largest in the United States, if not in the world, and he was showing me the different departments and telling me the number of employees he had there—hundreds and hundreds of them. I said, "Mr. Wanamaker, this establishment must have cost a great deal of thought, a great deal of time to build up to such a position as this?" "Oh," he says, "years and years of

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it, Mr. Reynolds." I said, "Mr. Wanamaker"—as I stood looking him in the face—"how much of this will you take up to heaven with you?" "Not a bit of it." I said, "When you and I reach the abode of the blest, will we sit down in the New Jerusalem and talk about the money that we have made or the great department store we have carried on or the business we have transacted in this world?" "No, sir; not a bit of it, Mr. Reynolds; not a bit of it." Said I, "What do you think will be the subject of our conversation, Mr. Wanamaker?" He said, "What we have done for Jesus Christ." Then, taking me by the hand, he said, "Reynolds, let us do more than we have ever done so that we may have something to talk about when we get up there." That is it. Something to talk about when we get up there. Now is the opportunity. Here they are. God has never given such an opportunity as he has given here to-day. Brethren, sisters, God expects something from you and He expects something from me. Shall we falsify that expectation? Now, my friends, I am through. I only want to say that I have been delighted with this Convention. It has been one of the very best I have ever attended in your province, and that is saying a great deal, for there are no conventions in all the broad land of the United States or Canada that are superior to the Ontario Convention, in my opinion. I am not saying this to flatter you, because it is my sincere conviction. I hope that this will be the commencement of great things for the future. God bless you, is my earnest wish and prayer. (Applause.)

The PRESIDENT—We have all profited much and have been greatly inspired by this great Convention, the thirty-first, in a long list of great conventions, and we hope for yet a greater Convention, the thirty-second, which will meet next year in the city of Hamilton. What we have heard from this platform from the selected speakers during these meetings has been most improving, but let our last closing thoughts be centered not on words of merely human wisdom, but on words that have come down to us with the inspiration of God thrilling through them. Turn to the letter to the Philippians—we read: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received and heard, do, and the God of peace shall be with you." Let our closing thoughts, therefore, be on those things which are true, and honest, and just, and pure, and lovely, and of good report. I remember reading a story of the Peninsular War, when the Iron Duke saw a battery of the enemy mowing down some of his best soldiers, and turning to General Picton, he said, "Picton, take that battery." Picton's lip quivered and his cheek blanched, and he said: "General, it is impossible; I cannot take that battery." The Iron Duke looked again at his officer and said: "Picton, take that battery."

Picton hesitated one moment and then rode up to Wellington, and said: "General, place your conquering hand in mine, and I will face death or victory." The two warriors clasped hands, and then, leading a forest of British bayonets, Picton stormed the heights and silenced the battery. And so, teachers and fellow-workers, let us place our hand in the conquering hand of the great Captain of our salvation, for He is the Lion of the tribe of Juda, and He will help us to silence all the batteries that are aimed against what is true, and honest, and lovely and of good report. One word more. I am sorry that I cannot present to you personally the new President-elect. You know who he is—J. J. Maclaren, Q.C. (Applause.) He has been compelled to leave for Toronto earlier in the day, and therefore I cannot have the pleasure of presenting him to you, and installing him in his new office. I would have esteemed that duty a very high honor indeed, and I congratulate him on his election, and I congratulate you on the wisdom of your selection, and on your having such an estimable and most efficient President for the ensuing year. (Applause.)

The Convention then sang "God be with you till we meet again."

Rev. R. Johnston pronounced the benediction, and the convention closed at half-past ten o'clock.

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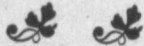
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