

SABBATH SCHOOL ASSOCIATION OF ONTARIO.

PROCEEDINGS

OF THE

TWENTY-FIFTH PROVINCIAL

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF BRANTFORD, ONT.,

ON THE

28th, 29th and 30th OCTOBER, 1890.



TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS

WESLEY BUILDINGS, 29-33 RICHMOND ST. WEST.

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INTRODUCTION.

The Committee have much pleasure in issuing "APPLES OF GOLD," or the Report of the Twenty-fifth Provincial Sabbath School Convention. They fully expected to have done this at a much earlier date, but sickness interfering with the transcription of the reporter's notes has delayed the appearance of the pamphlet.

The Convention was attended by a larger number of delegates than have been accredited to any previous annual meeting of the Association. The discussions of the various subjects introduced, and which followed the presentation of the Reports of the Executive Committee and Treasurer, indicated a growing conviction as to the importance and value of Sunday Schools, and the necessity of enlarging their number and efficiency. Especially was there manifested an increased interest in the work of the Association and a sense of the duty of making it more than ever a means to the attainment of this much-desired end. In proof of this, it was unanimously resolved to make earnest endeavors to raise the sum of \$3,500 for the work of the current year. Several county and personal pledges for amounts fifty per cent. in advance of previous years were at once given and promises made to use every effort to obtain like increased contributions from other counties.

The Convention ordered the publication of 10,000 copies of the Reports of the Executive Committee and the Treasurer's Statement, in the form of a circular for distribution. This circular (No. 203) is printed, and copies can be had on application to the Corresponding Secretary.

The Executive Committee recognize with much gratification and many thanks, the pains taken by County and other officers to collect statistics, the publication of which was much appreciated by the convention.

The form of CONSTITUTION FOR A COUNTY SABBATH SCHOOL ASSOCIATION as adopted at the half-yearly meeting, in May, 1889, and previously published, will be found on pages vii. and viii., and "Duties of Township Officers," on page 176.

"THE HOME DEPARTMENT OF THE SUNDAY SCHOOL."—Circulars explanatory of this may be obtained on application to the Corresponding Secretary.

Copies of this Report, 25 cents each, *on receipt of price*, will be sent, post-paid, by Mr. J. J. WOODHOUSE, Corresponding Secretary and Treasurer, P.O. Box 525, Toronto.

The Report of the Sixth International Convention in Pittsburgh has only just been received, and will be supplied, post-paid, at the usual cost, 50 cents, *on receipt of price*.

TORONTO, February, 1891.

Sir J. William
Rt. Rev. Bishop
Edgar, Hamilton
M.A., London;
Brockville; J. J.
Abraham Shaw,
Associations.

Chairman of
LEWIS

Gen
ALFRED

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NORTHUMBERLAND—J. C. Field, M.P.P., Cobourg.	James McNab, Toronto.
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	J. J. Woodhouse, Toronto.

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 S. J. Moore.
 J. J. McLaren, LL.D., Q.C.
 Hamilton Cassels.
 Elias Rogers.

John Orchard.
 James MacNab.
 R. J. Score.
 J. A. Paterson, M.A.
 Alfred Day.
 J. J. Woodhouse.

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"In the morning sow thy seed, and in the evening withhold not thine hand."

PROGRAMME.

(As Published with the call to the Convention—Circular 198.)

TUESDAY MORNING, OCTOBER 28th, 1890.

11.00—Meeting of the General Executive Committee.

TUESDAY AFTERNOON.

3.00—Opening Exercises, conducted by the Pastor of the Church.

Appointment of Nominating Committee.

"The Work," reported from Counties, Cities, etc., on the basis of Statistical Schedules issued by the Executive Committee.

General Business.

4.15—"The Sunday School Teacher's Possibilities." Hon. G. W. Ross, Minister of Education.

Report of nominating Committee.

TUESDAY EVENING.

7.45—Devotional Service.

8.15—Introduction and Address of President-elect.

8.30—Words of Greeting. His Worship S. G. READ, Mayor of the city, and Rev. WM. COCHRANE, D.D.

8.45—"International Sunday School Convention," Reports of Delegates to Pittsburgh, Pa. Rev. ALEX. JACKSON, Ph.D., Galt, Rev. W. W. SMITH, Newmarket, and Rev. JOHN POTTS, D.D., Toronto, (Member of the "International Lesson Committee.")

Collection and Closing Exercises.

WEDNESDAY MORNING, OCTOBER 29th.

Delegates are invited to suggest new subjects for discussion, to be referred to the Business Committee.

9.00—Devotional Service.

9.30—Conference:—"Personal Dealing." Mr. SAMUEL TAPSCOTT, Brantford.

10.00—Conference:—"Sabbath School Work in Rural Districts." Rev. JOHN McEWEN, Lakefield.

10.30—"Normal Classes." Mr. LEWIS C. PEAKE, Chairman Executive Committee, Toronto.

11.15—Presentation of Reports of the Executive Committee, the General Secretary and the Treasurer.

"There remaineth yet very much land to be possessed."

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WEDNESDAY AFTERNOON.

- 2.00—Devotional Service.
- 2.30—Reception of Fraternal Delegates.
- 3.00—"County and Local Organization." Mr. THOMAS DRANSFIELD, Rochester, N. Y.
- 3.30—"Teaching Bible Geography by the Use of the Sand Table." Mrs. M. G. KENNEDY, Philadelphia, President International Primary Union.
- 4.30—Question Drawer.

WEDNESDAY EVENING.

- 7.45—Praise and Prayer Service.
- 8.15—"How can the Sunday School best aid the Cause of Temperance." Rev J. W. BELL, B.D., Hamilton.
- 8.45—"The Sunday School in its Relation to Missions—Home and Foreign." Rev. A. SUTHERLAND, D.D., Toronto.
- 9.15—"The Primary Teacher's Work." Mrs. M. G. KENNEDY.
Collection and Closing Exercises.

THURSDAY MORNING, OCTOBER 30th, 1890.

- 9.00—Devotional Service.
- 9.30—Conference :—"Adaptation—an Element of Success in Sunday School Teaching." Hon. RICHARD HARCOURT, Provincial Treasurer.
- 10.00—Conference :—"Sunday School Entertainments." Mr. JOHN A. PATERSON, Toronto.
- 10.30—Consideration of Reports and Provincial Association Finances

THURSDAY AFTERNOON.

- 2.00—Devotional Service.
- 2.30—"Underlying Forces Essential to Success in Sunday School Work." Rev. D. D. McLEOD, Barrie.
- 3.00—"The Characteristics of a Model Sunday School Session." Mr. J. K. MACDONALD, President Provincial Association.
- 3.30—Conference :—"Primary and General Sunday School Work." Mrs. M. G. KENNEDY.
- 4.30—Miscellaneous.

THURSDAY EVENING.

- 7.30—Devotional Service.
- 7.45—Address. Mr. T. DRANSFIELD.
- 8.15—"The Art of Word Picturing." Mrs. M. G. KENNEDY.
- 9.00—Address. Hon. S. H. BLAKE, Q.C.
Collection.
Resolutions and Closing Exercises.

NOTE—The Hymn Book to be used is "Sacred Songs and Solos, 750 Pieces."

FORM OF

(As adopted)

The object of this Association is to promote the cause of the Sunday School in the county and also to secure the best possible results and also to secure the best possible results are needed

All ministers connected with the Association

At the next meeting or more than one shall hold office within the county shall constitute a committee to form a quorum

1. The Executive Committee shall promote the cause of the Sunday schools, or any other cause which seem to him to be in the interest of the Association of which he is a member

2. The Executive Committee shall be the agent in the Association in promoting the cause of the Sunday Schools. The Executive Committee shall secure the best possible results in his territory and shall direct the work of the Association in his neighborhood and shall urge the interest of the neighborhood and shall secure the best possible results in his territory

3. The Executive Committee shall pose; also the office address and scholar and scholar of the county up to the Annual Meeting

FORM OF CONSTITUTION FOR A COUNTY SABBATH SCHOOL
ASSOCIATION.

Auxiliary to the Sabbath School Association of Ontario.

(As adopted by the Executive Committee at the Half-yearly Meeting on 16th May, 1889.)

1. OBJECT.

The object of the Association shall be to secure by united, co-operative action, greater efficiency in the spirit and methods of Sabbath School work in the county, by the aid of Conventions, Institutes and Normal Classes, and also to seek to secure the establishment of new schools wherever such are needed in the county.

2. MEMBERSHIP.

All ministers of the Gospel and officers and teachers of Sabbath Schools connected with evangelical churches in the county are members of the Association, and being present at its meetings may take part in the same.

3. OFFICERS.

At the Annual Convention the Association shall elect a President, one or more Vice-Presidents, one or more Secretaries and a Treasurer, who shall hold office one year, or until their successors shall have been chosen. These officers, with the Presidents of all local Sabbath School Associations within the county, who shall be *ex officio* Vice-Presidents of the Association, shall constitute the Executive Committee, and shall have power to fill vacancies in their numbers for the unexpired portion of the term. Three to form a quorum.

4. DUTIES OF OFFICERS.

1. The President shall preside at all meetings of the Association or Executive Committee whenever practicable; he shall, so far as in his power, promote the Sabbath School work in the county, by visitation of the schools, organization of local Associations, and such other means as may seem to him or to the Executive Committee advisable. He shall represent the Association in the Executive Committee of the Provincial Association of which he is *ex officio* a Vice-President.

2. The Vice-President shall be expected to co-operate with the President in the above-named duties. They shall represent the interests of the Association in their respective districts, co-operate with the local officers in promoting the work of local organization and securing the Annual Statistics. Each one should visit at least annually all the Sabbath Schools in his territory, encourage schools already established, and endeavor to secure the organization of Sunday Schools in localities where needed. He should as far as possible awaken an interest in better ways of working; direct the minds of all to the necessity of the conversion of the scholars; urge the importance of teachers' meetings, inquire carefully how well the neighborhood has been canvassed for scholars, and especially press the possibility and advantage of sustaining the Sabbath Schools throughout the year. In the absence of the President, a Vice-President, if present, shall preside.

3. The Secretary shall keep a record of each meeting of the Association or Executive Committee, and enter the same in a book kept for the purpose; also a list of Sabbath Schools in the county, with the name and post office address of each Superintendent, and the number of officers, teachers, and scholars; he shall make out and forward to the Corresponding Secretary of the Provincial Association the Statistical and other reports for the county upon the forms furnished therefor, reporting the same also to the Annual Meeting. He shall collect the funds from the local associations or

individual schools in the county for local and provincial work, as directed by the Executive Committee, reporting and paying the same promptly to the Treasurer.

4. The Treasurer shall keep a faithful account of all money collected and disbursed under the authority of the Association, and present a written report of the same at each Annual Meeting, or at the call of the Executive Committee.

5. The Executive Committee shall meet at the call of the President and Secretary, at such times and places as may be agreed upon, to arrange a programme for the Annual Meeting, or for any Conventions, Institutes, or other meetings, as shall be held under the authority of the Association; to fill vacancies occasioned by death, removal or other causes; to review the work in the county, and endeavour by all possible means to advance the same. They may suspend any officer failing to do his duty, and appoint an efficient worker to fill the vacancy.

5. ANNUAL CONVENTIONS.

The Association shall hold a Convention in some convenient locality in the county, at least once in each year, at such time and place as shall be chosen by the Annual Meeting or the Executive Committee.

6. AMENDMENTS.

This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting, provided that notice of the proposed amendment shall have been given at least one session previous to its adoption.

NOTE.—This form of Constitution, with a few obvious alterations, will answer for City, Town, or Township Associations. It is respectfully urged that a Constitution, however good in itself, is useless unless accompanied with earnest, self-denying, prayerful work.—(See *Duties of Township Officers*, page 176.)

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, 1865.
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.....	" 6, 7, 8, 1868.
6. Belleville.....	Hon. Bill Flint.....	" 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.....	" 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.

* 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

TWENTY - FIFTH

Provincial Sabbath School Convention

BRANTFORD, ONT., Tuesday, 28th October, 1890.

The Twenty-fifth Annual Convention of the Sabbath School Association of Ontario opened in Zion Presbyterian Church, Brantford, at three o'clock this afternoon, Mr. Lewis C. Peake, Chairman of the Executive Committee, in the chair.

The proceedings opened with the singing of hymn, 176, "To the work, to the work."

Rev. Wm. Cochrane, D.D., read passages from Deuteronomy vi., Psalm lxxviii., and 2 Timothy i., and led the Convention in prayer.

Rev. J. E. Howell, of Berlin, also led in prayer.

After the singing of hymn 128, "Precious Promise," Revs. Robert McClure, of Brampton, and Dr. Jackson, of Galt, engaged in prayer.

Vice-President, Wm. Edgar, of Hamilton, was called to the platform.

The CHAIRMAN—I want to tell you with what feelings of pleasure I look upon this audience to-day. I have been accustomed for many years past to meet with the delegates in our Annual Convention, but in all of these that I have attended, I never looked upon so large a gathering at the opening meeting as we now have here before us; I think there is little question but that we are likely to have one of the best, if not the very best, conventions that we have ever had in the history of the Association; I am sure we have all united this afternoon in asking God, in the prayers that have been offered, that He would pour out His Spirit upon us, that a special blessing may be the experience of each one of us, if we are spared to see the close of these meetings, on Thursday evening.

Those who met here some sixteen years ago, in the Annual Convention, will perhaps be able to carry their minds back to the circumstances surrounding that gathering. I believe—for I was not present—that the gentleman who was President at that gathering, was my friend, Mr. Daniel McLean, of Toronto; he is not with us here in the body, but I am sure he is with us in spirit. I find that the President elected at that Convention was your townsman, His Honor Judge Jones.

I think that God has been especially good to this Association, in sparing so many of the workers that have been connected with it since the beginning; I think that of all the Presidents that have been elected to this high office during the last twenty-five years all are living, with the exception of two; the rest of them are all spared to us, the most of them yet in active work, and I think that this is great cause for gratitude, and ought to make us feel that God is not only carrying on His work, but is good to His workers, in preserving their lives. There were at that time present, Rev. Wm. Millard, the then General Secretary; the late Hon. John McMurrich, Treasurer, whose son is in active work with us to-day; also Rev. Dr. Black, of Inverness, Scotland, whose addresses will ever live in our hearts; and another gentleman, whom many of us have had the pleasure of listening to, and hope many times to have that pleasure again—I refer to Mr. Wm. Reynolds, of Illinois; and I also see the names of Rev. Dr. O'Meara, of Port Hope, and Dr. Castle, both of whom have since passed to their reward.

Now, we are here to-day for an object, and let me ask what that object is. Have we come together for the sake of listening to those who have come to speak to us, and then, after hearing their eloquent words, to return—like the door on its hinges, forever swinging backward and forward, but still in the same place—or shall we go home, carrying with us the enthusiasm that we obtain here, and determined to put in practice what we have here learned? Then, if this be our object, and such the result, this Convention cannot fail to be a blessing, not only to ourselves, but to the whole Province.

Now, there is only one way whereby this result can be obtained; and that is for you and me, each one of us, to do his or her share towards it; this Convention is made up of individuals—individuals must do the work, and individuals will receive the blessing; let us remember, each one of us, that we are directly responsible for the results of this Convention—that it is very largely in our power, to make it a success. There are those who have done what they could, to make it a success in arranging the programme, and it remains for us to take what is said, to ourselves, and to see that we are in a position to benefit those with whom we shall come in contact when we return home.

I do not intend to take up your time at any great length. I thank God that I am here to-day; I thank Him that you are here;

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I believe that every speaker that is mentioned on the programme, will be here at the set time, prepared to do his or her share of the work, and I am firm in the belief, that this will be the best convention that we have ever had in the Province of Ontario. (Applause).

Now, I have appointed a few gentlemen as a Nominating Committee, and I have to request that these gentlemen retire, and favor us with their report as soon as they can. Mr. Henry Cox, County of Brant; Rev. J. W. Rae, Halton; W. M. Gray, Huron; A. J. Donly, Norfolk; Rev. C. W. Watch, Ontario; J. G. Goble, Oxford; H. C. McMullen, Prince Edward; James Woods, Waterloo; Dr. Nichol, Brant; Alfred Day, General Secretary.

Now we will have reports from counties. I will call over the list of counties, and may I ask that if the President or Secretary of each respective county is present, he will speak as soon as the name of his county is called; if neither of them is here, let some one else speak; we want to hear from some one in every county, as to the work done.

The first one on the list, taking them alphabetically, is the county of Addington—any one from Addington?

(No answer.)

The CHAIRMAN—County of Brant?

Mr. W. N. HOSSIE—I will read you the report of this county, for the year just past:

The Brantford City Sabbath School Association offer you a hearty welcome to our city, and to the Christian homes that have been kindly opened for the entertainment of delegates during this Convention.

The local association for this city, was formed in March, 1876, a year and a half after the Eleventh Provincial Convention was held in this church, in 1874. Our esteemed brother, William Reynolds, of Peoria, late President of the International Sabbath School Association, kindly complied with our request, while in the Province, and conducted a three days' Sabbath School Institute, in Wycliff Hall, but unhappily, and just like the provincial experience, nine years were allowed to pass with out another meeting, until again visited by the same enthusiastic worker in 1885, when our organization was revived and since maintained, owing largely to the county claiming our aid to help her secure the banner rank, which it is hoped may never be lost through the want of action on the part of city officers.

In 1888, we first observed the call of the London Sunday School Union, for a season of prayer on behalf Sabbath Schools, and members of one's own staff and class; and during the past two years, as a result, we have held a monthly union prayer-meeting in several schools, by invitation. Our last meeting, on the 19th, was held in Park Baptist school-room. It was well attended. The spirit of our Saviour's intercessory prayer was apparent in the love and respect manifested for one another, and all of one mind in asking for a blessing upon this Convention.

We now have twenty-one schools in the city and suburbs, and

according to the reports recently received by our officers, who have visited every school, thus raising the city association to the banner rank. The following are the membership and other particulars:—

Officers and Teachers on the Rolls	438	Increase,	28
Pupils	4,319	"	400
			<hr/>
Total Membership	4,757	"	428
Average attendance.....	3,331	"	495

Added to church membership from ranks of the schools, 301. Seventeen use the International Lessons. There are 3,909 volumes in the several libraries. The average weekly offerings amount to \$40.01. Contributed to missionary and benevolent objects, \$822.57; to county and provincial Sabbath School work, \$32.44. Expended on school maintenance, \$1,680.17; on school accommodation, \$2,000. Fifty-three are reported as having attended the county convention, twenty-eight the city convention, and only three that of the Provincial last year in Toronto

Our aid to the provincial work has been given through the county association, and which, we trust, may this year reach its former liberal amount.

The Anglicans have four schools; Baptists, three; Baptist missions, two; British Methodist Episcopal, one; Congregational, one; Methodists, five; Presbyterian, two; Presbyterian mission, one; other denominations, two—total schools, twenty-one.

Trusting that in all our sessions we may enjoy the smile of Heaven, and the presence and power of the Holy Spirit to guide every word that may be spoken, during the Convention, so that they may be as "Apples of gold in baskets of silver." In the name and on behalf of the Brantford City Sabbath School Association.

I. J. BIRCHARD, Ph.D., *President.*

W. N. HOSSIE, *Secretary.*

Dr. I. J. BIRCHARD—I would just like to call your attention to one item that has not been reported to the Secretary; he has prepared his report in the usual form, but there is one item that we have to give that is not usually reported. I am glad to say that we have had in active operation in Brantford, for some time past, normal classes for the proper preparation of teachers; we have conducted them in various ways, and at different times, and while there have been difficulties, the work still goes on. (Applause). We are not only going to conduct our classes and study the lessons, but we intend to hold examinations at the close of the year, for the purpose of seeing that the work has been well done. This will be the first time that this has been done in the history of Brantford, and we are convinced that it will be productive of the best results. We will hold a written examination, and grant certificates, and already we are aware of a

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number who intend to try to pass the examination. I merely wished, not intending to take up your time, to present this scheme to you, and make you aware that such a thing was in existence here, and shall hope for another opportunity to go into it more fully. (Applause.)

The CHAIRMAN—County of Bruce? Carleton? Dufferin? Dundas? Durham?

Mr. J. T. BURNS, Port Hope—We have no convention down there, and I am here as representing the Methodist Sabbath School of Port Hope; I am sorry that I cannot speak for the county of Durham. With regard to that school, I may say that we have it in very good running order; we have 54 teachers and officers, and there are 725 children on the roll; our attendance averages about 551; 200 of the scholars are members of the Church, and of these, 26 joined last year. We use the International Lessons, and collected for missions, \$230 this year. I am pleased to be able to say that we are going along harmoniously, and prospering in our work. (Applause.)

The CHAIRMAN—That is a splendid report for one school.

W. J. ROY, (West Durham)—About four years ago we organized a county convention there, and I am here in lieu of the Secretary; he could not come, owing to illness in his family. I came on short notice, and did not bring any statistics with me, but I may say that we are well pleased since we organized a county association, and we are talking of organizing all the townships in the county into township associations or institutes, intending to go on with a special line of work of some kind during the winter months. I know that in Durham the feeling is strong, that there ought to be some way in which Sabbath School teachers should be trained for their work, in the same way, if not to the same extent, that Public School teachers are trained for theirs. (Hear, hear.)

The CHAIRMAN—County of Elgin? Frontenac? I think there is some one here from Frontenac. County of Glengarry? Grenville? Grey? Haldimand?

E. T. HEWSON, (Garnet)—I may say that the County of Haldimand is well organized, as well, I think, as any county in the Province; we have meetings at a number of places, Dunnville, Cayuga, Hagersville, and others; we also have a district convention every quarter; at these meetings we try to instruct the teachers how the work should be done and the lessons taught. We had our county convention, I think it was some time last May, and I believe it to have been the best that was ever held in the county.

The CHAIRMAN—County of Halton?

H. P. MOORE (Acton)—I am glad to have the privilege of reporting for one of the banner counties of this Province. Halton has been organized for thirty-six years, and every year since we have had our annual convention. Our association has been making progress all the time, and last year some of the oldest members stated, that the convention held last February was the best we had ever had in the county; I am

glad to tell you that the interest increased from the beginning to the close; Mr. Day, who was present, did good service in encouraging us all. As far as the county is concerned, we have an association in each township, and a convention will be held in each township before long. We have in our county 52 Sabbath Schools, and I am glad to be able to tell you that 7 have been organized this year; Halton sends out a Sunday School missionary, and this year we had the honor of sending to the District of Muskoka, the Rev. R. H. Abraham, of Burlington. I have no doubt but that the Treasurer will have something to say for us in his report. We are advancing along all lines; we are now looking and praying for one of the best conventions we have ever had, and I am sure I am safe in saying Halton is safe. (Applause.)

The CHAIRMAN—County of Hastings? Huron? Kent? Lambton?

Hon. Senator VIDAL (of Sarnia)—I was appointed a delegate for the counties of Lambton and Middlesex; our convention will be held in the month of November, so I cannot give you any report for the present year; I was not able to attend our convention last year, and I am sorry that I have, therefore, no information to give to this meeting.

The CHAIRMAN—County of Lanark?

Mr. CLARK—I am not the representative for the county; I can only speak for one school—St. Paul's Presbyterian School, Smith's Falls. Our school is prosperous, and we had an Association formed there two years ago, and work is progressing in every department.

The CHAIRMAN—County of Leeds? Lennox? Lincoln? Middlesex?

The President and Secretary of the county of Middlesex, were reported as being on their way to the Convention.

The CHAIRMAN—District of Muskoka?

Rev. R. H. ABRAHAM (of Burlington)—With regard to the work in Muskoka, I would like to tell you a little of my experience this summer. It was my intention to go and spend some weeks in that district, and I intimated to Mr. Day that if we could arrange, we might have a series of meetings as we were passing through. As it was, we were present at one of the most profitable conventions that it has ever been my privilege to attend, at the pretty little town of Bracebridge; there was such enthusiasm, intense interest. I don't know where I have seen these more marked; there seemed to be such an earnest desire on the part of workers and teachers to gain as much information as they possibly could respecting the best methods of carrying on the work in which they were engaged. If you could only have heard the Question Drawer, it would, I am sure, have done some of you good; as it is, I hope to have opportunity at some future time, to be able to say something more about the need there is for active work in Muskoka. There was everywhere apparent a great thirst for knowledge. I could tell you of some of the scenes that we witnessed, inexpressibly touching to those of us who are accustomed to the conveniences of more civilized life. What do you think of girls of

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thirteen and fourteen rowing three and four miles up the river to attend school? and you know these schools have sometimes to be closed in the winter. I was pleased to visit one school at Foote's Bay where there are six families; they have thirty-five scholars in attendance. Then we came to Bala, we found such another school there, scholars coming all the way from Moone, and all through we found these little schools, each doing a good work, but all so glad of a visit and some encouragement from those who have had better opportunity of learning the best methods of doing the work. I might tell you, as I told my own people a short time ago, how I went into one home, and found there one beautiful, bright little girl (there were five children altogether), who had never seen a copy of the Bible; poor they were; miserably poor; they had not the means, hardly the opportunity to buy; colporteurs never go that way. Friends, I know there are those in our cities who do not embrace the opportunities of hearing the Word of God that lie in their way, but here are those who have no such opportunities, and we must search them out, and take to them the Bread of Life. There are the little ones growing up all around us, and we should leave no stone unturned, till we bring them into the fold. It seems to me we are somewhat like the engineer of a train, that I once heard of; running along one day at full express speed, he suddenly noticed an obstruction on the track in front of him; he had only time to reverse his engine, and immediately the collision took place. After the accident they found him penned in underneath some heavy timbers; it was impossible to get him out then; sympathizers gathered round him, but his first words were, "For God's sake, run back and stop that other train behind us." Some, perhaps, of these little ones have passed out of our reach, but let us for God's sake, try and save those who are still susceptible, whose hearts can be touched by the "old, old story." Books are badly needed; papers are most welcome, surely some of the large schools, from out of the abundance of their libraries, can spare some volumes for these neglected, struggling schools in Muskoka; either Mr. Day or myself will gladly assist you in disposing of any such contributions, where they are most needed. Let us bestir ourselves in this matter; it is high time we did; and let us not attempt to shirk the responsibility that lies upon us, to do something for these lonely and outlying districts. (Hear, hear.)

The CHAIRMAN—The time is now up; we shall have to resume this order of business at some other opportunity. After singing two verses of hymn 129, we will be addressed by the Honorable the Minister of Education on the subject of the "Sunday School Teacher's Possibilities."

After singing, the Hon. G. W. Ross was introduced by the Chairman, and addressed the Convention as follows:

Mr. Ross—*Mr. Chairman, Ladies and Gentlemen,*—The Committee in charge of the arrangements of this Convention did me the honor of

assigning to me the important subject of the "Sunday School Teacher's Possibilities." The world is full of teachers, of different grades, different characters, but each with his own peculiar responsibility. In fact, the work of the world to-day is largely carried on by teachers, in differing spheres of activity and different degrees of usefulness. We have the Public School teacher, we have the teacher in the Sabbath School, we have the teachers in the medical schools and in our universities—in fact, we have teachers in every department of life. Now, of all these, I think it is evident that the Sunday School teacher has by far the greatest responsibility; for while the others deal with the bodies and minds of their scholars, the duty of the Sunday School teacher is primarily with the souls of his pupils and the things "not seen," that "are eternal." In view of this, I can well understand that a minister enters his pulpit with fear and trembling, and I can fancy how the Public School teacher feels a tremendous responsibility resting upon him as he surveys the pupils who stand before him; in fact, I may say that the teacher who enters his class-room without feeling this responsibility, in some degree at least, is a character that I cannot understand. Let us, therefore, so look upon our pupils "as they that must give an account," and let us be alive to the responsibility that we each have to bear.

I see by the report of your Executive Committee that there are some 42,000 Sunday-school teachers in the Province. I also notice that there are nearly 360,000 scholars in the various Sunday Schools of this Province, and when we consider that these little children will in the course of a very few years be the men and women of our land, with all the duties and responsibilities of citizenship upon them, you can well understand how important it is to cultivate a missionary spirit in our teachers, and that none of them should face his or her class without being prepared. Then when we look at the grand army of workers—42,000 of them coming forth with Bible in hand every Sunday to sow the seed, and in many cases, let us hope, to gather in the sheaves—you can understand, in some small degree, at least, how great are the possibilities of the Sunday School teacher.

What good cannot 42,000 Sunday-school teachers effect if they only go forth with this object in view? There is nothing that they cannot attain to; it is within their power to revolutionize this Province, and to prevail against the common enemy of our Christianity. But do not let it be understood that I consider that this enemy is stronger now than it was years ago. I do not believe anything of the kind; for while infidelity assumes various forms, as it did then, we have a clearer light, and greater strength, and mighty men have arisen to do battle for the right, and have dealt with the adversary in various ways. Dr. Chalmers dealt with it as it appeared to science; Hugh Miller dealt with it as it appeared to geology; and in every case the victory has been with the upholders

of the truth called, to prevent contradiction, I pledge that, although I have no knowledge of faith than

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of the truth, and against those who have utilized science, falsely so-called, to attack the truths of the Bible. It is true there are apparent contradictions—things that we do not clearly see with the knowledge that we at present possess—but is it not now a historical truth that, although for a time these doubts may exist, clearer admission of knowledge will dispel them, and leave us with brighter and stronger faith than before?

But there is a danger that oftenest attacks the young teacher, and that is the desire to judge too quickly by results. I say danger, because we sometimes fear, as Sunday School teachers, that in our desire to see blessing, we sometimes seek to entertain our scholars with stories and tales, generally of a sentimental character; and I am afraid we lose sight of a fundamental principle which lies at the foundation of our faith—that is, the necessity for inculcating wholesome truths which will prove the mainstay and guide of their later years. I remember, in my own case, how that compendium of Calvinism, the Shorter Catechism, was drilled into me in my young days, and I am sure that it has not been without an influence for good. We shall find that we have too often been working for mere material results, and that we have not yet reached the spiritual side of our pupils' natures. Remember that there is a great God in heaven over us, from whom we cannot escape for a single moment, who sees everything that we do, and who "is a discerner of the thoughts and intents of the heart."

Begin, then, by impressing this fact upon the young mind of the little one; get this idea thoroughly into his head and into his heart, and you fortify him as with a higher power. You render him well-nigh proof against the inroads of scepticism in later years; fortify him, then, with the knowledge of that great First Cause whom we call God, "in whom we live and move," the source of all light and life, the great first principle of life, whose name is God. If you are wise, therefore, and realize the strategic importance of your position, you will lose no time nor opportunity in impressing on his young mind this great fact. I am not going to argue this point just now; I am not here for that purpose—to furnish you professed followers of Him with reasons for believing in His existence.

Now, it would be merely a repetition of fact, if I were to pursue this line any further: the doctrines of Christianity are a belief in the existence of God, and in justification, in sanctification, a belief in immortality, as well as the resurrection of the body—all these are so many corner-stones, or so many pillars on which the whole fabric rests; and the teacher who does his work thoroughly, that there may be no mistake as to his conviction as to these great truths, has endowed his pupil with no little ability to give a reason for the faith that is in him, and when he is confronted with those who do not believe, he can answer wisely; indeed, he is prepared to take his own part, and to prove himself worthy of the instruction he received. And the

result of this instruction should be that he should be taught to trust in, and to lean upon, a higher power than himself; as the little girl upon her death-bed said, "God's angel will take me by the hand, and will lead me." And, as another has said, "To trust in himself is to fall—to trust in God is to fall never," and this education must be begun in youth.

We have given the doctrines of our common Christianity, let me give an illustration—and I would say upon this point, in teaching the historical truths of the Bible, that it is well to teach them from one standpoint. You know that secular history is written from various standpoints. The history of England has been treated in this way. Buckle wrote a history of England from one standpoint, Hamilton from another, while Hallam has written a history differing from both of the others, and has treated his subject from a constitutional standpoint; Macaulay had his own peculiar standpoint, and so on, all through the list. Now, in dealing with the Bible, I think he deals with it unfairly and unwisely who does not deal with it from the standpoint, that the history of the Bible is really the history of God's dealings in Bible times. Take the Jews—I am sure I am not going to say that the Bible would not have been written but for the Jews. Their genesis, their exodus, their captivity and their restoration occupy a very large proportion of the Bible from beginning to end. But what in all this is the duty of the teacher? The duty of the teacher is to show from the history of God's dealings with the Jews that there is a God in history who overrules all things for His own special purposes; the Jews being His own peculiar people, it is impossible to consider their history except from that standpoint.

There is much of truth and there is much of error; what is true, and what is false will often conflict in the minds of the young; we must lay a sure foundation; we need not attempt to give the reason for it all, for we cannot.

Then we must study the biography of the Bible; various and beautiful are the lessons to be learned from the lives of Biblical characters. The teacher will teach much from the lives of those who come before us on the Bible platform, who passed all their lives leaning upon God for guidance and support. There, for instance, were Abraham, Moses and Joseph. In the case of Moses, dealing especially with that portion of his history which brings in the children of Israel; in the case of Joseph, with his treatment by his brothers, there is a field from which the gleanings are almost inexhaustible, and from which the most beautiful lessons may be learned.

We may learn from the study of the lives of these persons that they were in the world for a special purpose, and that it was exactly to the extent that they depended upon God that they were enabled to carry out His purposes; and just to this extent were they of use to themselves, the world or to Him. It would be well for us each to realize that we are in the world for a special purpose, and that God

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never leads but along that line, that by the various processes of His grace He fits us for the great works for which He assigns us.

My second proposal is, that it is within the possibilities of the Sunday School teacher to so improve the present that with the assistance of a Higher Power he will be able to educate the children that they may become, in after life, pillars of the church to which they belong. This should be the position of all of us; and no one can be a pillar unless he leans for strength on the Almighty arm. Remember the time of the Reformation. Look at the difficulties they then had to endure, and how the great spirits of that age overcame them. And here we are, assembling here to-day, hardly knowing anything of these difficulties that the Church passed through: truly there is a silver lining to every cloud; with us, I think, it has been a golden lining, looking at the good that has accrued to us, at least it has been so here to-day. (Applause.)

Look at the little children of Canada as we sometimes lead them by the hand, and look into their faces, and think of the great need there exists for those who shall take them and enrol them under the banner of our Churches, and let us remember the passage, where it is said, "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." I wonder whether you ever have noticed the marginal reading of the expression "they that be wise"—it is "they that be teachers;" and so they who have led these little ones to the Saviour, and told them the sweet story of the love of God, will be entitled to the teachers' reward. And who, may I ask, has greater opportunity of earning it than the *Sunday School* teacher?

Look at the churches to-day; filled to overflowing, some of them, with children, as young as seven or eight years of age, whom the Sunday School is training and bringing up to take their places in the work of the Church some day not very far off.

But then there are many more not to be found in our churches, young men, who need some hand to guide them and bring them in; who are to be found on our streets, and to whom the teacher must go, for they will not come to him; the best policeman in Canada is the Sunday School teacher. (Applause.)

And then there is the close personal contact of teacher and pupil, the loving sympathy of heart, and it is through these means that hearts are won, and by the flashing in of the light upon the tender hearts of the young, that Canada, if at all, is to be redeemed. And there is strong ground for hope for us in the thought that there is no heart so sunk in wickedness, no life so depraved, no soul so depressed, but that it can be reached—first, by surrounding it by all the influences that make for good; and second, by gathering it into the Sunday School itself.

I was glad to hear that the work is progressing, that there is success all along the line; this is as it should be; and he must be blind

indeed who cannot perceive the movements of its influence in society ; and the longer I live, the more faith I have in the power of the Sunday School, to elevate society and the human race. I am glad, also, to notice the reference to the need for improving your methods of teaching ; I was pleased to read the reference to normal training classes, for I know, and I speak from some considerable experience of this matter—that that teacher will not be successful in discharging the responsibility his work lays upon him, unless he seeks to prepare himself therefor by every means in his power, especially by the means pointed out in that paragraph of your report ; I do not say that this is the be-all and end-all of this matter, far from it. No ; there is another power that is or ought to be in every teacher's heart—the preparation of the lesson of the day is essential, but there is the preparation of heart, and the indwelling of Christ which must be present, if the Sunday School and the Sunday School teacher are to do their work. Then there is another matter which we could notice. I know that there are some Sunday Schools in which the teachers need to give a great deal of instruction which formerly was provided in the home ; but owing to the decline of religious instruction in the family, the child must receive it from the teacher or not at all. It is a matter of regret to me—it is a matter of regret to all of us—that the practice has grown up of relegating to the Sunday School teacher the duty of providing that instruction which should properly be given in the home ; but, let us as far as we can, assume this added responsibility.

But this means careful preparation on the part of the teacher ; and how necessary this is I need not speak of, you know it for yourselves. It means first and always a careful study of the passage as we find it—the careful reading of it, word by word, text by text, line by line—in fact, observing its facts and truths as so many assertions and observations of the Holy Spirit.

There is also great need for the careful study of the lessons—first, for the widening of the teacher's mental horizon ; secondly, in order that there may be a purpose, a *consensus* of opinion as to what is most important to teach, in order that there may be unity of action as to what is most important to be taught. Lastly, when we arrive at the close of the quarter, the superintendent can more readily review the whole school on the quarter's work.

And here let me say, for these truths are beginning to be realized, that the teacher must bring to his work a considerable amount of self-sacrifice, for he must be regular and systematic in the discharge of his duty, never failing in his attendance, without which there can be no full success for the Sunday School teacher with his pupils, to say nothing of the inconvenience and annoyance caused to the superintendent by his absenteeism. Every Sunday School superintendent will agree with me in this.

Every Sunday School superintendent knows, too, that there are some teachers who are to be found Sunday after Sunday, in front of

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the little class, but occasionally they are absent. And in their places he sees some one not so well qualified. The strongest men in every church should be seen on Sunday afternoon with a Sunday School class—and by this, I do not refer exclusively to young people—men of mature years should equally take part in the Sunday School work. The elders, the office bearers, and the leading men generally, ought to take part in the Sunday School (hear, hear); and, if this were the case, the hands of the Sunday School teacher would be stronger, and the lessons which the children would carry away would be more deeply impressed upon their minds.

The Sunday School teacher should endeavour, as far as possible, to hold up to his class the ideal of a Christian life. The Redeemer of mankind who bought us with His own blood, and who gave Himself to the death, that He might lift us up in His sacrifice, showed the love of the great Father of us all, for His wayward children, and left us an example that we should follow His steps. Here you have the possibilities of the Sunday School teacher; there is no teaching so powerful as the force of example.

In order still further to understand the material you have to deal with, you should visit your pupils at their homes. I have given this advice to the Public School teacher; that he might know the home-life of his scholars, that he might know their educational tendencies, that he may learn their peculiar temptations; and by knowing the influences to which each child is subjected, he can adapt his instruction to the varying circumstances of each of those who have been committed to his care; and all this applies with far greater force to the teachers in our Sunday Schools.

Can I do anything to increase the sense of responsibility, which every one of us no doubt has felt every time we enter our class-rooms—can I say anything to intensify the zeal with which each one of us enters on his work—to deepen the earnestness with which he should plead that every child in his class should be led under the influence of that blessed Spirit which alone can preserve him from temptation, and lead him in the way everlasting? If I can say a word that shall kindle the enthusiasm of any teacher here, I shall feel that I have not spoken in vain. I believe that we shall all get good at these meetings, and I am convinced that this Convention cannot disband without doing an immense amount of good to the whole Province, and leaving a lasting impression for good on those who have met here, and shall go from here to greater and more blessed spheres of action. (Applause.)

Mr. DAY—I have here the Report of the Nominating Committee. Your Committee report as follows:

For President—W. N. Hossie, Brantford.

“ *Minute Secretary*—H. P. Moore, Acton.

“ *Business Committee*—Revs. J. McEwen, Lakefield; J. W. Rae, Acton; J. E. Howell, M.A., Berlin; Hon. Senator Vidal, Sarnia; Messrs. Wm. M. Gray, Seaforth; Wm. Johnson, Belleville; A. J.

Donly, Simcoe ; S. Tapscott, Brantford ; L. C. Peake, Toronto, and Alfred Day, Deer Park.

Mr. DAY—I move the adoption of this report.

On a vote being taken, the motion was declared carried.

The CHAIRMAN—Let me remind you of the announcements for this evening. We meet at a quarter to eight for our prayer and praise service, and at half-past eight His Worship Mayor Read and Rev. Dr. Cochrane will extend to us words of greeting, after which we shall be addressed by Rev. Dr. Jackson, of Galt ; Rev. W. W. Smith, of Newmarket, and Rev. Dr. Potts, of Toronto, who represented this Association at the International Sunday School Convention at Pittsburgh.

After singing the doxology, the meeting was dismissed with the benediction by Rev. J. A. R. Dickson, B.D., Galt.

TUESDAY EVENING, OCTOBER 28.

The Convention assembled at 7.45 p.m. Mr. L. C. Peake in the chair. After singing, the Rev. John Kay, of Brantford, read Rom. xii., and led the Convention in prayer.

The CHAIRMAN—It is my duty, as well as my pleasure, to transfer, this point, the control of the Convention to the gentleman who has at been elected by the Convention this afternoon to the highest office in its gift. I have hitherto occupied the chair by virtue of my own position as Chairman of the Executive Committee, and I have now very great pleasure in intimating to this assemblage that the choice of the Convention has fallen upon Mr. W. N. Hossie, of Brantford—(applause)—an old resident of our city ; and if he will come forward to the platform, I shall have great pleasure in introducing him to you all. (Applause and laughter.) (Mr. Hossie comes forward.) Mr. Hossie, the Convention has elected you to the position of its chief presiding officer, I therefore hand over to you the control of the Convention, and I feel sure that it will be an easy matter for you to discharge the duties of the position with satisfaction to the Convention and with credit to yourself. I hope that it will be as great a pleasure to you to occupy the position as it is to me to hand it over to you. (Applause.)

The PRESIDENT (Mr. Hossie)—*Dear Christian Friends*,—I must say that I do not know how it came about that you fixed on me for the very responsible and important position that you have seen fit to give me ; but when I heard that my name had been mentioned in connection with this position, something seemed to come like an electric shock upon me, and I look to the Father of all to give me strength and courage to occupy this position and to serve Him faithfully in it ; not that I am afraid of an assembly of Sunday School workers, but the

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(Here a little girl presented Mr. Hossie with a bouquet of flowers.)

Thank you, thank you, very much. I thank that sweet little miss for the kind office she has performed. I rather think it was intended for another, but I shall prize it all the same. I thank the Nominating Committee for kindly bringing my name before this Convention, and I have to ask myself, What have I done that I should be thus honored? It was not, I assure you, of my seeking in any way.

Sixteen years have passed without our asking you to come and see us, but during that time we have been working along as best we could, and I am thankful to say that we have been making some progress. I have long been engaged in this line of work, and I could have had my hands more fully occupied had I so desired; but I thought one could not do everything very well, so I have made this line of work more particularly my own, and the Lord has blessed some of my efforts. I feel that this is the highest honor that could be conferred upon me, and if I have done anything to help on Sabbath School work and Sabbath School workers, I shall be abundantly repaid for it.

I lived in the county of Peel about twenty-four years, and that county was a *banner county* in Sunday School work, being fully organized; but, do you know, they have been going back, and last year the county of Peel actually failed to hold any annual convention. When I was transferred here—speaking now of the county of Brant—I was soon put in charge of one department of the work. Upon being appointed President, I wrote to each of the Secretaries asking co-operation and assistance, and enclosing a nice little "Office-Bearer's Hand-book," full of valuable suggestions, prepared by our late General Secretary. I told him that, at our last county convention, he had been appointed local secretary and the Association expected that he would take immediate steps to organize his township, and offering to meet him at any convenient time and discuss the matter with him. Many of these letters remained unanswered, and had to be followed by others, and, in some cases, fresh secretaries had to be appointed. The result of perseverance, however, has been the organization of every township. I visited 103 schools, and now we have 114. It took me three years to accomplish this work. This is reward enough; but you can see that it is impossible to have such a result without a great deal of pushing.

I would like to say to every superintendent and local secretary here, when the county President writes to you a letter, and perhaps encloses a return stamp, he expects to get an answer. Always attend to his letters promptly, and give him at once the information he asks for, and do not oblige him to write a second time.

In Tuscarora, an Indian township, they organized seven new

schools, and within four months they had, every one of them, been visited and reported upon. We now have seven associations, and each of them is a "banner association."

I could talk to you all night (Go on, go on), but I do not intend to do so, neither do you wish me; I thank you for the honor you have done me, and, let me say, that I prize it more highly than if the Government of Ontario, and the authorities who administer our Provincial affairs, had conferred upon me the highest honor in their gift; they have to deal with things temporal, we with the salvation of immortal souls. Our schools are more and more taking an important part in the economy of our churches; the scholars are taking note of what is going on; and in a few years the members of our schools will become the men who mould the affairs of our community, and our joy will indeed be great, if they enter upon the discharge of the duties of manhood converted, and we discover that the truths we taught them have left an impression upon their lives.

I see that there is a deputation in waiting, to extend to you words of greeting. I beg to introduce to you His Worship, Mayor Read, who will address us for a few minutes. (Applause.)

Mr. READ—*Mr. President*,—I consider it a high honor to be appointed to address words of kindly welcome to your Association. It has often been my lot as Mayor to welcome to our city various Associations who have come and spent a few, I trust, happy hours with us; but it seldom falls to the lot of any Mayor to extend words of welcome to so important a body as the Sabbath School Association of Ontario.

I was delighted this afternoon when I met with you within these walls, and heard the practical and instructive address delivered by the Minister of Education, the Hon. G. W. Ross; and when I heard that we had already about 360,000 scholars and 42,000 teachers, and their superintendents and secretaries and other officers, making a grand total of over 500,000. If this grand army teaching and learning the Word of the living God, were to be compared with the greatest of earthly hosts, I say I am more proud to belong to it than to any other, no matter how illustrious. The most pleasant hour I spend, is when I sit on Sunday in the Park Baptist Church, instructing my scholars to the best of my ability, in the way of life from God's Holy Word; and it will always be to the hours I have thus spent, that I shall look back with the most pleasant recollections. I sympathize with the teachers assembled here, in their work, for I know a little of what it is; I can realize that you honor your work, and I know the joy you feel when you see this one and that one coming out from the world and accepting the Lord Jesus Christ. I can sympathize with you, too, when you see one after another dropping off, or absent, it may be, through carelessness; and I can realize with you what your feelings are when you stand at the death-bed of one of your scholars, and watch his passage from this world to the brighter world above.

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I realize, too, as a Sunday School worker for the last twenty years, that this great work has been growing greater and greater and more important. When I find upon your programme the names of such men as Hon. Mr. Blake, the Hon. Mr. Ross, Mr. J. K. Macdonald, and other eminent men whom I see here, when I find these men taking part in this work, is it any wonder, I ask myself, that we find this work is making rapid and substantial progress?

My heart was touched by the report from the northern part of Muskoka, and by the accounts which Mr. Abraham gave us of the little children there walking four and five miles, and sometimes travelling that distance by water, to attend their Sunday School; my heart was also touched when I heard that there was a little girl in that district thirteen years of age who had never seen a copy of the Word of the living God. Should not the recital of such things as these stir us up to send the Word to these far districts, to the dark places, and have we not a responsibility to send the Word of the living God all over this land? I wish that I had that little girl here that I might give her a copy of the Bible, that she might learn from it the truth about the Lord Jesus Christ.

It is a glorious work, but the teaching of the young clothes us with a great responsibility, and especially is this true of the younger classes. The infant class is the most important of the whole school, and he or she who teaches that class must be very careful to sow good seed in the young hearts of the children; first impressions are the strongest, and outlast those of later life. The infant class teacher occupies the most important position of all the teachers in the Sabbath School; much more so, indeed, than the teacher of a class of young people seventeen or eighteen years of age. In the infant class the teacher must take the place, to some extent at least, of father and mother; for as the child passes through the Sunday School, and finally arrives at the Bible-class, it will carry with it the lessons learned and the impressions received from its infant class teacher.

Now, we pass on. It is my pleasing duty to be here this evening for a special purpose, and here I am, appointed to extend to you a hearty welcome on behalf of our citizens, and so I do; and this to all of you, whether infant-class teachers, Bible-class teachers, superintendents, officers, delegates, or whatever you may be, coming as you do from the whole Province, I extend to each and all of you a very hearty welcome to our city of Brantford.

There is one thing I wish to mention, and that is to state my belief that the use of the International Lessons has done a very great deal towards bringing us together as denominations. I think the line of demarcation between us is in many places very vague indeed, and I am sure that the use of these International Lessons will do a very great deal more yet to draw us closer together; and I am sure that the thought that we are all teaching the same thing must inspire us and bring us nearer together as followers of the Lord Jesus Christ.

May God, out of the richness of His grace, give us the blessings we need, that we may have courage to proceed in His strength with the work that lies before us. (Applause.)

The PRESIDENT—I have now much pleasure in introducing to you Rev. Dr. Cochrane, the pastor of this church, who will also address us for a short time.

Dr. COCHRANE.—I think I am a little oftener in this place than the Mayor (laughter), still I feel honored that I have been given the very pleasant task of welcoming you to the hearts and homes of the good people of Brantford. First of all, I must congratulate Mr. Hossie on his elevation to the Presidency of this Association; I have no doubt he will fill the position with profit to you, and with credit to himself.

That reminds us of a story I once heard, and I think I may take time to tell it to you now. When the Marquis of Lorne was married to the Queen's daughter, the event was discussed by two Highland fishermen, one of whom remarked: "Eh, Sandy, but the Queen maun be a prood woman the day; to have a dochter married to a son of the Dook o' Argyle." (Laughter.) And that makes me think that Mrs. Hossie must be a very proud woman this day to see her husband raised to this high position. I remember in Atlanta, when the Governor of the State said that he left his chair of state to come to teach his Sunday School class, that he did not call it coming *down* to teach that class, but he thought it was going down when he returned and assumed the cares of the office, high though it was. (Applause.)

Now, I have been asked to-night to give you a cordial welcome in the name of the Christians of the city of Brantford, and I do so most heartily to all those who have come to attend the Sessions of this Convention. His Worship said something about the obliteration of denominational lines; I am sure he is right in looking to the Sunday Schools of our land to accomplish great things in this line (hear, hear), for if there is anything that will weld the hearts of Christians together, surely it is that we come together to consult as to the best means to be employed in teaching the young the ways of Christ. I have very little faith in a committee appointed by any Church to bring about union; but I have some faith that when we stand upon the same platform, with common hopes, common aims, and common fears, that this will do a great deal more to bring us closer together than any mere mechanical arrangement. (Hear, hear.) We shall feel, as we meet together, how slight are the denominational differences that keep us apart, and it will be said of us as it was said long ago, "Behold how good and how pleasant it is for brethren to dwell together in unity." I trust, indeed, that this may be your experience.

But there are conventions and conventions. At some of them we meet and talk all about the questions that are in our minds, but there seems to be a lack of power, and we go home bewildered, and con-

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fused, and without any very clear idea of what the result of the convention is to be ; but there are others very different, and at them we receive greater strength to carry on the work in distant fields, and to go to far-away parts, and there plant schools under the banner of the Cross. I trust we may here receive instruction and counsel. The Sabbath School has proved itself to be one of the greatest things in the land. Here Paine and Voltaire are little known and are now almost forgotten, but the Christian ministry is not being wasted ; no, the simple Gospel, in all its majesty, the simple telling of the story of the Cross, the simplest of preaching will win its way into hearts that are hard against the truth, and that cannot be won in any other way ; and by the simple preaching and teaching of the Cross, we will win hearts for Christ—we will win the world for Christ.

I have wondered at these conventions if it were possible for the saints in heaven, though unseen by us, to look down upon such a scene as this ; I think it is ; and I have thought that there are those who are looking down on us from the heights of glory, to see that this grand Sabbath School work is being accomplished ; there are thousands and thousands of them from every Christian land ; they are a great cloud of witnesses, who are looking down to see what is going on in the present day. Shall we say that the divine intelligence with which they are blessed is an entire blank to what is being done on the earth they have left ? Rather let us believe that these great and beautiful beings are able to look down and take an interest in our work.

Before I leave I wish to express my regret that I cannot be with you till the close of the Convention. I leave to-morrow for the Pacific coast. May I hope to carry tidings of you to the brethren in Victoria and Vancouver, and tell them of the grand gathering you have had and the great results that may be expected ? If we have anything like the results that we had in 1874, it will be a time of spiritual refreshing to all our hearts that we shall long remember.

We welcome you to this city of Brantford—no mean city, I trust—we welcome you in the name of the Christians of Brantford, all the members of this Association ; and, by-and-by, when we reach the shores of that eternal world, it may be given to us to look back upon these green spots in the wilderness journey, with the great army of of the redeemed at Christ's coming. (Applause.)

Mr. BLIGHT sang, with much acceptance, "The Children's Home."

The PRESIDENT—It is now my pleasure to call upon those gentlemen who have kindly consented to tell us something about the meeting of the International Association which met at Pittsburgh. The first I see is Dr. Alex. Jackson, of Galt.

Rev. Dr. JACKSON—Mr. President, I am to talk about the two first days of the Convention ; that is, I am to talk about that part of it that will not conflict with our Brother Potts and Brother Smith, who are to follow me.

Here is an old Book (the Bible), that I have known and loved for

a good many years now, and I can say with confidence, that you will get more in that Book than in all the literature of the day, of what goes to make a man better, and greater and wiser. I will go further than that; I will take out half-a-dozen leaves of that Book, and in the six pages that contain the Sermon on the Mount, you have more sanctified common sense, more true wisdom, than you can gather from all the teachers of all the world beside.

Now we can get enough from the work of the late International Convention to keep us employed all night. Well, in the first place we have been having a very kind reception from the city of Brantford, but I tell you, brothers and sisters of the city of Brantford, kind though you have been, that the warmth of your welcome is yet not equal to that that we received at Pittsburgh. Why, Mr. Chairman, it was literally boiling hot; I wish you could have seen us as we marched up from the station that morning; the thermometer was away up in the nineties, and the dust was terrible. I suppose they had had some experience of Sunday School Conventions, and thought that we wanted lots of room. We met in an immense building, an exhibition of some kind, I think it was, but it was the most unsuitable place I ever saw in my life; we worked as hard as we could at trying to keep cool, but it was not much of a success; and we could not find anybody that was any better off than we were. I tell you, we had a melting time, and no mistake. (Laughter.) But we had a good convention; it was very largely attended; there were somewhere about seven hundred delegates present, and among them colored delegates occupied places on the floor and even on the platform. Maryland sent a black man, the chairman of the State Convention, and a fine intelligent fellow he was, too; and we had the satisfaction of welcoming the delegate from North Carolina, also a colored gentleman, who showed himself to be a person of great breadth of mind and good sense, and was not the inferior of any one on the floor of that building. We had representatives there from all over this continent, men, some of them, high in the councils of their State Governments; and all these deliberating with earnest mien as to the best way to achieve success in the teaching of the young the truths that make for immortality; and among them was Governor Beaver, ex-Governor of the State of Pennsylvania, one of the most advanced men in the United States.

You may be sure that our country was well represented, and that Dr. Potts did credit to us and justice to himself; and you may have no doubt that he will not fail to gratify us this evening.

The main part of the business during those sessions of the convention that I am to speak of, was the consideration of the report of the Executive Committee. That report showed the progress that has been made in every State in the Union; it not only detailed the great progress of the International Association, but it also gave promise of still greater advances that are in store. We had our hearts opened and our enthusiasm developed by the reading of that

report, and bring to you

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report, and as we considered it afterwards in discussion. Let me bring to you some of the suggestions that that report brought to us.

In the first place, in regard to the organization of the International Association, one of the chief objects of its existence is that there should be full and complete reports of the work done and the results attained in every State in the Union and every Province in Canada, so that these returns may be tabulated, and in this way a very definite idea obtained of the extent to which progress is being made; and because this had not been done in every instance, the statistics of the Association were not as full and complete as they ought to have been, but great assistance had been received from the denominational reports, which were very carefully prepared. I am sorry to notice that Mr. Hossie is getting uneasy, and that my time is up.

The PRESIDENT—I am sorry that the clock keeps going on; we wish that Dr. Jackson had begun sooner, but we are thankful for the information he has been able to give us in the short time at his disposal. I now have pleasure in calling upon the Rev. W. W. Smith, of Newmarket.

Mr. SMITH—I am glad to see you here, Sir; I am glad to see all these friends here, and I am glad to see myself here. I am to tell you something of the last two days of the Convention, for it lasted four days; and first of all, let me say, that we were well represented from Ontario; we had such leaders as Mr. Peake and Mr. Day, Dr. Potts and Dr. Jackson, and Mr. Hossie, and others. Professor Excell led the singing on the third and fourth days, and he did excel (laughter); I believe there is nothing better than a burst of song, when we get a little tired, and need wakening up; it just brings us back to where we left off, and we go on again with renewed energy. Our President was a model president, equal to the one we have now, and sometimes his skill and executive ability were in great demand.

Dr. Jackson spoke of the report of the Executive Committee, which recommended that the engagement of Mr. Reynolds should be continued. Mr. Reynolds had been doing missionary work for the Association for some time, and we heard on all sides that nobody ever went among them that did so much good as Mr. Reynolds; so it was determined to keep him on. His work was organizing Sunday Schools and local associations in all the states and territories.

And then there was a recommendation as to annual conferences of workers, so that all the workers in every state might be able to take counsel together as to the best means of carrying on the work in their districts. This was discussed with great warmth, indeed; and then came up the question of engaging a first class worker, especially for the work in the Southern States. This was a matter of some difficulty; for there were those of mixed blood, as well as those who were Negroes. Well, we considered the matter, and the sub-committee endorsed the recommendation that we should have a colored worker among the colored people of the South. The colored delegates made a

wonderful impression ; simply by listening to them, you could not tell whether they were black or white, their language was so good and their ideas so well expressed ; but I must hurry on.

Then there was another recommendation which was made by this committee of union, and that was that, in every case, personal visitation of the schools by voluntary workers should be done as much as possible ; and if we all carried that out as heartily as it was talked of there, it would, indeed, be a grand thing. You cannot tell how it helps a young man or young woman, to have somebody come in and give a word of encouragement or advice ; in this way you get a hold upon them, until by-and-by they become Sunday School workers themselves

The great assembly of delegates was divided off into sections, where the representatives from each state were to be found ; we noticed that the front seats which had been set apart for Alaska, were almost vacant, and so we asked that Ontario might be moved forward, and so it turned out that your representatives secured front seats.

When the question of finances came up, our good Province pledged two hundred dollars per annum for the next three years, Quebec fifty, and New Brunswick fifty.

Mr. Jacobs, of the Executive Committee, had recommended in an original motion to the effect that the Association should possess a newspaper organ ; Mr. Day, our chairman, moved that an organ of the convention be established, and as there had been a difference of opinion, left the question as to whether a monthly or weekly edition should be issued, open for the present. The *Sunday School Times* in the meantime, answers the purpose very well.

Then came every day the noon recess ; our cards were only good for breakfast and lodging, and so we had dinner and supper in an adjoining building. The whole city seemed to be interested in this matter ; one day we were the guests of one denomination and the next of another. We were once the guests of the Lutherans, who are very strong in that city ; and a large-hearted baker sent around six hundred loaves of bread every day ; another firm gave us six hundred pounds of dressed chickens, and there were many other instances of the citizens' hospitality.

Then came the question of where the next Convention should be held ; we urged upon them the claims of Toronto as the most suitable place, where everybody goes to church, and where Sunday Schools flourish and we had a very respectable vote for Toronto. We placed Toronto in nomination, not so much with the hope of getting the convention as with the idea of putting in a claim for it. Chicago was well supported, but St. Louis finally won the day.

Now, only one word. The impression was this, the key-note of the whole matter seemed to be that there must be increased Bible study, and increased preparation on the part of the teachers by all possible means ; second, we must get everybody into the Sunday School, and I believe it will not be very long until we find every one

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in the Sunday School ; third, that there must be more missionary work to establish schools where there are no schools, and where there are schools not in a very flourishing condition, to help them and bring them on, and encourage them. Here, like soldiers of a great army, we are marching, step by step, shoulder to shoulder, and, by-and-by, when marching days are over, we will rest our arms, and be at home for evermore. (Applause.)

The PRESIDENT—Now I have the pleasure of bringing before you Dr. Potts, whom I think you all know, and he needs no introduction from me.

A DELEGATE—I move that Dr. Potts have half an hour. (Applause.)

The PRESIDENT—Well, is that your pleasure? (Cries of “Yes, yes.”) Very good ; then Dr. Potts will understand that this Convention will hear him for half an hour. (Applause)

Dr. POTTS—I think I am somewhat impressed, Mr. President, with a sense of the responsibility that the person who addresses this Convention must assume on an occasion like this, in speaking before a convention that contains so many dignitaries; and I see before me not only Sunday School superintendents and officers and teachers, but also ministers of almost every section of the evangelical church in this land. My eye looks away beyond all this, and beyond this meeting in the Zion Presbyterian Church at Brantford, and sees the schools of the churches in the community, led and taught by the brothers and sisters that are gathering in the various churches, and I feel that I am addressing not only the Sunday Schools of Ontario, but the great mass of workers throughout the land.

You will be glad to hear that the opening of the Convention was exceedingly full of interest. I see that the Minister of Education was one of the speakers. Why should he not? Let me say that one of the ministers of the Crown, and especially the Minister of Education, never exerts his powerful influence in so good a cause as when he pleads the cause of the Sunday School. (Applause.) I hardly know what the statesmen are coming to. As I was riding in the train the other day I read in the *Globe* the report of a lecture in defence of Christianity, from the pen of the Hon. Oliver Mowat, the Premier of this Province. I was surprised ; nay, more, I was delighted ; and, if the Presbyterians do not make a theological professor of him, we in the Methodist Church will do our best to have him appointed a local preacher. (Applause.) I have not for some time read anything that so touched my heart as that report. I not only saw the accomplished scholar, but I saw the beautiful spirit of Christian discipleship. Life-long conservative though I am, I thank God for such a man. (Continued applause). I am thankful that we are living in such a Province as we are ; there is no spot on the earth's surface that I have been able to find, where the Sabbath is better observed, or the moral standard of public life higher, than the Province of

Ontario; and when I see, as I have in England, and in Scotland, and Ireland, and the United States, the home-life of the people, I have come to the deliberate conviction that there is no part of the world where Christianity is doing the work that it is in this fair Province of Ontario.

The central point of Sunday School work is the matter to be taught; and I suppose that all those whom I see from this pulpit are deeply interested; in fact, I can see how deeply interested in the work of the International Lesson Committee you all are, and that is the subject on which I propose to address you for a few minutes to-night.

It is composed of fifteen ministers and laymen, with an Advisory Committee in London; the committee is composed of some of the best men in the United States. Let me draw you a picture, so that you may see the committee at work. We meet in some large room, and there, with Bible in hand, the work of the International Lesson Committee is accomplished. Sitting at the head of the table is the greatest Sunday School man of the nineteenth century—Bishop John H. Vincent; when he was elected Bishop of his Church it was a compliment paid to the Sunday Schools of the world. And there is Dr. Warren Randolph, Baptist Minister of Newport, R.I., who has been Secretary of the Committee ever since it was started; and so highly is he esteemed that when he stepped forth on the platform to read the report of the International Committee the whole of the Convention rose to their feet to do honor to the man who, perhaps, more than any other member of the committee, has rendered efficient service to the country.

To the right of Dr. Vincent sits one of the most eminent ministers of America, and there you will find John Hall, one of the most popular ministers of one of the largest churches in New York; a man whose common sense is as massive as his body—and he is a bigger man than I am—whose every utterance is listened to with all respect, for Dr. Hall never speaks without saying something well worth listening to. And Rev. John A. Broadus, D.D., one of the best known Biblical teachers in the world, sits just across the table from Dr. John Hall. Then I must not omit that lively Yankee, Mr. B. F. Jacobs, who although spirited enough himself, is always, in his quiet way, delighted to keep us in check. Always restless, energetic, and powerful, never resting until he secures the vote of the committee favorable to the question he propounds.

And then we have a gentleman who has been called the Chrysostom of Richmond—Rev. Moses D. Hoge—and if you were to go through the State of Virginia, and ask any man in it, Who is the greatest preacher in the State? the answer, nine times out of ten, would be, Rev. Dr. Hoge. His church will be crowded with the members of other churches night after night, and yet, personally, he is one of the most unassuming of men.

And there is Rev. Dr. Dunning, and we pass on to the represen-

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tation of your own Province. There sits a man, whose learning is second to none on that Committee, and as famous as a Sunday School teacher as he is famous as a Queen's Counsel before the highest courts of our land—I refer to the Hon. Mr. Blake—(continued applause)—a man who does honor to our country in the work of the International Lesson Committee.

When the Committee is assembled, usually about fifteen such men as I have described sit around the table, Bible in hand, and I would like to tell you a little about the way in which the lessons are chosen, now that I have told you of some of the men that choose them.

We do not attempt at one sitting to do more than just lay out the general lesson plan for the ensuing year; then, having decided on that, we choose the passages that constitute the daily lessons for each Sunday, of course in conformity with the general idea of the subjects already selected; then we choose the Golden Texts, and I have seen us search our Bibles for half-an-hour or more, until we have secured the very best, and until we are satisfied that no better can be found in the whole Bible; then at the end of the quarter the whole quarter is gone over again, and we exchange opinions until we are in substantial agreement that nothing better is to be had.

Then in London we have Revs. Dr. J. Monro Gibson and C. H. Kelley, and Mr. Fountain J. Hartley, Secretary of the Sunday School Union, who form an Advisory Committee. They have the right of examination and criticism, and they go carefully over our work and suggest any changes that they may consider in the light of an improvement; then these suggestions come to us, and we go over them again, and perhaps adopt some of them; then the Lessons are printed simultaneously here and in England. So you see that the work of the Committee is wholly Biblical; we have nothing to do, and we carefully avoid having anything to do, with points that are the subject of doctrinal controversy.

Why, if you were to travel over every civilized land, you would find everywhere evidences of the work done and the good done by the International Lesson Committee; and it is helping teachers the world over to teach the Scriptures as they have never been taught before.

You are surprised to find very often, books written and articles appearing dealing with the subjects of these lessons before the lessons themselves have reached you. This arises from the fact that the lessons are printed a year or so ahead, and thus the greatest scholars of our time are able to write about these lessons before they have been publicly distributed.

Many of you have doubtless a meagre idea of the immense mass of literature of a very high order devoted to Sunday School work and Sunday School interests. Perhaps the best illustrations of Divine truth, the richest and deepest, you will find in the *Sunday School Times*. You ought all to read it. I think you will get more out of it than from anything else that I know of. There never was a time

when there was so much of this literature ; there was never as much study of God's Word as now. There is room for more yet. Just to think that every week of the year millions of Sunday School scholars and workers are studying the same portion of God's Word, and to think that every week in the year, earnest workers in every land are lifting their hearts to God to send His Spirit of might upon them while they study their lesson ; and with every Sunday afternoon comes an open Bible in the hands of the teachers, and an open Bible in the hands of the scholars, and the same Spirit of prayer is resting upon all these Sunday Schools the world over. The world has never seen anything so sublime—the world has never seen anything so grand—as so many millions of persons studying the same portion of the Bible every day. There is a degree of information about the Word of God that we have never known before, there can be no doubt, largely owing to the work of the Sunday Schools, that we might almost be known as a Bible-bearing people ; and therefore it is my opinion that the day is not far distant when the Sunday School will demand of the Church increased facilities for carrying on its work. I am sure that it will not be long till there is the same training given to teachers in Sunday Schools as is given to teachers in the Public Schools at the present time, so that they will know all the better how to do their work. There is not a farmer in Ontario, there is not a resident of Brantford, who would not insist upon the educator of his child in things secular, being thoroughly competent for the task ; and how much more should this be the case in connection with the winning of souls for Christ ? We need all the ability we have, and all the Divine power we have, to enable us to interest our scholars in the Word of God, so that we shall be able to bring out of the treasury " things new and old," for the instruction and encouragement of those who listen to us.

I feel thankful to-night that I stand here, identified in any way with this great Sunday School work ; it has brought me in contact with some of the most beautiful spirits in our conferences and district meetings ; conventions that are permeated with the spirit of beautiful sympathy with the truth ; and when we take in hand, and with faith in God, select the lessons for nearly three-fourths of the Sunday School workers of the whole world, I pray for God's blessing to rest upon the work of that committee, and that, here as there, your labors may be blessed by the same God and Father of us all, and that every delegate will be able, when he goes home, to give good account of what has been accomplished.

While sitting in the train coming here, I got into conversation with a brother of mine in the ministry sitting near me, and he told me, " As it so happened, none of our Sunday School people could come, and they have sent me, in order that I may gather up what is said, and go back and tell them about it." This is the right spirit for us all ; and I hope that my dear brother and all of you may be able to do this successfully.

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I place no work above it ; how can I ? Why should I place anything above it ? The missionary work of the Church carries the light of the Gospel, even to the islands of the sea. We say we are interested in missions, and we do well to be so ; but what missionary work can lie so near our hearts as the missionary work that reaches your Johnny and my Johnny, and that teaches the way of life to your Mary and my Mary ?

I pray that you may go on and prosper in this great work. It is work for God, it is work for eternity ; and there is no work should interest you so much as the work of bringing your boys and girls into the way of life everlasting. (Applause).

After the collection had been taken up, Mr. Peake read the announcements for the following morning, and the meeting was closed with the benediction by Rev. Dr. Cochrane.

WEDNESDAY MORNING, OCTOBER 29.

The Convention met this morning at nine o'clock, the President in the chair.

After devotional exercises, the President said, we are now to be favoured with a conference on "Personal Dealing," led by my friend, Mr. Samuel Tapscott.

Mr. TAPSCOTT—*Mr. Chairman and Christian friends*,—This question which we are to consider for a time is, of course, practical ; but more than that, it is vital, and I wish to spend most of the time at my disposal this morning, my fellow-teachers, in comparing notes with you, to ascertain whether we have not found that personal contact with our scholars, enabling us to take account of their circumstances, surroundings and tendencies, has not reacted most helpfully upon our work as teachers. Have we not found that teaching and personal dealing are two branches of one great whole ? that the one is the complement of the other ?

On one occasion, when surrounded by a great multitude, our Pattern Teacher said to His disciples, "Who touched Me ?" calling attention to the fact, that one weary sufferer had so touched His sympathy, that for the time all besides were lost sight of, in the mighty outflow of His love to this daughter of sorrow, and in making available to her His power to heal and to bless. And this is but a single illustration of the fact that the work of our Lord Himself, ran chiefly along the line of personal dealing. I find then here, my brethren, the very key to our work ; our scholars must touch us, must weigh upon us as individuals, must touch our sympathies, so that their sorrows are our sorrows, as the sorrow of the Bethany sisters was the sorrow of Christ. They must touch our fidelity, so that if there be

but one astray, we will go and seek after that one, until we find him, even though there are ninety-nine scholars in our class, who seem to be all safe and well. It is *that one* who will require our tenderest interest as shepherds of the little flock. They will also touch our faith, so that we shall never despair of any scholar. When God says to us, "I have given thee all them that sail with thee," we will rise up in triumphant faith and say, even in the case of our most unpromising scholar, "I believe God, that it shall be even as it was told me." And now will you mention some of the items included in this matter of this personal dealing?

The PRESIDENT—Kindness to the scholars.

Various DELEGATES—Visit the scholars in their homes. See their fathers and mothers; ask them why they do not come out to church and Sunday School. Taking a general interest in everything that pertains to them. Getting your scholars to come to you at your home. Stopping and speaking to them whenever you meet them on the street. If you cannot visit them write to them. Visit them while they are sick.

Mr. TAPSCOTT—Yes, thank you; these are all very important. Now I want to ask you another question; you have spoken of personally visiting the scholars, what ought to be the spirit of the teacher for this work, for it is possible that our personal dealing with our scholars may be anything but a blessing to them?

A DELEGATE—The spirit of Christ

Mr. TAPSCOTT—Yes; for you see it would be carrying out the precepts, and following the example of Christ, to be living in sympathy with your scholars.

Various DELEGATES—Love to the class. Consistency in your walk. Specific prayer for each scholar.

Mr. TAPSCOTT—Yes, that, too; you know that our Lord spent whole nights in prayer for the work that lay so near His heart. In personal dealing, what is the first question for a teacher to determine in regard to his scholar?

A DELEGATE—Whether he was born again.

Mr. TAPSCOTT—Yes, certainly; it would be very important to know whether you were talking to a believer or not. I have sometimes found sceptics in my class, as doubtless others of you have. What method would you pursue, so as to be a benefit to him in personal dealing? What do you think would be the simplest way of getting at the underlying basis of that scepticism?

A DELEGATE—Would it not altogether depend on the advantages that that pupil has really had?

Mr. TAPSCOTT—Yes; I think it would in some degree at least. Now can any of you give me a simple Bible cure for this scepticism?

A DELEGATE—Study of God's Word.

Mr. TAPSCOTT—The passage to which I refer is in the 1st chapter

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of St. John's Gospel: "Can there any good thing come out of Nazareth?" the answer, "Come and see." A young man came to me at the close of one of my lessons, and said, "You have said a great deal about the joy there is in Christ Jesus, and the peace and satisfaction there are in being a Christian; I confess to you that I have never known anything of that kind; I never have any comfort in prayer, and the Bible, to me, is the driest book I ever read." I said, "Your experience is a very surprising one. How long have you been a Christian?" His answer was, "I do not know that I am a Christian at all." I said, "You are beginning at the wrong end; you expect to enjoy the fruits of Christian faith and hope, without having actually had any experience of being a Christian." No, first of all, taste and see that the Lord is gracious; and, mind you, Jesus Christ is precious "to them that believe," not to them who doubt.

Mr. TAPSCOTT—Now, are there any other suggestions on these points.

A DELEGATE—Ask your children to pray for you.

Mr. TAPSCOTT—That is very good; any other?

A DELEGATE—Inspire the children with confidence in what you tell them; make them believe that all you say to them is God's Word.

Mr. TAPSCOTT—And the truth will bring them into personal and saving contact with the Lord Jesus Christ.

A DELEGATE—I had three boys that were very much troubled in that way, every question that came up would be turned in that direction, and I had a very great deal of difficulty in dealing with them.

A DELEGATE—What is the cause of scepticism?

Mr. TAPSCOTT—I have mentioned what I thought was one cause,

A DELEGATE—Is it not the mingling of truth and error in the mind of the child?

A DELEGATE—Ignorance.

A DELEGATE—Lack of thorough study of God's Word.

Mr. TAPSCOTT—Under what circumstances do you think a visit would be most profitable to your scholars; that is, under what circumstances do you think your visiting them would overcome the greatest amount of evil?

A DELEGATE—In any time of difficulty or sickness.

Mr. TAPSCOTT—Yes, you must have found out that you were more welcome then than any other friends; anything else?

A DELEGATE—You would find out their home surroundings.

Mr. TAPSCOTT—Yes, very good; anything else? Have any of you had any experience of the benefits of prayer with and for your scholars; have you had any experience in this way in personal dealing with them? If you have, just mention it.

A DELEGATE—Yes, I think so.

Another DELEGATE—I think the teacher should be personal when

talking over the lesson in the class ; I know I am with my class ; and I try to encourage them to make special times of prayer, and try and find out how many of them are in the habit of doing so.

Mr. TAPSCOTT—Yes, and that shows the value of visiting.

A DELEGATE—I once knew of a young man who was converted to God, through the agency of a teacher who sent a loving message to an absent scholar.

Mr. TAPSCOTT—That reminds me of an incident that occurred in my own experience ; there was a young man who had been one of our Sunday School scholars, and by-and-by he went away to the North-West. He stayed there for some time, and when he came back he told us a good deal of his experience. And among the things he told us was this ; he said, "I knew when I was away that you were in the habit of praying for absent scholars, and I knew there would be those who would think of me when these prayers were being offered, and I resolved, there and then to be worthy of your prayers, and God helping me, this has been the greatest possible assistance to me." And dear brethren, if our scholars only know that we are praying for them, I tell you they will do their utmost to be worthy of our prayers. Now, suppose that you find that your scholar is a Christian, how can you be most helpful to him in personal dealing ; I tell you one thing ; I am sure we have far too much formalism, and too little of the whole-souled life of Christ that we ought to have.

A DELEGATE—We are like Peter, following at too great a distance.

Mr. TAPSCOTT—Yes, and another thing, if they are Christians they will have difficulties ; and we should know their difficulties and be able to help them. We know that they have a great deal to learn, and cannot we help them wonderfully to a higher platform ?

Mr. DAY—I would like to tell a little thing that I once heard. A young lady, a friend of the McAll Mission in Paris, was very anxious to help along that good work ; she could not speak French, and did not know what she could do ; she could not even join in the singing. She applied to the leader of the mission to know what there was that she could do. And he said, "Why, if you think there is nothing else that you can do, just stand at the door and smile them in." (Applause.)

A DELEGATE—Cannot you help them by giving them such books as Professor Drummond's "The greatest thing in the world."

Mr. TAPSCOTT—Good, very good ; we should do all we can for them in the line of wholesome reading.

A DELEGATE—But we must be careful to see that the book is not beyond their comprehension. We have sometimes to beware of the Sunday School library. (Hear, hear.)

Mr. TAPSCOTT—Yes, indeed ; don't you think that we should exercise a more careful supervision over what our children find to read in the Sunday School library ?

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A DELEGATE—Certainly.

Mr. TAPSCOTT—And remember we are not working for to-day, we are working for the future; and there are those coming after us who will take up our work and complete it, and woe be to us if we have not begun right. And moreover it is most necessary to look well after them to keep them from backsliding.

A DELEGATE—Is there not great danger in teaching the children, to look up to the teacher instead of to Christ?

Mr. TAPSCOTT—If the teacher has the Spirit of Christ, there will not be the slightest danger in this respect, drawing to the teacher will be drawing to Christ.

A DELEGATE—I know several teachers who keep a small birthday text-book, and whenever any of their scholars comes to one of these birthdays the teacher sends him a little book, and so keeps the child or young man aware of the fact that the teacher has been thinking of him all along. (Applause.)

The PRESIDENT—I would like to mention this: many of the teachers teach for years and never expect any of their scholars to be converted. I often think that it would surprise them more than anything else if any one of their scholars should be converted. Now, how many of you have any idea whether your scholars are converted or not, whether they love the Saviour or not? We should know all about them, and if they are not saved we should not give ourselves any rest until they are. Now, let us sing one verse of hymn 29, "Let the lower lights be burning."

The PRESIDENT—I scarcely need to introduce to you the Rev. John McEwen, of Lakefield, the late General Secretary of the Province, who will address us on

"SABBATH SCHOOL WORK IN THE RURAL DISTRICTS."

Mr. McEWEN—This is going to be a conference, and in order to get at those with whom we wish to confer, I have, first of all, to ask that it may be understood that I am only addressing the delegates from the rural or village schools, for I shall include the village with the rural districts.

A DELEGATE—No, no.

Mr. McEWEN—Well, I think we shall. (Laughter.) Now, all those who are delegates from rural schools, including villages, will please stand up. (A number of delegates rose.) Thank you, and now those who represent city or town schools please stand up. (Delegates rose.) Yes, I see; you are about equally divided. Now, however pleasant it may be, and however helpful to the conference, we do not wish delegates from town or city schools to raise any difficulties which they may imagine to exist in country and village schools.

In order to place what I have to say more concisely before you, I propose to occupy the first fifteen minutes in presentation of my ideas on this question, and at the expiration of that time I will be glad to

hear and answer, as far as I am able, anything you may have committed to memory or transferred to paper, concerning this subject, while I have been speaking.

This subject presents itself to me in three ways—firstly, a Retrospective view of Sabbath School work in the rural districts; secondly, the Outlook at present for Sabbath School work in the rural districts; thirdly, what is our duty under the circumstances? What are we to do now?

First of all, the retrospect, and I have this statement to make: In my judgment, and as far as I know, rural schools have had more difficulties to contend with, and more drawbacks and discouragements in their work, in the last two or three years, than they have had along that line for twenty-five years preceding. There is less mental vigour in rural parts than there was then, and there are now greater difficulties in getting men and women fitted for the work in rural districts than there were then.

Next, this judgment that I have formed does not arise from a belief that the Gospel is being less efficiently preached now than it used to be, but in my opinion it arises partly from the fact that the pastors are less adapted for country work now than they were then.

Now, what about the outlook? We look out and we see a feeling of restlessness in all our rural districts, including our villages, about things that pertain to this life, as well as the things that pertain to spiritual life, which is confusing, harassing, and disappointing in the last degree, and this weakness and restlessness have mainly arisen in society during the last ten years.

You will not object, at all events, to supposing that the chief cause of this restlessness of the country is the desire for material prosperity. We are all subject to it. We delay the important duty of attending to those things that should claim our highest attention. We teach them to our Johnny until he is half-grown, and we do not attend to them ourselves, and we try to get Johnny to do that which we will not do. We all know how hard it is to get the boys into this work at all.

This discouraging outlook in our rural districts has arisen, too, from another cause, and that brings us to the consideration of how much the emigration to the North-West has affected the Sunday Schools. By this means, to a very large extent, the vigor and enterprise of our farming community have been withdrawn, and every interest, religious and moral, as well as commercial, has suffered, withdrawing, in many cases, the power and the liberality and the life of our small country churches until they have hardly strength enough left to do the work that they ought to do, and they expect this man to do it, and that man to do it, and the whole of them expect the minister to do it; and here, very often, the power of the women comes in. There is an old calculation—I do not know how true it is, but I have heard it, and I

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give it to you—that “one woman is equal to seven-and-a-half men”—(laughter)—and so far as carrying on the work at present is concerned, I have seen, time and again, one woman equal to fourteen-and-a-half men. (Laughter.)

A DELEGATE—What sort of men?

Mr. McEWEN—No interruptions just now, please. Now the next thing, what is our duty in the circumstances; are we to say it is a lost cause?

A DELEGATE—Never.

Mr. McEWEN—No, by no means; but it is a cause that requires more courage than is always at command; this thing requires men and women whose Christian manhood and womanhood are strong and powerful enough to force victory even in the face of defeat.

The only hope here is along the line of the Gospel for the lifting up of our schools and churches in our rural districts. There must be education in this direction; the pastor must work with those who are in sympathy with him; and I believe that there are those in every church ready to take up the work of reviving the weakened interests of the Church. If I were a professor of Theology, if I were a teacher of Homiletics, which I am not, I would strongly urge upon every young man who intended taking up work in the rural districts, to preach less, and to teach more, and thereby he would learn to preach better, and have better hearers for his preaching. Suppose, they say, how would you do it? I would answer that no preacher really preaches unless he preaches such a sermon to his people that he would not be afraid to put on the blackboard and let them look at it; or he should question them until they have all got his ideas thoroughly into their heads and, by and by, it will work down into their hearts.

Now, there will be, very likely, great difficulties in the way of pursuing such a course as this; there will be opposition to it. They will say, and the people will very likely tell them that they did not call them to question them like school boys, but to preach sermons to them; but never mind. Teach all you can; you will arouse a different spirit, and the result will be that you will have better men and women for a congregation, and your congregation will have a better minister. Have you felt the presence of the influence of spiritual life, or spiritual methods? Have you felt the presence of spiritual inspiration as we have had it here in this Conference? Go forth, then, feeling that the Spirit is not only above you, but before you, and behind you, and around you, and speak as if you felt that the Holy Spirit of God was with you, and would bless everything that you said. That is the way, and that is the method; but along that line there are one or two little things to be attended to, and one of them is, see that your labor is hand-to-hand labor—hand-picked fruit is in demand in this market. (Laughter.) And I would have you

know, what I am teaching my own congregation—which may be said to be a rural congregation—that this ought to be done, viz., that every family in the congregation not attending Sabbath School, should enter into a pledge that they will read the “weekly readings,” or “daily readings” rather, prescribed in the Sabbath School lessons. If they are Christian people and have family worship, the thing will be easy enough; if they are not Christian people, and do not have family worship, they need it all the more.

It will increase the interest in the Sabbath School lessons; it will spread from one family to another, and they will come asking for tickets in which they pledge themselves to the Secretary to use the daily readings; this pledge reads as follows: “Being desirous for help in daily readings in the family, we have decided to adopt the daily readings in the Sabbath School Quarterly, and my signature declares, that I have followed the same during the last quarter.” Signed, John Jones, or whatever his name may be. This has been the means of doing a great deal of good. I recommend it to you; you cannot fail to profit by it, and there should be no family in connection with your church where the Word of God is not read once a day. Now my time is up, your time has come; now for your questions, and I will handle them if I can.

Dr. JACKSON—Does the pastor bring the claims of the Sabbath School before the families of his church in his pastoral work?

Mr. McEWEN—I shall ask the Convention to answer Dr. Jackson. Will all the pastors who do that please stand up. (A number rise.) All right, you have got it answered in that way; the minister of every church ought to actively interest himself in the work of the Sabbath School both in his pulpit and in his dealing with his congregation from house to house.

A DELEGATE—Would you do the same thing in dealing with a congregation in towns and cities.

Mr. McEWEN—Yes; if it is good for the one it is good for the other; inasmuch as the country is being depleted by farmers retiring to cities and towns with poor ideas of progressive work.

A DELEGATE—Mine is a country congregation, and the distances between the homes seriously interfere with the intercourse between myself and my people; I visited some homes about four weeks ago, and I found the lack of accommodation a great difficulty.

Mr. McEWEN—Accommodation is an important matter and exceedingly difficult to bring before our well-off rural schools and congregations, to get them even respectable in that particular; and the only way to meet that is to work along that line, and to remember always that Abraham Lincoln sat on one end of a log, and the teacher he had sat on the other, and that teacher did Abraham Lincoln an immense amount of good with very poor accommodation.

A DELEGATE—What about township organizations?

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Mr. McEWEN—The Secretary will deal with that when he comes to his own subject. My conviction is, that we need the townships organized first, and the counties organized second. There may be circumstances where the county convention will answer, but I think generally it is the other way. To hold a convention in a township you require to get an executive, and the executive of the township association should arrange for an afternoon and evening convention at some four corners where there are at least four schools, fishing in empty waters; and when anything comes along, they all rush to that something, which probably does not amount to much after all. Be careful how you choose your location; see that so far as location is concerned, it is a desirable place for schools to meet together, and you will be surprised when you get through how much good you have done.

A DELEGATE—What is the best hour for rural schools to meet?

Mr. McEWEN—The best hour is when the most will come together, it may be before service or after service; you must suit the convenience of the scholars; there are boys and girls in my village school who travel three or four miles, the school is held fifty-two Sabbaths in the year, and they are first there.

Dr. JACKSON—I would like to ask if the observations you have made regarding the depression in rural districts are based upon experience or not?

Mr. McEWEN—Yes, Dr. Jackson, they are; I believe it to be true that the best men of the country are moving to the towns and leaving the weak and unenterprising in their places.

Dr. JACKSON—You know how the electric light deepens the shadows, and renders the darkness more intense. Perhaps Mr. McEwen has more light on this subject, and this makes him think things are darker than they really are.

Mr. McEWEN—The early settlers are the backbone of the country from which they came, but they have learnt to put a higher value on a dollar than it really possesses.

A DELEGATE—Would not the organization of home classes help that?

Mr. McEWEN—Yes, it would.

Mr. DAY—I am thinking of a school where they were teaching under the most primitive conditions. At the close it seemed to me that they had come only to have a good time, and the only improvement I could suggest was to so arrange matters that the teachers would be able to teach without positive inconvenience to themselves.

Mr. McEWEN—You would revolutionize four or five families the moment you said four or five dollars. (Laughter.) There are great difficulties in the way of work in the rural districts; the older I get the more I find that to be the case, and that will be your experience, too. You will find what has been said concerning the spirit of the Province and the spirit of the rural districts is strictly true, and the

testimony of every pastor in the village and every pastor in the country would tally with that, if they would only stand up and say so; if they would stand up and tell us not only how difficult they find it to do their work, but how difficult they find it to get capable men and women to do theirs. There are some congregations that carry the pastor, and there are some that the pastor has to carry; and the city congregations are the ones that carry the pastor.

A DELEGATE—You told us that there is a spirit of declension in the rural districts; I want to tell you that I know something of the matter, and I don't believe it.

Another DELEGATE—Nor I, either; I don't take that down.

Mr. McEWEN—I had it on my mind to make the statement that, in the districts that I have passed through in the last five or seven years, that this thing is true; with the possible exception of those places where the Public School teacher happens to be a Christian and has taken hold of the work and has lifted it up.

A DELEGATE—I think this is a very important matter; it is, I may say, a vital matter for the rural districts; I am sorry that such statements have been made; and I greatly regret the way this subject has been handled. (Cries of "No, no," and "Yes, yes.")

The PRESIDENT—Well, it is always a good thing when somebody comes along and tells us that we are not getting along as well as we think we are; it causes us to examine ourselves and that is always well. Now let us sing hymn 193, "Simply trusting every day."

The PRESIDENT—Now, let me introduce the next subject,

"NORMAL CLASSES,"

which will be treated by Mr. Lewis C. Peake, the Chairman of our Executive Committee. (Applause.)

Mr. PEAKE—The subject that has been allotted to me is one that is attracting a good deal of attention in our Sunday School work, and one that is designed, I think, to attract a good deal more in the near future. Our Sunday School work, as we heard yesterday, has been largely carried on hitherto without much attention being paid to the special training of the teachers. Now it is a fact, and a very proper thing, too, that to be allowed to take even the smallest part in the teaching of our Public Schools, the teacher must first prove himself to have received a good education, not only in those subjects which he or she is to teach, but also in all those methods which are brought to bear on his work. He is not allowed to teach even the multiplication table without having given evidence of his ability by passing a satisfactory examination in a much wider range of subjects than is embraced in simple arithmetic.

Heretofore, as I say, we have done but little in this direction. We have talked over the matter, agreed upon its importance, and come to the conclusion that something of the kind was highly desirable, but little has been really effected. I find in the report of the

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Convention held in 1874, in this city, and I think in this church, the subject of normal classes was one that attracted a great deal of attention, and a good deal of the time of that Convention was taken up in discussing it. During these sixteen years, however, something has been done in some of our cities and towns; indeed, a good deal has been accomplished in some localities in this matter of teacher training, but much remains to be done. Before I go further, I think I will give you an extract or two that, perhaps, will make this matter a little clearer. Those of you who have read that remarkable work, "Teaching and Teachers," by that prince of Sunday School writers and teachers, Dr. Trumbull, will remember, in his opening sentence, these words: "All Sunday School teachers ought to be teachers in the Sunday School." Well, you will say, "That is what we are doing." Well, perhaps it is, and perhaps it is not; we will see later on. Now there is another little sentence of his that I will quote, and it is, "In order to teach in the Sunday School, they need to know what teaching is;" and this brings up at once the question, What is it to teach? There is a great deal of vagueness and uncertainty with regard to this point. I dare say that not many of you would be prepared to give me a definition of what teaching is. Now we have a definition of it by a very high authority, Professor Hart, who says that "teaching is causing another to know." I do not know that I can improve upon that. Then there is another thought in the same book by Dr. Trumbull, and it is this: "There can be no such thing as teaching without learning;" in other words, I might stand up here and attempt to teach a lesson to you, but unless you learn it so that you take it in and know it, I have not taught it. Now, how am I to know that you learnt the lesson?

A DELEGATE—By questioning the scholars.

Mr. PEAKE—Exactly; that is, by getting it back from the scholars. I cannot be sure that I have really taught the lesson unless the scholars are able to give it back to me. There are some teachers who sit down before their classes, and they teach, or rather they pump, the lesson into their scholars, and they rise up when they are through, and they are of the opinion that they have taught that lesson. They have preached it; they have interested the scholars, it may be, and amused them by the operation, but they have not taught the lesson; for, until we have got it back, we cannot tell at all that the children have really got it into their heads and hearts.

Now, in the first place, as to what normal classes consist of. What is a normal class? Let us see what the word normal is derived from. It is derived from the root *norma*, and that means a square for figuring or dividing into right angles; by it the right angles of a square may be tested that they are correct, and in our case it means a rule by which anything is done, or a pattern.

Let me read you an extract from the works of Wm. E. Channing.

We are all interested in this subject, for until we make some progress in this direction it is not likely that there will be any very great increase in the results from our teaching.

Dr Channing says: "We need an institution for the formation of better teachers, and until this step is taken we can make no important progress. The most crying want in this Commonwealth is the want of accomplished teachers. We boast of our schools, but schools do comparatively little, for want of educated instructors. Without good teaching, a school is but a name. An institution for training men to train the young would be a fountain of living waters sending forth streams to refresh present and future ages. As yet, our legislators have denied to the poor laboring classes this principal means of their elevation. We trust they will not always be blind to the highest interest of the State. We want better teachers and more teachers for all classes—for rich and poor, for children and adults. One of the surest signs of the regeneration of society will be the elevation of the art of teaching to the highest rank in the community. Socrates is now recognized as the greatest man in the age of great men. The name of king has grown dim before that of apostle. To teach, whether by word or action, is the highest function on earth."

If we believe that teaching is the power that is described, and if we believe that the art of teaching is the highest function upon earth—and that is a statement that will bear the closest scrutiny—then let us see that we live up to it. Now, that extract that I have just read, while primarily applying to normal teaching in our public school education, is equally applicable to all teaching, and with especial force to the Sunday School; we are apt to forget that the Sunday School is a school. Many a teacher can teach after a fashion; that is, he can preach the lesson to his pupils, but unless the result of his work is to cause them to know something eventually to bring them to Christ, I am persuaded that his work has been thrown away. If any one has been attracted to teaching, and loves it for its own sake, though he may not have done good in all these directions, yet he will feel that there is nothing so familiar to him and that he can so easily explain and make intelligent as the subject-matter of his teaching; this is not always the case, but it always ought to be.

The character of the pupils is, speaking generally, the same, their difficulties are the same, their intellectual faculties are much the same; and the first work of the teacher is to induce in the scholars the habit of study, and to overcome any natural disinclination to work that, I think, even the best of us possess a little of.

It is not now a matter of discussion that normal classes are a necessity for the proper work of the Day School; it is an admitted fact. And how much more are they a necessity for the proper carrying on of their work of the Sunday School.

I would like to notice briefly a few of the requirements of the

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Sunday School teacher. First, I would say that in order to be a Sunday School teacher in the school of Christ, in order to teach the word of Christ, he must be a Christian; I think there is no dispute about this; if he wants to do the work to which he has been appointed, in the right spirit, in the Spirit of Christ, he or she must be a Christian.

Then, in the next place, he must be acquainted or familiar with his text-book; it is not only necessary that he should prepare the lesson, so as to be able to give it out again by rote, but that he should be familiar with the Word of God—that he should understand it. He must know not only the letter but the spirit of His Book, and he must know something more about that book, where it was written, who wrote it, why it was written; and he should have a good deal of information about the various authors of that Book. It was written, as you know, by about forty different persons, spreading over a period of fifteen or sixteen centuries; there are sixty-six distinct books; we cannot, for our purpose, divide it into Old and New Testaments; we need the Old in our work, for there is no such expounder of the Gospels as certain passages in the book of Isaiah that we are all familiar with, and so on with them all; and if he wants to be a useful teacher he must be thoroughly acquainted with his text-book; and further than that, he must know a great deal more than the lesson he is teaching. You cannot teach all you yourself know; and you must know a great deal more than you propose to teach the scholars, if you would teach them profitably. The Sunday School teacher should have a great deal of general knowledge; and here let me say, that you will find, as I have found, that the exercises of the Chautauqua Literary and Scientific Circle will greatly benefit you in the line of general information; you will find them almost invaluable in your work.

Further than that, he should know, he *must* know, his pupils. This is information that cannot be got out of books; but it is most necessary if you are going to make any successful personal application of the truths you are teaching: what will suit Mary may not suit Johnny, and in order to talk intelligently to your pupils, you must study the characteristics of your several scholars. In order to do that, you must go to their homes, and study them in their home life, in their street life, and in their society life. I wish I could impress upon you how necessary it is that you should be acquainted with your pupils in their home life, as well as in their Sunday School life. Then, in the study of the lesson it will help the teacher a great deal if he has a general knowledge of the surroundings, training and development of each pupil. The first question I ask myself when I come before my class is: "How can I best come near my class to day; how can I interest them; how can I best get their confidence?" You may study the lesson and preach the lesson, and yet not do it; but in studying the lesson you will learn a great deal more than the lesson, and it will all help you. And not only study the lesson, but study

the best methods of teaching the lesson ; how can I best apply this truth, and that statement ; how can I put this to the class so as best to reach their hearts ? These are questions that should be answered before you reach the class, and before you attempt to teach them the lesson.

And in addition to this, you will find that there is nothing that will so develop the teaching power that is in us as teaching ; I do not care whether you teach the lesson to a class in the Sunday School or to your little brother at home ; it is your lesson ; you will learn as much, though you may not know it, as he will. Try it upon somebody ; try it upon a child and watch how he will take hold of it and you will learn whether you can teach at all, and if you can teach, it will greatly improve you.

Another question arises, and that is as to the normal class itself. First, I think you will find that the normal class can be conducted very well in or at the close of the teachers' week-night meeting ; and that meeting can be divided into two parts ; one for real normal work, and the other for the study of the lesson. And let me say that I think that a great deal of the time that is now taken up in the teachers' meeting with the study of the lesson would be very much better employed in learning the methods of teaching, and much of the work now done in the teachers' meeting is work that can be much better done at home.

Another idea in connection with the subject of normal classes is to organize a normal class in connection with the Sunday School itself, and those who are prepared to undertake the work of the normal class in connection with the Sunday School should combine together and form one ; it has been adopted in a great number of cases, and has been found a great success. Schools in villages and small places where they were too small individually to support normal classes in connection with each school, have joined together and formed a normal class for the whole of the Sunday Schools in the neighborhood, and have done some excellent work.

Another point would be the holding, wherever possible, of normal institutes of two or three days at a time, when it would be most convenient for the teachers of the neighborhood to come together and hold one of these institutes. And then there are the summer assemblies ; every teacher should make it a point to attend one of the summer assemblies that are held every year at various points throughout the country. Every year I have opportunity of seeing their work and the results thereof. I am convinced that they are doing a great deal of good, and deserve all the encouragement that can be given them.

Supposing, however, that we cannot get the time sufficient to give to these meetings and the development of normal work as it should be developed, are we, therefore, to be excluded from participation in the benefits arising therefrom ? Not by any means ; the text-books of the

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Chautauqua Normal Union are at our command, and there we will find a very great deal to help us in our work, and we will get a great many ideas that will assist us very much.

Above all, bear in mind that the faith which is the secret of all power is necessary for us to do our work as it ought to be done. Oh, if we were all living in the power that we would have at our command, how much good we would all be able to do.

Perhaps as to the working of normal classes a few hints might not be out of place. Encourage the teachers to take an interest in the work, and ask questions on the exercises as freely as possible. Then a specimen lesson might be given to a class by the teacher of the normal class; then again, take the same class and get one of the other teachers to teach the same lesson before the others; then after the class retires, hear what the other teachers have to say about it; get them to point out where the work of the specimen teacher could be improved upon, and to state their reasons for stating that it would be an improvement; and in this way you will draw out an immense amount of information as to the work of teaching. There is one method that has been recommended and practised a good deal by Dr. Vincent; that is, what he calls *normal praxis*. I remember when we were taking the Chautauqua course at Chatauqua, this was one of the hardest exercises that we had in connection with the whole course. Given a certain lesson—taking the lesson for next Sunday, for instance—what is the first thing you would say to the class? then when that had been answered, what is the next thing you would say to them? and so on, analyzing the whole of the teacher's work in connection with that lesson. All these practical lessons come under the head of "normal praxis." There is room, you see, for a great deal of development under that head.

Don't let us forget one of the first and most important matters—that of personal prayer; let us bring it to bear on our lesson, and so carry it on, and let us never forget to ask God's blessing upon ourselves and our work.

Now, I do not think I will take up any more of your time now, but I would like, if any of you have any difficulties, any questions you would like answered or any suggestions to make, bearing on this topic, I would like you to speak out.

A DELEGATE—This is to me the most interesting part of the conference; I think that we should pay more attention to the results of our teaching. Somehow or other I cannot help feeling that so long as any of the children in my class remain unconverted I have not completed my work, for I think we have not only to reach their heads but we have to reach their hearts. Now it is very well to put truth into the intellect; let it stay there, until such time as the Spirit of God brings it home to the heart; then it becomes a practical result. I knew the Shorter Catechism when I was a boy, though it did not

become a reality till years afterwards. The scholar at last will teach the man. It is always easy to teach those who wish to learn, it is not a difficult matter to teach those that want to learn; but to take a class of boys and girls that have set their minds that they won't learn anything, and won't do anything, is a task that requires all the tact and skill that we can bring to it. (Hear, hear.)

Dr. BIRCHARD—I need hardly tell you that I am in hearty sympathy with the subject that has just been discussed for the improvement of our Sabbath School work. I recognize the fact that it takes a great many good qualities to make a good Sabbath School teacher; and I think it our duty to improve ourselves in every possible way in this direction. The question of normal classes has been discussed by Mr. Peake; the methods pointed out. I am very thankful that we in Brantford, have had some little success in normal work; but the great difficulty I have found is the lack of a direct object to work for. It is all very well to talk about being able to do good in the world; but to many that is only a general idea, and those who work towards general ideas never accomplish much. I have had some experience in that, and we are about to make an attempt to branch in another direction. We are trying to institute examinations, to be held about the 30th of December of this year. They are doing this in the States, and there they have already made arrangements for one hundred thousand persons to take this examination; there certainly will be a few from Canada, and I do not know how many in Brantford will start this year. I had hoped when I spoke to you yesterday to have had ten minutes to have talked this matter over with you, and to have explained more fully the methods of work; but I merely mention the fact that I have a number of circulars for distribution at this meeting, and you can get them for yourselves. Allow me to explain very briefly my reasons for being actively in sympathy with this plan. The idea is, to get the young persons interested, those who are attending our Collegiate Institutes to study the course, and pass the examination, and some tangible result in the shape of a certificate will be given, showing the work each has done. I am not suggesting that those of you who are teachers should do more than influence the young men and women, and get them to take up the study of the Sabbath School lessons—tell them they are to take that examination. I think it is very certain from the way applications are coming in that we are going to have an examination in Brantford. I am only sorry that I could not not have had time to present this in detail, and to the extent that the importance of the subject merits.

EX-PRESIDENT EDGAR—The subject that is brought before us is very practical to us teachers. There is another thought that I would like to throw out here, that the churches ought to have better meetings for their Sunday School teachers. I have been sixty years in Sunday School work, thirty-three of them as Superintendent (Ap-

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plause); I want to tell you one thing that I have found out in connection with the methods work of our Sunday Schools; that is, that you can do more by kindness than by any other means. I will tell you a little experience I once had in a mission school in Hamilton about fifteen years ago. There were about fourteen boys there that we had gathered off the streets, boys that nothing had been done for, and concerning whom we had almost forgotten that they were human like ourselves. I was Superintendent of the school, and I put in charge of that class a teacher who, I thought, was the very best available, and a good man he was; after he had had it a month he came and told me that he would have to stop teaching that class. Well, I got another teacher, a young man; he seemed to get along very well at first; but a few Sundays after, I heard a noise, and looking up I saw that these boys were putting that teacher through the window. I did not know what to do, they would be men some day, and I dare not give them up. I went to the boys and spoke kindly to them, and said, "Boys, if you will come back next Sunday I will have a teacher for you." I called the teachers together, and asked if any of them would take that class; none of them offered. At last a young girl, one of my own daughters, came to me and said, "Father, I will take that class." Though I had not asked her to do so, I had both hoped and expected that she would. Next Sabbath I took her to the class and introduced her, and after that there was no quieter nor better behaved class in the whole school. That teacher has gone home; the boys have grown into men—good men most of them. The class felt that she had given herself to them. How are you going to succeed with an unruly class unless you do the same? There is one incident in the life of our Lord that I love to think of. You recollect when he was coming down one of the streets of Jerusalem, a dirty, vulgar, blind beggar stood up in the way and asked to be healed. Now, you know that the Lord could have cured him with a word, where He was, and that He need not have come near him at all; but no; He took the man by the hand, and walked through the streets with him outside the city, and then put His hand on the blind man and healed him. Why did He do that? Simply to show how we should act in our work; and I tell you that by kindness you can do almost anything with your scholars. Get to love your scholars; get them to love you, and you have formed a bond that will not be easily broken.

(Applause.)

The PRESIDENT—Now, let us sing one verse of hymn 272, "Wonderful words of life."

Mr. WOODHOUSE—I have the pleasure of presenting the Treasurer's Report for the year just closed as follows:—

TREASURER'S REPORT.

(Completed to 31st October, 1890, and audited.)

J. J. WOODHOUSE, *Treasurer, in Account with the Sabbath School Association of Ontario.*

RECEIPTS.

To Balance on hand, 31st October, 1889	\$134 70
To Contributions from Counties—	
North York	\$100 00
East and West York	100 00
Brant	80 00
Middlesex and Lambton	75 00
Waterloo	50 00
Perth	50 00
Peterboro'	50 00
Halton	50 00
Oxford	50 00
Wellington	50 00
Frontenac (on account)	38 00
Elgin (on account)	36 00
South Ontario	25 00
North Ontario	25 00
Dundas	25 00
Haldimand	25 00
Prince Edward (on account)	22 40
West Durham	20 00
Glengarry	20 00
Lanark	10 00
	901 40
To Cities—	
London—Per Mr. Thos. Muir, Presbyterian and Congregational Schools, \$23; per Mr. Wm. Bowman, Meth. schools, Queen's Avenue, \$12; Dundas Centre, \$10; Wellington Street, \$8; Colborne Street, \$5; King Street, \$5; London West, \$3; London South, \$6; Talbot Street Baptist, \$5; Elizabeth Street Methodist, \$2; per Miss B. Cole, King Street Presbyterian, \$2	\$81 00
Hamilton—Per Mr. W. Givin, Central Presbyterian, \$15; St. Paul Presbyterian, \$10; Knox Presbyterian, \$10; Centenary Methodist, \$10; Congregational, \$5; Zion Methodist, \$5; James Street Baptist, \$5; St. John's Presbyterian, \$5; Wentworth Presbyterian, \$5; Simcoe Street Methodist, \$2; Wesley Methodist \$5—\$77. Per Rev. R. J. Elliott, Hannah Street Methodist, \$5.	82 00
Guelph—Per Mr. D. McCrae, St. Andrew's, \$5; per Mr. F. W. Galbraith, Norfolk Street Methodist, \$5; Chalmers' Presbyterian, \$5; Knox Presbyterian, \$5; Dublin Street Methodist, \$5; Zion Disciples, \$2—\$22	27 00
	190 00
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To Sabbath Schools out of Toronto, remitted direct to Treasurer—

First Presbyterian, Seaforth	\$20 00
First Presbyterian, St. Catharines	10 00
Haynes Avenue Presbyterian, St. Catharines	10 00
Bridge Street Methodist, Belleville	10 00
Dundas Baptist	5 00
Plantagenet Presbyterian Mission—Plantagenet, \$5.01 ; Pendleton, \$4.92 ; Smith's Church, \$4.23 ; Rice- ville, \$2.....	16 16
Swarthmore "Friends," County Grey	2 02
St. George Methodist	1 00

74 18

To Convention—Townships of Dawn, Euphemia, Camden and Zone .. 10 00

To Toronto Sabbath Schools—

Knox Presbyterian	\$27 85
Northern Congregational	25 00
St. Andrew's Presbyterian	15 00
Jarvis Street Baptist	15 00
Occident Hall Union	15 00
Bloor Street Baptist	10 00
West Presbyterian	10 00
Berkeley Street Methodist	10 00
St. Paul's Methodist	10 00
Old St. Andrew's Presbyterian	10 00
St. James' Square Presbyterian	10 00
Erskine Church, Presbyterian	10 00
Bloor Street Presbyterian	10 00
Charles Street Presbyterian	10 00
Elm Street Methodist	10 00
St. Mark's Presbyterian	10 00
Broadway Methodist	10 00
Leslieville Presbyterian	10 00
Carlton Street Methodist	10 00
Cooke's Church, Presbyterian	10 00
Sherbourne Street Methodist	10 00
Central Presbyterian	10 00
Zion Congregational	10 00
College Street Presbyterian	8 00
Duchess Street Presbyterian	8 00
Hazelton Avenue Congregational	6 00
St. Enoch's Presbyterian	5 07
Chestnut Street Congregational	5 00
Dovercourt Road Baptist	5 00
New Richmond Methodist	5 00
Sumach Street Presbyterian	5 00
Trinity Methodist	5 00
Wesley Methodist	5 00
Western Congregational	5 00
Woodgreen Methodist	4 86
Cooke's Church Presbyterian Mission	3 00
Tecumseth Street Baptist	2 00
Friends	1 00

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To Personal Contributions—		
Hon. Jas. Young, Galt.....	10 00	
Mrs. Shedden, Wick	10 00	
F. T. Frost, Smith's Falls.....	10 00	
Rev. T. Griffith, Ph.D., Picton.....	10 00	
Wm. Johnston, Belleville.....	5 00	
Abraham Shaw, Kingston.....	5 00	
C. R. Sing, Meaford.....	5 00	
Hugh Macaulay, Chatham	1 00	
		\$56 00
To Personal Contributions, Toronto—		
Hon. S. H. Blake	200 00	
Kilgour Bros	10 00	
Elias Rogers & Co.	10 00	
A. M. Cosby.....	10 00	
The E. & C. Gurney Co. (Limited).....	10 00	
Northrop & Lyman Co. (Limited).....	10 00	
Richard Brown	10 00	
John Kay, Son & Co.....	10 00	
Taylor Bros	10 00	
Lyman Bros. & Co	10 00	
R. S. Gourlay	10 00	
J. J. Maclaren, LL.D., Q.C.....	10 00	
H. A. Nelson & Sons	10 00	
J. K. Macdonald.....	10 00	
Caldecott, Burton & Co.....	10 00	
H. S. Howland.....	10 00	
George Goulding	10 00	
Alfred Day	10 00	
Mrs. George Robinson	5 00	
John Stark	5 00	
Davidson & Hay	5 00	
Jos. F. Eby.....	5 00	
Henry Kent	5 00	
W. H. Smith	5 00	
Samson, Kennedy & Co.....	5 00	
J. L. Blaikie.....	5 00	
D. E. Thomson	5 00	
George Craig	5 00	
Robert Walker & Sons	5 00	
Jos. B. Reed	5 00	
R. J. Score	5 00	
James Scott	5 00	
B. H. D.	5 00	
Mrs. James Lesslie (Eglinton)	5 00	
J. McD. & Co.....	5 00	
John Leys, jun.....	5 00	
D. Coulson	5 00	
Thomas Thompson	5 00	
William Brown	5 00	
R. W. Elliot.....	5 00	
S. C. Duncan-Clark	5 00	
S. J. Moore	5 00	
J. B.....	5 00	
W. H. Howland	5 00	
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	Mrs. John Macdonald	5 00	
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	T. Milburn & Co	5 00	
	William Davies	4 00	
	J. J. Gartshore	2 00	
	C. S. Gzowski, jun.	2 00	
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	Robert McLean	2 00	
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	C. M. Taylor & Co	2 00	
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	Wm. H. Lailey	2 00	
	Mrs. Freeland	2 00	
	D & B.	2 00	
	John Hawley	2 00	
	Mrs. Alex. Finlayson	2 00	
	J. Leckie	1 00	
	E. K. Scoley	1 00	
			\$614 00
	To Collections and Receipts in connection with Twenty-fourth Provincial Convention, Toronto	341 35	
	Collections; half-yearly meeting of General Executive, Parkdale, \$15 10; public meeting, Elm Street Metho- dist Church, \$14.02	29 12	
	Collections by Mr. Day, General Secretary, in connec- tion with organization work, etc.—		
	Welland County, Niagara Falls, \$4.50; Waterloo County, Ayr, \$5; North York, Bradford, \$2.50; Hamilton, \$2; Dawn, Euphemia, Camden, Zone, \$5.21; Burlington, \$1.75; Lakefield, \$7.50; Osha- wa, \$2; Brighton, \$4.10; Glencoe, \$3.93; Both- well, \$1.70; Wardsville, \$1.27; Newburgh, \$1.50; Elgin County, \$3.56; Mill Grove, \$2; Bow- manville, \$3; Cainsville, \$3.35; Scarboro', \$0.50; Unionville, \$1; Edgeley, \$0.75; Halton Township, organization, \$16.94; Weston, \$0.70; Cooksville, \$1; Streetsville, \$1; Madoc, \$6.50; Peterboro', \$6.16; Thorold, \$5; Weston, \$1; Acton, \$4.85; Malton,		
	<i>Carried forward</i>	\$370 47	\$2,331 06
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<i>Brought forward</i>	\$370 47	\$2,331 06
\$1; Whitevale, \$1; Lambton, Mimico and Springfield, \$2.25; Windham Centre, \$3.25; Scarboro', \$1; Sundridge, \$1.65; Huntsville, \$1.90; Picton, \$5; Collingwood, \$5; Lambton Mills, 45c.; Flamboro' Township, \$2.25	125 02	
		495 49
To Reports sold		141 07
" Advertisements		131 00
" Interest and sundries		4 37
		<u>\$3102 99</u>

DISBURSEMENTS.

By Wm. Reynolds, Pres. Inter. S. S. Convention, expenses.	50 00
" Rev. A. B. Mackay, expenses	19 65
" Rev. J. McEwen, expenses	2 25
" Mr. and Mrs. H. M. Blight, their services	50 00
" M. F. Johnston, Stenographer	50 00
" Sundry Expenses, Provincial Convention	16 00
" Advertising	19 25
" Postage and telegrams	77 34
" Stationery	25 30
" Printing	16 50
" Wm. Briggs, Printing Report, Programme, etc	390 20
" Subscription to International S. S. Convention	150 00
" Petty Expenses	4 58
" Salaries—A. Day	900 00
" " J. J. Woodhouse	600 00
	<u>1500 00</u>
" Travelling Expenses, Chairman of Executive Committee, to Pittsburgh, Pa., to Inter. Ex. Com.	21 00
" Travelling Expenses, General Secretary— Waterloo County, Ayr, \$5; Welland County, Nia- gara Falls, \$4.50; North York, Bradford, \$2.50; Hamilton, \$2; Florence, Euphemia Township, \$9.45; Burlington, \$1.75; Lakefield, \$4.50; Oshawa, \$2; Brighton, \$4.10; Middlesex, Lambton and Kent, \$8.40; Elgin County, \$9.55; Mill Grove, \$2; West Durham, \$3; Cainsville, \$3.35; Scarboro', 50c.; Markham, \$1; Vaughan, 75c.; Halton County, \$7; \$2.11; Peel County, \$1.20; East and West York, 70c.; Cooksville, \$1; Lambton and Streetsville, \$1; North Hastings, \$6.45; Peterboro', \$7.30; Thorold, \$5; Weston, \$1; Acton, \$4.85; Malton, \$1; White- vale \$1; Lambton, Mimico and Springfield, \$2.25; Windham Tp. organization, \$4.80; Scarboro', \$1...	112 01
Sabbath School Missionary tour, Muskoka, Parry Sound and Nipissing, viz.: Cecebe, Magnetawan, Dunchurch, Midlothian, Sturgeon Falls, Alnwick, North Bay, Mattawa, Sundridge, Burk's Falls, Huntsville, Bays- ville, Uffington and Gravenhurst—700 miles, thirty Sabbath School meetings; travelling expenses, \$17.65; hotel costs, \$13.78	31 43
	<u>\$2,535 51</u>
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	Picton, \$5; Collingwood, \$5; Gananoque, \$3.20; Lamb-		
	ton Mills, 45c.; Flamboro', \$2.25	15 90	
		—————	\$2,551 41
	By Balance on hand, October 31st, 1890.....		*\$551 58

J. J. WOODHOUSE, TREASURER.

Examined and found correct.

17th November, 1890.

E. J. JOSELIN, AUDITOR.

* NOTE.—From this must be deducted \$200, the amount pledged by the Ontario delegates at the Convention at Pittsburgh, for "International work," and \$36.25 for accounts due and ordered to be paid. The remainder, \$315.33, is occasioned by the payment to the Treasurer immediately before, at and after the late Provincial Convention, of numerous sums of money, many overdue, and some unexpected. Had these been received in time, the money could have been spent advantageously in mission work, but the Committee did not feel justified in incurring liabilities which they were not sure of being able to meet.

A DELEGATE—Has the banner county of Brant not put in its contribution yet?

The PRESIDENT—It is in the house.

Mr. PEAKE—If there are any moneys in the hands of delegates to the credit of their schools, please hand them in; the Treasurer's Report will be kept open for some little time yet in order to give you a chance to get these amounts in.

The PRESIDENT—We will now have the Report of the Executive Committee, Mr. Day.

REPORT OF THE EXECUTIVE COMMITTEE FOR THE YEAR ENDING OCTOBER, 1890, TOGETHER WITH ACTION OF THE CONVENTION THEREON.

DEAR BRETHREN,—The first item of your Committee's report is one of devout thankfulness to Almighty God for such a Gospel, such a field in which to sow it, and for such promise, as appears, of increased fruitfulness in Divine recognition of consecrated toil.

Our second acknowledgment is one of deep humiliation that, put in trust of such opportunities, 155,000 young lives are, nevertheless, passing out of their impressive years unreached by our Sabbath-schools, and passing into the avenues of active life impressed only by *self and sin*. And your Committee would urge upon this Convention the need to make this hour the starting point of an *advance movement* which shall answer the cry of half a million of Ontario's youth for "the bread of life," of which we, for their sakes, have been put in charge by the great Shepherd of these lambs.

We stand almost at the door of the twentieth century, which will be entered and *controlled* by our children of to-day. The remaining decade will witness unimagined progress and activity in intellectual, commercial and social development. Shall the Church of the living God be found in the rear? or shall she bring to the very gates of the third millenium of the Christian era Ontario's sons and daughters, robed in the white garment of

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a pure conscience ; that to the searching question, "Are here *all* Thy children ?" she may gladly make answer, "Behold I and the children which God hath given me."

Your Committee cannot forget that within the volume which records the history of the nineteenth century will be found the *beginning of the Sabbath-school movement*, which now numbers some *twenty millions* within its fold and culture ; and who can estimate its influence on the literature of to-day, which, in response to its demand, is dipping its pen more and more in the well of Biblical truth. But Oh ! the millions of children, as yet untouched by the Gospel, and who ten years hence will have left for ever their childhood's open heart, and will have emerged potent factors in the conflict between virtue and vice. *On which side shall they stand ?*

Your Association completes this day a quarter of a century of effort, marked by many discouragements, yet "Our rejoicing is this," that *God's work never fails*. "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law."

The record of your toil is written in the contrast between the interest in, and methods and success of, Sabbath-schools in 1865 and 1890 respectively. The number and membership of our schools have nearly doubled in the past twenty-five years. And now we come, after a lapse of sixteen years, and for the second time, to this essentially Sabbath-school city of this exemplary Sabbath-school county, which, at the last convention held here, was reported in a healthy condition with **42** schools, and now reports **114**, with a correspondingly increased membership ; a county which has well earned its banner of distinction by its undaunted zeal in striving to carry "the Bible by the hand of the living Teacher to every man, woman and child in its area."

During the sixteen years which have elapsed since we last gathered here, the first and the eighteenth Presidents, the Hon. James Ferrier, of Montreal, and Mr. D. C. McHenry, M.A., of Cobourg, have passed to their reward, while hundreds of our Sabbath-school workers with names less widely known here, "having obtained a good report through faith," have answered the roll call of the skies. They have kindled by consecrated example and toil, many an altar fire which it is ours to tend and extend.

"Oh, that all might catch the flame,
All partake the glorious bliss."

Your Committee has met three times, once during the session of last Convention, again in May, in the city of Toronto, and on the 28th Oct. in this city. The attendance and interest shown at these meetings have been most encouraging, especially at that of the semi-annual meeting last May, to which twenty-five members made special journeys, representing twelve County Associations, viz : Halton, Leeds, Middlesex, Ontario (North and South), Oxford, Peterborough, Welland, Wentworth, and York (North, East and West), besides nine members from the city of Toronto. At these meeting the operations of your Association were carefully reviewed, suggestions being made and resolutions passed dealing with questions as to organization, statistical forms, financial relations to Provincial Association, of local organizations and schools. The outcome of these will appear in the body of this report. Many details were necessarily remitted to the Central Executive, which has met six times in Toronto, deliberating at shorter intervals on the carrying out of the plans of your Committee.

We determined to ascertain, so far as possible, the character and needs of Sabbath-school work in

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NORTHERN AND NORTH-WESTERN ONTARIO.

which for years have remained untouched by your utmost efforts to cover the large area of the Province. A member of your Committee, Rev. R. H. Abraham, M.A., of Burlington, generously agreed to aid the General Secretary in a tour of inspection through a portion of this territory. The work was begun by a two-days' convention for the District of Muskoka called in the town of Bracebridge. This convention was characterized by the most intense and intelligent enthusiasm in regard to Sabbath-school work generally, as well as to the mission of your Association. This was evidenced by the institution of a well-manned permanent organization, the Convention of 1891 being cordially invited to meet at Gravenhurst. Thence Rev. Mr. Abraham visited various points in the neighborhood of Muskoka lakes, of which he will himself report.

The General Secretary journeyed northward as far as Sturgeon Falls, North Bay and Mattawa, covering, by land and water, some 700 miles, and holding some 35 meetings at various points.

At Bracebridge convention some teachers, full of missionary fervor, brought an offering of Sabbath-school papers, asking their distribution by the Secretary in his northern tour, wherever their need was found, whilst the local agent of the Bible Society commissioned him to offer Bibles without cost, where need was, to schools making application in due form.

As few Sabbaths were in the plan, but few schools were seen in actual operation. The Sabbath-school papers were distributed from out the open window of the railway car, at which the Secretary sat, watching for a light in some lonely cottage in the wilderness that seemed "near to nowhere," throwing out papers into the nearest path from time to time, and so scattering these seed truths along the lonely miles of bush country through which he travelled, where they would be least familiar and most welcome.

In most places your Secretary was welcomed by the pastor or student in charge, though in others the notice of his visit had either miscarried or had been carried into the waste paper basket, no announcement or arrangement having been made for the assembly of parents and Sabbath-school workers, as asked. In every case this difficulty was met by a personal interview with every accessible Sabbath-school worker in the town or village, to whom the objects of your Association were explained, and with whom was left a copy of our last report, and many were the expressions of the real need of just such elements of co-operation and success as organized effort would seem to promise.

The district presents few places that are entirely neglected by Church missions. Yet the appointment of a pastor or student, responsible for sustaining a preaching service at remote points, at long intervals and over a wide area of almost inaccessible bush, cannot be regarded as adequate to furnish the specific nurture needed for the development of Sabbath-school interests, on which the Church depends for seventy-five per cent. of her membership. No nobler type of self-sacrificing service can be found than that of students located at these various points; if in Africa or India, instead of Ontario, they would be deemed missionary heroes. But, said one brother on his first charge as a student, I walk seventeen miles every Saturday to reach my furthest appointment, and preaching three times on Sabbath, reach home after midnight; and this with pastoral work all accomplished on foot exhausts the utmost limit of my powers, and I cannot give specific attention to Sabbath-school interests, which lie so near my heart and sympathies.

Your Secretary, finding himself on the shores of a lonely lake one Saturday, inquired what religious service was accessible on the following day, and informed that none was expected within reachable distance, he secured the kitchen of a log house, borrowed a boat, and visited the solitary homesteads dotted here and there around the lake, announcing a meeting next morning for Bible study, and very touching was it, on that hallowed morn, to see half a dozen family boats stirring the placid mirror with their oars, and all aiming for the humble sanctuary which did not lack the Divine anointing, as twenty or thirty neatly attired, though bronzed worshippers, reverently studied together the Sunday-school lesson for the day. At nearly every point he was urged to remain over to organize a Sabbath-school in some section where its need was felt; his plans of work, however, had been fixed and announced.

At an evening meeting held in the old log school-house of one small hamlet about forty Sabbath-school workers were present, and it is worthy of note that among the number were discovered a graduate of a famous English school, who had sat at the feet of Canon Westcott; another graduate from a Scotch university, and an English public school teacher from an English town, famous as a seat of learning. All are devoted Christians offering their exceptional gifts, in breaking the Bread of Life to children, unseen and unapplauded. Here is material our organization should lay hold of. The superintendent of a small school three miles distant through the bush followed the Secretary to his home to plead the value, to them, of books which many of our wealthy schools could well distribute from their libraries—books having served their present mission. During the winter recess and the many Sabbaths which intervene between regular preaching services, what a benediction an interesting devotional book would prove in hallowing God's Sabbath. This need was keenly felt by one little school which had at considerable self-sacrifice, obtained an exceptional equipment of Bibles, hymn-books, and a small library—a fire had swept all away, and the Sabbath-school interest was paralyzed for lack of a few dollars. "Can you secure us help?" was earnestly asked. Letters have followed the Secretary, one of which is from a lady, who, in the absence of any Sabbath-school in the village, has started one in her own cottage. She concludes: "A few books or papers would be most helpful, and would be gratefully appreciated."

A pastor told of a hamlet containing thirty Protestant families in the midst of a Roman Catholic community, with no church or Sabbath-school service within seven miles. Said he: "If some of your Christian benefactors at the front knew our struggle to sustain the cause of Christ in the wilderness, they would surely come . . . to the help of the Lord, against the mighty." He had wrought with his own hands thirty days with pick and shovel, hammer and saw, in order to get a school-house, and had to give up in despair, leaving the place half built; whilst, seven miles away was a Roman Catholic town, which, said a minister's wife, "boasts a saloon for every hundred inhabitants."

In Nipissing, among the French Canadian population, Roman Catholicism is largely predominant, and *its* organization is complete, while Protestant churches work in isolation and consequent comparative weakness. The growing interest in S. S. work was strikingly apparent, as every southward point was reached, betraying a more widespread and intense enthusiasm in the work and in every aid to its increased efficiency.

The lesson helps in general use are selected for their cheapness rather than their wholesomeness, a principle that would be resented with loathing

and contempt. Your Secretary, publishers, to respective de

This report country as w and sisters at the chief of much, and at this means, s watch care is Province. T without a Sa school will n obligations ca

be appointed expended in scattered S. for organized contemplated How many s tribute surp successive y schools they or subsequent such offering

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Your con tions would l and Institute The aptness the scholar, teacher, and

and contempt, if suggested for provision of the children's daily meal. Your Secretary did not hesitate in the interest of the work rather than of publishers, to urge the substitution, in every case, of the issues of their respective denominations.

This report could be filled with evidences, over so small a section of the country as was covered, that S. S. needs are pressing. The few brethren and sisters are fighting nobly to sustain the work amid untold difficulties, the chief of which, perhaps, is isolation. Individual churches have done much, and are doing more, but for the development of S. S. work, and by this means, securing the foundations for organized Church effort, *specific watch care is needed and peremptorily needed* in this northern section of the Province. The Church's effort needs this to sustain it, for though a church without a Sabbath-school *cannot* long exist, on the other hand a Sabbath-school *will not* exist for long without a church growing out of it, and our obligations can never be fulfilled until

A SABBATH-SCHOOL MISSIONARY

be appointed, if only, at first, for six months, whose whole effort shall be expended in rallying into compact organic association and convention the scattered S. S. forces, whose very isolation affords the strongest argument for organized effort that this Province presents. Such a convention is contemplated next August at Magnetawan, for the Parry Sound District. How many schools represented here will make a special collection or contribute surplus books from their library? Such a collection for three successive years has kindled a missionary spirit in one of our country schools they could ill afford to lose. The Secretary during this convention, or subsequently by correspondence, will gladly help in the distribution of such offerings.

WORK IN THE FIELD.

It is a radical defect in our system that we are unable to report the work of your association beyond the small part of it which comes under the direct observation of your General Secretary. If the subsequent proposals of this report should receive your assent and hearty co-operation this defect we believe will be overcome and the work over the whole Province be more completely reported from year to year. We can only now supplement the verbal reports presented yesterday by stating that the President of the Association has attended the inauguration of at least one Township Association. The Chairman of your Committee represented the Province at the meeting of the International Executive Committee at Pittsburgh, in January last, attended the Brant County Convention in March, and York Township Convention; while the General Secretary has visited, during the year, *twenty-five counties and districts of the Province*, in the course of which he has attended *thirty-seven conventions*, besides responding to other calls in the interest of our S. S. work, details of which, so far as they can be tabulated, will be found on page 13.

Your committee would suggest that the practical value of these conventions would be greatly enhanced if *teacher training*, by means of Normal and Institute work, was more prominently recognized on the programmes. The aptness or otherwise of a S. S. teacher is being constantly subjected, by the scholar, to comparison with the trained efforts of the public school teacher, and the teacher of Gospel truth cannot afford to appear to dis-

advantage in this regard, if he would win confidence for himself and his message; and many an anxious worker, desiring to bring "pure oil beaten for the light," would be greatly helped by these practical exercises in which they could participate.

Many county organizations are still ephemeral and live only to produce a yearly convention and die in the effort; leaving out of sight schoolless children to be sought, weekly teachers' meetings and monthly normal classes, sorely needed for effective work, and local organizations through which these departments of work, as well as statistical and financial returns, could readily and completely be secured, remain in abeyance. A convention, like an agricultural show, is of value only in so far as it stimulates intelligent labor *in the fields* in the intervening months; moreover, the chances amount almost to a certainty that suspended animation means death. Each year such associations "wake up" with greater and more perfunctory effort and ask "What good are these conventions?" and "Why should we contribute to Provincial work?" The explanation of these questions can readily be found—"Organization does not create life," but its absence is a sure sign of death. Moreover, weak associations are only strengthened like old farms, by cultivating them. It is a significant fact, that six of the County Associations to-day, which have established no local organizations, can hardly be said to be nominally alive, whilst *of the fifty-five township organizations constituted in the last four years, your Secretary does not know of one which has lapsed or which is not yearly evidencing intenser life and practical usefulness*, proving that on local organizations largely depends the maintenance of county conventions. Moreover the success of the county convention is ensured where local conventions precede it, say within the same month.

COMPLETE ORGANIZATION OF THE PROVINCE.

Your Committee is convinced that the value of this desirable object for the more effective prosecution of your work has never been truly and generally understood, else it would not only have been sustained where initiated, but would have reached, by its aggressive life, local centres of work within its own area as well as adjacent counties. This evidence of vitality has marked the history of both Brant and York, whose S. S. energy has been constantly pushing off cells of vigorous life over the boundaries of their counties.

The Evangelical Alliance reports as follows: "Organization is one of the most marked characteristics of nineteenth century civilization. It is necessary to great results, whether in commercial business, or political or religious enterprise. Intelligent co-operation would strengthen every denomination and greatly increase the effectiveness of each." We cannot do better than quote in this connection from the International Executive Committee's report to the Convention at Pittsburgh, as follows:—

"A good definition of a state or county S. S. association, is as follows: "Some plan to reach every person in the county and state with the gospel. The central thought of our organization is to reach all. Dr. Theodore Cuyler, at the London Convention, gave emphasis to our international motto, 'ALL FOR ALL,' when he said, 'We are united in Christ for a world without Christ.' This is a personal matter for each Christian believer, but it is our duty to urge and encourage others. 'There is Christian salt enough in the city (or country), but it is barrelled up in the churches, and a barrel of salt in the attic will not save a pound of meat in the cellar.' The salt

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and the meat must come together, and our conventions must plan for this result, and seek to qualify and train workers for the field. There is no such thing as outgrowing the need of a Sunday-school Convention. While any part of the state, territory or province remains unreached or unevangelized there is need of such conventions. When associations of liquor dealers disband and there are no fears for our public school system; when the children are all in Sunday-school and the parents all attend church; when the teachers are all qualified to teach, and the superintendents to direct; when we have missionaries in abundance and money freely given to support them; when the great commission is obeyed and the promises are fulfilled, it will be in order to offer a motion to adjourn *sine die*, because the Lord has returned and the millennium begun, but until that day dawns Sunday-school conventions will be necessary.

HOW CAN THE ORGANIZATION OF THE PROVINCE BE COMPLETED.

In the opinion of your Committee, such a consummation cannot reasonably be expected by the best efforts of one man to cover 100,000 square miles of territory, over one-half of which area are scattered less than one-fortieth of the population. The life of a Provincial Secretary is too short, and his vital energy inadequate, to kindle, with hope of permanence, organizations over such an area, unless subsequently sustained by watchful and persistent aggressiveness on the part of local influence. This work must depend largely on local and voluntary help. "You can pay evangelists with money, but you cannot evangelize with money. What Christ began with *self-giving* will be maintained with *self-giving*."

New York State, with half the area, appoints eight District Presidents, who are members of, and responsible to, the State Executive Committee for organization and financial and statistical returns from counties and townships within their respective Districts, besides which she employs seven Sabbath-school missionaries over the field. Illinois, with half the area, appoints twenty similarly responsible District Presidents, employing also six or seven experts on the field for a greater or less part of each year, as they may be available. Moreover, each of these State Associations issues

A MONTHLY SABBATH-SCHOOL PAPER,

open to reports of work over the whole field, thus keeping Sabbath-school interests prominently and constantly before the people, printing, in addition, a course of Normal Lessons of inestimable value.

Your Committee does not suggest comparison in financial enterprise with these wealthy States, but Ontario is not destitute of noble, Christian *self-giving* men and women, and could surely furnish a dozen or so

DISTRICT PRESIDENTS,

representing local influential and voluntary service, who would accept responsibility for persistent efforts,

I. To secure the organization of every county and populous township and town in their respective Districts.

II. To secure complete statistical and financial returns from his District, which would unfailingly follow on the completion of efficient organization, and transmit or secure their transmission to the Provincial Secretary annually, as called for.

Your Committee would recommend at least fourteen such Presidents, with some such allocation as follows, viz. :

1. Glengarry, Prescott, Stormont, Russell, Dundas, Carleton and Grenville.
2. Leeds, Lanark, Frontenac, Lennox and Addington.
3. South Hastings, Peterborough, Northumberland, and Prince Edward.
4. Renfrew, Haliburton and North Hastings.
5. Victoria, Durham, Ontario and York.
6. Parry Sound and Nipissing Districts.
7. Algoma District.
8. Thunder Bay and Rainy River Districts.
9. Simcoe, Muskoka, Dufferin and Grey.
10. Peel, Halton, Wentworth, Wellington and Waterloo.
11. Bruce, Huron and Perth.
12. Welland, Lincoln, Haldimand and Brant.
13. Oxford, Middlesex, Elgin and Norfolk.
14. Lambton, Kent and Essex.

We would suggest the amendment of the Constitution so as to constitute District Presidents members of the Provincial Executive Committee, their appointment to be with the Annual Provincial Convention, and that each County Association be asked to nominate one member of the Executive Committee. Our Executive Committee now numbers not less than 180, and is more nominal than practical, not twenty-five per cent. can be reasonably expected ever to attend its sessions.

Your Committee would further suggest that a conference of all officers and executive committees of existing organizations shall be called annually, in each district, to report progress and deliberate on plans for completing organization and in the general interest of S. S. work in the district, and that the Provincial Secretary, or other officer of the Provincial Executive, shall be expected, so far as possible, to attend such conference in each district.

THE S. S. STATISTICS OF THE PROVINCE.

are, and always have been, unreliable and unsatisfactory, hence it has become most difficult, in the absence of data, to report the progress of the work at this and previous conventions. Your Committee, acting on resolution of last convention, has issued statistical forms anent organizations, and with them forms for individual school returns, and the percentage of returns, considering incomplete organization, is most gratifying; but our neighbors across the line have *every* county reported annually under no less than seventeen columns of information, and so are able to judge their progress by a yearly synopsis of gains and losses, which they can at once locate and act upon; while in our Province we obtain statistics only triennially and from denominational sources, and returns from the many union schools are not made to us at all, but are estimated. It is imperative that we should know as accurately as possible, and *annually*, our position and progress, in order to the intelligent application of influence where most needed; and there is, in the judgment of your Committee, no means of attaining this knowledge but by our Executive Committee being brought into organic touch with every individual school through local officers of acknowledged responsibility in some such way as outlined in the recommendation of District Presidents. So far as data are available our progress during the

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last three years gives cause for encouragement and is an incentive to more prayerful and faithful effort in the days to come. Our returns show :

Sabbath-schools, 4,340; increase during the three years of	441
Officers and Teachers, 42,309; “ “ “ “	7,484
Scholars, 360,852; “ “ “ “	68,461

About one-fifth of our whole population is found in the Sabbath-school, and a Sabbath-school exists for every 500 inhabitants. The school population of our Province between five and twenty-one, according to the last returns, (1888,) is 615,353, of whom 100,000 are estimated as Roman Catholics, leaving us in round numbers 155,000 Protestants youths to account for. These public school statistics should furnish a practical and interesting item of deliberation on the programme of every convention. For detailed table of Statistics, see pp. 14 and 15.

FINANCE.

This is a fitting juncture to attest our interest in this work by enlarged generosity in its prosecution. Why could not, and why should not, every city and county furnish a list of individual subscribers as is so generously and cheerfully done by the city of Toronto, in addition to contributions from schools, as suggested by your Committee last May. Every school and individual would be doubly blest by such an offering as would cultivate a missionary spirit so essential as a part of S. S. discipline. It costs more to convict one criminal and *keep* him in prison than it does to support a missionary. Our cities are fed from the country, and it is but prudential policy, to say nothing of Christian privilege, to “Cast the salt” into “the spring of the waters.”

HOME CLASSES.

One of the latest developments, for the encouragement of Bible study, is the establishment of the home department of S. S. work, which is thus described: “Early in 1881, Dr. Duncan, the Chairman of New York State S. S. Association, proposed that all who faithfully study the lessons at home, either alone, in families or groups of families, should be recognized as members of the Church school, receive the necessary lesson papers, library books, etc., from the school, and be invited to attend the regular Church and Sabbath-school services. It was the application of the C. L. S. C. method of study to the International Sabbath-school system, uniting into one compact body the Sabbath-school in the Church, at home, round the mother’s knee, the neighborhood class, which might or might not grow into an independent school, as well as the individual who from any cause is *unable* to attend the regular school services.” Most satisfactory results have followed the introduction and faithful working of this agency in many localities already, and, given a superintendent with consecrated wisdom to guard against any abuse of the system, which would be inimical to the interests of the regularly organized Sabbath-school, a wide field of usefulness would seem to open before such a department of our work. Ample testimony is borne that the general result so far, where it has been adopted, is a *noticeable increase in the attendance at the regular Sabbath-school services*. The scheme has been endorsed by the International Sabbath-school Conventions held in Toronto, Atlanta and Pittsburgh, and by the World’s Convention in London. We commend the scheme to the earnest consideration of this Convention, with the view to its adoption, so far as it may be deemed to promise a wider recognition than now exists of the systematic study of the Word of God.

THE INTERNATIONAL CONVENTION.

held in Pittsburgh in June last, has been reported to you by three of your delegates, fifty-five of whom attended, representing Ontario. This organization is kindling public enthusiasm in S. S. work, not only throughout this continent, of which our Dominion and Province are not ignorant, but is now stretching out its hand to benighted continents beyond the seas. Enlarged plans, promising extended and needed influences were brought before the Convention, and enlarged liberality was universal. Three of your delegates were designated to official positions in the Convention.

NORMAL WORK.

Your Committee learn with satisfaction of the proposal to inaugurate a uniform system of Normal lessons, which should be in some sense the complement of the International lesson system. The time is speedily coming when parents will hesitate to entrust the spiritual culture of their children to teachers, without some guarantee of their competence. A man requires evidence of technical skill before he will even entrust the mechanism of a watch to the hands of a workman. How much more complex, delicate and momentous is the mental and moral *life* of a child? Our public school teachers must attest their knowledge of *matter, mind and method* before being admitted to the least responsible educational post. The S. S. teacher in dealing with the same complex organism, and with far more momentous truths, has not less need of the element of training, which, to a measurable degree, a normal course would afford. It is encouraging to learn that at Barrie, Hamilton, Kingston, Picton, Toronto, and probably many other places unreported, this need is felt, and normal work in many cases is interjected in the course of the weekly union meeting of S. S. teachers for lesson study. Let us, brethren, at the threshold of our second quarter-century fortify ourselves afresh with faith in God and His Gospel, and girding on new strength, go forth in His name remembering, "There remaineth yet very much land to be possessed."

On behalf of your Committee,

ALFRED DAY, *General Secretary.*

STATISTICS OF ONTARIO SABBATH SCHOOLS.

The following is a table of the statistics of Sabbath Schools in Ontario, compiled for the late International Convention, from information kindly supplied from denominational sources.

DENOMINATION.	SCHOOLS.	OFFICERS AND TEACHERS.	SCHOLARS.
Methodist	2014	20831	168142
Presbyterian	924	9627	8731
Episcopalian	630	5956	53417
Baptist	350	2400	24000
Congregational	82	1000	8084
Evangelical Association	86	1165	6482
Evangelical Lutheran	69	382	4020
Friends	26	114	1100
Reformed Episcopal	9	84	876
Union Schools (Estimate)	150	750	6000
	4340	42309	360872

TABULAT

Brant.....
 Durham.....
 Elgin.....
 Halton.....
 Hastings, North.....
 Kent.....
 Lambton.....
 Leeds.....
 Middlesex.....
 Muskoka.....
 Nipissing.....
 Norfolk.....
 Northumberland.....
 Ontario, South.....
 Parry Sound.....
 Peel.....
 Peterboro'.....
 Prince Edward.....
 Simcoe.....
 Waterloo.....
 Welland.....
 Wentworth.....
 York, North.....
 York, East.....
 York, West.....
 Hamilton.....
 Toronto.....
 Provincial.....

Total.....

**TABULATED STATEMENT OF GENERAL SECRETARY'S WORK
DURING YEAR 1889-90.**

	Addresses or S. S. work.	Mass Meeting of S. S. Scholars.	S. S. Sermons.	Meetings in interest of Organization.	Question Drawers Answered.	Institutes Conducted.	Conferences Held.	S. S. Visited in Session.	S. S. Lesson Reviews.	Teachers' Meetings Conducted.	General Meetings.	Total.
Brant.....	2	1	...	...	1	...	...	...	...	...	...	4
Durham.....	2	...	...	...	1	...	1	...	...	...	...	4
Elgin.....	4	1	...	4	...	1	2	...	...	...	...	12
Halton.....	7	6	4	5	2	1	...	3	1	...	...	29
Hastings, North.....	1	1	...	...	...	1	...	...	...	...	...	3
Kent.....	1	...	...	...	...	...	...	...	...	...	...	1
Lambton.....	2	1	4	...	...	...	...	...	...	...	...	7
Leeds.....	...	...	...	2	...	...	...	...	...	...	...	2
Middlesex.....	5	2	3	...	...	1	...	...	...	...	1	10
Muskoka.....	3	4	5	4	1	2	...	...	...	...	1	20
Nipissing.....	...	1	...	3	...	...	...	...	...	...	...	4
Norfolk.....	1	1	...	...	...	1	...	...	...	...	...	3
Northumberland.....	...	1	1	...	...	...	...	1	1	1	...	5
Ontario, South.....	1	2	...	...	1	...	...	...	...	...	...	4
Parry Sound.....	2	4	5	5	1	1	...	1	...	1	...	20
Peel.....	2	3	4	...	1	1	...	...	...	...	...	11
Peterboro'.....	5	5	3	1	1	2	4	...	1	...	...	22
Prince Edward.....	1	...	...	1	1	...	...	...	...	...	...	3
Simcoe.....	...	1	2	...	1	1	...	...	...	1	...	6
Waterloo.....	1	...	...	...	1	1	1	...	...	...	...	4
Welland.....	3	2	1	...	1	1	...	...	...	...	...	8
Wentworth.....	3	1	1	1	1	1	...	...	...	...	...	8
York, North.....	2	...	...	...	1	1	...	...	...	1	...	5
York, East.....	2	2	1	...	...	...	...	...	...	...	...	5
York, West.....	3	6	7	...	2	2	1	...	...	...	1	22
Hamilton.....	2	3	2	...	...	...	...	...	...	...	...	7
Toronto.....	1	3	6	...	...	...	...	1	6	...	8	25
Provincial.....	...	...	...	14	...	...	1	...	...	...	1	16
Total.....	54	51	49	40	17	18	10	6	9	4	12	270

SCHOLARS.

168142
58731
53417
24000
8084
6482
4020
1100
876
6000

36082

It was moved by L. C. Peake, seconded by Rev. John McEwen, and resolved,

That the reports now read be referred to a representative Committee of nine, to be named by the Nominating Committee, and that that Committee report at the opening of the afternoon session.

The PRESIDENT—At the close of this meeting the Business Committee will meet in the Executive Committee's room, and the Nominating Committee will meet in the room adjoining.

After the announcements for the afternoon had been made, the Session was closed with the benediction by Rev. J. W. Rae, of Acton.

WEDNESDAY AFTERNOON, OCTOBER 29.

The Convention met at 2 p.m., the President in the chair.

After devotional exercises the Nominating Committee reported the following delegates as recommended to constitute the special committee to consider the Reports of the Executive Committee and Treasurer, requesting permission to make the number twelve instead of nine, viz. :—

Revs. John McEwen, Lakefield, (Convener); J. F. German, M.A., Toronto; R. Strachan, Meaford; A. Henderson, Atwood; Hon. Senator Vidal, Sarnia; and Messrs., J. H. Courtenay, Plantagenet; S. Gibson, Napanee; William Edgar, Hamilton; S. Tapscott, Brantford; W. W. Pegg, Windham Centre; Alfred Day, Deer Park, and L. C. Peake, Toronto (Secretary).

The nominations were confirmed.

The PRESIDENT—I have now much pleasure in introducing to you a visitor from the United States, Mr. Thomas Dransfield, of Rochester, N.Y. They have done a great deal in Sunday School work over there, and I am sure Mr. Dransfield will have something of very great interest to tell us. (Applause.)

Mr. DRANSFIELD—*Mr. President, Brother Delegates and Sister Delegates*,—I am glad to stand here as a fraternal delegate from the Sabbath School Association of the State of New York to the Provincial Convention in the Province of Ontario. I am glad to be in a Sunday School Convention in Canada, and to see so many of the great men of your country engaged in our noble work. In the name of the State of New York, I thank you for the kind welcome you have given me. First, let me tell you how I came to be here. Dr. W. A. Duncan, of Syracuse, our President, met me one day, or rather wrote me a note, and it ran something like this: "Dransfield, I have given your name to Mr. Peake, of Toronto, and if he calls on you I do not want you to say, No; because I cannot go, and you *must* go and represent New

York State Ontario."

So, with to accept it; would not be as invariably moment, and managed it, greetings of

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York State in the Provincial Convention of the Province of Ontario."

So, with this information, when the invitation came, I was ready to accept it; I half fancied at that time, that my business matters would not be pressing very heavily on me, but when the time came, as invariably happens, a number of things turned up at the last moment, and I had hard work to get away to come here; however, I managed it, and here I am, and I am happy to extend to you the greetings of the State of New York. (Applause.)

I want to say a few words about our Sunday School work in the State of New York. We have, there, nearly 2,000,000 of children from five to twenty-one years of age; or, to be exact, they number 1,800,000. We have in the Sabbath Schools between 700,000 and 800 000. Deducting the Catholic population from the number, of 2,000,000, we find we have nearly 800,000 between five and twenty-one who do not attend Sabbath School anywhere. It is our aim so to work that we shall succeed in getting these 800,000 into our Sabbath Schools. They consist of children from five to sixteen years of age, and of young men and women from sixteen to twenty-one. We have already in our schools a great number of the little ones from five to sixteen, but not so great a proportion of the young men from sixteen to twenty-one. We make it our aim, and feel it to be our duty to get at the young men and young women of our State and bring them at once into our Sabbath School work.

At the great International Convention at Pittsburgh the other day, one delegate remarked, that the young men and women made the best workers when they were got in. It is they whom we should send to gather in those who are outside; and they are the ones who can best visit the dark portions of our large cities and bring in the outsiders.

We want them in the cause; we want them for Christ; we want all that are written in the Book of Life, and we want every young man and young woman in our Sabbath School work. We try to make this a personal matter, for we offer a personal salvation; and so our aim is, now and in the years to come, to gather in these 800,000 and bring them into the fold. "*Souls for Christ*" is our cry, and that is what we want in the State of New York.

Now, here is another thing; every one who is a Church member ought to take some part in the work of the Sabbath School, either inside of the school-room or out of it. It is everywhere your duty to do all you can to assist in that work. And we want not only the children, but the young men and the young women. I believe the time is coming when the whole Christian Church, from the minister down—and this is my ideal of what a Church should do—will be found in the school-room on Sunday afternoon, sitting down with the children, and studying together the Word of God. This is our object and this is our aim, and we are working with this end in view. We do

not expect to accomplish it all at once ; but I am glad to say that we have made a great advance along this line, and in the next few years we will do more.

I hope that the results of this Conference will not end with these meetings, but will be carried to your firesides, and into the work of your Sabbath Schools ; and that the young men and women, and the Church members and all may be led to earnestly work in the Sabbath School and in the study of God's Word. (Applause.)

The PRESIDENT—We now have a short time which I think had better be spent in continuing the reception of the reports from counties ; the first on the list of those remaining to be heard from, I see, is Norfolk.

Mr. A. J. DONLY—I just stand before you to report that the county of Norfolk has taken a decided step forward in Sunday School work ; it has organized itself into a county association ; we have eight townships and one town, and in each of these there is an association.

The PRESIDENT—Are you a banner county ?

Mr. DONLY—I think so. This is our first report. We have ninety-eight schools ; I have received reports and forwarded them from eighty-three out of the ninety-eight ; that would leave fifteen schools that I have no report from. We have 813 teachers, 6,280 scholars with an average attendance of 4,538, and an average attendance of teachers of 631. We have 912 scholars, members of the Church, and of these, 109 joined the Church last year. Of the eighty-three schools, seventy-two use the International Lessons, and fourteen hold teachers' meetings for the study of the lesson. There are thirty-three out of the eighty-three schools that contributed \$271 for evangelical purposes. We have held two township conventions during the past year. We are about to hold two in November, and we expect to hold the county convention in February and three township conventions in January.

Our schools are of the following denominations : we have nineteen Baptist, six Episcopalian, thirty-seven Methodist, eight Presbyterian, one Church of the Messiah, and twelve Union. I have visited in each township, and find interest is on the increase in every locality. This is not so good a report as I would like to present, but it is our first, and we will try to improve.

The PRESIDENT—County of Northumberland ? County of Ontario ?

Rev. C. W. WATCH (Cannington)—There has never been any effort made to gather in the statistics from our part of the county of Ontario. There are in our section sixty-three schools, of whom thirty-three responded to the call for statistics ; we have 496 teachers, and 3,978 scholars. Our returns are imperfect with regard to the collections for mission purposes, for the reason that some of them did not know really how much they had given. We only had returns from

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thirty-three; these collected \$138 for mission purposes; but I rather think they paid a great deal more than that, as half of them do not return any amount. We have normal classes and an institute, and we intend to organize the townships and villages in the course of the next two or three months. There are 136 returned as members of the Church, and of these fifty-six joined the Church during the last year; it is our intention to completely organize the county, so that we shall be fully reported before another convention is held. (Applause.)

The PRESIDENT—I see we have here with us Mr. William Johnson, of Belleville. Perhaps a word or two from him will help us.

Mr. W. M. JOHNSON—I am glad to have the privilege of looking in the faces of so many Sunday School workers. I am also reminded of the fact that it is a quarter of a century, last month, since I attended the first Sunday School Convention. I am also very glad indeed to see such a large gathering, and hope that we shall have one as large or larger, when the Convention meets in Belleville next year. (Applause and laughter.)

The PRESIDENT—I think we can also have a report from South Ontario

Mr. H. E. BRIGGS—Our county has held its annual convention, which was quite successful. One township is organized and holds its annual convention, and we hope that the other townships in the county will be organized soon; we hope that we shall be more than merely alive in South Ontario.

The PRESIDENT—County of Oxford?

Mr. FRED. VICKERT (Gobles)—Oxford, as you all know, is pretty well organized; we have nine townships that are thoroughly organized, and that are holding their annual conventions; one township holds a quarterly meeting also, more in the line of this normal class work of which we are hearing. I cannot give you any statistics, as most of our schools have reported to our Statistical Secretary. I expected that he would be here by this time, but am sorry to notice that he has not yet arrived. We have a very large number of Christian men and women laboring in the Sabbath Schools and doing good work for the Master.

The PRESIDENT—County of Peel? County of Perth?

Mr. R. R. GOULDING (Stratford)—We have the county organized into twenty-two associations, which have held twenty-two annual conventions. We used to have an organization in the city of Stratford, which does not at present exist, but we intend to have it reorganized on my return. We have 91 schools reported to our Secretary, and 10 unreported, making a total of 101 schools. The teachers and officers number 1,100, and scholars 9,498. We contribute \$50 to the funds of the Provincial Association. I am not instructed to pledge the county for any amount for the coming year, but I think that there is no doubt but that Perth will contribute as it always has done.

The PRESIDENT—Now, I think we can have the report from the county of Brant.

Mr. HENRY COX—*Mr. President*,—I have pleasure in reading to you the report of the county of Brant, as follows: The county of Brant was organized in 1870. The last county convention was held in Brantford in March, 1890, and local conventions in all townships and in Paris and Brantford during the year. All schools (114) have reported, the total number of officers and teachers being 1,224, and of scholars 10,388; average attendance of all, 7,663; number of scholars united with the Church during last year, 403; ninety-six schools use the International Lessons; \$1,308.76 contributed to missionary and benevolent objects; \$40 to Provincial Association; five schools sent delegates to Provincial, and about thirty-five to county convention; twenty-two schools have weekly teachers' meeting for study of lesson.

A DELEGATE—Mr. Abraham was speaking yesterday about Muskoka; I should like to know where contributions, such as he mentioned, should be sent.

Rev. R. H. ABRAHAM—Mr. Day and myself consulted this morning about this; we made up a list of the needy districts, but we deem it wise not to give the particulars. You see, it will be necessary to use judgment, and we thought it advisable that there should be some central medium through whom these should be sent. Mr. Day has kindly undertaken the task; if any schools, districts, or individuals having something for Muskoka, will write to him at Deer Park P.O., Ont., and mention what it is they have to send, he will put them in communication with some locality where there is need for that particular contribution. We thought this better than to have the names given to the Convention; I think that this will work satisfactorily.

The PRESIDENT—Our time is up, and I have great pleasure in calling on Mr. Thomas Dransfield to address us on the subject of

"COUNTY AND LOCAL ORGANIZATION."

Mr. DRANSFIELD—The conviction has forced itself upon me, and the longer I live the stronger it becomes, that the best way to give or to get information is to ask and answer questions. I have a large Bible-class in our Sabbath School. When I went one Sunday to take charge of it, to my utter astonishment, I found the whole class had their mouths tight shut, couldn't or wouldn't say a word, and I didn't know how to get those mouths open. I knew I had to, for I could not teach them anything as they were. Well, I said, I'll try. I'll have to teach the lesson to-day as a minister would talk to his people, but next Sunday, I said, I expect that you will teach, and I will do the listening; I will only stand as your leader, and if you want to know anything, you must get up some question and ask me, and if I can answer it, I will say so. Well, next Sunday we had a few questions, and so we kept at it, and after a while we got very well acquainted, and we had always a great deal of interest manifested after that. Now, I shall be very much pleased if I can get this meet-

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ing to the same point as I did that Bible-class. I want to feel as if I was speaking to a large class, and would like you to ask me questions, for it is just what you want to know that I want to tell you. Pretty soon I'll give you an opportunity to ask these questions, and if I can answer them I will. Let me begin by saying this, that the first point about successful Sunday School work is good organization. This can be overdone. I do not like to see schools organized to death, nor do I like to have a prayer-meeting spoiled by too much leading, this can be and often is done.

We want to find out the best methods of work. I have been interested in county, state and town work, and I want to speak to you for a few minutes about the way we have these things arranged in the State of New York. Then, if you have any questions to ask, I shall be very glad to answer them. I hope to carry back a vast amount of good instruction, so that over in my State, when they ask me, as they are sure to do, what did you get over in Canada? I want to be ready to give them a lot of points about your work; so now I will begin by telling you how we do ours.

First, as to organization. We have in our State, as forming the primary vehicle of power, the town; these towns correspond to your townships, and like yours they vary in size. We have sometimes nineteen towns in a county; there is one county with thirty-six towns, and we have fifty towns forming another county. You see, it depends both on the size of the county and the size of the town. What does a town mean? It means a certain section of our State, enclosed by an imaginary line separating it from other districts, in which all the political power and school power of that district exists; they rule themselves, power emanates from them. They elect their trustees for their schools, they elect delegates to all the conventions. The idea is that the legislatures should be in touch with the power that controls the rulers, and that they should be familiar with every man, woman and child in the town.

Then we go one step higher, and find that so many towns make a county. A county is represented, first by delegates from the township associations, and sends its delegates to the International Convention. From the county we have state organization; every Sunday School in the county is entitled to send two delegates to the county organization and two delegates to the town organization. Every county organization and every town organization is represented in the state convention and thus we make up our state convention. And we have there an assembly consisting of delegates from every town, and from every county, all over the State of New York. Primary teachers, advanced teachers, Bible-class teachers, teachers of outside mission schools, all come there; and thus we have a complete representation of every branch of our work.

Our State then is divided into eight judicial districts politically, and we use these political arrangements for the purpose of simplifying

and systematizing our Sunday School work. We divide it also into eight districts, and the convention assembled appoints delegates, and elects them members of the state executive committee; and that committee is divided into eight parts, with a superintendent for each, taking a certain number of counties as the field of their especial work.

I want to take up the matter of a Town, and try and tell you how a town is organized for Sunday School work. Notices are sent to the different churches addressed to the pastors, to be read, and, of course, to all denominations; they read something like this, "That a meeting will be held in the _____ Church of this town for the purpose of organizing a town convention for Sunday School work; every Sunday School teacher in each school is invited to be present, together with its officers." This gathers together a large representation of the churches, if they all meet; and then this gives one a chance to find out the condition of Sabbath School work in that district. We inquire, "How many scholars have you in your Sabbath School?" "Well, so many." "How many are there between the ages of five and sixteen?" and thus we get information as to the condition of the work, and find out really how much or how little is being done. We discover also that there must be many Sabbath Schools which do not know where the children are who should attend them, but who never come. Then we produce the little canvassing books of the National Sunday School Association, and on the front is written the name of the canvasser and the streets he is to canvass. We present these books and say, we should like to have an association formed in this town, and in order to do so, we need the information that is required by these books. Often while you are talking, some one will move that we form a town association, and if the brethren have any heart in the work at all, the thing is done almost before you are aware. Perhaps you tell them something like this, "Now, if all the denominations will come in with us, we will have a Sunday School in every church; then they feel pleased and say, we will have an association right away." It is astonishing what you learn from these little canvassing books. I know a man, an earnest Sunday School worker, who was dismayed to find that there were a hundred children in his district who ought to have been in Sunday School, but who were not. Then after we organize the association, we proceed to choose officers. We believe in putting the women into the work; I believe they can do more than men; I hope the day may arrive when the women will come forward and take their places in Sabbath School work when they are asked, and take the offices which are waiting for their occupation. All you have to do is to get them moving in the direction in which you want them to go, and you cannot stop them. Well, you elect one for president, one for secretary, one for treasurer to keep the money, and that is all you need; three officers are enough; you need a president to keep your meetings moving along smoothly and to be the chief executive head of the district, you need a secretary to look after the

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books and statistics, and you need a treasurer to look after the money. I do not think you really need any more. Now, we want to canvass a certain town—go to every house, and find out the school population, etc. We divide it into districts, and get members of the association to take each district, and find out how many Methodists, how many Presbyterians and how many Episcopalians there are there, if they go to Sunday School or if they don't go, hand their names to the president of the school they should attend, and say to to him, "Here now, here are these people's names, their children don't go to any school; they should go to *yours*; now you go and look after them, and get them to come." It is important to get the denominational preference correctly. What do we mean by that? well, where would they like to attend? or if they have no preference, where do their parents go? and if their parents do not go to church, ask what minister they would have to bury them, and perhaps they will answer, we would have the Presbyterian minister to bury us; very well then, put them down as Presbyterians, and so on with every house in the district until you have your list complete. But you want some more information than this; does father or mother ever attend church or Sabbath School? and dot that down; and then you want to get the names of those who do not attend church, and the number of church members. Then we take these lists, as I have already said, and go over them very carefully, make out a list of the various churches interested and the members that should go to them but do not; and after we have made a list for each church, we go to the pastor of that church with our list and give it to him, and say, "Here, my dear brother, are the names of a number of people who should attend your church, whose denominational preference is for your church—if you like that any better—and they are not in the habit of going; now, won't you look after them, and see that they are brought in?"

Then after you have got your town organized and canvassed, you must arrange for meetings, keep the interest up, and see that the work does not fall behind. Over here, in Greece, where we organized a town not long ago, they have monthly meetings, first in one church and the next month in another church, and so on throughout all the churches of the town. It inculcates the most friendly spirit between the churches; the pastors take hold and come to the meetings, and we find unity and harmony all around.

And at these meetings we try to have young men and young women do all the talking; there is no lack of ability in our young men, I can tell you. Some of the best addresses I have ever listened to were prepared by young men between the ages of twenty and twenty-five years of age. Young men can write and write well; they can write best that which will reach best the hearts of their fellows, and we should encourage them to use their talents for the Master.

And now we come a step higher, and consider the matter of

County Conventions; and here let me say that we have found it most convenient to hold teachers' institutes in connection with these county conventions; in them we have gathered from every part of the county all the teachers of every denomination, and then is the time for each of us to instruct the other; Methodists instruct Presbyterians, and Presbyterians instruct Baptists, and Baptists instruct Anglicans, and I know that these county conventions do more to cultivate a spirit of inter-denominational friendship than anything else that occurs to me just now.

Well, we pass on, for time is slipping by, and from the County we come to the State. The State, as I told you, is divided into eight judicial districts, and we have made use of these same divisions in our work. We have eight chairmen, one for each district, and they are all members of the state executive. Each chairman is responsible for the condition of the work in his district, and he has to report to the state executive, from time to time, how the work is getting on; and in this way we reach the whole state, and know what is going on all over; this is a most desirable feature.

Now, I think, I have told you as well as I can, the way we work our state and county organization; if there is anything I have not made clear, or anything more that you would like to know, why just ask it, and if it is in my power, I will tell you.

Mr. McEWEN—What is the object of monthly meetings?

Mr. DRANSFIELD—It is to keep alive the Institute life of the state, and it has the further object to gather together in conference all the pastors of the state, that each may get a clearer idea of the needs of the Sabbath School work.

Mr. McEWEN—Then this work involves Normal work, too?

Mr. DRANSFIELD—Yes, for that is one of its objects.

Mr. McEWEN—How do you carry that on?

Mr. DRANSFIELD—Well, we take some one who is prepared for the work, and he or she represents the class; and we practise the art of teaching the lesson as it should be taught, errors are pointed out, and mistakes corrected, and in this way we bring out the idea of normal work.

A DELEGATE—You spoke of sending out invitations; now, whom do you invite?

Mr. DRANSFIELD—We always recognize the pastor as the head of the church. (Hear, hear.) He is the leading spirit of both church and school, or ought to be, and he never ought to be passed over, but ought always to be consulted.

A DELEGATE—Well, but suppose the pastor takes a stand against the proposal, and won't come, what are you to do then?

Mr. DRANSFIELD—I have seen such a case, where a notice has been handed to the pastor to read, and he has refused to read it; then, after that, we hand it to the superintendent, and he takes it upon himself to read it. I am very sorry for the district that has a pastor that so sets himself against the best interests of the town in union

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work. First of all I would, however, go to the pastor, and labor with him, and try him by all manner of means to see if he cannot be persuaded; then after you have done all you can, I would go to the superintendent, but not before. (Applause.)

Mrs. M. G. KENNEDY, of Philadelphia, is introduced to the Convention by the President, and is received with applause.

(During this introduction assistants are engaged arranging Mrs. Kennedy's sand-table. This consists of an ordinary table top, surrounded with a ledge projecting above the table about one inch; the table is about four feet six inches long by three feet wide, on which a quantity of semi-dry sand (about two pails full) is placed; the top of the table should be painted blue, so as to more fittingly represent rivers, lakes or seas, in places where the sand is drawn aside for this purpose.)

THE SAND-TABLE.

Mrs. KENNEDY—I think I am almost sorry that I have undertaken this little bit of work, because, after all, I can only tell you how to do it; *knowing* how to do it, and *doing* it are two different things. The only proper way to do it is with the children, but if you will watch me closely, I will try and do it now, just as I would before a large class of little ones, and perhaps you will get some idea of what I would like to have you learn from this lesson. Once upon a time—but first of all, before I begin to speak of the working of the sand-table, let me say one or two things. Why do we do this work at all? Why do we seek to instruct the children? Is it not because that, little by little, line upon line, and precept upon precept, we are teaching them the immortal truths of the Gospel; and the way that we can do this easiest, that is, the manner in which we can get them to know and understand these things, and above all to take an interest in these things, is the very best way? The little ones deal in realities; everything is so real to them; and anything that makes them feel that these things are real, is the best way to get at them. Something has been said about teacher-training; let me tell a little story about that, too. I remember hearing of a little girl who was talking to another little girl about the respective merits of their Sunday School and day-school teachers: "Humph!" said one of them, "my Sunday School teacher don't know nothing; my day-school teacher does so and so, and does it this way; but my Sunday School teacher don't know enough to do that." Children are quick observers, and so long as they think you know more than they do, so long will they listen to you.

I had been thinking a great deal about how to find out some means of teaching the little ones Bible geography so as to make it interesting; and I had found it very difficult, as I dare say most of you have, to awaken any interest at all in the geography of the Holy Land. At last I hit upon this plan of the sand-table. I saw one of them used in a day-school, and while I was there looking at it, one

little boy asked, "Say, won't you make us a map of the United States?" and all at once the idea flashed upon me, that it would be a good idea to teach Bible geography by its means.

I have never used the board yet in the Sabbath School on Sundays. You can do so if you like; I have not yet been able to do so. The only use of it that I have made so far has been in my work in the assemblies in the summer time and in conventions such as this, and on week evenings at home. My reason for this is, that I have seen so many things that have been carried altogether out of reason on the Sabbath, that I never advise the use of anything of this kind on the Sabbath-day. I do not lay this down as a rule, but I leave you to do as you may think advisable in the matter.

Now, in order to teach the children the geography of the land of Palestine, the first thing we have to do is to make a rough outline map of the country, and this we do as follows:

(Turns to blackboard and draws line A to B in cut on page 79.)

Now, how long do you think that line is? Now, I want you to answer just like a class when I ask you any question.

A DELEGATE—About 30 inches.

Mrs. KENNEDY—Well, perhaps it looks like that to you. Its real length is about 180 miles. Now, you will need to remember that—180 miles. Now, we will draw another line—(draws line B to C)—and we will make this line just half the length of the first one; that will be how long?

Several DELEGATES—Ninety miles.

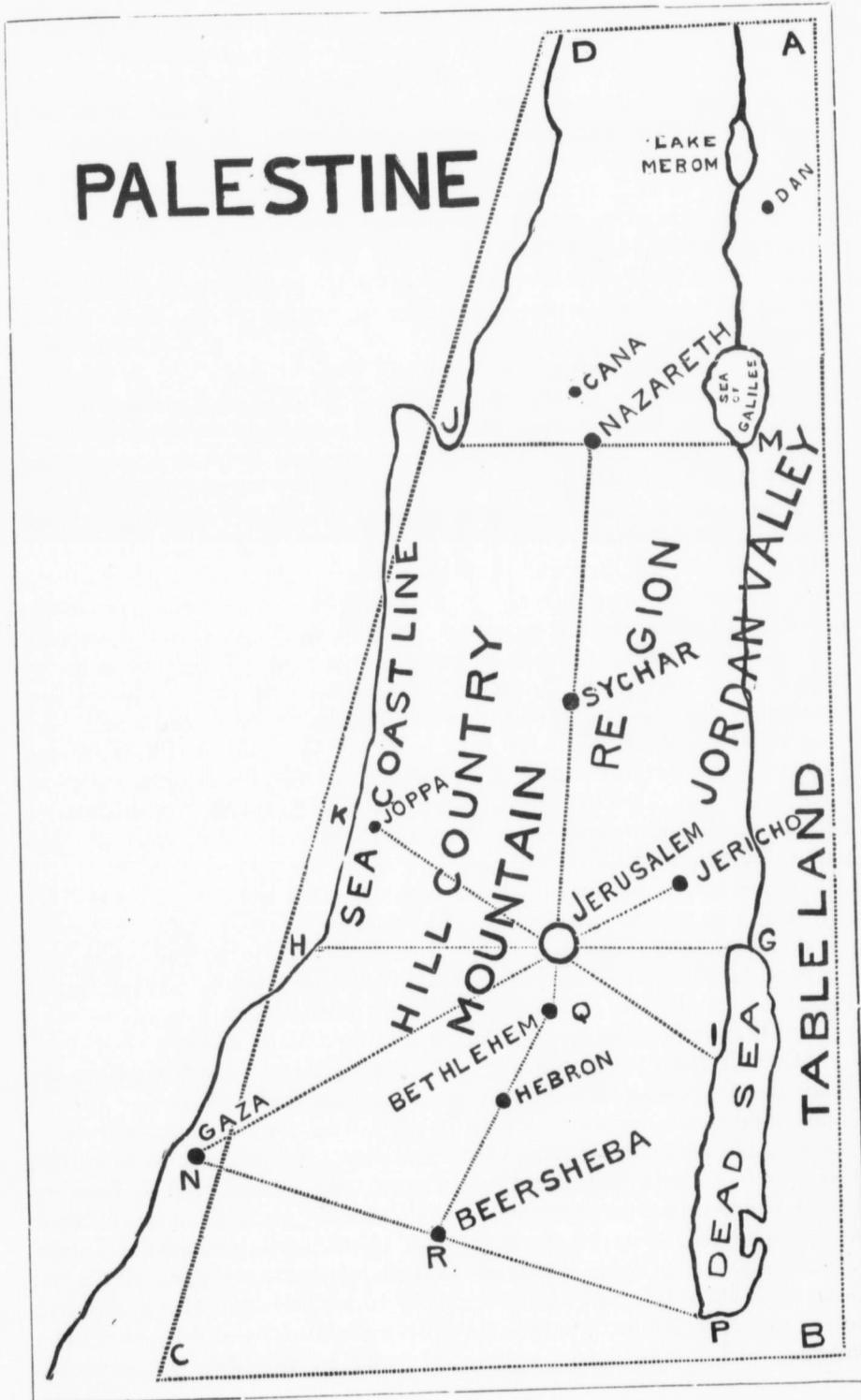
Mrs. KENNEDY—Yes; and now we want another line, and we will make that just a little less than half the last line; that will be about how long?

Several DELEGATES—About forty miles.

Mrs. KENNEDY—(Draws line A to D in cut). Yes, there it is; now, you see that we have three sides to the figure, and we want a fourth. We join these two points (D and C) by a crooked line like this, and there we have coast line of the land of Palestine. (Draws line D to C.) And as you draw this line, make a crook like a camel's hump about one-third of the way from the north. Now, we want some details in the middle; draw this line to represent the river Jordan, and make a little lake near the top, which is Lake Merom, and a little farther down make another and a larger lake; this is the Sea of Galilee, and a little farther down we will put the last and largest lake, and it will be the Dead Sea. (See diagram on page 79.) And in drawing this line, you want to remember what a little girl once said to me, that the more you wriggle him the better he is. (Laughter.)

Then we come down the coast line, and about opposite the Sea of Galilee you have this hump that I told you to make; and if you shape it properly and ask the class what it is, they will tell you that it is a camel's hump, and there you have the name Carmel at once, and when you teach it to the class like that they will never forget it.

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That makes enough for one lesson for the class, but as I have to run over as much of the work as possible with you, instead of stopping where I would with the class, I will go right on. If I were teaching New England children, I would tell them that that country is a little smaller than Massachusetts and a little larger than Connecticut. And if I were teaching this to a class, I would not begin as I have begun with you, but I would start at, say, New York or Boston, and would take the children over the sea, and describe various incidents of the journey between here and there, and disembark at some point in the land of Palestine, and then commence my description of the country. Now, what is the first name by which the land was known?

A DELEGATE—Canaan.

Mrs. KENNEDY—Well, why was it called Canaan? (No answer; laughter.) Oh, never mind, you needn't laugh; you don't know everything yet. Now, if I had a class before me, and wanted to teach them that, I would start and tell them about Noah and the Deluge; how it rained, and it rained, and it rained, and they nearly always know something about the Deluge, and so you would work along from that, and ask them how many sons Noah had, and who they were, and who their sons were, and after you had taught them that, they would know that Canaan was a grandson of Noah. Now we have another name for the land, and that was the name that was given to it by Moses, and that was Palestine. Now, why was it called Palestine, and what is the name derived from? Well, I will tell you. You know on the borders of this land lay the land of Philistia, and Palestine is derived from that, because some of the people in those days could not give the right sound to the ph, and they would call it Pillistia, and by degrees it got to be Palestine. Now, tell me the name of a famous Philistine.

A DELEGATE—Goliath.

Mrs. KENNEDY—And where did he live?

A DELEGATE—Philistia.

Mrs. KENNEDY—And then we have another name, and that is the Promised Land; and it was called the Promised Land, why?

A DELEGATE—Because God had promised it to Abram.

Mrs. KENNEDY—And then we have another name, that is the Holy Land. Can you tell me why it was called the Holy Land?

A DELEGATE—Because Jesus lived in it and walked through it.

Mrs. KENNEDY—Yes, and so we run along, and you can make a little lesson out of each name for this country. Now, as I said before, we might have started at some point with which the children were familiar and landed, we will say, at Joppa. Now, while you are at Joppa, you can take up some incidents that happened at Joppa. You can describe a ship, lying at the pier, ready to set sail, and there is a man hurrying to get aboard before the ship sails, and by-and-by there is a storm, and the man is cast overboard; and by the time you have got

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Now, when we leave Joppa and start to walk across this country can you tell me whether we shall walk across a level country or not?

A DELEGATE—No.

Mrs. KENNEDY—Well, what then?

A DELEGATE—There would be hill and valley.

Mrs. KENNEDY—Very well, then you want to be able to tell the children whereabouts the hills are, and whereabouts the valleys. Now, in walking across this country we would come first to the sea-coast plain; then on up, up, into the hill country; then on up, up, up, into the mountain region, and down into the Jordan valley, and up and across the table land. Now, let me hear you repeat that.

The DELEGATES—Along the sea-coast plain; up, up, into the hill country; up, up, up, into the mountain region; down into the Jordan valley, and up and across the table land.

Mrs. KENNEDY—Now, we want to put in our little bits of water; here I have small pieces of bright tin, cut to represent the three lakes that we place in their proper position. (Here Mrs. Kennedy turns to the sand table, and disposes the sand on the table into the shape of the sketch of the country on page 79; and places the pieces of tin representing the lakes, in their proper places.) Now, what is the first lake we have here, commencing at the top?

A DELEGATE—Lake Merom.

Mrs. KENNEDY—Yes; that goes up here near the top; and the next one is—

A DELEGATE—The Sea of Galilee.

Mrs. KENNEDY—Yes, and this one—

A DELEGATE—The Dead Sea.

Mrs. KENNEDY—Now, we will place these in their positions, but if I were teaching a class I would have one of the scholars come up and place them, and of course, all the others would be watching to see that that little one did it right; and if he made any mistake every little hand would be up, and the error pointed out; I tell you there are no such critics as children; I have found that out. And if any one were to place the Dead Sea with this little crook or thumb, in the wrong place, they would all know it at once.

Now, we want to place some towns; and the first town that we place, is of course, Jerusalem. I will tell you where to place Jerusalem; draw a little line from the north end of the Dead Sea to the coast (draws line G to H), and just one-third along this line place a mark, this is Jerusalem; right in the centre of the country. I saw the other day, that besides being about the centre of Palestine, Jerusalem had been discovered to be the centre of the world, and I would not wonder at it.

Now, go down the Dead Sea till you are about half way between the top of the Dead Sea and the thumb that we spoke of, and from there

draw a straight line right through Jerusalem to the coast, and right at this point on the coast would be Joppa, where we landed. (Draws line I to K.) Then draw another dotted line from the lower part of the Sea of Galilee right across to the coast (draws line J to M); and right in the centre of this line we will place Nazareth, where Jesus lived when a boy.

I should explain, that you will find it convenient to use the blackboard and the sand-table together; draw your map on the blackboard, then turn to the sand-table, and place the towns where they belong, and so on with the lakes and every other feature of the country. Thus doing it twice, and then getting the scholars to do it, telling them little stories about it as you go along, will so fix the things in their memory that they will never forget. And now to represent these places on the sand-table you will want some materials, and they can be of the most simple kind; you can use little flags of different colored cloth; little pieces of wood, or in fact, almost anything will do; here is something that I am using; I did not bring it with me, and I am sure that I shall not take it back with me (holds up a stone). Wherever you see anything that you think you can make use of, just confiscate it for your teaching, and you have no idea how many odds and ends you can use in this way. If you were to come into my house at cleaning time, I tell you, you would wonder where I get all the little bits of apparently useless things that I have stowed away, but they come in handy for all sorts of purposes in connection with this work, as I dare say, you can readily understand.

Now, in placing Jerusalem on the sand-table before my class, I would begin by putting it in the wrong place and ask them what was the matter. They would then tell me it was too far north, or too far south, or whatever it was; and if I were to ask them where it ought to be put, they would be able to tell me that I should place it in a line with the top of the Dead Sea. The next town we place is Joppa; and they will all know about Joppa; the story of Jonah will fix that in their minds at once, and they won't forget it. But there was something else that happened at Joppa, and that is not nearly so familiar; can any of you tell me what that was?

A DELEGATE—Peter's strange dream.

Mrs. KENNEDY—Then you will have to tell them that story; though you will probably find that they don't know much about that. Now, what is the next place that we put on the table?

A DELEGATE—Nazareth.

Mrs. KENNEDY—Yes; and we are to place that just in the centre of a line from the bottom of the Sea of Galilee to the coast, and straight north from Jerusalem. Now, of course, there are many stories that they can tell you and that you can tell them, about things that happened at Nazareth; you know a good many, I have no doubt; I will briefly run over the other cities and show you where they are placed. Go south from Joppa along the sea coast, and half way

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down place Gaza, and you all know what to tell them about Gaza. Now, draw a line from Gaza right through Jerusalem to the River Jordan, or nearly so, and you have Jericho, where the walls fell down. (Draws line N to O.) Now draw a line from Gaza to the bottom of the Dead Sea (draws line N to P), and about the middle of that line you have Beersheba, the most southerly town in Palestine. Then go straight south from Jerusalem, just a very little way, and you have Bethlehem, and about the middle of a line between Bethlehem and Beersheba (draws line R to Q), we have Hebron, where Abraham lived. Away up north, a little east and south of Lake Merom, is Dan, the farthest north of all the cities; and so you can go on, putting in towns and places that remind you of stories in the life of our Lord or other incidents in the Bible. Just one thing about Bethlehem that I forgot; I wanted something to mark Bethlehem on the sand-table, and I did not know what to get, until I hit upon this, a small gilt star; they never forget what that means—the star in the East—and they know all about it as soon as they see it. And there is another place just half way between Jerusalem and Nazareth, where Jesus talked with the woman at the well, and that is—

A DELEGATE—Sychar.

Mrs. KENNEDY—Yes, and so we put a little bucket down on the sand table to represent Sychar and to remind the children of the story of the Lord and the woman at the well. Then we come up to Nazareth and go a little bit farther north and locate Cana, where the first miracle was performed. You can tell the children about that; and so we put a little water pitcher to represent Cana. Now, all these cities that we have been speaking about last are in what part of the country?

A DELEGATE—The mountain region.

Mrs. KENNEDY—Yes, and the children see that; and they do not easily forget which cities are in the mountain region.

Now, there is a city that we have not had yet; and that is where Jesus lived and did most of His work during His public ministry, and that is what?

A DELEGATE—Capernaum.

Mrs. KENNEDY—Yes, right up on the north-western shore of the sea of—what?

A DELEGATE—Sea of Galilee.

Mrs. KENNEDY—Yes; and then you can tell the children about the calling of the fishermen as they were mending their nets, and as you are telling them about the fishermen, you place this little model of a fish to represent the city of Capernaum. You remember another little incident that happened on the shores of the Sea of Galilee. As Jesus was teaching, the people pressed upon Him. He got into a little ship and asked those who were in charge of it that they should push out from the shore, and they did so, and He spoke to them from the ship; and also how on one occasion He crossed

the lake, and the people, finding that the Lord had gone away and left them, were much grieved, and ran around the shore until they found Him on the other side. That reminds me of a little incident which touched me very much at the time, that happened once when I was teaching in the temple at Monona Lake, Wisconsin. I stayed in the city of Madison, and used to go across every morning; and one morning as I was going over I met a little ragged boy, and asked him, "Do you ever go over to the temple? Wouldn't you like to come?" and he said, "Why, they don't have anything for children over there." I told him that we had, and asked him to come over, and he said he would. Well, the next morning he and five others were down at the dock to see me leave for the other side of the lake by the steamer, during the day I found that they were over there, too, and had been attending the meetings. I did not take any particular notice of that, because I thought they had come over on the next boat; but would you believe it, those boys had walked all the way round the lake, seven miles, to get to the meeting where there was something for children.

Then there was the feeding of the five thousand, and you will probably find the children know about that. In fact, you have an immense number of incidents connected with this locality, and they are all of very great interest to the children. Now, on the sea-coast plain what cities have we there? there are Joppa, Gaza and Cæsarea. And as we go up this sea-coast plain we have a section of the country that has been referred to, that is Philistia. Then there is a place there in Philistia—perhaps you know a sweet name for Jesus—the Rose of—

A DELEGATE—Sharon.

Mrs. KENNEDY—Yes; and then farther up there is another plain with a rather difficult name; that is, the plain of Esdraelon; and so you can go on, all over the country, and you find something interesting at every step. Now, I see my time is up; when you come to Jericho you can tell them the story of the man who fell among thieves and the Good Samaritan who found him. I would like to have had time to tell you of the mountains; there is Mount Hermon, so high that it is always covered with snow at the top; and over here where you see this thumb, that we said looked like a camel's hump, is Mount Carmel, and that will remind you of scenes in the life of Elijah, but you will find a great deal of ignorance about what happened at Mount Carmel; then one north and one south of Sychar you will place the twin mountains of Ebal and Gerizim. The children perhaps do not know anything about it, but they won't forget after you tell them the story. Then you want Mount Olivet, near Jerusalem, and there is no end to the incidents in our Saviour's life that are connected with Mount Olivet. Then there is Gilboa, where Saul killed himself; and Nebo, the scene of the death of Moses.

But I cannot take up any more of your time now, though I would like to do so. Another exceedingly interesting lesson would be the city of Jerusalem, but it would take up a whole lesson, and I won't

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touch upon it now. I thank you for your kind attention, and trust you have received some hints that will be of service. (Applause.)

Hymn 277, "Beulah Land," was sung.

Mr. THOMAS DRANSFIELD answered the following questions which had been sent in:—

Question—Should the monthly teachers' meeting be fairly representative of the whole town or simply local?

Mr. DRANSFIELD—So far as I have observed; of the whole town; holding it in a different part of the town every month.

Question—Do the district presidents make time to attend the various meetings in their district.

Mr. DRANSFIELD—We have just organized a district association in New York State. It is hardly running yet, though these conferences are in contemplation; and already arrangements have been made for five of them.

Question—In memorizing verses, would you recommend the verses of the lesson, or some other verses, taken from other part of the Bible?

Mr. DRANSFIELD—The verses of the lesson.

Question—Is the practice of giving prizes a very good one, and for what should they be given?

Mr. DRANSFIELD—I have never seen very good results from giving prizes in Sunday Schools under my management. I have had charge of a large mission school, a small mission school, and a country school and others, but have never seen any very good results from this practice. If I had to begin all over again I would have nothing to do with prizes.

Question—What can be done to get the Lutheran churches in the Province to adopt the International Lesson Leaf?

Mr. DRANSFIELD—Four or five years ago I labored in a German Lutheran Sunday School. Something went wrong and it was decided to organize a new German Church. The pastor said to me, "If you have a hundred children I will be satisfied." "That will not satisfy me," said I, and so we went to work. Well, the first year we had 273; we afterwards reached 600, and although ten years have elapsed, it is between 500 and 600 to day. It is held as a German school, and they are teaching in the German language. What will do most good, is to call upon them and work with them, and become interested enough to get them interested in you, and you will finally find the German Lutheran Sunday Schools becoming a part of your county organizations, and attending the Conferences.

Question—In the township of Wilmot and that neighborhood there are a number of old settlers who are prejudiced against Sabbath Schools; and we find it very difficult to get the children to come to our schools; what can be done?

Mr. DRANSFIELD—I think that you can reach them; try and arouse their interest in your work by every means in your power; then, if

there is no possible means of doing that and they won't come to you, try Home-Classes.

Question—Is it possible for Sunday School teachers to have positive knowledge that they are doing that which is right for them to do?

Mr. DRANSFIELD—Yes, it is ; when a teacher sits down before a class, and from the Word of God, with honest purpose, teaches the children the way of life—I feel sure that that teacher will feel that he is doing a very proper thing in taking his Bible in hand to teach these children.

Question—In our neighborhood there are persons, well qualified for the work, who refuse to take any part in it ; how can we get them ?

Mr. DRANSFIELD—Let me tell you a story in answering this question ; it happened on Lake Champlain and will serve to illustrate just this very thing. A missionary was up there and he wanted to open a Sunday School, but he could find no place in which to hold it but a bar-room ; he finally succeeded in persuading the owner of the hotel to let him take his bar-room and open it on Sunday for the work of the Mission, so he invited the children into the Sunday School in the bar-room. Well, the Sunday School was held in that bar-room for several Sabbaths, but the Missionary had finally to leave. Before doing so, he was desirous to find some one to take charge of the school. He found a man there who was a member of the Church, and went and asked him if he would not take hold of the Sunday School ; he refused, but his daughter said, "Father, I will go and take charge of that school." So he went by proxy ; and I am happy to say that to-day there is a church and a large school gathered every Sabbath as the result of that teacher's action.

Question—What is the best means of increasing the attendance at teachers' meetings ?

Mr. DRANSFIELD—Make them interesting to the teachers and to everybody else.

Question—Would you recommend a continuous, regular teachers' meeting in connection with a union school ?

Mr. DRANSFIELD—My plan is always to get a union meeting if possible ; unity is always better than two or three smaller meetings, and the result will be better.

Question—How would you secure the attendance at these meetings of those who are habitually absent ?

Mr. DRANSFIELD—Invite them, and if you cannot get them that way, take some friends along and coax them.

Question—What would you do with a minister who won't do anything to help the work ?

Mr. DRANSFIELD—Pray for him.

Question—How can you get the young men to attend Sabbath School, especially those of loose habits ?

Mr. DRANSFIELD—John B. Gough used to say, that a drinker cannot be reformed until he is converted. Never let them feel that

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they are too old to come. The idea is abroad, that by-and-by young people grow out of the Sunday School; we do not want to hear that any more; we do not want to hear that the Sabbath School is only for children; it is not. In Sunday School addresses we hear all the time about dear little children, but what we want now is the young men for Christ—as well as the children for Christ and the world for Christ. Organize a young men's class. Dr. Hall has a class of nearly 200 young men—though he began with six. He said he sat down and prayed about it, and then made up his mind to go to work. He would go down town, and when he saw a young man whom he thought would be accessible, would go to him and say, "My young friend, do you go to Sunday School anywhere?" and the answer would most likely be, "No." "Well, then, will you come with us next Sunday?" and very often he would get the reply, "Yes, I will." This is a part of his plan of work, and the result is a class of young men numbering nearly 200.

I remember a class that contained ten—I remember when it reached sixty—now it stands at 125. I remember another class; and can recall very well the time when there was six or seven in it. I remember it when it rose to seventy, and now there are a hundred young men in it; and all this is the result of earnest, personal, Christian work for them, backed up with prayer.

Question—What is your experience of visiting committees?

Mr. DRANSFIELD—The Sunday School Visiting Committees—where they have really done their work—are, as a rule, very successful, do an immense amount of good, and are the means of gathering in a great number who might not be reached otherwise.

Question—Is it wise to review the last Sunday's lesson before proceeding with the new one?

Mr. DRANSFIELD—It is an excellent plan.

Question—Should a scholar who will not pay attention or even behave himself be allowed to remain in the class?

Mr. DRANSFIELD—Well, if he had not been allowed to stay in, I guess I should never have stood here. I guess I had a will like any other boy had, and if I had been reprimanded and made to obey, I should most likely have rebelled. Once, twice, three times, forgive; seven times forgive, and seventy times seven. You can win them by kindness when you cannot win them any other way.

Question—What would you suggest for a teacher who has a class of thirty-five young men, many of whom give no time to the lesson?

Mr. DRANSFIELD—Thoroughly prepare the scheduled lesson yourself, use every means in your power to get them interested, and so far as you can, encourage them in the study of it, for you know you cannot get them to study the lesson at all unless they are to some extent, at least, interested in it.

Question—How can the interest of parents best be aroused?

Mr. DRANSFIELD—Information, visitation and invitation will do much; let the class quietly help that along.

Question—How can I best lead my scholars to the Saviour?

Mr. DRANSFIELD—That is the best of all. By prayer, preparation, sanctification, and self-examination, a great deal may be done to lead them to Jesus. When the teacher's life is such that the child sees that he does not live what he teaches, then of what avail can the most forcible exhortations be? Every teacher must live the life that he or she ought to live, and we need never expect a scholar that we teach to live better than we are willing to live ourselves. Lead them, then, first by example, second by prayer; remember them every time you speak to God. If there are some in the class who have been converted, get them to join with you in praying for the rest at a certain hour each day, and remember that God has said that He will answer the united prayers of two or three of His children. The result will speak for itself; you will see this one and that one becoming a Christian and joining the Church. By example, then, and above all, by consecration, let us so influence the hearts of the scholars, that at last they may be found in the kingdom. (Applause.)

Mr. DAY—The request has been made that the addresses of needy Sabbath Schools be read out, so that books and papers may be sent to them. This matter has been considered, and, as in the case of the Muskoka schools, it has been thought better not to read out names, but if any persons present, or any who may afterwards read the report of this Convention have contributions to make and will kindly communicate with me, I will put them in communication with those schools to whom their contributions will be most suited. In this way more good will be done than by any haphazard way of giving.

The President having read the announcements for the evening, the Doxology was sung, and Rev. C. W. Watch pronounced the benediction.

WEDNESDAY EVENING, OCTOBER 29.

The Convention re-assembled at half-past seven, the President in the chair, and engaged in a service of praise and prayer, at the conclusion of which the President said: I have now much pleasure in introducing to you the Rev. J. W. Bell, B.D., of Hamilton, who is to address us on the subject:

“HOW CAN THE SUNDAY SCHOOL BEST AID THE CAUSE OF
TEMPERANCE.”

Mr. BELL—I remind myself, Mr. President, that I am to speak this evening, to an audience composed very largely of Sunday School workers, and I remind myself, too, that they have not come here for the purpose of being amused or merely interested, but that they are

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here for an important purpose, and that purpose I hope to assist them to fulfil. We will endeavour briefly to point out the duty that is ours, under the circumstances in which we find ourselves, and one, indeed, of the most important that can possibly devolve upon us. I am not going to discuss the extent of the temperance movement, nor its legitimacy; these are not the times, I take it, for the advocacy, before an audience of Sunday School workers, of the claims that temperance work has upon their attention. The first thing, I believe, that is necessary for a Sunday School teacher, is to be thoroughly, tremendously in earnest. That is a truism, I suppose, you will think; yet I am not so sure that so far as temperance is concerned, it is altogether a truism. There is a vast deal of simple sentiment on this question; and I often think there might be more real work done in this matter than there is. One thing must be realized in this connection; temperance is not a side-show. Too many think it is, or act as if they thought so, which is the same thing. Many a good man so considers it, and I have met even ministers who look upon it as little better than a side-show to their work; it never was and it never will be, and if I can only help you to learn this, I shall not have spoken in vain.

Oh, if our Churches could realize that they are missing a great deal of the importance, the tremendous importance of this matter; if they could only see that they are missing so many of the things that are written in this blessed Book, surely they would try and lead Christians who are their members to the consideration of this matter, and teach them the great importance of it.

What is temperance now? I, say everything. It has often seemed to me, that when we look at Christ, and study His life, that the force of His example should constrain us to do as He did. Not necessarily to die as He died, for there are many ways of dying without dying on a cross. He came also to set us a personal example, and that example I claim we should follow. There are many ways of being a sacrifice, without suffering bodily at all, and you will find that the man or the woman who engages in any movement against the liquor traffic has a certain cross to bear.

I think we find the key-note of the whole business in these words of the Apostle John, "Beloved, if God so loved us, we ought also to love one another." And love in the Christian's heart makes suffering light and sorrow joy for His sake. Further, Jesus says, "I have given you an example, that ye should do as I have done to you." And we are to follow in His footsteps. We do not often find the expression that, Christ loved the world, but we often find it written that God loved the world; Christ did not talk much about His love, but He went about all the time doing good, and He showed it by His life; wherever there was a sick one to heal or a broken-hearted one to comfort, there Christ was, and it is ours to follow where He leads.

Christ came to help the world, and to make humanity better, and the great central thought of the Christian temperance movement is

the same, and, as we look around us we cannot help seeing the absolute necessity that exists for it in the world.

Paul tells us of certain classes of people who won't get to the kingdom of heaven; thieves won't; drunkards won't; fornicators won't; and swearers won't; and how many times, I would like to know, is a man to swear before he is a swearer; and how many times is he to steal before he is a thief; and following the same analogy, how many times is a man to drink before he needs the Christian ministrations of those who believe as we believe? We need men and women whose hearts are full of the importance of this matter; who can tell the old, old story, and bring these wanderers in.

We often hear it said that we do not need to talk so much about temperance; get men and women converted and the question of temperance will be all right. Well, I do not minimize the power of the grace of God; but—conversion has mainly to do with the heart, and I have found, and I dare say you have found, that it does not always correct the head; there are numbers of Christians, the clearest in the world in point of salvation alone, whose hearts are all right, and yet they need a great deal of instruction as to how a Christian ought to live. Conversion makes a man want to do right, but it does not always instruct him as to what the right thing is. Then everything that a man can obtain for himself in the way of information as to how to live as becomes a Christian character, is very befitting, and all these things become very important to the converted man. He is in a peculiar position with respect to the world and the Church; he is cut adrift from the one, and needs an immense amount of information and instruction from the other to enable him to do the right thing. How are you going to do it? Do it in every possible way. You have often read in history of the experience of the regular armies of Europe when they were sent against the Indians in the wild woods of the new land; they got badly whipped, and why? It was not because they did not want to fight, nor because they did not know how to fight—they were trained warriors—but they got beaten because they did not know how to fight Indians. Their regular tactics were of no use; it was a guerilla warfare—and such we are engaged in.

The person who teaches is one who forces people to learn, and also forces them to retain what has been taught so that they cannot forget it. And successful teaching makes permanent impressions upon the children's minds. You will be surprised, as you go through the teachings of the New Testament, how much of temperance there is in it; explain the parable of the Good Samaritan and make no reference to temperance work; you will miss a good deal if you do.

Some people, I am sorry to say, do not believe in pledges; I heard a minister once say, that he thought pledges were good enough in their way, but he did not believe much in them. Well, I do; I believe a good deal in them. I was in a barber shop in Toronto, talking with a young man there, and he told me he never tasted a

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drop of liquor. I asked him why he did not. He said, "Years ago when I was a boy, my Sunday School teacher gave me a pledge card and I signed it. She got all of us to sign the pledge; I have kept mine faithfully, and I mean to keep it; for somehow, every time I am tempted to take a drink I think of that teacher, and the temptation seems to pass away. I always remember that my Sunday School teacher has my pledge in her pocket, and I cannot be false to her.

I mentioned this to one of our members and he told me this, he said, "My brother has been a commercial traveller for some years. When he was quite a little fellow his Sunday school teacher got him and all the class to sign the pledge, and put that pledge in a frame and hung it up in the house; and she told them, "Now, boys, you are going out of my sight; but wherever you go I will trust you that you will not break this pledge. And he said, that wherever he had gone and been tempted to drink, the recollection of that pledge, hung up in that room, had been as a sheet-anchor to him, and kept him from the evil.

Then, when you have got your children to sign the pledge, do as that school teacher did; teach them that the pledge is of tremendous importance, and that you so esteem it. Teach them that you expect them to keep it as long as they live, and that none of them can be true to themselves, to you or to God, unless they keep that pledge.

A pledge is not simply a promise not to drink. As I understand the pledge, it is a vast deal more than that. Viewed in one light, it is the most purely selfish undertaking, I know of, in which you can possibly engage; but then, the religion of a great many people depends on pure selfishness. I know a good many people who, if there was any other place as good as heaven that could be got to any easier, would not bother themselves about heaven at all. As far as the salvation of your souls is concerned, it is better to have a poor motive to lift the mind and the heart up, than not to have any motive at all.

What did Christ save you for? Was it simply to get you into heaven, because there was no other way by which you could be got in? Was it only to make you happy? If the object and purpose for which you were saved was only to get you into heaven at last, that could have been managed as well by your being converted during the last five minutes of your life. There must have been some object, and that object must have been that you should bring some one else along with you. Now, how are you fulfilling that object?

To show yourself a true man or a true woman in the fullest sense of the word, so live that the world will be the better because you are in it, and so walk that you will earn for yourself the reward of single-hearted service, "Well done, thou good and faithful servant." And after all, that is one of the central objects of a Christian walk—do good wherever you can. But why—why select the principle of temperance, to teach it in distinction from other things. I heard a minister not long ago get up and say, "I think Brother Bell will

agree with me that there are plenty of other things that are a great deal worse than drink." But I say that a great error is made when you put the drinking of intoxicating liquors on the same plane with other transgressions ; we know it is wrong to steal, and there is a law against stealing ; we know it is wrong to drink, but—mark the difference—the law of the land does not say it is wrong to drink ; the law of this land says it is not a sin ; the law of this land says it is a legal thing ; it stands up in front of us, and says, "It is all right ; go on, help yourself." Now, if I preach against swearing, the law does not stand up in front of me, and say swearing is all right ; if I preach against stealing, the law does not stand up and say stealing is all right ; all these things are sin, and will send a man to hell, but none of them are legalized by the laws of our country, except the drink. If a man steals only once, the law puts a stop to it as soon as possible, and sends the pilferer to gaol ; but with regard to drinking, the law says, "No, sir, you are wrong there ; drinking in moderation is not wrong." Now, the burden lies on you and me my brothers and sisters, to bring up this generation to understand that the law cannot make this thing right ; what we want is right laws, and the people are responsible to see that right laws are made.

The Sunday School teacher has the children at a time when they are peculiarly impressionable, a time that will never come back to them, and a time that is the most important in their lives. There is an old proverb, and it is one that applies very aptly here, "Let me make the songs of the people, and I do not care who makes their laws ;" and you can sing the Gospel into many a heart that cannot be reached in any other way. Teach the children to sing, then ; and every time they sing, the truths of the hymn will fasten themselves in their young hearts, who knows, how firmly and how deeply. Sometimes in Sunday School, during the singing you will see some of them looking around, apparently not paying attention. Stop suddenly, and ask them what they are singing ; they probably don't know ; then is the time for you to impress the truth in the hymn upon them, get them to sing it over again, even perhaps a second time—anything to make them feel that you are in earnest, that there is something in the hymn that you are anxious that they should learn, and that you mean something when you teach them to sing it. Let them see that you are dead in earnest, and it will impress them not only for the present, but for all time to come.

It is said, "All things come to him who waits ;" I would like to amend it this evening, if you will permit me, and make it read, "All things come to him who works." For, while we have been waiting and waiting, other forces have been organized, other influences have been at work, and have permeated society. We need now to do a good deal of work, and I don't think there is any great necessity for us to do very much waiting, and though our work may not always be very pleasant, we can be conscious that we have done something that time itself will not efface.

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Now, just a word ; you Sunday School teachers have no reason to be discouraged with the present outlook ; take your books and papers and compare the history of fifty years ago with things as they are to-day. Why, there has been a marvellous change ; if at that time any one had prophesied things that we actually see with our own eyes now existing around us, some would have thought him crazy, and looked upon him as a fit subject for a lunatic asylum. I know there are people who look back to what they are pleased to call the good old times, and they tell us things have got badly mixed ; but still, I think things are far better now, and they are going to be better yet. I remember some years ago when that Christian Women's Crusade started in Ohio, and swept through the world ; how they adopted a plan to bring the children into their work. Through the streets of one city there marched an immense procession of school children, at the head of it a flag was carried, and on the flag was an inscription, " Let the liquor traffic tremble, we are going to be men." The saloon keepers laughed ; a mere boys' word, they said ; but those boys have become men, and they turned the saloon out of Ohio.

I like sometimes to look forward—I like to think of the day when this glorious Canada of ours will be free from the wretchedness, the misery and the sin, that mark the footsteps of the liquor traffic, wherever it goes. Oh, for more of the great, glorious, human yet divine, man Christ Jesus, who was both very God and very man, and who lived to show us how great and how grand a man can be. How we can rise up and up, until we may through Him be counted worthy to sit down with Him on His throne. Some day we shall be there ; some day He will add to the countless blessings, with which He has been blessing us all the way along, the last and greatest, that which does away with the need of prayer, the happiness of being forever with Himself. (Applause.)

By request, Mr. Blight sang " The Lost Chord," and was warmly applauded.

The PRESIDENT—I now have pleasure in bringing before you the Rev. Dr. Sutherland, of Toronto, who will speak on a subject very dear to his heart :

" THE SUNDAY SCHOOL IN RELATION TO MISSIONS—HOME AND FOREIGN."

Dr. SUTHERLAND—When I stand before an audience such as this, I am chiefly concerned about three things : first, I want to catch your eyes ; second, I want to catch your ears ; and third, I want to catch your hearts. Perhaps the position I occupy in this lofty pulpit will help to accomplish the first ; and I trust that the Spirit of God will assist me to accomplish the other two.

Those of you who are acquainted with history, will remember a gigantic movement which took place in Central Europe many years ago, and was known as the Children's Crusade. The object of the

crusade was to wrest the Holy Sepulchre from the hands of the Infidel. The movement spread with prodigious rapidity; immense numbers joined it, and they followed banners, singing as they went; but, as might have been expected, disaster and death overtook them ere long. They perished in crossing rivers; they were devoured by wild beasts; they fell victims to disease; and very few who started out upon that journey ever saw their homes again. History has finished her cycle, and again we have a children's crusade, and to-day we meet some of the leaders of that crusade. But our object is not to seek the sepulchre of the dead, but the throne of the living Christ, and the result of our crusade is not destruction but salvation. We hail with joy, as the commencement of a new era, the in-bringing of the children into the various departments of church work, and we would enlist their assistance in carrying on the greatest work in the world—the work of Christian Missions. The attitude of the Church towards missions is an index of her spiritual life, and I think that to-day the Churches are beginning to understand that every form of Christian activity finds a legitimate outcome along this line, and that the spread of the Gospel is something that touches every department of Sunday School activity.

I noticed that some of the speakers who preceded me were a little troubled about the name given to this Convention, *Sabbath School* Convention, others prefer to call it, *Sunday School*; as for me I can say Sunday School as easily as I can say Sabbath School; but the importance lies not in the name, but in the use you are going to make of this powerful instrument for good. You know that when an army goes out to do battle for its country, it is divided and subdivided; there are divisions, and battalions, and regiments, and companies, and even corporals' guards, but yet there is unity; there is no confusion; each regiment does the work assigned to it; and any other condition of things would involve disaster and defeat. While there is division in the Churches, there must be unity of aim and effort, if we are to accomplish the object we have in view. But there is also great diversity of duty. In an army there are some whose duty it is to reconnoitre, to spy out the enemy's position; some are sent on picket duty, to occupy outposts and guard against a surprise; and there are some who are attached to the commissariat department, to look after the supplies. In mission work we follow much the same order; we send some to reconnoitre the enemy's position, and some to occupy outposts; and, let me say, that the class of men and women who are doing outpost duty in the mission field comprises some of the noblest men and women that the Church has produced—men and women, who with dauntless courage are holding the fort until reinforcements come. But one of the most important parts of the work is providing the supplies, and the Sunday School has a peculiarly good opportunity for doing this. In a regular army it is most important that this department be kept in efficient working order; and in

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mission work it must be the same. Let us consider what part Sunday Schools should play in this particular with regard to mission work.

My idea is this: that all the Sunday Schools of Christendom should form one grand missionary army; but, as in the case already referred to, this grand army should be divided. Every Sunday School should be a regiment, every class a company; and the Sunday School has this advantage, that it is already organized and officered. But it is essential that those who control and officer them should be thoroughly imbued with the missionary spirit.

First, the Sunday School as a base of supplies. Sunday Schools have done a great deal for missions; they have furnished a very considerable portion of the supplies in the past, and, I think, that in the future they will furnish supplies to a still larger extent. In my own denomination contributions from Sunday Schools have reached about \$28,000, and yet a very large number of our schools are doing nothing in this enterprise. There is no doubt they have the power to do much, but that power must be developed and utilized if it is ever to measure up to the necessities of the work.

You are all familiar with the wave of missionary enthusiasm that has swept over the colleges of the United States and Canada in the last two or three years. In that time about 3,500 of the choicest young men and women of the Churches, have volunteered for mission work in the foreign field. Some, perhaps, will be found unstable, but making allowance for all that, we still have a large amount of the very best material, young men, most of them, who are going forth into distant parts to do efficient work for the Master. If we could trace the causes that have been at work to induce them to make this choice, we would find that nine-tenths of the men and women who have thus volunteered, owe their present impulse, in great measure at least, to the lessons learned and the impressions received in our Sunday Schools; and this, of course, brings up the great practical question as to how we can best interest the scholars in the work of Christian missions.

How can we influence them? There is one very direct answer, and that is, be interested in missions yourself. Pause just a moment at the word "yourself," so that you can take it in. Do you want your children to be interested in missions? Then, I say positively, you must be interested yourself. Did you ever know the scholars in any class to be interested in any form of Christian work in which the teacher was not interested? I don't think you ever did. So you see what a strong influence you hold in your own hands. You may be sure that if you are interested in mission work, that your children will be interested too.

The next point that I want to press upon you is, that you must get the children to *think* about missions, and if you want them to think about missions you must bring this subject often before them.

We heard from our good brother who preceded me, that you can preach temperance from every text in the Bible. I don't doubt it. I have known some dear, good brethren who would always give the same sermon, no matter what text they started from. (Laughter.) But I think there are few lessons that you will have to teach in which mission work does not find a legitimate place. Every chapter has in it the spirit of the Saviour's last command: "Go ye into all the world and preach the Gospel to every creature." You have got to do something with the Gospel, and you will be surprised how often the work and spirit of missions arises out of the lessons you have to teach. And then you should illustrate your theme; use blackboards, charts, maps, and object lessons, and you will have no difficulty in getting your scholars to think about missions.

Further, get them to *read* about missions. The literature that we have on this subject is now exceedingly abundant, most of it interesting, and some of it positively fascinating. It well deserves a place in your Sunday School library. But I will say this, that there is much in your libraries that has no business there; and with regard to some of these libraries, if some good brother would make a bonfire of them, I would cheerfully bring a box of matches to start the fire with.

There is one thing about good books that is very remarkable, though I confess I do not know why it is so, and that is, that you do not read the books yourselves. How often have I heard people advising their children to read certain books, and yet they could not be hired to read them themselves. This will not do. Read missionary books yourselves, and then talk about them to your scholars, and you will find that it will very greatly increase the interest the scholars already have in missions.

Then, another thing, get them to *pray* about missions. I suppose you are accustomed to have children's prayer-meetings. Wouldn't it be a good idea to have some of the meetings specially for missions, and then turn the hearts of the children in that direction, by getting them to pray for God's blessing upon mission work and mission workers?

And further, get them to *give* to missions. You cannot do a better thing for them or for the Church of the future, than along that line. I cannot go into details as to methods by which they should give, but you should teach them to give. It is a most important matter, and should not be overlooked.

Now, I am getting near the end of my thirty minutes, and I do not want to trespass upon the time of the speaker who is to follow me. You know there are some speeches just like sausages—it is just as well to cut them in two in the middle sometimes. (Laughter.) But one thing I want to say before sitting down. I am speaking now to those of you who have children of your own, and I urge that with humble dependence upon God, and with recognition of His purpose in this matter, you should dedicate at least one of your children to the

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work of missions. I know of no grander work ; I know of no nobler pursuit in life ; and it were well if fathers and mothers would honor the Lord by dedicating this boy or that girl to the work of preaching the Gospel to the heathen. There is no grander work to which you can give them. Some years ago I was in a small town in the north-western part of Ontario, and during my stay I called upon a brother of the famous African explorer, Dr. Livingstone. On the wall hung a photograph of the humble cottage where he was born, and of the factory where he worked before he became a missionary. In the frame of the picture was a card, and on it was printed, "Admit the bearer to Westminster Abbey," at such a date, "to the funeral of David Livingstone." I gazed at the picture and the printed card with profound interest. I thought of the humble cottage where Livingstone was born ; of the factory where he labored ; of the long years of self-sacrifice for God and man in darkest Africa ; and later on, of that memorable day when the nobility and chivalry of England met in Westminster Abbey to give the dust of David Livingstone a resting-place among the tombs of the kings, while the great heart of humanity throughout the world thrilled in sympathy with the act. They honored the man who gave himself to a work like this—the grandest, noblest enterprise that ever enlisted the sympathies and hopes of any of our race. (Applause.)

The PRESIDENT—I sincerely hope that we have all been fittingly impressed with the earnest words that we have just listened to. I think this would be a suitable time to have the collection taken up, and I trust the friends will remember that our needs are great, and act accordingly. While the ushers are attending to this duty as quickly as possible, we will sing hymn 274, "Bringing in the Sheaves."

The PRESIDENT—I now have much pleasure in introducing Mrs. Kennedy to you all ; her subject is to be

"THE PRIMARY TEACHER'S WORK."

and I am sure that it is one that lies very close to the hearts of all who take any interest in our work.

Mrs. KENNEDY—I am convinced that it is positively cruel to an audience to detain them for a single moment longer at this hour ; but I will try to say what I want to say in as short time as possible. I could talk to you a great deal better if I were in the same position with regard to you that I am with an ordinary Sunday School class ; that is, on your own level ; I am not accustomed to being away up here by myself, but I will try to talk to you as I would under different conditions. First of all, I am delighted to see that there are so many interested in the work of the primary teacher ; work, we call it, it is a homely little word—and yet how near and how dear it is to every teacher's heart ; it is not recreation, and yet I hope and trust it is *re-creation* in the very best sense of the word.

In speaking of the primary teacher's work, all I intend to do, is to simply try to touch on, here and there, a few points connected with our work; and if I can give you any help that will make you more in love with your work, then I shall be quite satisfied.

Now, what sort of work is it? Well, it is foundation work. We are laying the foundations of character, and, as in putting up a building, it all depends how the first stone is laid. It is the laying of the first stone that affects the whole of the rest of the building.

Not long since in going over some of my treasures, I came across a bit of rather old lace, and I remember the story that was told me when I got that lace, concerning the place where it was made; how that none of the workmen employed on it knew what the whole piece was going to be like when it was finished, but that each worked on, doing his or her part, not knowing what the others were doing; and how it had to be done in low, damp, dark cellars because the light affected it. And that is something like the way we do in primary work. We know that if each individual part of the work is well done, then the whole will be well done, and so we do the very best we can in this part of the Master's work. He takes the little ones from our hands, and leaves us oftentimes regretting that we have not done better what we had opportunity to do.

Now, if this is our work, and if this is our chief object in life, let us magnify our work. I remember being once introduced to an audience, very much like this, by a minister who thought it a great joke to introduce me as a woman who magnifies her office. Well, in certain limits, that is not a bad thing to do.

Now, there is a certain class of people who joke about the primary class being a nursery; I have never heard a primary class teacher speak of it in that way, but have frequently heard other people talk like that. One of the most touching sights I come across in my experience is to see a young mother bringing her first-born child to the door of my class-room, and with a half suppressed prayer on her lips,—I can almost fancy what it is—that the teacher may be able to train this little one for the Lord—and it always seems to me that this prayer should be on every mother's heart when she brings her child to our schools in this way.

We are now nearing the end of the nineteenth century; if we bend our ears and listen, I fancy we can almost hear the opening peal of the bells that will ring in that twentieth century that is to bless and ennoble mankind even more than the nineteenth has done. We shall not have much to do with the century, but the children that we are training—they will be the ones that, more than we, will mould that time for better or worse. I leave that thought with you—think it out for yourselves, and see if you do not get a more exalted idea of the work of the primary teacher than you have hitherto had.

Now the first point I want to make for you is the necessity of diligent preparation for this work. I remember I was talking once to a

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young mechanic, questioning him as to his former life. In the course of the conversation it came out how long he had been at a school for those of his profession, how long he had been studying and how long he had yet to study; how he was reading at night, devouring everything that he came across that could be brought to bear upon his particular line of work; and I thought while I was talking to him, how much preparation is necessary for us teachers if we ever mean to be master workmen in our line. While I was speaking to you this afternoon I referred to the work of the summer assemblies in which I am a good deal engaged. Such work brings me in contact with a great many earnest school teachers—first-class teachers, many of them—yet I have seen so many of them in the summer prosecuting their studies, and taking every opportunity they could of improving themselves so that they might be better able to perform their duties in the winter. Many of them came long distances, and none of them seemed to grudge either the time or the money to make the journey, but there they were, all devoted, earnest, diligent, receiving more enthusiasm and earnestness in their work; and yet we Sunday School teachers—and we apply this to all—think that a little hurried study of the lesson just before we go to the class is sufficient preparation for this work, which should be life-work. I am persuaded that there is no more important part of the work of the Sunday School than the training of teachers for this life-work for Christ. And those of you who are willing to spend some time in work like this, I would ask you to turn for your encouragement to that last chapter of Daniel, and read there that wonderful promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever;" I will ask you to look in the margin, and there you will see instead of, "they that be wise," the words, "they that be teachers;" and surely if that be our reward, we will seek to do all we can to earn it.

Then you ask, how shall we prepare ourselves? First—and I wish I could make this very emphatic—by *entire consecration*. We cannot teach cream and live skim milk. There was once a man who came to a certain Teacher on one occasion by night, and said to Him, "We know that thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him." And we want our scholars to know that we have come from the presence of God—not because we teach them the lesson, or because we say so, or because somebody else says so, but because they will have that feeling that Nicodemus had. Let our life be such that the little ones will feel that we cannot live that life except by the help of God; for it is not what we say but what we are, that will most deeply impress the hearts of the children. (Applause.) There are some teachers whose very presence you feel to be a benediction. I remember that one morning in the early spring, a tiny bunch of sweet violets was given

to me. I was sitting with them on my lap when I heard footsteps on the stairs, and rolling them carelessly up in my handkerchief I threw them in a trunk; the sweet perfume pervaded the whole room, but I forgot them for some days till, I think it was at a meeting of my primary teacher's class, one of them suddenly asked, "What sweet odor is that—what have you been using?" Now, as I never use bought perfumes of any kind, I was somewhat at a loss to know what she meant, when suddenly I remembered the violets that I had carelessly put away; so I went and got them out, and there they were as sweet as ever, and everything in the trunk was sweet with them. Dear teachers, that is how we ought to be; our lives ought to distil the sweet essence of Christianity all around us wherever we go. On one occasion I heard a little girl trying to describe her teacher to her mother; "Why, mamma," she said, "she looks like a prayer."

The primary children will find you out very quickly. Somehow there is something in them that will tell them at once if there is anything unreal or insincere about you; they have an instinct that will help to find out whether you are a teacher in the highest sense of the word or not. The children will find out sooner than any one else whether you are a hypocrite or not; and so it is a part of our preparation, and a very important part, too, to see that we ourselves are entirely in earnest in this matter.

Then, secondly, knowledge of the book we teach. What, you say, with primary children? Yes, I answer; most emphatically, yes. I would rather go before a large Bible-class without a knowledge of the Book I teach or with only a superficial knowledge of it, than I would sit down before a primary class, imperfectly prepared, or ignorant of the Book that forms our great text-book. Because if you are teaching a Bible-class and make a slip some one will correct it, and no harm will be done; but when you are teaching the primary class, your knowledge must suffice for the whole class; there is no one to supplement it—none to come to your assistance, and you cannot help misinforming the class if you are not properly informed yourself; nothing that I know of will aid you so much in this direction as some of that primary work that I heard you talking about.

Then you need a knowledge of the material upon which you work; just let me remind you of the knowledge of the material upon which he worked, possessed by that young machinist. Would a chemist, do you suppose, undertake to conduct experiments in his laboratory, without knowing something of the materials upon which he worked? Yet some of us will go to our classes with absolutely no knowledge of the material upon which we work—that is, the mind of the child. And how are we to get at this knowledge? Well, it won't come to us by inspiration. We look at the child in our class, and we undertake to teach that child, and all the time we know nothing of his peculiar surroundings. We don't know his home-life, and we don't know his temptations; we don't know his

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inclinations, and we cannot successfully impress his heart unless we do. You must study the children, you must study their habits, ways and nature. If you have a child in your home, study him; if you have not one, borrow one once in a while. Study them in their schools, wherever you meet them, whether you go down town, or up town, or out of town, or any other place. Study every child you see attentively and closely, and learn all you can about them.

I was asked the other day what I would recommend as an additional course of study for primary class teachers. Well, study child nature; study anything that will give you a clearer insight into child nature, but you must study for each lesson as well. I suppose you have had your dinner to-day; I also suppose that that will not prevent you wanting it to-morrow and the following day. Preparation for one Sunday is not preparation for the next; and you need fresh preparation for every lesson just as you need fresh meals each day to give you the required strength.

Then, there is preparation of the mind; this is very important. Some of you are, perhaps, accustomed to becoming very nervous and restless as the hour for meeting your classes comes round. This is due in a very large measure to a want of preparation of the mind, and will disappear if this be properly attended to. In its place you will then have a quiet and collected spirit, which will not be disturbed by the whisperings of the child next you, and you will not be wondering what it was you intended to say next. There is one text that will help you as it has often helped me, and it will do you good if you will only keep it in mind, it is this, "When He giveth quietness who then can make trouble?" There is a little story that always comes to my mind whenever I say that verse; although it never comes to my mind now like it did at one time, late at night. I was sitting in my room; I had been bothered and worried a good deal that day, and I had that restless, nervous feeling that sometimes afflicts us, when, all at once, like a revelation, that text came into my mind. I had read it hundreds of times, I suppose, but yet I never seemed to take hold of it like I did that night. Being in that nervous state I could not find it, of course; but I dropped upon my knees, and prayed that the Lord would give me that quietness, which even then was stealing over my spirit. One young man in my class had been much on my mind, and I knew that he was greatly disturbed in many ways, so, late as it was, I wrote him a short note, merely directing him to that verse; and although it was dark, and late, I put on my things and went out, and mailed it to him at the mail box at the corner. I did not hear anything of him for some time, but when I did hear, I learned that that verse had done him a great deal of good, just as it did me; and so, dear friends, I pass it on to you, just as I passed it on to him. "When He giveth quietness, who then can make trouble?"

Such a teacher, with such a text in her heart, won't do as I once

heard of a teacher doing—stamped her foot to keep order; hardly necessary to say that she did not get it. She won't intersperse her language with slang, even while talking against it, and say that she wouldn't give a "continental" for any one that used it. (Laughter.) Preparation of the lesson involves preparation of the heart. Preparation of the lesson makes an interesting lesson, and preparation of the heart makes an effective lesson.

Now, I want to give you one or two simple rules, and the first one I will put in two words, and I hope you will remember it, and take it in: it is, *teach something*. Well, I can almost fancy I can hear you say, Isn't that what we do? If it is, I am very glad of it. But how many teachers there are who do not do it? How many there are who spend the time that they have with the class in telling stories, and in frittering it away, and really do not teach anything. I remember a group of teachers once got around me and began telling me some of their experiences, and while we were talking I told them this story. One day a gentleman was watching the performance of a little squirrel which was busily engaged in storing away his supply of nuts for the winter in a hollow tree; he watched him for some time until he had got the hole full, and had gone away and left it. The gentleman thought it would be a fine joke to play on the poor little animal, and so he took the nuts out of the hole, filled it with pebbles instead, and covered it up just as the squirrel had done. He went away and forgot it, until one day in the winter he happened to look up and thought of the circumstance as he glanced at the tree. On going up to it, he saw the squirrel tracks all round the base, and on examination found that the squirrel had taken every single pebble out of the hole, I suppose, in the hope that there might be some nuts at the bottom of the hole. But he was disappointed; and the gentleman afterwards said that he never felt so mean in all his life. What a miserable, shabby thing to do; and yet, teachers, how often the little ones come to us asking for bread, and they find we have for them what?—too often, a stone. Our time is short with some of these little ones; the many diseases to which they are liable make the work of the teacher very important. They may soon be taken from our hands. How often has it been the case in my experience and, perhaps, in yours, that the next Sunday we gather together, some little place is vacant, and we have spoken to some dear little one for the last time? A case of this kind was once mentioned to me by the teacher of a primary class, and she lamented, Oh, if I had only known that it would be the last time! I said, But, my dear, how did you know it would *not* be?

The great mistake of all teachers is, that we try to teach too many things at once. Last Saturday evening a number of us were sitting in my parlor going over the Sunday's lesson; one said that she would teach so and so, and another said that she would teach so and so; each one had something that she was going to teach, but all different. At last one of them said, "But, Mrs. Kennedy, you have not said any-

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Another come to our look so sou fused, and t and the vis suppose th smilingly a would not will say th the childr feeling surr they can a

Of cour the variou teaching it for you to illustration when you Sunday S You will f I have hea you get ho I thought what the f the meant gressional inside my ticn out o this; stud and especi permit of because yo no; that i to us, and nothing a after a wh

thing yet." "Well," I said, "girls, there is one thing that we want to teach, and that one thing is all that we can teach; but let us teach that one thing in as many different ways as we can. Let us teach it from the story of the lesson, and, let us teach it from any other Scripture stories that occur to us. Let us teach it by object-lessons; let us teach it by prayer, by the hymns we sing, and when we have taught that one thing in these many ways surely it will be impressed upon the hearts of the children." I said, "It is far better to get one thing really into their hearts, so they will remember it, than it is to give them a great deal of information which they will not be able to carry away with them."

Another thing, let us try to act a little differently when visitors come to our class-rooms. Do you know, I have seen some teachers look so sour and cross when visitors come, they get flurried and confused, and the class gets that way, too; the result is a very poor time, and the visitor gets a very poor idea of you and your work. Now, suppose the pastor of the church visits your class-room, look so smilingly at him that he will be glad he has come, and ask him if he would not like to hear what the children are learning. Of course, he will say that he would, and there at once you are at your ease, and the children are at their ease, and you can go on with your work, feeling sure that there will be no trouble; he can ask questions and they can answer them.

Of course, I cannot begin at this hour of the evening to explain the various ways there are of illustrating a lesson while you are teaching it; but I can say this, that it is of the highest importance for you to cultivate all the faculties that you have, in the way of illustration. It is perfectly wonderful what you can get in this line when you have accustomed yourself to look at everything through Sunday School spectacles, and are on the lookout for illustrations. You will find them in things in which you never saw anything before. I have heard it said several times, that the first thing you see when you get home, will form an illustration for your Sunday School lesson. I thought I would try that once. I fancied that I knew pretty much what the first thing I should see, when I got home, would be; but in the meantime some one had brought home an immense volume of Congressional reports, and that was the first thing that I saw when I got inside my door. I really didn't know how I could make an illustration out of that. There are many things that I could show you as to this; study to form habits of observation of methods of illustration, and especially watching others who are good at it; but time will not permit of my opening that subject to-night. Do not be discouraged because you are not able to do it very well at first; discouraged—oh, no; that isn't it at all. You know discouragements sometimes come to us, and they look so thick and so dark that we think we can see nothing at all; but, by-and-by, they get thinner and thinner, and after a while they vanish away altogether.

"Surely I will be with thee." This is sure ground for us to stand on; so do not say, I am in an out-of-the-way place, and have no one to teach me, and I don't know anything about doing the things that you have described. You have often seen buildings put up. There you see the workmen with hammer and chisel, busy modelling each rough block of stone into its appropriate shape, cutting and carving and making it just as it should be in order to be a thing of beauty and a joy as long as that building stands; and do you know that God is standing over us with mallet and chisel, ready to fit us for our place if we will only let Him do it. So if you say to me, "Who is sufficient for these things?" I would point you to this Book, and to that passage whence many a weary heart has got strength and assistance, "My grace is sufficient for thee," and I would say, let us work on the strength of this promise, so that, by-and-by, when we get home, we may claim that promise that I told you of a little while ago, that we may "shine as the brightness of the firmanent," that we may come before the Master and say, as was said of old, "Behold I, and the children whom the Lord hath given me." (Applause.)

The PRESIDENT—The primary teachers present will bear in mind that when we adjourn to-morrow afternoon, we will meet down stairs. I want to meet all the primary teachers down there; some forty-eight names have been handed in to me, but I believe there are others. Now you will please—all that are primary teachers—come; I have been asked whether it is limited to primary teachers; well, our hearts are not limited, and I don't think that there is any limit to our provisions, but there is quite a limit to the room that we have, so I am sorry that we have no room for any others.

I have been asked why we do not close the Convention with prayer; I thing it ought to be done; so if two brethren will kindly lead us in prayer, we will afterwards sing a hymn and be dismissed.

Prayer was offered by Mr. Dransfield and Mr. Wm. Johnson.

The President read the announcements for the morning session of the following day, and after the singing of hymn 176, "To the work, to the work," the Convention was dismissed with the benediction.

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THURSDAY MORNING, OCTOBER 30.

The Convention opened at nine o'clock with a devotional service, the President in the chair.

The PRESIDENT—I regret to have to announce that the Hon. Mr. Harcourt, who is on the programme to address us this morning, is not able to be present. He has been unwell lately. Hopes were entertained that he would come in spite of his indisposition, but we have just now received word that he is confined to his room with erysipelas. I am sure that we all deeply regret this, believing, as I do, that his address would have been most interesting. In view of the fact that the reports from counties have not been finished, the Business Committee have decided that it would be well to use the time that Mr. Harcourt was to have employed in continuing the reception of the reports from the counties. Is this the pleasure of the Convention?

Several DELEGATES—Yes, yes.

The PRESIDENT—Yes. Very well, then we will proceed with the reports from counties. The next on the list is the county of Peterborough.

Rev. JAMES MACFARLANE—I have a tabulated report from the county of Peterborough. The county was organized in 1887, and has held regular annual conventions since that time. We have also done what we could in the townships, and those of them which could be, have been organized since that time. We have in the townships of Smith, Dummer and Asphodel, Methodists, fourteen schools; Presbyterian, five; Baptist, three; and four Union schools. There are twenty-six schools in the county which have reported, and ten unreported, making a total of thirty-six altogether. The number of officers and teachers is 354, and the number of scholars is 3,049. The average attendance of teachers is 266, and of scholars 1,844; 260 of our scholars are members of the Church, and the number of additions to the Church during the past year has been forty-five. All the schools in the county that are reported use the International Lesson Leaf. The amount contributed to missions during the past year, including kindred objects, is put at \$534, but it must be said in this connection that a good number of the schools do not report fully what they give in this way. Our contribution to the Provincial Association during the past year was \$50. Negotiations are now in progress as to the holding of the annual convention during the first week in December of the present year. There have been some encouraging features in connection with the work in the county of Peterborough during the past year; we have seen an increasing interest in all parts of the county, and increased enthusiasm and interest on the part of the scholars. On account of the distances, our schools are, for the most part, held early in the morning, and this,

with the lack of accommodation, is found, in some parts, to be a hindrance. (Applause.)

The PRESIDENT—Now, let us hear from the counties of Prescott and Russell.

Mr. EDGAR (Hamilton)—I am not exactly a delegate from these counties, but having spent some little time in Russell last year, I would like to say something of the condition of work there. I was in a village one Sunday, and on inquiring, found a small Sunday School, which had been in existence for some time, but had very little life in it. I went around among the people, and at last succeeded in getting some interest aroused in the work. Well, we got it started again, and I took the Bible-class. It was one of those sections where the population was mostly French-Canadian. I gathered a number of the village people into the Bible-class, and the result was that we infused a much more healthy Sabbath School interest into the community. There is a considerable amount of interest in Sunday Schools in those little places where there are so few Protestants, but they do need some one to take hold and guide them; and if we could only get teachers for them, to go into these out-of-the-way places down in Prescott and Russell and stir them up, it would be doing a grand work. Still, our literature is doing a great deal of good, and, do you know, that they are now carrying on that Bible-class and managing it themselves. They are a little Presbyterian mission station, and have no regular pastor there. They used to get a student down from Montreal to preach there on Sundays, but as he had another preaching station besides, he could not do very much for Sunday School work. I am sure that there is an increase of interest in Sunday School work around that part of the country, and it is becoming intensified. (Applause.)

The PRESIDENT—County of Prince Edward? County of Renfrew? County of Simcoe? County of Stormont? County of Victoria? County of Waterloo? Ah, here is Mr. Dickson for Waterloo.

Rev. J. A. R. DICKSON, B.D., (Galt)—Our returns are not yet to hand, so I am obliged to make a verbal report. We have a county association, and township conventions, and I am glad to say that the work is in a very prosperous and thriving condition. There are one or two things that need alteration; it is not perfect, not as perfect as you have it in Brant; but we will be as perfect as you are here before long. (Applause.)

The PRESIDENT—County of Wellington?

Rev. L. W. THOM (Arthur)—We have held an annual convention, for the county, but latterly it had been losing ground, and we found that we could not get returns from the different schools. About two years ago we decided to organize the townships, and in two years from the time we decided to take this step, including last year, there have been seven townships organized, and they are now all organized but

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Mr. L. I York both, York. We time the pr ciation, whi ruary next, East York; township in most of the the general

one, and we expect before long to have the whole county organized into townships. The difficulty we found in working the county association was that we could not get a suitable secretary who could visit the various schools, and so we decided to organize the townships, the area then would be smaller, and the work more easily done, and it would not be so difficult to get suitable men to do it. I may say that we have 120 schools, of which sixty-five have been reported; and we expect, as one of the results of this township organization, to get correct reports from all the schools.

We have sixty-five schools reported, containing 796 officers and teachers; 7,017 scholars, with an average attendance of 4,628; 909 of whom are members of the Church. We raised last year for missions \$1,359, and our annual contribution to the Provincial Association of \$50.

The PRESIDENT—Now, I think, that we can have a report from North York.

Mr. L. G. JACKSON (Newmarket)—*Mr. President*,—It gives me much pleasure to report for North York. Though I come from the back townships of the metropolitan county of Ontario, we have a history stretching over a considerable period; our organization dates back to 1866, so you see we have a history of twenty-four years.

For many years North York has given \$100 to the Provincial Association; the interest is growing, and this year we are going to make an effort to do more than we have done. (Applause.) Our report is, no doubt, in the hands of the Secretary; but I am not posted as to the number of teachers and of schools, and the other statistics of our district. We have township conventions, which we hold throughout the winter, at different places throughout the riding. Last year we made an offer to take in part of the county of Simcoe, as there seemed to be there an opening for Sunday School work. Nothing definite was arranged, but I am glad to know that there are to be delegates from the county of Simcoe at our convention next week, and this matter will be thoroughly discussed. In the meantime, we have attached three townships of the county of Simcoe to North York, and intend to work them as best we can.

The PRESIDENT—Now is there any report from the other Yorks? East and West York?

Mr. L. E. ANNIS (Scarboro')—I cannot report for East and West York both, but I will try and tell you what we have done in East York. We felt that organization was necessary, and after some time the project was accomplished, and we have now a county association, which I represent. We shall meet for the first time in February next, so I have no figures to give you concerning the work in East York; neither have I any figures for the townships, for every township in the riding has a separate organization. I believe that most of the schools have reported to the Secretary; but so far as the general condition of the work is concerned, I can say that the

work in East York is prospering. We intend to take another step as soon as we can, and that is township organization; there is a large number of schools rising up, especially in the vicinity of Toronto, and this makes us feel that another organization is necessary. We have had normal classes in Scarboro' this year, and we hope ere long to see them introduced in each township. I can truly say that the work is prosperous in East York.

The PRESIDENT—Anybody from West York.

Rev. ADAM P. BRACE—Until this morning I did not know that I should be expected to say anything in connection with the work in West York. As we have heard from Brother Annis, it was thought that the past year would be a fitting opportunity to organize a county association. We have only just got started, but we hope to have a satisfactory report from our association at the next provincial Convention. As far as I have heard from the various schools, their reports are very good. We have district visitors and they visit the various schools; and we have teachers' meetings held, which partake greatly of the character of normal classes. Only last week we had a normal institute, which was productive of a great deal of good. We intend to hold more of them, as the prospects are most encouraging, and there seem to be opportunities for doing an immense amount of good along this line. The first county convention since the division into East and West York will be held in February next, at Richmond Hill. All the schools in this section seem to be flourishing; though, of course, all schools near a large city are greatly affected by removals from the country into the city. There is another thing that I wanted to refer to, and that is the need for more and greater unity among the different denominations in teachers' work, in township work, and in county work—in township conventions and in county conventions—more unity among the workers of all denominations. We have a good deal of this in West York; at our institute held last week, it was very encouraging to see Lutherans, Presbyterians and Methodists, all sitting side by side, and each doing all they could to make the meeting a success. I believe that we in West York will be able to do as well, or better than to give one half of the amount we subscribed before the division. (Applause.)

After the singing of hymn 62, "Jesus, Lover of my soul," the President introduced Mr. John A. Paterson, M.A., who addressed the Convention on the subject of

SUNDAY SCHOOL ENTERTAINMENTS.

Mr. PATERSON—*Mr. President and Christian Friends*,—I understand that this is not to be a formal address, on the subject before us, but what is called a conference, and I stand in the position simply of a leader; and the object is that we may instruct one another, and by this we may all be helped to be better teachers. Therefore, conferences should simply be led, and a line of thought suggested by some

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one ; not necessarily by some one who knows more about the subject than any one else, but by some one who knows at least something about it.

In the first place, I have to say that the subject of Sunday School entertainments is, so far as I can remember, or discover, unique at a Provincial Convention.

Almost all Sunday School subjects have been discussed, and are annually discussed at conventions—temperance work, mission work, teachers' work of all sorts and conditions, from primary to normal class, International Lessons—all find a place in the annual programme of every annual convention, and the speeches, suggestions, questions and answers as to these and other kindred topics from one convention to another are so brimful of everything wise and good that we feel nothing further remains to be said, and nothing further remains to be thought.

But as to Sunday School entertainments, a subject so full of interest, and with respect to which so many mistakes may be made, and in regard to which opinions differ so widely, a subject which demands so much experience, so much prudence, so much godliness, a subject which should be treated of by some of the giant master minds ; as to this subject we may turn over page after page of convention reports, and find reason for the same complaint that old Charon, in Lucian's fables, puts forth, that in all the religious literature of the old Greek days, though savoring much of Zeus and Apollo, of Diana and Aphrodite, there was yet of him "no mention." I must, however, make a marked exception in favor of the World's Convention in 1889, when that gifted lady, the Countess of Aberdeen, delivered an address upon "Recreative Evening Classes ;" but even that hardly touches the subject of our present thoughts, because that scheme had to do with interesting and instructing the street population, rather than the entertainment and instruction of those who were already within the pale of the Sunday School. This, therefore, being a subject which has few precedents, and which presents almost a virgin soil to uproot, it is to be regretted that it was not put in charge of some veteran Sunday School worker, rather than in the charge of one who is almost a recruit in the field. There is an oft-quoted saying that "fools rush in where angels fear to tread," and knowing that the first-named class is frequently represented, while the second-named is very rare, it behoves one to be very careful, lest by tumultuousness of motion, rather than by gentleness of movement, a blameless character may suffer. Now there be many and divers kinds of Sunday School entertainments—there is the good old-fashioned picnic, by train or boat to some quiet woodland scene, or water-scape, with its much reviled lemonade, which ranks with that dispensed to the ungodly who most do congregate in the amphitheatre—and there is the children's tea-meeting or soiree, with its accompaniment of cake and tart and speech and song and story, when

the church becomes one huge confectioner's shop. There is, too, that wonder to children of tender years, the magic lantern, in these more modern, scientific days known as the stereopticon, where Bible scenes and hymns and missionary views are judiciously, or injudiciously, if you like, mingled with thrilling views of a man swallowing rats, and a monkey and a man suddenly changing heads, illustrating, unintentionally, the Darwinian principle of "reversion to type," thus leaving the minds of the infant class not quite clear as to which is fabulous and which is historic, and marvelling much as to which is the bust and which the pedestal.

And then there is the children's concert, with its songs, its choruses, its recitations and its object-lessons, and such entertainments, and others of a like kind, make up a large and an objective part of a child's life at our Sunday Schools, and I venture to say that they bulk so largely in the mind of the average child, that in too many cases lessons and impressions will be received from these entertainments, more vivid and lasting than they will from doctrinal teaching or golden texts. How all-important is it, then, that our entertainments should be based on proper principles, and that their programmes and methods should be carefully thought out, and that there should be a due consideration of the responsibility involved, in preparing for them and conducting them.

Now, Christian people have very different views of the kind of entertainments that should be furnished to the children; and in this, as in every other question, there are two extremes, and in seeking to avoid Charybdis, we are apt to fall into Scylla.

I have known those for whom I have the most unfeigned respect, hold that no form of entertainment should be held in a church, especially if it involves the payment of money, and they quote the story of our Lord driving out the merchants and money-changers from the temple, showing His righteous wrath at their thus making His Father's house of prayer a house of merchandise and a den of thieves.

If entertainment means amusement pure and simple, then I hold that no form of entertainment should find its place in the house of God, but I draw a sharp distinction between a Sunday School entertainment, properly conducted, so as to make time pass instructively and pleasantly, and yet with sacredness and dignity on the one hand, and mere unadulterated, unfiltered amusement on the other; and I do not read the lesson of the Master and the money-changers in that way. In that case the unbelieving Jews were there for personal profit, their covetousness prompted them to come there, they bowed their Pharisaical heads to the almighty Denarius, it was the service of mammon, and in no sense was it for the benefit of the temple service; but that is an entirely different thing from children singing or reciting in the temple, yea, even within touch of the altar under the control of the superintendent or pastor, with an incidental pecuniary benefit for the school itself, or for some missionary object. And I

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say so with this in my mind, that although an entertainment could be conducted with a freer hand in some other part of the church building than in the church itself, yet that in most places the Sunday School or lecture room is too small, and therefore of necessity the concert must be held in the very tabernacle where every Sabbath Day God comes nearest to us.

It is impossible, in the few minutes at my disposal, to deal with the whole range of Sunday School entertainments. I can only deal shortly with the concert or anniversary, for that is perhaps the most frequent form of entertainment, and the one in which the most danger lies. Now I would, if it be at all necessary, justify the existence of the concert, as the Y. M. C. A. justifies the existence of the gymnasium—the Gospel can indeed be taught to children without the concert, and so can the Y. M. C. A. teach young men the principles of the highest truth without the gymnasium; but they are both needed as nets to spread forth and catch those that might otherwise think the school or the association uninteresting. It interests the children, it interests the parents, it supplies a vehicle of spiritual and moral instruction, it trains them for the higher sphere of adult church work, and so makes up an important factor in the economy of church life.

The programme should be entirely under the superintendent and an intelligent committee. Nothing should be admitted that is of an entirely secular character, nothing but such as in some very remote way "points the moral," and adorns the story of the cross.

The first point to be aimed at is instruction; the second point—instruction; and the third point, instruction; the fourth point, entertainment, and the fifth point, pecuniary results. Surrounding all these points must be the shining circle of God's glory and Christ's service. At the beginning and at the end, and all through, it must be Christ.

The spirit of the temple story must permeate the whole—the supremacy of Christ—everything else must be subordinate. How often have we seen a good programme ruined by some fatal incongruity, nay, worse, by some idiotic buffoonery. It may be laughable, but we have seen laughable things that were not entertaining; after-thoughts assert themselves, and second thoughts are generally the wisest, and therefore I say, watch your programmes, or else something will get in which, "though it makes the unskilful laugh, cannot but make the judicious grieve, the censure of the which one must in your allowance o'erweigh a whole theatre of others." I read of a Sunday School concert where the programme was most carefully prepared, and the entertainment proceeded most successfully until the leader of the choir hurriedly whispered to the Superintendent that he saw a friend of his in the audience who was a most excellent elocutionist, and asked if he might get him on the platform. In one of those weak moments, that even strong men suffer under, consent was given, and the friendly elocutionist, to the dismay of the audience, recited "Paddy the

Piper," with all its broad humor and vulgarity; it made more than one judicious man and woman in that audience grieve. Much could be said descriptive of programmes, and details could be gathered from many experiences. I have had the pleasure of witnessing very many beautiful object-lessons on the platform of a Sunday School concert, and notably in Carlton Street and Elm Street Methodist Churches, Toronto. One of the most beautiful was the beautiful hymn, "Nearer, my God, to Thee," sung by two or three of the lady teachers, sitting in front on the floor of the church, and three or four of the girls of the school standing in a row on the platform, and illustrating the sentiment of the hymn by appropriate gestures, all in perfect time and perfect silence. The first time I saw that was in my own church (Erskine Presbyterian Church), and it was received with breathless silence, and grown men told me they saw it with eyes blinded with tears, and at its close it touched every one, even the youngest child, so beautifully, that by a sort of common consent there was no sound of applause. And in making the selection of these illustrators, we were not blind to the eloquence that comes from beauty of feature and grace of form. God's glory can be advanced by dedicating to His service such talents as these just as truly as by laying on His altar the fruits of brilliant genius, ripe scholarship or eminent piety. That is the way that the genius and sentiment of the hymn are taught to the deaf and dumb. A properly conducted concert is a lesson radiant with beauty, it may be like a chime of sweet silver bells, but if the main idea is amusement, or even entertainment, then it is not radiant with beauty, but it is like sweet bells jangled.

Take this as an axiom that it is not worth entertaining children unless we at the same time instruct them. There is no saying what fruit may grow, and what seed may catch; the Sunday afternoon seed may fall on stony ground, or by the way-side, and the Monday evening concert seed may fall on good ground and bear a rich fruition—"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." But do not let the children get the idea that the Sunday School entertainment of whatever form it be, is in any sense the end. Let it be clearly and emphatically taught that it is only a means and not even *the* means; it is only one of the tools, keep it ready and bright and in its place. The great work is the regeneration of souls, the sanctification of the heart, and growth in grace, and let all else be subordinate. Augustine beautifully wrote; "Christ is not valued at all unless He is valued above all."

A DELEGATE—It seems to me that it is a very bad thing to depend upon every Tom, Dick and Harry to aid us in getting money for our Sunday School. I think it would be very much better if we could be independent of all these things, and manage our finances without having recourse to outside help. When we set to work to make up a programme for a Sunday School anniversary, we have charades, and

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all that kind of thing mixed up with sacred things. Let us either be thoroughly secular or thoroughly sacred. I know we kept this in view at our last anniversary, and whereas we used to have an attendance of seventy-five or so, this last time we had one hundred and twenty. And since we have done this I think our Sunday School is improving every day.

A DELEGATE—We tried to manage our annual entertainment on something of the same plan; we issued about three hundred invitations; the entertainment was composed largely of music, recitations by the children, and an address; the result was that we raised about three times as much money as we raised before.

A DELEGATE—We never have entertainments except for missions, or some special object of that sort; we raise all the money we need for our school by private contributions. (Applause.)

A DELEGATE—It depends a good deal upon the object of the entertainment. I remember once at a Sunday School entertainment a little girl sang, "There is a crown, a glorious crown, for you and me," and do you know, I think that the influence of that one song was worth a whole year's work; we may and we can do a great deal of good in this way.

The PRESIDENT—Yes, that is so, entertainments are all right; and I think that now, as our time is up, we will sing hymn 63, "Pass me not, O gentle Saviour."

An opportunity was then given for receiving invitations for the next Annual Provincial Convention.

Mr. Wm. JOHNSON (Belleville)—I desire to invite you to meet in the city of Belleville next year; we have learned in that city that by entertaining strangers we have often entertained angels unawares. It is now fourteen years since you have been with us, and we would like to see you there again. We have a lively recollection of the good done by your last visit, and we ask you to come again, and do the same as you did before. Following the principle, which somebody mentioned, of meeting alternately in the east and west, you should come east next year; we are well provided with railways, and have excellent facilities for receiving you. I am sure, Mr. President, that if you see your way to come to Belleville, you will all be delighted, and that the delegates will go home from that convention as they did from the convention of twenty-one years ago, and the convention of fourteen years ago, with the blessing of God resting upon their work.

Rev. JOHN McEWEN (Lakefield)—I beg to submit another name to the Convention, and to claim on behalf of it all that has been urged on behalf of Belleville, and to add a little more of my own in favor of the town of Peterboro'. We have the best railway facilities by long odds. We have an electric light company, and there is not a town in Central Ontario that is making the progress that Peterboro' is. If Belleville needs the Convention at all, it needs it because it is in the Peterboro' district, and if you want to influence Belleville, come

to Peterboro'; and all that the brother has said will apply to Peterboro' just as well as to Belleville.

Mr. PEAKE—In addition to the names that have been submitted I hold here another invitation. (Reads letter from Rev. John Wood, of Ottawa, inviting the Convention to meet next year at Ottawa.)

Rev. J. B. EDMUNDSON (Almonte)—I may say that the testimony is what we call cumulative in this matter. Mr. Johnson puts in a strong plea on behalf of Belleville; Mr. McEwen adopts all Mr. Johnson says, and adds more of his own in favor of Peterboro'; Central Ontario appears to be very well represented here. Do you know, down in the eastern end of the Province we have no conventions, no associations at all, scarcely, and we need the Convention there the worst way; we need stirring up down there. We tried to organize an association for Eastern Ontario. It lived two years, and then died? I know that there is no place to which the Convention can go and do so much good as Ottawa, and I hope that the Association will decide to go there.

A DELEGATE—Of all places, I think that Ottawa needs the Convention the most.

Mr. PEAKE—Mr. President, I beg to move that these invitations be referred to the Business Committee.

A DELEGATE—I second that.

Rev. J. A. R. DICKSON—I move in amendment that we deal with the question here and now; it seems to me that we can deal with the matter just as well as the Business Committee, and I think that this is the proper place to decide the matter. Let us vote on it here. (Hear, hear.)

Dr. ALEX. JACKSON—I heartily endorse all that Mr. Dickson has said. I do not think that this Convention is conserving its own dignity if it is going to allow every matter to be dealt with by the Executive Committee.

Mr. PEAKE—The motion is that this matter be referred to the Business Committee of the Convention.

Dr. JACKSON—I think we need not bother the Business Committee with it; there is no use in our sending every little bit of business down stairs, when we can just as well decide it here.

Mr. McLEOD—I would like to ask if this amendment is in order; it seems to me that we ought to check this discussion as soon as possible, as much time is being wasted.

Mr. McEWEN—I did not make any motion to go to Peterboro'; our Vice-President did not make any motion to go to Belleville; Mr. Edmundson did not make any motion to go to Ottawa, and there we are; and the only motion that we have before us, is that this matter be referred to the Business Committee.

Mr. EDMUNDSON—Let us decide this matter here and now; this is the Convention, and the Convention is the party most interested, and should have a voice in this matter.

The PRESIDENT—The Peake motion was moved and carried. The Committee on this matter is appointed.

Vice-President—This matter is of the highest importance, and can better be decided at the most good. The western end of the Province is not so disinterested as the Committee on this matter. (Cries of "Vote.")

The amendment is moved and declared carried.

Vice-President—Belleville.

Rev. J. JACKSON—Ottawa.

Rev. J. JACKSON—(All the Province.)

Rev. J. JACKSON—Province.

It was at the Convention I think, per se, voted for Peterboro' will do well stand me as

The President and so I think the question is

Mr. PEAKE—course; your question.

Rev. M. JACKSON—mentioned, in the city

Mr. PEAKE—convention know why Provincial highest degree would greatly Province, and should be so is probably

The PRESIDENT—We have three invitations before us, and Mr. Peake moves that the whole matter be referred to the Business Committee. That is the motion, and Mr. Dickson moves in amendment that this matter be disposed of by the Convention here and now.

Vice-President JOHNSON—I am of opinion that we had better send this matter to the Business Committee; they have a better knowledge of the requirements of the different parts of the Province, and they can better decide where the presence of this Convention would do most good. This Convention is largely composed of delegates from the western part of the Province, and perhaps the Business Committee is not so disproportionate. In any event, I am quite sure that that Committee can settle this matter for us far better than we can. (Cries of "Vote.")

The amendment, that the Convention should decide the question of where the next meeting place should be, was put to the Convention and declared carried.

Vice-President JOHNSON—I move that we meet next year in Belleville.

Rev. J. B. EDMUNDSON—I move that we meet next year in Ottawa.

Rev. J. McEWEN—I move that we meet next year in Peterboro'. (All these motions were understood to be seconded.)

Rev. Dr. JACKSON—I live nearly at the south-western end of the Province. Two years ago the Convention was at Kingston; last year it was at Toronto, and now there is a prospect of our going to Ottawa. I think, perhaps we had better go to Ottawa; although I would have voted for Peterboro' if Ottawa's claim had not come up. I think you will do well if you decide to go to Ottawa, and so you may understand me as seconding the motion to go to Ottawa.

The PRESIDENT—I suppose you all have your minds made up, and so I think time would be saved if you were to take the vote on the question.

Mr. PEAKE—I must say I think this is an exceedingly unwise course; you must allow the Executive Committee to be heard on this question.

Rev. Mr. EDMUNDSON—There is one thing that has not yet been mentioned, and that is, that this Convention has never yet been held in the city of Ottawa. (Applause.)

Mr. PEAKE—For four years we have been trying to hold a district convention in the city of Ottawa; we have not succeeded; I don't know why; now the workers of that city have decided to invite the Provincial Convention to meet in their city, and I think it is in the highest degree important that we should go there; by so doing we would greatly strengthen the interest in the work in that part of the Province, and it is very desirable that the work in Eastern Ontario should be strengthened as much as possible. We have heard, and it is probably true, that we could have a larger convention were it held

in Belleville or Peterboro', but the question seems to me to simmer down to this, Where can the Convention do the most good to the Sunday School interests of this Province? and so, as the city of Ottawa has seen fit to invite us, I think our next Convention ought to be held in that city.

Then, there is another reason; quite recently the work in the Province of Quebec has been formed into an independent association; this association will be holding a convention next year, and if we should decide to meet in Ottawa it will be quite possible that satisfactory arrangements may be made by which there may be a union convention, where we may meet the workers from the Province of Quebec; you can see how much this would enhance the interest of the Convention. I am most emphatically in favor of this Convention meeting in the city of Ottawa next year.

A DELEGATE—I want to add to what Mr. Peake has already said, that you have no idea of the need that exists along the Ottawa Valley; for the last twenty years the condition of that section has been most deplorable; and we may well ask, What has the Sabbath School done for this country?

Mr. McEWEN—I was one of the first who moved up the Ottawa Valley. I know what was the trouble with the people up there; I know them, and I know their history, and I am thankful to the Father of mercies that they are prepared, as they have indicated, to invite this Convention to Ottawa, and I am prepared, when it comes to the vote, to vote for Ottawa as against Belleville. (Laughter and cheers.)

Vice-President JOHNSON—I will not allow my good brother to have the privilege of crowing over Belleville; after what has been said, I am quite convinced that Ottawa is the proper place to go to, and I beg to withdraw the resolution in favor of Belleville, so that we may be unanimous in favor of Ottawa. (Applause.)

Mr. McEWEN—I beg to do likewise with reference to Peterboro'.

The PRESIDENT—Then Ottawa alone stands before us; is it the pleasure of the Convention that we meet at Ottawa next year? (Delegates signify assent.) Very well, then, that is settled, and next year we meet at Ottawa. (Applause.)

Mr. PEAKE—I move that this Association extend a hearty invitation to the Provincial Association of the Province of Quebec to unite with us in holding the Annual Convention of 1891 at Ottawa, as a union convention.

A DELEGATE—I second that; but can Ottawa entertain us? You see, we have been invited; but does that convey the right for us to invite anybody else to come there with us? Hadn't we better hear from Ottawa first?

The PRESIDENT—Yes, brother, that would be the better plan.

Mr. PEAKE—You all remember that at the time of the separation there was a little friction, shall I say; and I think it would be taken

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as a most graceful thing if this Convention were to extend, or authorize the Executive Committee to extend the invitation we have mentioned. (Hear, hear.) I will move to that effect; that the Executive Committee of this Convention be instructed to correspond with the city of Ottawa with a view to having a union convention held in that city, in 1891, of the workers from the Provinces of Ontario and Quebec.

The PRESIDENT—Yes, that is the better way to put it; what is the pleasure of the Convention; shall we adopt this motion; is that your pleasure?

Delegates signify their assent.

The PRESIDENT—Very well, then I declare the motion carried. I have here a letter which I wish to read. (Reads letter from Mr. Wm. Wilkinson, thanking the Convention for the benefits conferred upon the teaching fraternity of Brantford through Mrs. Kennedy's visit.)

Mr. PEAKE—I now present the report of the Special Committee appointed to consider the reports of the Executive Committee and the Treasurer; these reports are of exceeding importance, and we ought to consider them very carefully.

REPORT OF SPECIAL COMMITTEE ON EXECUTIVE COMMITTEE AND TREASURER'S REPORTS.

Your Committee appointed to consider the reports of the Executive Committee and the Treasurer beg to present the following report:

I. As to the Treasurer's report, they recommend that it be referred to the Executive Committee, to be published after completion and audit.

II. With reference to the suggestions of the Executive Committee, contained in their report, they recommend as follows:

1. That the Convention heartily endorse the importance of missionary work in the sparsely settled parts of the Province; empower the Executive Committee to employ such suitable agent or agents as may be available, or as the funds at their disposal may warrant; and for this purpose, together with the general work of the Association, endeavor to secure at this Convention pledges to the amount of \$3,500.

2. That individual members of this Convention be requested to contribute towards this work, in addition to the sums pledged on behalf of County or other Associations.

3. That in view of the special work indicated, as well as other needs of the Association, it is imperatively necessary that amounts pledged or promised at this Convention be paid to the Treasurer, at least in part, before the first of January next.

4. That the plan proposed for dividing the Province into districts be approved and adopted, as outlined in the report, so far as may be found practicable; that the Executive Committee be empowered to make any necessary readjustment of the boundaries of the proposed

districts, and to appoint a president for each, so soon as suitable men can be found who are willing to undertake the duties.

5. That hereafter the Executive Committee shall be composed of the officers of the Association, the District Presidents, one member elected by each County or City Association, and ten members from the city or neighborhood of Toronto, to be annually appointed by this Convention. In counties or cities where no organization exists the Provincial Convention shall appoint the representatives.

6. That for the ensuing year the county and city representatives be elected by this Convention, and that the Business Committee be instructed to nominate them.

7. That the Convention approve of the proposed District Conferences, and request the Executive Committee to take the necessary steps to give effect thereto.

8. That the Convention approve of the efforts made to secure accurate statistics, tender hearty thanks to the local brethren who have so cheerfully given their assistance in the matter, express satisfaction at the measure of success attained, and instruct the Executive Committee to continue their efforts in this direction.

9. That the Convention heartily endorse the plan of Home Classes for Bible study, and, with a view to disseminate information in reference thereto, instruct the Executive Committee to prepare and circulate as widely as possible a leaflet containing such information and instruction.

10. That the Convention earnestly emphasize the importance of the subject of teacher training, and urge the establishment of Normal Classes wherever practicable. With a view to this, they suggest correspondence with the Secretaries, on the part of those desirous to engage in such work or to have such classes carried on.

11. Believing that the cause of Sunday School work generally and the interests of this Association will be enhanced thereby, the Convention instruct the Executive Committee to prepare an edition of not less than 10,000 copies of the Executive Committee's report, together with these recommendations, for general circulation throughout the Province, especially in those counties from which returns have been received.

JOHN McEWEN, *Convener.*

LEWIS C. PEAKE, *Secretary.*

Mr. Peake read the report as a whole, when it was decided to consider it clause by clause.

Rev. J. W. RAE (Acton)—I have this objection to the way the Treasurer's report is prepared, and we feel it down in Halton; a series of meetings was held there throughout the county, and special collections were taken up; they are all included under the same head, and it is not shown that the county has really given that much over and above the usual annual grant; they are all put in as collections

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by the General Secretary. Now, if these amounts were divided, and the county got credit for what it really gave, then we would appear as having given \$75 instead of \$50 last year; of course, there would be something to come out of that for expenses.

Mr. DAY—The only way to meet that case would be to have a column for expenses; in this case the extra \$25 that Mr. Rae has mentioned was collected to meet my expenses, and you will find the expenses were about the same amount.

Mr. DONLY—Does this \$23.50 of expenses all belong to that county?

Mr. DAY—Yes.

Mr. DONLY—Then there is no reason why they should get credit for anything more than a dollar and a half.

Mr. H. C. McMULLEN (Picton)—I am from the county of Prince Edward; may I ask if the Treasurer's Report is closed, as I understand that there is some money from our county on the way.

Mr. PEAKE—This report is open till the end of the Convention; Mr. McMullen had better arrange with the Treasurer about it, so that it may be included.

Mr. WOODHOUSE (Treasurer)—I do not often speak, but I would like to say, here, with respect to pledges made in aid of the work of this Association, that it would be a great boon if the moneys were sent to the Treasurer by the time they are promised to be paid. It is gratifying to say that in a number of instances this is done. In others there is considerable delay, while, in some cases, sums promised do not come in until just before, at, and after the Provincial Convention. The consequence is, a large balance in the Treasurer's hands at the close of the year which, had it been paid in due time, might have been usefully employed in the work assigned to the Executive Committee. I trust that friends will take these remarks as made in a kindly spirit and be good enough to act upon them.

Rev. R. H. ABRAHAM—The county of Halton promised to pay \$50 towards the funds of the Association; we did that, and we paid it, I think, pretty early in the season; and then, when we needed the services of the General Secretary, we paid his expenses, and did not draw on the general treasury at all.

Mr. J. K. MACDONALD—I scarcely think that in any other institution that an unclosed financial statement would be presented and accepted. I think it would help us all very much if those charged with the sending of moneys would remember that they had to be in before the first of October; and let it be understood that any money coming in after that will be too late.

Mr. PEAKE—I move the adoption of the clause recommending that the Treasurer's Report be referred to the Executive Committee for publication, after completion and audit.

A DELEGATE—I second that.

The PRESIDENT—Is it the pleasure of the Convention that this

motion carry? (The delegates signified their assent). I declare the motion carried.

Mr. PEAKE—I move the adoption of the first clause, referring to the recommendations of the Executive Committee.

Rev. J. A. R. DICKSON—This is the most important thing we have had before us to-day. Now, here we are called upon to raise \$3,500, and if we succeed, some will have given more than they are willing to do, and some will not give as much as they might, for fear lest they offend their counties when they go back. Now, in our Church, when an important change is contemplated, say in the General Assembly, that body sends it down to the Presbyteries, and, if necessary, the Presbyteries get the opinion of the various Church sessions upon it, and thus, when it gets back to the General Assembly they have the opinion of the whole Church upon the question to guide them. And this is a question that requires the most careful consideration. So far as I am concerned, I am in hearty sympathy with the proposal, and I am very sure that the county of Waterloo will give more than they have been giving; but, while our county perhaps can afford it, I am sure that there are others who cannot. And for this reason I am anxious to have this question sent down to the county conventions for consideration; it will there be thoroughly and carefully considered, and will do a great deal of good. I think that this matter should be thoroughly discussed in our county conventions, so that the local organizations may be thoroughly aroused, and that they may get the Sunday Schools to pledge themselves to this work.

Mr. EDGAR—We are asking, remember, but a comparatively small addition to enable us to do this work; you gave us \$2,600 last year, now we are asking you to give us \$3,500.

The PRESIDENT—Why, a third more is all that is necessary.

Rev. J. A. R. DICKSON—Well, in that case, I will pledge one-third more. (Applause.)

Rev. JOHN MCEWEN—This question is purely an educational question, and as such I hope it will have large and satisfactory results in the county of Waterloo. (Laughter.)

Mr. DICKSON—But I still maintain that we should send this matter down to the local conventions. This will cause a much fuller discussion of the matter.

Rev. Mr. EDMUNDSON—I would like to say that the motion, in my opinion, should embrace the consultation of the counties. I think they should be consulted, and we had better wait until we have a chance to do so.

Mr. DAY—I believe that if we go on and pass the motion, that the money to carry it out will come without any trouble.

Mr. PEAKE—We have tried the other plan, and we have never found it to be a success. Some one has to take the initiative, and I think that the delegates who have taken the trouble to come here, and who enjoy the confidence of Sunday School workers all over the Province, may be trusted to act on behalf of the Sunday Schools of

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the Province. Do not think that we have all the money that we can profitably use. We wish to branch out more into missionary work, and we want this increased amount to enable us to do so, and I feel sure that you will grant the money we ask for.

A DELEGATE—We have made all our arrangements, and agreed to promise a certain sum, and I am not authorized to promise more than that. I would very much like to do so, but I have no right to assume that my county will go with me to any greater extent than they have promised.

Mr. A. J. DONLY (Simcoe)—I came here instructed to pledge \$50 towards the funds of the Association. I am not authorized to give any more than that. I do not believe in pushing this on just now. We will have ample time to talk over this matter if we let it stand over for another year.

Mr. PEAKE—We call upon various people for contributions, and are sometimes asked what we are doing with the money. Well, we will tell them, of course, that we have a General Secretary, who travels around, and does a great deal of good in working up organizations and attending conventions and institutes, and his expenses have to be paid. But don't you think that if we had some specific object in view such as this, that we could go to them with far greater freedom and ask for contributions not only to the general funds of the Association, but to this particular object, and we would be much more likely to receive them?

Rev. Dr. JACKSON—I submit that it is in addition to the work of the General Secretary that this is asked. I think that the wording of the clause can be improved; it certainly does not convey very clearly to my mind the idea that Brother Peake and the Executive Committee seek to bring before us. There is no doubt that the county of Waterloo will keep the pledge that Brother Dickson has given. There are at least thirty members of our Association that will give double what they are in the habit of giving if once they are satisfied with the object towards which the funds are to be applied; but you cannot expect them to enter into it with the same heartiness when they have never been consulted. I think it would be just as well not to press this motion, and that we should have an opportunity to consult our separate organizations, and report, through our secretaries, in time for the next year's Convention.

Mr. DAY—If the Executive Committee can get the money at once for immediate use, they should do so without waiting for next year's Convention; and if they cannot, why, of course, they will not incur the expense.

Mr. PEAKE—It is simply an endeavour on the part of the Executive Committee anyway. If they have the money they will do it; and, for my part, I have very little fear that the money will not be forthcoming, or that the religious work of the Association will be hindered thereby.

The PRESIDENT—Well, I will put this clause to the meeting. What is your pleasure concerning it?

On a vote being taken, the clause was declared carried.

Mr. PEAKE—(Reads second clause of the report.) I move the adoption of that clause. Allow me to say that there are many delegates who do not represent associations or counties, and this clause is designed to enable such individual delegates to contribute, either personally or on behalf of their schools, directly to the general treasury.

A DELEGATE—I suppose that the counties which are not organized have the privilege of sending their contributions in the same as the others.

Another DELEGATE—No, we remit as schools to the township, or to the county or to the association. Now, in Mulmur township we have never had any request from the county for funds to contribute to the association.

The PRESIDENT—Have you your money with you?

The DELEGATE—Yes.

Rev. J. A. R. DICKSON—Tell it not in Gath. (Laughter.)

Mr. McCULLOCH—It is evident that this matter is not well understood by the delegates. I have been asked very often since I have been in this Association how these matters are done, and there seems to be a good deal of cloudiness as regards the method of contributing. I want to mention the claims of Indian schools. There is an immense field for a great work there. Already there are a great number that are spending their summer holidays in work for the Lord Jesus among these people; and I want some volunteers for this work from this Association. I want you to come in contact with these people; I want you to know them and find out what their wants are, and do what you can to help them. Further, I want the Indian schools in my township to form a part of our work here, and I want that their contributions should be received as such by the Association.

Mr. DAY—How soon are we going to get at the money? (Hear, hear.)

Rev. J. W. RAE—Is there any doubt but that this Association does that already? We want to include Indian schools, and why not include Indian delegates? The position I take is this; that it is not a good plan for these people to come to us as Indian delegates, unless we are prepared to do something specially for Indian schools. Down in Halton we meet and consult together; and we decide upon the amount that we can give, and I come here prepared to pledge that amount; now, we propose to make a personal canvass, and work it up in this way.

The PRESIDENT—Now, I think we can put the adoption of this clause to the Convention. Those in favour of this clause say "Aye." The Chairman declared this clause adopted.

Mr. PEAKE—(Reads third clause.) I move the adoption of this clause.

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Mr. DONLY—Say the first of March.

Mr. PEAKE—We must have some of it by the first of January at latest.

Mr. DONLY—Not many of the county conventions will have been held in January; I noticed from the reports that a great many of them are held in February; and these matters, of course, would have to be brought before the conventions; I think the date should be altered on this account.

Rev. J. McEWEN—If it was due on the first of January and the convention was not held until February, I think that would form a splendid ground for an appeal to the conventions to hurry forward their contributions; I would make my appeal on that ground, and would succeed.

The adoption of the clause was put to the meeting by the Chairman, who declared it carried.

Mr. PEAKE—(Reads fourth clause.) I move the adoption of this clause.

Rev. J. A. R. DICKSON—There is one point; the duties of these presidents should all be defined before this is passed.

Mr. McEWEN—He was absent yesterday, and he doesn't know how we did it. (Applause.)

Mr. DICKSON—(Reads list of counties composing first two districts.) I was about to suggest that instead of the districts being so large, they might in some cases at least be divided with great advantage. I do not know how Mr. Thom, if he does his duty to the church over which he is pastor, is going to visit and superintend the work of five counties; at any rate, I would like to ask if these gentlemen that have been named, have consented to take the positions that the Committee have assigned to them.

The PRESIDENT—Not all of them.

Mr. DICKSON—Well, if they have not consented to undertake the work, I think it would be well to ascertain whether they are willing to do so; it will save some little trouble in arranging the work afterwards; I am certain that better results will follow if these two districts be subdivided into five.

Rev. T. A. MOORE (Hamilton)—I feel myself that to properly perform these duties will be a very heavy charge for any one of us to add to his present duties; it would completely fill up all our spare time, and in some cases it would be impossible to properly perform it. This is true of my own case; and I feel that it would be almost an unkind thing of the Convention to place me in such a responsible position.

Mr. PEAKE—I am afraid in this discussion we are losing sight of one thing, that is, the composition of the districts we are talking about; there is not the same amount of work required in each of our counties; there may be one district covering a great deal of ground, and yet not requiring anything like the amount of work that a very

much smaller but less organized district would require. Now, take that very district that we have been talking about. There is Peel, one of the first organized counties in the Province; and there is the county of Halton, one of the best we have; and so on through the whole of that district; it is almost entirely composed of counties that are well organized, and in which very little work is required. If you take into account the condition of the separate counties composing these districts, I think you will find that the division we have made is a tolerably fair one.

Mr. DICKSON—I simply submit that you will get better work if these districts are made smaller; a man must go over the whole of his district, and he cannot possibly cover the ground as it is laid out here, whether the organization be perfect or not.

Mr. W. M. GRAY (Seaforth)—I see that I have been nominated as the president of one of these districts; I have not been consulted, but I am willing to accept the position on certain conditions. I want it understood that my services are to be limited to certain things; I do not wish to be called upon to do more than I can properly accomplish. I think I have expressed my sympathy with the idea. It is, in my belief, absolutely necessary to have some organization between the county conventions and this Association. In connection with the finances, I suppose the District Presidents will have some responsibility; not so far as he himself is concerned, for I should think that he would do his work voluntarily and would do it gratuitously; but if I accept this position I want it to be clearly understood that it is with the understanding that I have other things that take up a certain portion of my time and which cannot be laid aside, and that after these are attended to I will seek to do the best I can for the interests of this Association.

Rev. Mr. EDMUNDSON—May I ask a question?

The PRESIDENT—Yes.

Mr. EDMUNDSON—I would like to know if the District Presidents are expected to attend all the county conventions that are held in the district?

Mr. PEAKE—Yes; I think he should be represented at the meetings of the district, and of the counties composing the district.

Rev. G. A. MITCHELL—The county of Wentworth is another county organization like that.

The PRESIDENT—Where is that county? (Laughter.)

Mr. MITCHELL—I do not think there are more than one or two of the townships in it organized. I feel confident that no one man can properly look after a district composed of five counties; I think that a county like the county of Wentworth should form a district by itself; that is the only way you can properly organize that county.

Mr. PEAKE—That organization will be completed before long?

Mr. MITCHELL—Well, what do you expect to gain by the proposed change?

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Mr. PEAKE—The Executive Committee have been trying to organize this county of Wentworth, they have sent the General Secretary over there, and he has spent a good deal of his time there, and, in fact, we have done everything we could to manage this; well, of course, the General Secretary cannot devote a very great portion of his time to any one county. This is why we want this organization for this county; we want to get every township in it organized, and that as soon as possible.

Mr. DONLY—I see that my name was placed upon that list of district presidents; I suppose that they had great confidence in my ability and all that; larger, perhaps, than I have. (Laughter, and applause.) I have devoted all my spare time to the county of Norfolk; that has received my undivided attention, and that is all I can do; I could not possibly assume such duties as are intended to be performed by the district president; I think that our plan of county organization is quite satisfactory; and I must say I can hardly call this an improvement; let us adhere to our present plan for another year, at all events, and then we can see better if this proposal is really going to do what is promised on its behalf.

Rev. T. A. MOORE (Hamilton)—I want to say that efforts have been made by the Executive Committee to organize the county of Wentworth; and not only once, but time and again, and I am personally acquainted with the fact; efforts have been made, both in Hamilton, and in the county itself, to complete the work of county organization, and so far, it is still unaccomplished.

A DELEGATE—I move that we adjourn this discussion till 4.30 this afternoon.

Mr. PEAKE—If you adjourn this discussion now without coming to any definite conclusion as to its resumption, it means that the whole of the financial arrangements of the Association are thrown into chaos; we have consumed a good deal of time in these discussions, and now there remains a great deal of work for us to do; I sincerely trust that you will not leave this work undone.

It was finally decided to adjourn and resume the discussion on reassembling in the afternoon.

The session closed with the long metre doxology and the benediction.

THURSDAY AFTERNOON, OCTOBER 30.

The Convention assembled at 2 o'clock, the President in the chair. The session was opened with devotional exercises.

Mr. J. K. MACDONALD—It is of the most vital importance that the business matters that we were engaged in discussing this morning should be fully considered and conclusions come to, to guide the Executive in their work during the coming year; I have, therefore, owing to the necessities of the situation, decided to place the half hour allotted to me by the Programme Committee at the disposal of the Convention, in order that these matters may have proper attention.

The PRESIDENT—I am sure that the Convention will receive with regret the suggestion of Mr. Macdonald. He wishes the business of the Convention to be first completed before he is called upon to address us, and though we must regret that owing to the circumstances in which we are placed, it becomes a matter of necessity that we should accept his offer; still I do not think it most wise that we should do so. We will, first of all, though, hear from the Rev. D. D. McLeod, of Barrie, who is to address us upon

UNDERLYING FORCES ESSENTIAL TO SUCCESS IN SUNDAY
SCHOOL WORK.

The following is the substance of the address delivered by the Rev. D. D. McLEOD—*Mr. President and Christian Friends*,—The subject that has been assigned to me, is one that cannot be adequately treated in the time allotted to it. Small, however, as the time may be, I am glad that such a subject has not been omitted from the programme. The longer one works in the service of God, whether in preaching or teaching, the more one is driven back on the Divine power which we depend on to give efficacy to that work. In entering on such work, one may place great reliance upon his ability or his methods, but experience forces upon him the truth with ever-increasing emphasis, "without Me ye can do nothing." When we enter one of those large factories which are the boast of your city, where human art is transforming the raw material into forms of beauty and articles of usefulness, we know that man has utilized the powers of nature to work the myriad wheels that enter into the machinery. Perhaps the power of some great living stream is made use of, or the more subtle power of electricity, or the power of steam, whatever it may be, behind the activity of the machinery there is a living power which sustains it all; and not only are there employed the physical forces of nature, but moral forces as well. There are, upholding all,

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a large amount of capital, of commercial skill, of business enthusiasm, in order that the utmost possible may be made of the material which is being worked upon. Again, when the pastor realizes that success which he longs for, he knows that it is not to be attributed to his own individual effort, but rather to the prayer and sympathy of the Christian people associated with him. So there are at all times powerful forces, both human and divine, behind the Christian in his work. There is behind our work the great heart of the Christian Church, the prayers of God's children, and it is in every instance this combination of prayer and work that has effected the happy result, and not merely the talent or energy of the individual worker. When we send out our missionaries to the heathen field, we desire them to go upheld by the thought that behind them are the prayers, the sympathies and the contributions of the Church. This is their strength and their confidence, the prayers that are ascending for them from thousands of Christian hearts and homes. Indeed, if we could see behind the veil, we would learn, to our surprise, how much of the Church's success is due, not to the workers in the open field of the world, but to the unseen and unknown workers who are waiting before God upon their knees, and bringing down upon the Church those blessings which are turning the moral wastes and wildernesses of the earth into the gardens of the Lord. And as it is in these instances referred to, so is it with the Sabbath School; there lie behind it social and spiritual forces which alone can give vitality and solidity to its work.

The first of these great moral forces which are essential to its usefulness, that I would refer to, is *the Christian home*. And, first, I would call your attention to this fact, that there are two methods by which the Church of God is built up in the world. One of these is by gathering into the Church those who are without, and of which there is very little done. The other method is by the growth of Christian families within the Church. Now, the work of the Sabbath School, when it was entered upon in England about a hundred years ago, was not at all what it is now among ourselves. It was almost altogether a home missionary enterprise. It was intended to instruct children who were growing up in practical heathenism; and how debased that heathenism was, any reader of the history of that period may learn. That was the first idea of Sabbath School work in England, at all events, and it is a grand idea, and the school became—and there is no reason why it should not be still—a great missionary enterprise. Such a missionary institution is much needed in our land at present. The Sabbath School of to-day is not regarded in this light. It is not meant for children outside of the Church, but for the young people who are in the Church, for the teaching of the family, and not for the ingathering of the untaught.

My own view is, that this missionary aspect of the Sabbath School is being, and has been, too much overlooked. And the consequence is, that there are few accessions to the Church from the irreligious

youth growing up around its doors. But the other aspect of the Sabbath School is that which we have to deal with, namely, the school as largely composed of the children of professing Christians. And let me remind you that this idea of teaching the young people who are in the Church is by no means so modern as many think. The subject is made more prominent now than formerly; it is generally spoken of as a meritorious phase of modern Church life, but the truth is, that in every period in which the Church has been alive, she has cared for the young. Hear what the old Puritans of New England said a hundred years ago: "The Lord hath not set up Churches only that a few old Christians may keep one another warm while they live, and then carry them away with them when they die; no, but that they might with all care, and with all the obligations and advantages to that care that may be, nurse still another generation of subjects to our Lord, that may stand up in His kingdom when they are gone." So might we quote from the Puritans of England of two hundred years ago, that it is the Church's duty not only "to pray for them (the youth), but by catechetical instruction of them, according to their capacities, to direct them to a due preparation unto the joining of themselves unto the Church in full communion." Such are the two aspects in which the relation of the Sabbath School to the rising generation may be regarded.

All Christians are agreed that the Sabbath School never can be, and ought not to be a substitute for the teaching of the home, and the aim and effect of Sabbath School work should be, to increase in Christian homes the sense of responsibility, and to foster and develop the duty of home-teaching and training. Hence it is important in such assemblies as this to consider this aspect of the work, and to give to the family life and family influence that prominence which they deserve, and which God has given them in His Word. When behind the school there is, as a great underlying moral force, the home where the children are taught to respect authority, to reverence sacred things, to prepare their lessons, to attend the school with punctuality, and give heed to their teachers, then the Sabbath School will be conducted with success and be an adjunct to the home. But if this be not the case at home, if the young people are growing up there unrestrained by parental authority, and untaught in religious truth, they may and do all the more require the teaching of the school, but it will be able to do much less for them; therefore, the attention of teachers should constantly be directed to this relation of their work to the home. And the effect of all rightly conducted Sabbath School work should be the increase of family religion, the purifying and elevating of home life, and the emphasizing of the responsibilities of parents. Children require to be trained as well as to be taught. The promise is, "Train up a child in the way he should go, and when he is old he will not depart from it," and to train is something more than to teach. This work of training can only be carried out in the home. This is

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not only teaching what should be done, but helping the child to do it, and seeing that it is done. It is, in short, an absolutely essential element in the formation of character, and is the work of the parent in the home. Behind the school there must be the home-training, in order to the teacher being able to deal successfully with the scholar. Without this, much of the teaching of the school fails of any good effect. It is in the home the children must be taught habits of obedience, and trained in reverence for sacred things. It is there that respect for God's house, God's day, God's book must be instilled. And it is such training that lays the foundation of the religious life and character. Every eminent educationist that I know of, takes this position. Goethe, in his celebrated treatise on education, teaches as the foundation of all rightly conducted education the inculcation of what he calls the three reverences, namely: reverence for the things above us, all that is divine and sacred; second, reverence for the things that are on a level with us, for all that is human, for our fellow-creatures; and third, reverence for the things which are beneath us, the animal world and the world of nature. And training in this spirit must begin in the earliest years of childhood, and be conducted in the home. When, therefore, the Christian home in which this spirit reigns is behind the school, with its sympathy and prayer, the work of the school will be beneficial and fruitful; and the home and the school will react upon each other, and that most blessed result of our labors will be attained, namely, the increase of family religion and the perpetuation and multiplying of Christian homes. This, and this only, is the strength of the Church and the safeguard of the nation. The home is God's institution, unalterable and perpetual, which in all ages and all nations determines the character of a people and the condition of religious life among them. And it is from the Christian homes of our land, and from nowhere else, that all that is noble and elevating, and stable in right principle must proceed. Last night the home of the great Livingstone was referred to as a very humble one; but in that Christian home was laid the foundation of his future greatness. So let us seek to enlist the influence of the home in behalf of the Sabbath School and aim at securing, that in all our reports this feature should be prominent; that throughout our land, in its rural districts, as well as in our cities, as a result of our labors in the Sabbath School, Christian homes are being multiplied. Further, I mention as the other great moral force underlying the school, *the Christian congregation, whether large or small, the sympathy, the prayers, the liberal active support of the people in their church relation, for whom the school is doing its work.* In not a few instances the school is allowed to carry on its work without this—unvisited, unprayed for, and largely uncared for—such support as it receives being given in a grudging illiberal spirit. This creates a feeling of isolation in the teachers. It discourages them. It drives them to invent means of support not always desirable, and compels them to

do their work at a great disadvantage. The Sabbath School ought not to stand aloof from the Church. It is an important part of the Church and is doing the work of the Church, and to leave it thus unsupported is to leave it like a child who is compelled to make his way in the world without the counsel and support of his parents. What gives power and momentum to the school is the living Church behind it. There are schools which must work without this, mission schools which are dependent on their own spiritual force for success; but these are exceptional. In the case of the great majority of our Sabbath Schools, their prosperity, their spiritual life, their influence, will depend on the body of Christian support behind them. In our anxiety about the methods and machinery we may overlook too much these necessary conditions of success. The result of a warm and living interest in the young on the part of the Church will be that the youth of the Church will become a source of strength to it. The school will be not a competitor with it but a feeder to it. The young people will be kept in the Church to a greater extent than is often the case. The sight once familiar will again be seen of families attending the church services together, and the Church in its work among the older members, and in its care for the young, going forward in unity and sympathy, will grow in spiritual life, in numbers and in power.

Other spiritual forces underlying the Sabbath School work might be referred to, did time permit, such as the *spiritual and intellectual life of the staff of the school*—the spiritual power which comes through the Divine Word and the presence of the Holy Spirit in the teachers. The need of this is felt by all, and need not here be dwelt on. Already we almost hear the footfall of that century which we expect to be the grandest period in the world's history, a period in which we expect to see greater triumphs gained by the Church than she has yet enjoyed. And this we believe shall be the glory of the Church in the coming age, and shall mark her advance upon the achievements of the past, that she shall care for the rising generation more lovingly and more faithfully than in former times. That there shall not be allowed to grow up around her doors multitudes of untaught and uncared-for children; that there shall not be found in our prisons and reformatories so many youthful criminals; that through the Church and the family, and the Sabbath School, there shall go forth a spirit that will make its influence felt throughout the whole social fabric to the doing away with these evils. The life of the Church is measured by her care for the young within her fold, as well as by her efforts for those without. And, I trust, that the Churches represented here shall be distinguished by this feature; and that they by their faithful labors shall contribute a powerful impulse to the growth of that spirit which shall make the coming age conspicuous for its increased and enlightened efforts to train the rising generation in the knowledge of God.

The paper of Mr. J. K. Macdonald, ex-President, which was

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crowded out by the discussions on the Executive Committee's Report, is as follows :

THE CHARACTERISTICS OF A MODEL SABBATH SCHOOL SESSION.

It will hardly be necessary for me to distinguish between a model school, and a model session of a Sabbath school. The first is, or is supposed to be, *model* in all its appointments, the latter is often very far from being so. I have no doubt that the intention of those who framed the title of my subject was the latter, and their aim was to bring before this Convention of practical Sabbath School workers the practical difficulties met with in carrying on the work in all its various phases of accommodation and equipment, found in actual experience.

I shall endeavor to introduce the subject under to inquiries :

First. What is necessary to a model Sabbath School session ?

Second. What constitutes a model Sabbath School session ?

As to the first, "What is necessary to a model Sabbath School session?" We must not forget that all localities do not and cannot afford equally good accommodation, nor do they always furnish similar efficiency in teachers and officers. Bearing this in mind, it will be seen that the model Sabbath School session we are discussing, has a relation to the localities in which the school session is held. What might be considered a model Sabbath school session in some backwoods school-house, the teachers in which may have had but little opportunity for preparation compared with Brantford or Toronto teachers, with no nice class-rooms, but are compelled to prepare the lesson out of a study of the text, and perhaps with the help of Barnes' notes—forced, perhaps, to exercise not a little ingenuity in turning seats into such relations as will bring the scholars into classes, would properly fall far short of being a model session, in one of our city Sabbath Schools. With this view, I apprehend the intention is to give practical consideration to the subject to see how far it is possible on the line of some general yet possible rules, to make all the sessions of our Sabbath Schools *model*. One of the first requisites is a good school-room, the very best the place will afford. Every Sabbath School teacher, and every lover of children must be glad that the basement is no longer considered "good enough for the children." Good light and good air are necessities. My own experience of teaching in the "basement," from which I seldom came without a headache, with its depressing effect on both teachers and scholars, is doubtless the experience of others. Having secured the best and brightest place for the school-room, the next necessity is a good superintendent. Much of the success of the school will depend upon the superintendent. If I were to attempt to give a list of the qualifications, I am not just sure where I would stop. His heart must be big enough to take in every boy and girl attending the school; his interest in them must be no feigned interest, but a real one, for boys and girls soon discern

between the real and the feigned. He should have, if possible, the faculty of being able to recognize even the little infant class scholar when he meets him on the street. He should have love enough in his heart to take an interest in the welfare of the elder scholars, and speak to them about it, as opportunity may occur. On picnic and excursion days he should be there superintending and caring for all—the first on hand, the last to leave. I recall an instance in my own experience. I always considered it my special duty to see the children safely landed near their homes. On the occasion referred to, we got to the end of the street-car track, and I lifted the last little one down, being more than repaid by the many kind words and looks of thanks, but she looked up at me with a face so full of thanks and love, more expressive than words. Her face seemed to say: "Kiss me good-bye." I caught her up and kissed her, and I have often since recalled the sweet look of pleasure her face expressed, and which has felt like a blessing. I cannot help loving children, and I do not want to help it.

The superintendent must be a wise administrator; he must be clothed with autocratic powers, but he must not be the autocrat. Firmness united with kindness will be a great help in the working of the school. Order will be best maintained when the superintendent can catch the eye of a careless scholar with a loving, reproving look, such as melted poor Peter. In short, the model superintendent will be bright, loving, self-sacrificing, judicious and considerate.

The next all-necessary thing is teachers. In my opinion, be the school in the city or the backwoods, no session can be *model* when the teachers are not themselves Christians. Love is the underlying motive of Christian work; "Jesus and His love," the subject of Sabbath School teaching. How can the man or woman who does not know in his or her own heart the "Love of Jesus," teach that grand fact to others? Therefore, a first and all-important necessity is that the teachers and officers shall be themselves Christians. The teachers must be in thorough touch with their scholars, not only when they meet in class, but throughout the week. They must meet their class with the lesson thoroughly prepared. If they will take the lesson and the scholars into the closet before they go to the school—in other words, go from the closet to the class—they will be all the stronger for the work, and the work itself will be more successful and fruitful.

There are a few things which teachers require to remember. I have been present when a teacher has apparently imagined that he or she was to teach the entire school. This, however, is never intended, at least, not where the school is divided into classes. It will be found conducive to the comfort of the other teachers, and bring the school more into harmony with a Model Session, when each teacher will get as near as possible to the class, and speak in such a tone as will be heard by his own class, without disturbing the other classes in the school.

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A model Sabbath-School session will be helped by a proper grading of the school—not always an easy thing to accomplish—but one that should always be carried out as far as it is possible. This sometimes calls for a measure of self-sacrifice on the part of teachers in parting with a loved scholar, and always for judgment with consideration on the part of the superintendent.

The last necessity I will mention is regularity and punctuality on the part of the officers and teachers. As superintendent, I used to find it wise and beneficial to be in the school-room fifteen minutes before the school opened; and if teachers can be in their places at least five minutes before the school opens, they will find the example beneficial.

And now, for my second inquiry, "What constitutes a model Sabbath School session?" That it shall have met in the best and most convenient building the locality will afford; that the superintendent, officers and teachers shall all have been in their places in due and good time; that each shall have come from a wrestling in the closet for a blessing on the work of the school; that the opening and closing services have had a relation to the subject of the lesson for the day; that the singing has been good, and the prayers practical and fervent; that the teachers, coming thoroughly prepared, and with the love of Christ in their own hearts, and animated to a faithful service, in remembrance of our Lord's command to Peter, "Feed My lambs," have done so; that the superintendent has as much by his heart influence as by his administrative power, preserved order and decorum, and has gathered up the threads of the day's teaching, centred them in the central thought of the lesson, and fixed it in the minds and hearts of the scholars in a short, bright address; and when all these servants of God—and joined with them the converted among the scholars—unite in a resting on the Saviour's own precious promise, "Whatsoever ye shall ask in My name that will I do," and the petition has ascended and the answer in blessing has descended, and the heart "burns by the way," then it seems to me we shall have realized a "Model Sabbath School Session."

After the singing of hymn 12, "Let us gather up the sunbeams," the consideration of the report of the committee on the Executive Committee's Report was resumed.

Mr. PEAKE—I may say, Mr. President, that we have met since the morning session, and have carefully considered this clause that we were interrupted in this morning, and now present it in a somewhat modified form. We hope it will receive the united support of the Convention, and that it will be passed as it stands now. (Reads clause 4.)

Dr. JACKSON—I beg to move as an amendment that presidents be appointed for those counties that are not organized. It seems to me that there is a strong objection to interfering with those counties that are already well organized and that are doing their work, and looking

after Sunday School interests in their localities; this, I think is a common sense proposal; for we have a great many counties that are organized, and there is nothing to be gained by interfering with them, they are doing their work well, and these officers should not be interfered with needlessly. My motion therefore is, that the Executive Committee appoint presidents only for those counties where the organization is imperfect, or where there is no organization at all, and that the counties that are well organized be not interfered with in this matter.

A DELEGATE—I second that.

Mr. DAY—The feeling I have in this matter is that the organization of this Province can never be accomplished without the adoption of some such proposition as that prepared by the Committee; I think that those counties that are not organized, are not organized because we have not been able to get the proper men to take hold of them and work them up; now the presidents that we appoint would know the men that there are in each locality, and they could tell far better than the Committee could, who there are in each county who would undertake the work of organization, and who would be likely to do it successfully. A suitable District President would be able to find the right men who are not known to the Committee. Brother Dransfield, of the New York State Sunday School Association, is here, and cannot understand how it is that there is any doubt at all but that this proposal will be productive of a very large amount of good.

Mr. THOMAS DRANSFIELD (Rochester, N.Y.)—I do not want to participate in any of your discussions, nor influence you, if you want to adopt some other plan. I can simply tell you how we do it over on the other side of the line, and you can please yourself whether you adopt our manner of work or not. We followed the plan of county work for twenty five years, allowing each county to be an entirely separate affair and to control itself in every way. They were entirely distinct and separate, and every Sunday School sent two delegates to the county conventions; and at the state convention certain delegates from each county association were appointed to the state executive committee. About three years ago the plan was adopted of re-dividing the state into districts; and we took the eight judicial districts of the state, as they were used for political purposes as I said before, and we adopted them for our work. The presidents for these eight districts are composed of members of the state executive, who are appointed by the state convention, and who work in harmony with the county officers; they are not in any sense the officers of the county, but they are men taken out of the counties composing the district. But the counties have a great deal of independent action as well; they elect their own three officers, a chairman, a vice-chairman, and a secretary and treasurer.

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various districts ; we insist on careful and complete visiting ; we hold that it is the duty of those who are looking after Sunday Schools to see that every home in that state is visited. The county reports to the district and the district reports to the state ; and the members of the state executive, who have special charge of the district, are charged with the duty of seeing that the returns are properly made up and sent in.

A DELEGATE—How long has this plan been in operation ?

Mr. DRANSFIELD—This is the third year that we have had it in operation. A great many of the districts elect their officers for one, two and three years, and allow only one to retire each year ; we find that it is not a good plan to have an entire change each year, and when we get a good man who has acquired some experience in his one year in office it is well to retain him for a series of years. We are anxious to get young men to take their part in this work ; we find it is always a good thing to get the young men to come right up to the front and take their places, and we try to do what we can to encourage them in this ; so far the plan has proved successful, and I am glad to belong to the association that has put this method in operation. I can recommend it to you if you want to make a change.

A DELEGATE—I suppose you have no doubt but that it is a good thing ?

Mr. DRANSFIELD—I have no doubt whatever. We have tried for twenty-five years the plan of local county organization, and that was not a success ; we could not, of course, handle sixty districts, as the counties under the old plan virtually were, half as well as we can now handle eight districts, for that is all that we now have. The idea is not to take away from the counties any of their power or any of their influence ; you ought to keep that in mind ; but to put a good man over a number of counties that can keep an eye on the whole of the work in those counties, and thus the whole State executive can tell where the work is dropping behind, and can better tell where the money and the special effort that that executive can afford can be spent to the best advantage. For instance, at the present time our State executive are about to raise \$1,800, and put three men to work in Ontario county where there is some need just now for special effort.

The PRESIDENT—I do think that you might trust the Executive Committee in this matter ; they are not going to do anybody any harm by this proposal.

Rev. J. A. R. DICKSON—We might as well hand the whole thing over to the Executive Committee to run ; they want to do the whole business.

Several DELEGATES—No, no.

A DELEGATE—I take decided objection to that statement about the Executive Committee ; it seems to me that it is the same thing as imputing a sinister motive ; I think it ought to be withdrawn.

Mr. DICKSON—I will withdraw it on certain conditions

Mr. PEAKE—Brother Dickson is one of the members of the Executive Committee, and in this way is as directly interested in this matter as any of us. Furthermore, he was present in the Committee when the report containing these recommendations was considered and adopted unanimously.

Mr. DICKSON—I impute no motives other than lie in the statement that there seems to be an inclination to hurry this matter through without giving us due time for full and proper consideration of the whole matter; I have no other object at heart than the best interests of the Association, and I feel that they will not be advanced by this proposal in its present shape at all events. The gentleman who has just sat down, has told us that this plan has only been in operation in New York State for a comparatively short time; New York State gives us no data to go upon. And more than that, I think we should be able to do our business for ourselves.

Rev. D. D. McLEOD—I think some of us have misinterpreted the spirit of this resolution; it is to be put into force only where willing people are to be found; and I think it should be looked at in that light. I think, too, that we are treading on dangerous ground; we should be very careful lest a spirit of jealousy is allowed to creep in; for, if it does, so much the worse for those who are jealous.

Mr. MITCHELL—What is the question under discussion, I am afraid that we are getting away.

Mr. PEAKE—I will read the clause. (Reads clause again.)

A DELEGATE—I beg to move in amendment that this question be referred to the Executive Committee, with instructions to appoint presidents only for those counties that are not organized.

Mr. DICKSON—What I have to say in reference to this matter is this—

Mr. PEAKE—Mr. President, I claim that Mr. Dickson has already exceeded the amount of speaking that any one member is allowed to have on any question.

Mr. DICKSON—Oh, that's all right. I claim that there is no need for any additional machinery.

Mr. PEAKE—That is just what this resolution covers.

Dr. JACKSON—It covers a great deal more than that.

Mr. DICKSON—We do not want any presidents over us in our county; if we get one, I am afraid he will find out very soon that we propose to attend to our business ourselves. It may be a very good idea for unorganized districts, but we do object most emphatically to having any one put over us for an indefinite length of time, so long as we are attending to the interests we have in hand, and doing our work diligently.

Mr. DAY—Every local president might say the same thing.

Dr. JACKSON—I rise to a point of order.—

Several DELEGATES—"Sit down, sit down."

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Mr. CUNNINGHAM—If this carries it will have the effect of culling out the present presidents in well-organized parts of Ontario.

Mr. EDMONDSON—Some one said that this plan has proved to be a success. I will hold up both hands for this motion if this is so.

Mr. McLEOD—Well, other States are using it and using it successfully.

Mr. EDMONDSON—I don't see how we are going to look after five counties successfully when, as things are now, we cannot look after one.

The PRESIDENT—Well, wait a little while, and you will see.

Mr. EDMONDSON—Well, we will go and work in a county, and by-and-by we will get something done in the work of organization, and perhaps get a district meeting started, but somehow or other I don't quite see my way clear through it; I believe that the Provincial organization is enough for our needs; and I am afraid that one result will be that we will get things all mixed up.

Mr. McEWEN—I move that all speakers be limited to two minutes.

Mr. PEAKE—I move that we now take a vote on this clause.

Mr. J. K. MACDONALD—I want to make a suggestion and I will take only a minute to propose it. This matter has been introduced, and whoever introduced it proposed a very radical change. It is very evident that it is not wholly acceptable; and under these circumstances, though it might be possible to carry it now by a majority vote, I would not like to see the measure forced through when there is a good deal of misconception about it. I think, therefore, that it would be better to let it lie for another year and then introduce it again, than to force it through by a majority vote just now. I do not know that any great harm would be done by taking this course, and perhaps by next year we shall be better informed as to the merits of the question. (Applause.) I think that we would be going at it in a wrong way if this matter is forced. My idea is to let the matter stand over for further consideration during the year that is coming.

Rev. T. L. WILKINSON (Dunnville)—It appears to me that the position that the officers of the executive occupy is one of direct responsibility to the Convention. I come from one of the best counties in Ontario, and there are good counties all around me. There are a great number of good associations in Ontario, and I think that there is a sort of feeling that in some matters and to a certain extent the Provincial has lost some of its usefulness. Now, we are going to elect officers to positions of responsibility, and surely we can leave the adjustment of these matters in their hands.

Mr. A. J. DONLY—I move that this matter be referred to the county conventions; that it lie over for a year, and that in the meantime they have a chance of speaking upon it, and presenting their views to us in more definite shape when we meet again.

The PRESIDENT—I think Mr. Macdonald's suggestion is the best one we have had yet, and that the convention can agree to that without being talked to death.

Mr. J. K. MACDONALD—I will, if you like, put in an amendment to the amendment, that this matter be referred back to the Executive Committee.

Mr. DONLY—Will you refer it to the county conventions.

Mr. MACDONALD—The whole subject will be before the county conventions, and will be thoroughly discussed.

On a vote being taken, the President declared Mr. Macdonald's amendment carried.

A deputation from the Women's Christian Temperance Union, consisting of Mrs. Judge Jones and Mrs. Alfred Watt, was introduced by the President. Mrs. Jones addressed a few words of greeting to the Convention as follows: "We are very glad to have the opportunity of expressing our satisfaction at seeing so many of your workers here at this Convention; we feel that we are indeed engaged in the same line of work—that is, the work of winning souls for Christ; we thank you for what you have done and are doing for the cause of temperance in your schools; and we sincerely trust you may see your work go on and prosper, and that all these meetings that you attend may be greatly blessed to you in years to come. Now, we know you have much to do, and we won't take up your time, so, just thanking you again for your kind reception, we will retire." (Applause.)

Mr. PEAKE—(After stating what clauses [5, 6 and 7] would necessarily go back to the Executive with clause 4 reads clause No. 8), I move the adoption of this clause.

The PRESIDENT—What is your pleasure? (Delegates signify assent.) I declare this clause carried.

Mr. PEAKE—(Reads clause 9.) I move the adoption of this clause.

The PRESIDENT—Is that clause carried? (Delegates signify assent.) I declare this clause carried.

Mr. PEAKE—(Reads clause 10.) I move the adoption of this clause.

The PRESIDENT—Is that your pleasure? (Delegates signify assent.) I declare the clause carried.

Mr. PEAKE—(Reads clause 11.) I move the adoption of this clause.

Mr. DONLY—Will that include the statistical reports?

Mr. PEAKE—Yes.

Mr. PRESIDENT—What about this clause? Any remarks? Carried.

Mr. PEAKE—I move the adoption of the whole report as amended.

The PRESIDENT—Are you ready for the question? (On a vote being taken the Chairman declared the report, as amended, adopted.)

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Mr. PEAKE—Now, that you have adopted the report, there is the question about finances that must be considered; you know the sinews of war must be provided, in order that we may carry on the work.

Rev. A. McLAUGHLIN—I was impressed with the force of a remark made by our ex-President, Mr. Macdonald, about our Treasurer's report being unclosed. I think that this would be an appropriate time for us to do something to remedy that. I would beg to move that the financial year end on the 1st day of October in each year. This, of course, will mean that all remittances are to be in before that date, and that we shall have a complete and final report presented to us when we meet at each convention.

A DELEGATE—I second that.

Mr. MACDONALD—Well, I think we should go further than that. I would be inclined to put it in this way, that the Treasurer's accounts be closed on the 15th October, and that in preparing his statement he show all the amounts due for unpaid subscriptions as debts due the Association at the close of the financial year.

Mr. McLAUGHLIN—I'll withdraw my motion in favor of that, and will second it; that is a very good idea.

(On a vote being taken on this resolution, the President declared it carried.)

Mr. PEAKE—Well, now, you see the three resolutions that we have passed. The first is, that we intend to raise \$3,500; the second is, that we shall receive individual contributions and credit them as such; the third is, that the needs of the work demand that at least one-half of the amount promised should reach us between this and the 1st of January. These are the three resolutions, and we trust that the matter has been fully discussed by the Convention, and that you all understand what you have done. We are going to try to raise fifty per cent. more money to enable us to branch out into the special lines of work indicated; and we look to you all to help us very largely in this matter.

The PRESIDENT—Now, I think we had better go on with the reception of the pledges from counties. The first on the list is Addington—Lennox and Addington. Who can speak for these two counties?

Mr. S. GIBSON (Napanee)—We have no organization there as yet. We have been trying and talking and hoping for some time, and though we have not actually got that far, still I think that things are in such a shape that I am safe in guaranteeing that something definite will be done in that direction before we meet you again. As to the amount which we will be able to give, I cannot say anything about that. Of course, I shall use every possible means to secure a good round sum from that district for the work of the Association, and I will give a personal subscription of \$5. (Hear, hear.)

Mr. PEAKE—What about the county of Brant?

The PRESIDENT—Is Brother Cox here? I have no authority to

speak for the county of Brant as far as increasing our subscription is concerned, but I will see that the subscription we gave last year—\$80—is repeated. County of Bruce?

Mr. J. H. MCHARDY (Belmore)—Al I can say is that I will see the Secretary, and write you about it.

The PRESIDENT—All right; we shall be glad to hear from you. County of Dundas?

Rev. W. M. SHEARER (Morewood)—We have raised from our Sabbath School \$5. We will try and raise a little more; I will guarantee \$15, and I am sure that I will get it.

The PRESIDENT—West Durham?

Rev. W. J. ROY (Tyrone)—We will give \$20, and I am sorry that I have no authority to go any more.

North York was reported as increasing their subscription from \$100 to \$125.

Rev. Dr. JACKSON—We will give \$75 for Waterloo.

The PRESIDENT—I hope somebody is keeping track of these amounts. Now, is there anybody from East Durham?

Mr. J. T. BURNS (Port Hope)—We have no association in East Durham. Not having any association, of course, I cannot say what may be raised from there. I propose to do all that one man can, to have an association formed in East Durham, and will write and let you know how I get on.

The PRESIDENT—Well, we will hope to hear of you having very good success. Now for the county of Elgin.

Mr. DAY—I am sure that Elgin is good for at least \$50.

Rev. J. STRACHAN (Meaford)—Speaking for the county of Grey, I think I can easily raise \$50 for them.

The PRESIDENT—Very good. Anybody from Haldimand?

Rev. J. G. SHEARER (Caledonia)—Haldimand gave \$25 last year; this year we will make it \$40.

The PRESIDENT—That's right; that is what we need. Now for the county of Halton.

H. P. MOORE—I am authorized to say that the county of Halton will give \$50 next year, and probably more.

The PRESIDENT—County of Huron?

Mr. W. M. GRAY (Seaforth)—I am not prepared to give any pledge for the county of Huron. A good deal of enthusiasm has been created in that county, and I think if Mr. Day would pay us a visit and stir us up a little, we would be able to raise an extra \$50.

The PRESIDENT—We'll try and send him. Do you hear that, Brother Day? Kent, Middlesex, and Lambton.

Hon. Senator VIDAL (Sarnia)—I have no idea what the County Association will do in this matter. The Secretary, I understand, has some authority, but he is not here. I will take every chance that I have of bringing the matter before them. In the meantime, as a personal contribution, I will give \$10.

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The PRESIDENT—Thank you. Now, is there any one from Hamilton?

Rev. T. A. MOORE (Hamilton)—I can only promise definitely what we have given last year, \$75. Had we known that a further demand was to be made we could have had the matter talked over, and I would then be in a position to say better what we would do. As it is, I will bring the matter up, when I get home, and will do what I can to secure an increase in the subscription, and I think very likely that I shall be successful. But I can only promise now \$75.

The PRESIDENT—I have no doubt that you will. County of Lanark?

Rev. J. B. EDMONDSON (Almonte)—We will do as much in Lanark as ever we can. I do not feel like mentioning a definite sum, because we are not organized, but I will do all that I can to secure you a good contribution.

The PRESIDENT—I do not know whether we have any representation from St. Catharines. If there is any one, let us hear from him.

Mrs. OILLE (St. Catharines)—I cannot speak for the city, or for any other church than the First Presbyterian. We will give \$10, and I will do what I can to get you a subscription from the other churches.

The PRESIDENT—That is very good. Now, is there any one from the county of Norfolk? Oh, yes; I nearly forgot my friend Mr. Donly.

Mr. A. J. DONLY—Norfolk is a very newly organized county, and I cannot make any pledge, but I will do my best to get you all I can. I do not like to make any pledge, but I feel it in my bones that you will get all you ask from Norfolk.

The PRESIDENT—We'll ask a good deal, then. (Laughter.) Northumberland? North Ontario?

Rev. C. W. WATCH—I am not authorized to promise more than we gave last year—\$25.

The PRESIDENT—South Ontario?

Mr. H. E. BRIGGS—\$25.

The PRESIDENT—County of Oxford?

Mr. F. VICKERT—\$50.

The PRESIDENT—County of Peel? County of Perth?

Mr. R. R. GOULDING (Stratford)—I am not authorized officially to pledge any amount from our county. I have no doubt but that they will do the same as last year. We will bring up the question of an increase, but I cannot pledge it. I will do all that I can to obtain you an increase in the amount that we give.

The PRESIDENT—County of Peterborough?

Rev. JAMES MCFARLANE (Keene)—I am authorized to promise \$50 from the county of Peterborough. It might have been more, but, of course, we knew nothing about an increase being wanted.

The PRESIDENT—County of Prescott?

Rev. D. McEACHERN (Vankleek Hill)—We are looking towards organization; it is not yet an accomplished fact. When it is arranged I will plèdge the county for \$25, and if they do not pay it, I will pay it myself.

The PRESIDENT—East York?

Mr. ANDREW ARMOUR—\$65.

The PRESIDENT—West York?

A DELEGATE—We will do our level best to get you an extra fifty per cent., and we will certainly do fifty per cent. of what the united counties did last year.

The PRESIDENT—County of Wentworth?

Rev. G. A. MITCHELL (Hamilton)—I can only speak for Hamilton, but I think as far as the county is concerned, if you will come down and organize us, you will get a good subscription.

The PRESIDENT—County of Wellington?

Rev. L. W. THOM (Arthur)—We will give \$50.

The PRESIDENT—County of Welland?

A DELEGATE—The organization in Welland county, so far, is not completed. When we get in running order, I have do doubt that they will do something.

Mr. DAY—I know something about Welland county, and I will plèdge you \$25, and if they do not give it I will pay it myself.

The PRESIDENT—County of Waterloo? This has been already plèged.

H. A. KRIBBS (Hespeler)—I will give you five dollars.

The PRESIDENT—County of Stormont? County of Simcoe?

Rev. D. D. McLEOD (Barrie)—We are not organized yet in the county of Simcoe; we have flourishing local conventions, but they have no connection with this association, that is in the matter of paying. I will bring the matter up, and see if I cannot get you a subscription, but I cannot name any amount.

The PRESIDENT—County of Russell? County of Renfrew? City of Toronto.

Mr. J. K. MACDONALD—One thousand dollars from the city of Toronto. (Applause.)

The PRESIDENT—Hear, hear. County of Hastings? Mr. Johnson?

Wm. JOHNSON (Belleville)—I make no plèges for the county of Hastings.

Mr. PEAKE—Mr. Johnson gives five dollars for his own subscription, and gets us ten dollars more from his Sunday School.

The PRESIDENT—City of Guelph.

A DELEGATE—We will do as much as we did last year and probably more; say, \$30.

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Following is a summary of pledges received in response to the appeal for funds to carry on the work of the Association :—

SUMMARY OF PROMISED CONTRIBUTIONS.

COUNTY, CITY, ETC.	NAME.	POST OFFICE.	AMOUNT.
Brant	W. N. Hossie	Brantford	\$80 00
Dundas	Rev. Wm. Shearer	Morewood	15 00
Durham, West	W. J. Roy	Tyrone	20 00
Elgin	Wm. Nickerson	Port Burwell	50 00
Grey	Rev. J. Strachan	Meaford	50 00
Haldimand	Rev. J. S. Shearer	Caledonia	40 00
	S. W. Howard	Hagersville	
Halton	H. P. Moore	Acton	50 00
	Rev. R. Haddow, Treas.	Milton	
Huron	Wm. M. Gray	Seaforth	50 00
Lanark	Rev. J. B. Edmondson	Almonte	....
	(Will do as much in Lanark as ever we can.)		
Norfolk	A. J. Donly	Simcoe	....
	(Will do my best to get you all I can.)		
Ontario, North	Rev. C. W. Watch	Cannington	25 00
Ontario, South	H. E. Briggs	Myrtle	25 00
Oxford	F. Vickert	Goble's	50 00
Perth	R. R. Goulding	Stratford	....
	(No official pledge; no doubt the same as last year, \$50.)		
Peterboro'	Rev. James Macfarlane	Keene	50 00
Prescott	Rev. Duncan MacEachern	Vankleek Hill	25 00
Prince Edward	H. C. McMullen, B.A.	Picton	50 00
Waterloo	Rev. J. S. Hardie, Pres.	Ayr	75 00
	Rev. J. A. R. Dickson, B.D., Sec.	Galt	
Welland	A. Day		25 00
Wellington	Rev. L. W. Thom	Arthur	50 00
York, North	L. G. Jackson	Newmarket	125 00
	W. G. Graham, Treas.	Box 52, Aurora	
York, East	Andrew Armour	Lansing	65 00
	L. E. Annis	Scarboro'	
York, West	(Will do our level best to get an extra fifty per cent.)		50 00
Belleville	Bridge St. Methodist S. S.	Belleville	10 00
	Wm. Johnson		
Guelph	(Probably more)		30 00
HAMILTON	Rev. T. Albert Moore	266 John St. North	75 00
	(Will try and raise fifty per cent. more than this.)		
Hespeler	Evangelical Lutheran S. S.	Hespeler	5 00
	H. A. Kribs		
Meaford and Township	St. Vincent S. S. Assoc'n.	Meaford (at least)	5 00
	Rev. J. Strachan		
Picton	First Methodist S. S.	Picton	10 00
	Miss Annie Porte		
St. Catharines	First Presbyterian S. S.	St. Catharines	10 00
	Mrs. J. Oille		
	(Will try and get \$15.)		
Seaforth	First Presbyterian S. S.	Seaforth	20 00
	Mrs. (Rev.) A. D. McDonald		

COUNTY, CITY, ETC.	NAME.	POST OFFICE.	AMOUNT.
Toronto	{ Including Hon. S. H. Blake, Q.C.....	\$300 00	} \$1000 00
	" Erskine Presbyterian S. S.....	10 00	
	" College St. Baptist S. S.....	5 00	
Personal	A. J. Brown	Toronto, 297 Carl- ton St.	5 00
"	A. J. Donly	Simcoe	10 00
"	S. Gibson	Napanee.....	5 00
"	William Harris.....	Rockwood	2 00
"	James Hunt	Preston, Box 40 ..	10 00
"	Rev. A. Jackson, Ph.D.....	Galt.....	10 00
"	Wm. Johnson	Belleville	5 00
"	Rev. W. T. Minter	Guelph, Box 345 ..	5 00
"	H. C. McMullen	Picton.....	5 00
"	J. Roger.....	Peterboro'	2 00
"	Hon. Senator Vidal.....	Sarnia.....	10 00

The PRESIDENT—Now, I see that our time is up; we cannot give any longer to this just now; it is time for us to hear Mrs. Kennedy, who is to lead us in a conference on Primary and General Sunday School Work. I have very much pleasure in calling upon Mrs. Kennedy to speak on

"PRIMARY AND GENERAL SUNDAY SCHOOL WORK."

Mrs. KENNEDY.—As the time allotted to me is not very long, I think, if you have no objection, that I will devote a few minutes to answering some questions that were handed in to me after the last meeting. There are not very many of them, and some of them are repetitions of the others, so I shall run over them as quickly as possible, and answer them as I go along.

The first is: "Is it necessary to make a personal appeal to each separate scholar in primary classes of five or six; or should we talk to the children as a whole class?" I think it is most necessary, yes, absolutely necessary, to do so; speak to every child personally; let him feel that it is himself that is being referred to, and indulge in generalities as little as possible; try and make him feel that he is missed from his place when he is absent, and that he personally is of some interest to you. Consider how you would feel yourself; you would not like to be considered as one of a mass, without any separate individuality at all; neither does he; so treat him accordingly. Mark them all separately. Another reason is, if you do not mark them how are you to know how they attend, whether they are regular or not, or who the absentees are? When the child has been absent more than once he ought to be visited, to know what is the matter with him, and why he is not in his place.

Another question is: "What is the best method of marking the attendance?" I remember once having a teacher who would get up and stand on the platform and take a look around the class—and it was a large class of 200 or over—and she could tell just who were there, and who were absent. I never saw any one else who could do that.

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Now, here is another question: "Is it wise to call the roll in a large class?" With a large class, no; it takes up too much time. A very good plan which I have seen adopted is to place one of the eldest children you have, at the end of each row of chairs, and get that one to look along his row, and hand you in the names of the absentees; of course, this can only be worked where the children are in the habit of occupying the same seats every Sunday, but they should be trained to do this as much as possible, as it is so much easier for the teacher. You get into the way of looking for each well known face in a certain part of the class room. Another very good plan, and one which I have adopted myself, is to let the secretary have a little table at the door, and just as the children come in, in passing his table they report themselves, and he marks them as they enter; this has been found to work very well. I know a primary class of from 300 to 350 where this is done, and they say that it is the only way that they could manage it at all. I am acquainted with another of about 150 where this method is used, and the testimony is the same. Of course, where the class is subdivided the question of marking the attendance becomes very easy.

Here is another question: "How would you manage a class of 125 children? Is it possible to manage it by having three teachers besides the regular primary teacher?" Well, I would manage this way. I would divide such a class as that. I have had from 200 to 250 children from three to thirteen years of age; but I shall never attempt it again; I think I shall certainly never do anything like that again. The best way to do in a case of that kind is to divide the class, and to grade it when you divide it. In a school with which I am familiar, there are three grades in a class of this kind for children under fourteen years of age. We have one class for the very little ones, that is, perhaps, the purely infant class; then we have one for those who are under six, and, do you know, I have found among children of this age quite a reluctance to sit with the babies; they like to be thought a little farther advanced, and this pleases them, and greatly facilitates the work of the school as well. In the class where the very little people are gathered, they are seated around low tables, and we find them to be a great advantage as they furnish a support for the children to lean upon, and they don't get tired so easily; besides this, anything that you are showing your scholars, can be placed on them. Now this plan of subdivision necessitates a Superintendent of the Primary department, and his duties are not light. When he is a capable person, the teachers in that department do very little of the teaching; they simply mark the attendance, hear the children say the Golden Text, and do the visiting of those who are absent; the Superintendent, as a rule, teaches the entire lesson.

The next department, of which I have charge, is what I like to call the *junior department of a subdivided class*. Here I generally

give the opening of the lesson, and as I go along, just as it gets interesting, I impress it upon their minds with a blackboard illustration, or a bit of vivid word picturing. As I look round the class I see every little face looking right at me or at the blackboard, taking in every word, and I am sure that none of the scene that I am picturing will be lost. The little ones will get as clear an idea of the scene you wish to present to them as it is possible for them to do, if it is only presented in such a way that they can take it in with their eyes as well as with their ears.

Now, you will talk to your teachers about the lesson. You will decide with them on the way that you will all teach the lesson; what illustrations you will use, and how you will present the various ideas contained in the lesson to the children. In my case, my teachers come to me every Saturday evening, and we sit and talk over the lesson. I tell them just how far I mean to teach the lesson, and where I will stop, and then we decide on how they shall continue it. I explain to them what I expect them to do, always expecting them to teach along the same line in which I begin. I am at present teaching a class of boys who range from thirteen years old and upwards; they will pass out of the class on the 1st of January. The reason for having all teach pretty much on the same line is, of course, that when I come to review the lesson at the close of the school, I may have some clear idea of what the children have been taught, so that I may speak to them intelligently. This, I believe, to be the best way of arranging a large school, viz., by grading. In this way you can have a place for each scholar, and no matter what his attainments may or may not be, you have a class in which he will be with his equals.

Now, here is another question, and it is rather an important one: At what age do you think the child should be promoted from the primary class? This depends altogether upon the grading; and I do not like the word promoted. I question—looking at the importance of the primary work—whether he is really promoted; I think it is better to speak of him as being transferred. I do not like transferring a child too early, unless you have an intermediate department. I think children are oftener transferred too early than too late. Not much harm is done by keeping them in the primary department a little too long, while there is great danger of effacing some of the good impressions if you send them out into another class at too early a stage. I do not think, as a general rule, that children are fit to be transferred to another class until they reach the age of ten years; but so much depends upon the child himself that you cannot make any rule in the matter. If the intermediate department is not well within his reach, I should be inclined to keep him in the primary department a little longer. And, any way, I like to keep the class together as long as I can.

In teaching a large primary class, is it better to keep the class together or to subdivide it? This is a vexed question this question of

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subdivision. It depends, in a great measure, on the capacity of your room, and on your qualifications as a teacher. As a general rule, I advise subdivision wherever it is possible. You cannot do half as good work with a class that is too large for you to properly look after, and you ought not to attempt it, except under very exceptional circumstances.

I have a dear friend, who is now at the head of a very large primary department in Chicago, who has a special talent in one direction. She is one of the most magnificent executive officers that I have ever seen. She knows just how to hold the reins, and how to manage so as to bring out the best faculties of those who are working with her. She gets them all to work and, more than that, she gives them just the sort of work for which they are each most fitted, and, of course, gets more out of them in that way than could possibly be done in any other way. But she would not know how to teach those children herself, and so does not try it, though she succeeds especially in the line she has chosen for herself. I have another friend, who is teaching a very large primary class. She is a magnificent teacher, can occupy the minds of the children, and instruct them and interest them at the same time, in a way that I have not often seen equalled, and so she does not think it is her duty to subdivide her class.

Now, here's another. *Would you advise the use of the sand-table in any other classes than the primary?* Well, that depends; I would not use it, for instance, in a small class in a large school; but I tell you what I would use, and, in fact what I cannot teach without, and that is the blackboard. I do not know how to teach without a blackboard, nor would I attempt it, even though I might not require its use for some particular lesson at all, but just that I might know it was there, handy to refer to if I wanted to illustrate any point. I wish I could reach every teacher of every grade, and just show them how much better their work would be done, and how much better the children would take in what they are trying to tell them, if they had a blackboard by which to put it before them, and thus get it into their eyes as well as into their ears.

Now, the objection is often taken that it will distract the attention of the surrounding classes. Well, let it. If the teacher of the surrounding classes is not as wide awake as you are, and thinks she can hold the attention of her children *without* a blackboard when you are teaching *with* one, she will learn very quickly, in that way, that the best way of teaching is *with* a blackboard, and she will probably get one and use it herself.

Now, here is an important question, and it opens up a matter that is often very puzzling to some teachers. *What is the best way of teaching a class a grade higher than the primary class?* Well, I would say very much on primary lines. The children will readily fall into the idea, and it will be familiar to them; that is, the method of teaching; and you can gradually work along into any method you like. There

is one thing, and that is object-lessons, and they will help you very, very much. I knew of a teacher who took a funnel with her to her class, and held it up and explained its use to them. She was teaching them some lesson in geography—Italy, I think, it was—and she was showing them how some part of Italy was like a funnel, and in this way she fixed the idea in their minds, and they would never forget all she told them about that part of Italy.

Would you use Kindergarten methods in teaching a large primary class? Well, Kindergarten principles, yes; Kindergarten methods, yes, I would, but with limitations. I would use some of the Kindergarten methods, and I would be very careful in my selection; the idea of Kindergarten work is to lead children, so to speak, from nature to nature's God, but sometimes they stop short and never get any further than the worship of nature, and they do not learn the principal thing, the worship of nature's God. I have seen people who excused their non-attendance at church by saying they preferred to worship in nature's grand cathedral; and then they stay at home to do it. (Laughter.)

What would you do where the trustees will not provide a suitable place of meeting for the primary class, and the accommodation they now have is of the most miserable character? I would try and get the trustees to hold one of their meetings in that same miserable room: that ought to bring about a change, and if it did not, I would pray for them.

How would you conduct a class of unruly boys? I do not think I can tell you that. Boys are not all alike; there is a way, and it is generally a different way, to the heart of each. What you have to do is to find it, and then you have them under your control in a way that will last, if you hold them by the chains of love. And you will be so busy if you succeed in getting their interest in the subject in hand, and they will be so busy taking it in, that they will not have time to get into disorder. There is no doubt at all, that no matter how apparently incorrigible the boys are, there is some way to interest them, and it is the duty of every teacher to find out that way. I have not had a great deal of experience with boys, but I know that there is a chord in each boy's heart, and if you once touch it you will hold that boy forever.

Here we have another question? *What is the best method of keeping the little ones in the school?* Well, interest them. Make it such a pleasant time for them while they are there, that they will want to come there rather than to stay away. There are many ways of keeping up the attendance at the primary class-meetings, but this is the best that I know of.

How long a time should be given to teaching in the primary class? That depends on how you arrange your session, and to some extent on your own skill as a manager. I do not think a session of an hour and a half too long, even for the very little ones, provided you break

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it up into many different parts; that is, that you do not keep the child's mind at tension too long at one time, but that you vary the exercises? 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 be able to keep them interested and attentive for a much longer session than you have been willing to believe. I know a great friend of mine, who was superintendent of a large Sunday School; he had a very large primary class, and by-and-by he got married to another Sunday School worker. They both left the class to take care almost of itself, I was going to say, but at any rate, it passed into other hands; and for the life of me I cannot see why getting married should interfere with your work in the Sunday School? I remember saying to one of my teachers—she had just got married—"Fannie, I do not know whether to congratulate you or not; tell me, are you going to continue to teach your class in Sunday School?" "Why, certainly," she answered, "of course, I am; I don't intend to give up that." "In that case, then, I congratulate you with all my heart."

I remember once having the question asked me, "Is it possible to keep a class in order for fifteen minutes?" Why, of course it is. Well, do you know, that same girl told me (the session lasted an hour and a half) that at the end of fifteen minutes she was in utter despair. Well, what was the trouble with her? I heard afterwards that she told one child once that she didn't think he wanted to learn, and she would not teach him any more, or tell him anything more. That was it; well, how could she expect to keep control of her class talking to them like that?

We had a large class in this primary union; each teacher had a detachment of children, and the children were entirely strangers to the teachers, and so were the teachers to the children. We took the regular lesson for the next Sunday, and did it first on the blackboard, and it was an entire success. At the end of the time some of the children did not want to go home at all, they had no idea the time was up, and actually wanted us to go on for some time longer. Well, now, teachers, your class ought to end like that; children sorry to go home. You don't often see it, but you ought to see it wherever the teachers are doing their work as it ought to be done. One little fellow said to me once: "Why, Mrs. Kennedy, you keep us going so hard, we haven't time to wink." The little fellow meant that he could not shut his eyes long enough to wink for fear of losing something of what was going on; you get their eyes, and you get their ears, and you get their feet going sometimes, and they haven't time to know whether they have a neighbour or not—they lose all consciousness of everybody but the teacher.

Should children in the primary class commit passages of the Bible to memory? By all means; but I do not believe in their committing certain disconnected verses, such as the verses of the lesson, or any

part of them, to memory ; first, they are disconnected, and I would prefer to have my children know something like the 23rd Psalm, and the 53rd Psalm, and the 53rd of Isaiah, and passages of that description. Now, it looks as if I have laid down a great deal for the primary teacher to do in the way of work, but considering the length of time the children are with you, you have plenty of time to do all that I have said, and more too.

How would you teach children who cannot read—referring to mission school work? Children that cannot read, are almost always children that can see well, and here you have a class of children that you can reach with the blackboard, and with the blackboard alone. You can teach them through their eyes, and they will take things in that way just as quickly as if they could read for themselves.

What are the principal aims of primary class work? The conversion of the children undoubtedly ; this is the end and aim of all our work ; anything short of this leaves our work incomplete, though not by any means in vain. And you would be surprised how many conversions there are among the little ones in the primary class ; I know some of my teachers to-day who were converted when they were very little things in the primary class. I once went round the room of my primary department and asked each teacher as I passed her : “How old were you when you were converted ?” and I found that there was not a single teacher in my primary department who was not converted when she was ten years old, some of them younger than that. Now, let us see how it is in this audience here to-day. All of you that were converted before you were twelve years of age please stand up. (A number of delegates rise.) Thank you ; now all that were converted when they were sixteen. (A number of delegates rise.) Now, all of you that were not converted until you were thirty, please stand up. (A small number of delegates rise.)

Should Sunday School entertainments always be opened with prayer? I should not like to have anything to do with a Sunday School entertainment that you could not open with prayer. (Applause.)

Is it proper to call a primary class an infant class? No.

What plan would you adopt with a class of boys of from ten to thirteen years of age, when to hold their attention or to keep them interested is very difficult? Well, perhaps you expect too much ; be thankful that you do as well as you do. As I said before, there is some chord in every boy's heart, and if you can get hold of that, if you can touch that, you can hold the worst class of boys that ever lived. But how to do it ? That I cannot tell you ; it differs with every boy, but be sure that it is along the line of kindness and love ; nothing else will do at all. I am not talking of myself ; there are a very great many things that I can do, that you cannot do ; and there are a very great many things that you can do that I cannot do.

The PRESIDENT—Hear, hear. (Laughter)

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Mrs. KENNEDY—Now, I think these are all the questions that I will answer just now. I hope I have succeeded in making everything clear to you, and that you all understand what I wanted to tell you. If there are any other points that are very special, I will try and answer them if you will send them in. (Applause.)

The PRESIDENT—Well, we have got along thus far very pleasantly, and I hope that you will be home in time to get the refreshment awaiting you. I want all the primary teachers to come downstairs after the close of this meeting. I don't want any of you to go away, for you and Mrs. Kennedy are going to be entertained to supper there. I have been asked if this invitation is limited to primary teachers. Well, our hearts are not limited; our provisions are not limited, thanks to the care of the good ladies who are looking after our comfort in that respect; but our *room* is limited, very limited, so I am sorry that we are able only to invite the primary teachers, but we invite all of them. Now, we will sing the long metre doxology, and be dismissed.

The meeting terminated with the doxology and the benediction.

THURSDAY EVENING, OCTOBER 30.

The Convention assembled at 7.30, the President in the chair, and the proceedings were opened with praise and prayer.

The President then introduced Mr. Dransfield to the Convention, who was received with applause. His subject was,

“WHAT ARE THE AIMS OF SUNDAY SCHOOL TEACHING?”

Mr. DRANSFIELD—It seems to me very strange that a plain, business man should be asked to address an assembly like this. I see before me men who, I know, are not wanting in mental power, or wealth of intellect, and I am involuntarily led to ask myself, what can I tell them that they do not probably already know. As your Chairman has said, and as appears from the programme, you have left me to choose my own subject, and I hope to talk to you as a business man should talk—plainly, pointedly, and directly—and I hope that what I say to you to-night will be just those three things. I have been asking myself how it is that we have here such a gathering as this is to talk about Sabbath School work and Sabbath School workers. Not only here, but all over this continent, there are annually gathered thousands of Sabbath School workers who are discussing these matters and doing so with zeal, interest and profit. I was saying to myself, there must be a reason for this, there must be a good cause for it. Here you are, from all over this Province, to discuss Sabbath School interests. One thing that I see about it is, that the young men and young women are going to make their mark for good.

We have come to the time when we recognize the importance of training the children from the cradle to manhood and womanhood in things that are right and good and of God. I want, in fact, to speak to young men and to young women; and if I can make any good impression upon them, I shall feel that my share in the work of this Provincial Convention has been productive of some little good. First of all, we want the young men for Christ; and I have asked myself, as a Sunday School teacher, what do we want? what do we need? what do we seek for? Like a business man who adds up both sides of his ledger, that he may know just where he stands and how much he has got or how near he is to bankruptcy; so let us take stock of our position, that, like the business man, we may know just what we are doing.

Now, we are met here for a special object, and that object is to consider the ways and means that will advance the welfare of the Sunday Schools in which we are all interested. We want to know how that can best be done. I would like it to be understood that in all I may say, or in any discussions which may follow, I do not speak from the standpoint of any larger knowledge or wider experience than you, doubtless, may possess. First, then, I would say, my opinion is that it is the duty of every member of the Church to be found in the Sunday School after the church service is over, doing what he or she can to help forward the work of that school. They are, perhaps, not all fitted to take charge of a class, but they can do something; and I say to you superintendents, try and secure the services of a far larger number of people than you now have to aid in the work of your school.

Every member of the Church in the Sunday School, that is the first thing I want. Why do I want every member of the Church in the Sunday School? Let me ask you, my brother, if you think you are doing your whole duty by going to church, and, as soon as the sermon is over, starting for home, forgetting all about the duty that you owe to the children, whether your own or some other man's? Do you believe that the example in your home will be good for your child if, in the noon hour at the dinner table, you are found talking politics, or talking about any other worldly subject immediately after the sermon is over? Is it right to eat your meal engaged with the transactions of your daily life? Do you believe it is right to mix up religion and politics, or anything else, in the mind of the child? Yet that is, I fear, what a great many of you are doing. Would it not be better, as an example to your family, for you to spend Sunday afternoons in the Sabbath School, taking your place at whatever you are best fitted for? I say that there is a place and there is a work for every member of the Church in the Sabbath School.

Secondly, there is a feeling that has been greatly hindering our Sabbath School work, and we have all of us to acknowledge it, because we meet it everywhere we go; it is this, that so soon as young

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women reach the age of fifteen, or boys that of sixteen, they think that they are too old to go to Sabbath School. And where do you suppose they got this idea? They got it from the fact that their elders do not attend. (Hear, hear.) By the example you have set them they leave the Sabbath School, because they do not see why they should go when you do not. Now, if you want to bring them into God's house, or keep them in the Sabbath School, you have to go there yourself; and one of the chief difficulties in this day is to bring the young men and the young women back into the Sunday School and into the house of God, which they never should have left.

My third point is, to bring into the Sunday School all between the ages of five and twenty-one—for you in Ontario to bring into the Sunday Schools every child and young person in the Province. I have not been able to look very closely into the figures of your school population here in Ontario; but I have no doubt that you have returns here, as we have over in New York State, which will give you the figures corresponding to those which I am about to give you for New York State. Now, I say that we have in that State 800,000 Protestant children who are at present not under Sabbath School influences. We certainly have a large number in; but you see from this that we have a great deal to do yet. I do not know what the figures for Ontario are——

Mr. PEAKE—360,000 in, 150,000 out.

Mr. DRANSFIELD—Well, I congratulate you, that is not a very bad showing; but, like us, you have a great deal yet to do. Now, your aim, of course, is to get this 150,000 in, that are out; and you should look after them, you must look after them; they are worth looking after, they are worth saving. (Hear, hear.) I have no doubt that it is with you as it is with us in New York State, that this population that is outside of Sunday School influence is not a very desirable population. Some of them are Germans, some Norwegians, and they are mostly a mixed population. They are people whom you do not care much about, to whom you do not speak very often on the street, and whom you never take by the hand and invite to your homes. You are just the same, I have no doubt, in these respects as we are over in New York State. But we cannot reach them until we are willing to come down and take them by the hand and say to them kindly and affectionately, "Say, where do you go on Sunday, to Sunday School?" They will doubtless tell you that they do not go anywhere. You then ask them, "How would you like to come with us?" Well, they don't know whether they would or not. You keep talking to them; you find out where they live, and you go down after awhile and see them, and find that the boys of that family are spending their Sundays where you would not like your boys to spend their Sundays, but where *they* would be spending them if you had not looked after them and brought them elsewhere. The boys understand human nature just as well as you do. And now about this 150,000 who are out.

You say you wish you could get them in ; your aim is to get them in, and now you want to know how you are to do it. The first thing to be done is to find out who they are, and that is not very difficult. We can do that easily enough. We go round and we find out who lives in this house, and who lives in that house, and if they are Catholics we do not press them, we do not interfere with them ; we give them an invitation, of course, but we do not press them to come—

A DELEGATE—We want them all.

MR. DRANSFIELD—Yes, that is the right idea. Now, the first aim is to get in those who belong to ourselves ; those who would go to our Church if they went to any. If you had a child who had been out playing, and it got on towards evening and he did not turn up, and by-and-by it began to get dark, would not your heart get anxious ? You would put on your hat and go out and look him up. You would go into this street and that street and look up and down, and you would ask the policeman if he had seen anything of your boy ; and you ask another, and another, and another, and you would never give up the search until you had found him. Now, that is just the way we want you to do with regard to those of your own Church who do not come to Sunday School. And the girls too ; there is a difference between boys and girls. Boys are impulsive ; girls not so much so. Boys will resent an insult with blood ; girls will fret over it, and make a great to do about ; and you who hope to influence these differing boys and girls must be acquainted with their habits and know something about the class amongst whom you are going to work, and whom you hope to influence for good.

Now, I think I would go about getting them in, in this way. I would invite them first, and if that did not do, I would call upon them, and knowing who they are I would be inclined to make some allowance for any roughness that there might show itself at first. You remember what Abraham said when he was pleading for Sodom, Lord, if there are fifty there, if there are forty there, if there are thirty there, if there are twenty there, if there are ten there — and you only want *one* ; if there is one there in that household that is out of the reach of the Sunday School you have a duty there, and that little Bible that you carry in your pocket will tell you that if you do not get him at the first time of asking, you must try another time, and again a third, until at last your labors are crowned with success, and you see the little one, or the elder one, for the matter of that, that you have been after, coming regularly to Sunday School. I have a good deal of faith in your ability to do this, be the difficulties ever so great. Now, when you get them there, what are you going to teach them ? This brings me to what I consider the most important part of our work.

I believe that the most important thing about our work in the Sabbath School is to so arrange our efforts that the result may be the conversion of our scholars. Do you believe it is possible to bring

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your class entirely into the kingdom? If it is, and you believe that it is, why, every effort you make ought to have this object in view.

Let me give you a little instance. A young lady who had a large class of girls was much discouraged in her work. She complained that she could not get along with them; that she did not seem to be able to make any headway with them. She said that her teaching seemed to be lacking in power, that she did not appear as if she had any influence over them to bring them to Christ, and she said, despairingly, at last, "I want you to find another teacher for that class, because I am going to give it up." "But," I said, "you must not give up that class; they love you so, and they have such confidence in you; you must not on any account give them up; you must labor and pray for their conversion." "Well, but," she said, "I have labored and I have prayed for their conversion." Well, finally I got her persuaded to go on with them the next Sunday, but she said it would be the last day that she would teach them. Well, Sunday came round, and when she was teaching them, as she got near the close of the lesson, the thought came to her that she was going to give them up, and all the things that she had been telling me came back to her, and the tears came to her eyes as she thought that not one of those girls, so far as she knew, had yielded up herself to Christ. And one of the girls noticed that she was crying, and she asked her, "Why, teacher dear, you are crying; what is the matter?" And she told them that she was going to give up the class because she could not see that she was doing any of them any good, because she had not been able, so far as she knew, to lead any of them to Christ. "Why," one of them said, "you have; here are five of us that are converted, and we are thinking of joining the Church at the next communion." And so they did, and the last report that I heard from that class was that all the class, with one exception, had been converted, and the next report that I expect to hear is that the whole class are professed Christians. There is no doubt about it, God does hear our prayers; and there should be no let up to our teaching, or to our praying, until we see the reward of our labor in the ingathering of all those under our charge into the fold of Christ.

Now, there is another point that I want to speak a word or two about. The young men and young women, when they grow up from being the boys and girls that we used to lead by the hand in the Sabbath School, are subjected to temptations of a very special kind, and which are more than ordinarily powerful; and I fear that we too often make a mistake and forget that this is the case, and lose sight of the fact that we were once young ourselves, and surrounded by temptations just as they are. You have heard a father—and let me tell you this as a little illustration—you have heard a father sometimes speak to his son like this: "Martin, I want you to help me with the apples to day; they want to be picked right away." The boy grumbles, and says, "I don't want to pick apples to day; I

want to go fishing." "Well, but, my boy," says the father, "we want those apples picked; they ought to be picked now, and your mother and I have had hard luck all year, and there is a good crop of apples now, and we must look after them." "Well, but I promised Bill Jones." And then the mother chips in—and God bless the mothers who know just what to say, and when to say it—and she says, "Come, Martin, you had better come with father and me, and pick the apples." And he, still grumbling, though not so cross this time, says, "Well, I guess I'll have to go." So he goes out into the hot sun, and works like a little man, and by-and-by two boys go galloping past on horses, and poor Martin, heaves a sigh and says to himself, "I wish that I had a horse to gallop around like that." By-and-by his mother comes along and asks him how he is getting along, and says to him, "By the way, Martin, I heard these two boys that went along just now on horseback say, as they passed our orchard, how they wished they had such an orchard as ours, and such fine apples." And Martin picks away for a while and does not say anything, and after a while he looks up and says, "Mother, if it hadn't been for you I would not be picking apples like I am now; I love you mother, I would do anything for you." And after the day's work is done, somehow, as the father looks at the big barrels of apples that they have picked, he feels something good here, and he thinks "What a good boy that Martin is." And by that simple act the mother has thrown a net around that boy's heart that will make him hers as long as he lives. Now, if that father had gone to work and had lost his temper, as some fathers that I know do, and had punished that boy because he did not say yes, when he meant no, he would have made a mistake, and have done the boy a great deal of harm. So, fellow teachers, let us surround our boys and girls with our love, be kind to them, gain their confidence, and you will win them for Christ.

I once heard of a Sunday School teacher who sat before a class of boys: there was one there with a head of very red hair, and he seemed to be always in trouble with the rest of the boys; they were always teasing him and he was continually at war with them. Finally the teacher asked him what was the matter, and he said: "The boys are always teasing me, and because I have a violent temper, they call me Spitz, and my name's not Spitz," he said, "my name is Edward." Well, the teacher, like a sensible person, did not take any notice of the boys teasing him, except to reprove them and keep them in order as gently as possible, and when school was just coming out, she said to this boy with the red hair, "I want you to stay for a little time, and help me arrange some flowers on the desk." And, of course, all the others when they heard of it, wanted to come too, but she told them, no, she only wanted this boy; he was plenty. And then when she got him by himself she began to draw him out, and little by little she got into his confidence. He told her his name was

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Edward McConnell; then she asked him, "Why do the boys call you Spitz?" "They call me Spitz because I get mad so quick." "Well, but you must not get mad so quick; you must try and control yourself, and not let your temper get the better of you." Well, I don't know, but I can try." Will you promise me that you will try?" And he promised, that at all times, he would do his very best not to let his temper get the better of him. So he went out into the street and there the boys were waiting for him, and pretty soon they called him Spitz again; and he got mad, and when the teacher came out he was engaged in licking the whole crowd. "Why, what is the matter?" asked the teacher. "Well, they called me Spitz again, and I could not stand it." Was she discouraged—did she lose heart, and say, it is no use to try and do anything for him? No, she did not. She got him to come to her home, and she went to his, and she did everything to increase her influence over him; she lent him books to read, and, by-and-by she got him to come back into the class, and when the boys would call him Spitz he got so at last that he would not mind it. But she did something else; she spoke to the other boys about it, and at last they agreed that they would not call him that name any more, and so when he came into the class, one of them said, "Edward, we are not going to call you Spitz any more; we are going to call you Edward." So, she not only won that boy, but she won the whole class, and she won them all to a saving knowledge of the truth as it is in Jesus.

There is no more important lesson that we have to teach than the mastery of themselves. It is the hardest thing in the world sometimes to get boys and girls to be masters of themselves; never to mind what their companions may say, or even what your father or mother may say, not to lose their tempers; and if you can get a boy or a girl so to control their passions and obtain the mastery over self, then you enable them to gain a great victory. Then another important thing is the control of the lips. This is not an easy matter for some boys, especially the class that you are likely to meet with in your going round, as I mentioned, to find out the boys who are not going to school. You must teach them not to swear; not to take God's name in vain; and not to say anything on the street that they would be ashamed to have their mothers or their teachers hear them say. And we want you boys and young men so to be masters of yourselves that when the saloon door is opened and you are invited in, that you will say promptly and plainly, no, sir; and when the door of the theatre is open and you are invited in, that you will give the same decisive answer, no, sir. I want you to be master of yourselves in the street and in the store, that you will look upon your employer's goods with a jealous eye, and take not so much as a pin that does not belong to you; and when he entrusts you with his property that you will not touch a thing, however tempting, that belongs to him. That you may live honestly in this world, masters of yourselves—

that you may lift yourselves up, morally and spiritually, and may cast your influence around everywhere for good ; and, finally, I ask you, and it is the last thing that I wish to leave with you, give yourselves to God, who is your all in all, who loves you, whom you hope in, and who has given you breath, and life, and strength.

Let me tell you a little incident, and with this I'll close. A young man was once walking along Tremont Street, in Boston, late at night and the snow was on the ground. He had been under good influences ; Christian friends had been talking to him, urging him to give up the worldly life he was leading and surrender himself to Christ. He was turning the question over in his mind as he walked along, until finally he took his cane, and drew a line on the newly fallen snow across the sidewalk, from the curb to the houses, and he said to himself, "Now, if I cross that line, I will cross it a Christian ; and if I stay on this side, I will live for the world." He stood and thought. He thought of the good times he used to have, and of the friends that he would have to forego, and the fun that was kept up fast and furiously with choice companions of the world ; and then he thought of the other side of the picture—of the Lord who died for him, and of the pious lessons he had received in youth, and he determined to be a Christian ; and he said to himself, "For Christ's sake, I step over the line," and he became a Christian that very moment.

Young man, will you not do likewise ? Young woman, will you not yield yourself up to the Lord Jesus Christ who loved you and gave Himself for you." (Applause.)

After the singing of hymn 274, "Bringing in the sheaves," Mrs. Kennedy delivered an address on the

"ART OF WORD-PICTURING."

Mrs. KENNEDY—There is a story told of a man in the Old Country who was about to open an inn, and wanted a sign painted for it. He thought that it would be very suitable to call his inn "The Queen." So he went to a sign-painter in the neighborhood, and asked him to paint a sign for his inn with the figure of a queen on it. The painter said, "Oh, but hadn't you better have it called 'The Lion'?" "No," he said, "there are so many lions, and I want mine called 'The Queen.'" "Well," was the reply, "if you insist upon it, I will paint you a queen ; but I really think that you had better order a lion, for I can paint lions much better than I can queens." "Oh, go ahead ; I dare say it will do ; do the best that you can." "Well, I will ; but I tell you beforehand that it will be very like a lion." (Laughter) So, though I see that I am to give you an address on the art of word-picturing, I may as well tell you in the outset that it will be very like a lesson, for I think I can give a lesson much better than I can give an address. (Laughter.)

Now, I am going to ask you three questions, and the first of these questions is, *Why should we cultivate word-picturing?* I believe, as

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you have doubtless discovered, that there are various ways or doors to the heart of a child. I believe in teaching through the blackboard ; and, as I tried to tell you this afternoon, in my school the blackboard is in constant use for the smaller ones, and while we do this, and it is well that we do, we must remember that the children have ears as well as eyes, and we must not forget to appeal to them as well. Children and their teachers vary so much ; sometimes the most carefully-prepared lesson will not seem to go home as it should, and the teacher is apt to be discouraged in consequence. For many reasons, we should often make an appeal to the eye ; but we make a mistake when we fall into the error of supposing that the eye is all that we have to appeal to. We must remember, also, that we have to reach the eye of the mind and the eye of the heart as well as the bodily eye. Now, what is word-painting like ? It is like a stamp on the mind of the child ; in fact, it is like so many things, that I am almost afraid to endeavour to tell you what it is like. It is a stamp, a permanent impression made upon the mind, whether it is made through the eye, as in the use of the blackboard, or through the ear.

In the first place, remember that all words are, in a sense, pictures, by means of which we bring a certain object before the child's mind. You describe a scene to him, you put in all the surroundings, and the people in it move just as you want them to, and you think of it all just as a form of words that you are using. But it is not so with the child ; to him it is all a reality. He hardly knows, perhaps, just the words which you are using, but the whole scene that you are describing is very real to him ; he feels it, he is living in it. And this is just the object of word-picturing ; this is just what we want to do ; we want to take the child and transplant him from where he is to a scene of our creation, and make him feel that he is in the midst of it all, and that it is all immediately around him.

Why, the child unconsciously makes pictures to himself which he hears other people talking about, and they become very real to him. I remember once hearing of a little child looking at a picture of Christ by one of the old masters. The face was long drawn out, and had a stern, forbidding, gloomy look. He was oddly dressed, and did not look as if the little children would crowd around Him. Turning to his father, he said, "Father, who is that?" and the father, noticing the look in his child's face, said, "That is Christ, my boy ; but it is a great pity that people should think of Him in that way." The child looked again, and then turning away, said, "Father, that is not my Jesus." The father replied, half wondering what was in the little fellow's mind, "Oh, my boy, how do you know ; have you ever seen him ?" The little fellow looked very puzzled for awhile, and speaking very slowly, said, "No, I suppose I have not." He had heard of the thorn-crowned man ; he had heard of the gentle Jesus, of His love and kindness, and he had pictured Him in his mind as something quite different from what the old master had produced ; and, to my mind, the child's was far the better picture.

It is not merely an appeal to the emotional nature of the child that we wish to effect, but we want to make everything real to him. I wonder if you have read Dr. Trumbull's book on "Teachers and Teaching." He tells in one place of a stranger who addressed a Sunday School. He described so vividly a scene of a ship in the harbor, and as he went on with the story his language depicted the scene so vividly that it made a profound impression on the children. For such reasons as this we should cultivate this art.

Will you pardon me if I tell you of an instance of the power of word picturing which occurred in my own experience, which I have seen with my own eyes, and know to be real. I was before a large class of young people, whom I had not been in the habit of teaching. Having had more to do with the little folks, as it drew near the time for me to take that class, I wondered how I could teach them, how I could make the lesson seem fresh to them; but at last concluded that I would bring it before them just in the way that I would to a primary class. Dropping my usual custom, I read the story from the four Gospels, simply giving them the scene as it came before me in my own mind. I shall always remember the hush that there was that afternoon; the interest there was manifested, and how, when school was over, they broke up into little groups, and instead of the usual life and bustle, they simply came to me quietly one by one, and said, "Good afternoon." I was in the habit of keeping open house on Monday evenings. Next night, as usual, a number of them dropped in, and among them a young man whom I had rarely seen there. I had not formed a very favorable opinion of him, not having heard him say anything but flippant words. He came in that evening, but there was evidently something unusually wrong with him; he could not stay in one place for five minutes; he moved around, first on one chair and then on another, and after he had sat on every chair in the room that was not occupied, he sat on the table. "Oh, Will," I said, "do sit still, you make me nervous." He got off the table, steadied himself, and said, "Nervous! nervous! if you are any more nervous than I am, I do not know what you can be. Why, all the time you were telling that story I could never be sure whether I was Peter or Judas, or both rolled into one. Mrs. Kennedy, did you imagine that story yesterday?" "No, Will, let us read it," and so the Bibles came out, and turning first to one Gospel, and then to another, we read the story without a word of comment; and then by-and-by one by one of them said, "Why, it is all there." I think I shall never forget that Sunday. When we were reading over the lesson, it seemed to me that I was walking by the side of Peter; and yet, it is the simplest sort of a story, just what you would tell your own class. Years ago, when I was first teaching a primary class, I found it was always the story of the last hours of our Saviour that they used like to hear me tell. I believe that the recital of that story—how Jesus was punished for us—if properly told, will arrest the

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attention of any boy. I remember one boy, he was about thirteen years of age, perhaps more, a wild mischievous kind of a boy, very difficult to manage in school and very often absent. I never knew when he was going to be there or when he would not be; and, on the day when I intended to teach that solemn lesson to the boys, I was almost sorry to see him present; I thought, oh, now, he is going to spoil this lesson. Oh, teachers, how weak is our faith? As I told that story I suddenly became conscious that Charlie was not only very quiet, but was listening very attentively; I talked right at him, and every minister knows how you can talk at or to one person in an audience who seems to be sympathetic. I was speaking about Peter and his denial of our Lord, when suddenly Charlie got up, and, with his face as flaming as his hair, which was a brilliant red, he said, "Wasn't that fellow mean; I never heard of anything so mean as that; I wish I had that fellow here." "Charlie," said I, "I know some fellow who is meaner;" he said, "Who is that;" and I said, "It is Charlie." I can see that boy's face yet; it was red, it was white, it was every color, as he looked into my face. I said, "Jesus has done more for you than anybody else; He died for you, and yet you have never thought to thank Him; you have never thought to love Him for all He has done." His eyes dropped, his head dropped, and with a finer taste than I have often seen in older people, the little children went out of the room one by one and left Charlie and me alone. It was all very simple, and yet Charlie was led to believe on Christ by that story having reached his heart as no lesson had ever done before. I could tell you incident after incident that has taken place in my own experience; but it is nothing more, as I said before, than any one of you can do, if you only will.

Now, for the second question: *What are the requisites of Word Picturing?* First of all, it must be truthful; and in order to be truthful, you must have a knowledge of the people about whom you are talking. The reason some people find that they cannot achieve success in this word-picturing is because they are not willing to give the time necessary for a study of their subject. This is really essential, and you must expect to spend a great deal of time if you mean to be successful.

Possibly you do not think it is necessary, perhaps you are not energetic enough, and so you give the children a series of stories that have no element of truth in them. They are like a picture you have heard of, about Daniel in the lion's den, keeping the lions off with a red cotton umbrella. (Laughter.)

You will find that children have a certain knowledge which prevents them from accepting pictures which are not truthful. One of the most beautiful illustrations can be found by picturing the scene when the baby Jesus was brought into the temple, and I have in my mind a little story which arose out of a picture of that very incident. A little girl brought her Sunday picture book to me, and said, "I

don't like that book." "Why, what is the matter with it?" I asked. "It tells stories." "Oh, yes, it is a book full of beautiful Bible stories." "No, I don't mean that;" persisted the little thing, "it says things that aren't so." "Well, bring the book here and show me what is wrong with it, and where it says things that aren't so." So she brought the book, and pointed out a picture, and I found that she had been a member of a well-conducted primary class, and had learnt about the swaddling clothes that the infant Jesus was wrapt in, and knew that a picture that represented Him as wearing a dress with a great deal of embroidery on it was very far from the truth. No, our word pictures, whatever else they are or are not, must at least be truthful.

And then you must *see* the things yourself. You must *feel* them real to you; if you don't see them in your own mind, how can you expect that they will be real to your scholars; and if you do not see them yourself, how can you expect that your scholars will?

I remember a mother of one of the scholars coming into my room during the lesson. When she came in I thought she greeted me rather coldly, and although I felt rather hurt at the moment, I invited her as cordially as I could to remain during the lesson; she thanked me, and said she would. At the close of the lesson, she came up to me and said: "Oh, I see it all now." "Well, what do you see," I said. "I see how you do it; to tell the truth I have been getting very jealous of you; on Sunday afternoons I am in the habit of telling Bible stories to my little fellow, and he very often says, "Mother, 'plain it a little more; 'plain it a little more." And when I try to, and do the best that I can, he still does not seem to be satisfied; he says the folks in Sunday School are all alive. So I see now how you do it, and I will be able to do the same."

Well, that is what they ought to be; the folks in the Sunday School, and those people about whom we tell stories should appear to be alive; not simply that they *were* alive, and that *when* they were alive they did so and so, but that they are real to the child, and that he has the feeling of being personally acquainted with them. As a little boy said to me one day, "Mrs. Kennedy, I am very well acquainted with Moses." (Laughter.) And that gives just the idea of successful word-picturing.

It seems to me sometimes that the Lord Jesus had this art of word-picturing. Do you think that any one but Jesus could have charmed the children throughout that long weary walk around the lake from Capernaum to Bethesda.

I should like to make you to see a scene that is before me now. The slopes of a lovely and beautiful hill, on a bright day in April; here a number of pilgrims weary with the road, and children with them coming down the sides of the hill on their way to the city of Jerusalem. They are singing the hymns that they had been in the habit of singing in their homes in Galilee; and as they go down the

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slopes of the mountain, they gather palm branches that are growing on the slope of the hill, they wave them around their heads, and by-and-by they meet some other children coming out from the city. They all form into one procession with Jesus in the midst; and the palm branches that they have been waving in the air are dropped on the road and the mountain-side is green with their leaves. The children's sweet cries of "Hosanna! Hosanna! in the highest," re-echo around the green slopes of the hill, and away down into the city, and into the very courts of the temple. The priests' faces grew black with scorn and envy, and they say amongst themselves, this thing must be put a stop to. They appoint a deputation to see if they cannot stop the children crying "Hosanna," and they come to our Lord, and hear His gracious vindication of the little ones, "If these should hold their peace, the stones would immediately cry out," and so it goes on. But the priests look very black, and by-and-by the joyous cries weaken, and the palm branches that were waved so joyously on the green slopes of the mountain, droop in their hands, and with dismay in their faces, they crowd round the Master, and they look up to Him; and oh, hear His gracious words, "Out of the mouth of babes and sucklings Thou hast perfected praise."

Now, *the extent to which you use word-picturing*, must depend upon the child's knowledge. I have made mistakes myself in this direction, as I have no doubt you will. On one occasion down by the sea in the Eastern States, I was talking to a class of children. They took in the story of Jesus calming the stormy sea very well. Not a great while after I was addressing a class in one of the Western States, and there they had nothing but large prairies on all sides. I noticed when I told them this story that the point of it seemed to be altogether lost; they did not seem to take it in at all, and I could not understand why. When trying to convey the idea of the sea to them, I had spoken of the dashing waves, and I saw they did not know what I meant, when suddenly an inspiration came to me, and instead of the dashing waves I spoke of the miles and miles of waving grain, and instantly a little fellow on the seat just in front of me put up his hand; he knew all about it at once.

I don't think that I ever made a mistake like that again; that is, losing sight of the surroundings of the little ones that you are talking to, and thus using illustrations that are not intelligible to them. The Lord never did that; his illustrations always were suitable to the people to whom they were given. I just wish you would study the four Gospels with this idea in view, and see how wonderfully this comes out. He told the story of the merchantman, the pearl gatherer, to one class of people, the story of the good shepherd to another, the story of the vine to another; and we can see from that, that Jesus was a master of the art of word-picturing. How fascinating it is; how a class can be held spell-bound by a word-picture, every little ear strained to catch every word, and the little minds busy at it forming the picture in their own minds for themselves.

Well, perhaps you say, and I have no doubt some of you are saying it, we are not word-picturers, and what are we to do to become so. Well, I will give you one good rule. Study the manners and the work of the masters of this art. Now, as I said before, Jesus was one of the greatest word-artists that the world ever saw. Study His words, and wherever you come across any one else who has this gift, study his or her methods. Moses was another great word-picturer, and one who looked after the education of the children. You know how he told the mothers and fathers, referring to the precepts he was giving to the people, "tell it to the children." And I often think, when we sing that beautiful hymn, "Tell it out among the heathen that the Lord is-King," that if Moses had written that hymn the refrain would have been "Tell it out among the children." I have sometimes pictured a Jewish mother telling these old stories about Moses to the children around her; and hundreds of years later on, the Psalms took them up, and repeated them. Take the seventy-eighth Psalm, and you will find it is full of them. And that book of Lew Wallace's that appeared lately, and created such a profound impression, has some most wonderful pictures of Bible times in it. It brings them all before your minds just as if you were there and saw the thing for yourself. And when it is thus brought to your own mind, then you can in like manner pass it on to others. I remember once, when the story of the feeding of the five thousand was being told in the manner in which a word-picture should be, that after it was over I heard an old lady exclaim, "Why, I never saw a miracle before." (Laughter.) And now, see how materially word-picturing will assist you in portraying the various states of the minds of the disciples after the ascension of our Lord; despondency, doubt, unbelief, fear, surprise, and joy, all these can be made quite intelligible to the little ones by its use.

And then, how to begin? Take a little primary class, and try it for yourselves; or better still, a little gathering of primary teachers, and see what you can do with it; criticise each other freely, but kindly; endeavour to point out improvements that might be made, and I am sure that you will all be benefited. Suppose you take the story of Jesus walking upon the water, the story of the storm upon the Sea of Galilee; you describe briefly the incidents of the day, and how the Lord had gone up into the mountain to pray, while the disciples got into their boat and were going across the lake. You remember that these men were often out all night—on the lake all night—for they were fishers. It is getting cloudy, and the wind begins to whistle through the rigging, the waves come rolling in, and they find it very hard work to make any headway, though they pull at the oars. The storm increases, and their strength grows less and less as they strive all they can to get the boat along against the wind and the waves. Presently one of them cries, "Look, what is that?" and one of the others says, "I don't see anything." The first one

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persists, and says, "Yes, there is something;" and they see something white moving along the top of the water. They don't know what it is; though they are used to being on the water, they have not seen anything like that before, and they are, oh, so frightened. It comes nearer and nearer, they are sure it is a ghost, and they don't know what to do for fear. As their terror increases, the strange object in white is coming closer to them all the time. Pretty soon Peter thinks he recognizes a familiar form, and he sees it is the Lord, and he tells his companions, "It is the Lord." Peter jumps up, for they have heard His voice, "It is I, be not afraid." And Peter says, "Lord, can I come?" and the Lord says, "Yes, Peter." And Peter puts his foot over, but the water is cold, and he ventures slowly, and he finds that somehow or other, the water seems to bear his weight. He takes one step, and then another, and then another, he gets nearer and nearer to Jesus. Then he begins to think how well he is getting along, and he congratulates himself that he is doing so well. He thinks, perhaps, "John could not do this;" and then, of course, down he goes. "Lord, save me, I perish!" is the next thing we hear from Peter. And don't we often fail just at that point. I am afraid we cannot afford to be too hard on Peter.

I wish I had time to give you more illustrations of this matter. Don't let your imaginations run away with you; I am pleading for a consecrated imagination, for a sanctified imagination, which will do all that I have mentioned, and do it in perfect propriety with the manners and customs of the period and the people that you are dealing with.

Don't think that word-pictures must, of necessity, be as long as some of these little anecdotes that I have told you; you can make a picture out of a very few words, and still have one that any child will understand. "As red as a cherry," there you have a picture, and any child will understand it as such, and almost unconsciously will bring before its mind the color of a cherry.

Let me draw you another picture. A monastery of the olden time, and within, the monks and the abbot seated at the supper table. Presently amid the conversation and the clatter of the dishes and the sounds that accompany their feast rise the sweet tones of their large organ, now louder, now softer, but always full of harmony, swelling through the halls of the convent and dying away among the gray stone arches. The brethren gaze on one another with startled faces, and the Abbot rises silently in his place and takes his way into the chapel. Still the musical sounds continue, and with faces growing whiter and whiter, the monks follow him. They look at the organ, and in the gray darkness can see no one there. They strain their eyes and look, and all the while the unseen organist is filling the chapel with the melody. At last one more bold than the others walks round the organ and peers into the dark recesses, finding no one until he looks in over the railing, and there he sees, press-

ing the pedals down with his little feet, a little child. That child was Mozart, who, when he grew up, enlightened the musical world with his wonderful powers. With his little feet he was treading over the pedals—his father was blowing the bellows—and bringing out those exquisite sounds. Thus was made the discovery of a great musical genius, whose name is known wherever the power of music is felt.

An artist once asked one of his pupils to paint a certain picture for exhibition, and gave him a few words of kindly encouragement as the pupil seemed to falter in his task, concluding, "If you love me, do your best." The pupil got away by himself and looked at the bare canvas, and seemed to be impressed and discouraged with the magnitude of the task before him, and his own unfitness for it, but these words of his loved master seemed to ring in his ears, "If you love me, do your best." So he started the work, and plodded along day after day, always inspired to greater enthusiasm by the words of his master. At last the picture was finished, and the day came when the old master and the friends of the old master were to see it for the first time. After they were assembled, the curtain was drawn back, and there they saw the picture, a masterpiece of genius and skill, and loud were the plaudits of the company; but the pupil did not hear them, he had ears only for what his master would say. The old man looked long at the picture, and taking the pupil's hand in his, said but these words, "My son, my son." The satisfaction was complete, the power of love had been shown, and the master was delighted with his pupil's work.

And have not we the same source of inspiration; does not Christ say to us, "If you love Me, do your best?" Oh, may we take the influence of this meeting with us to our work, and learn to love Him more and serve Him better. Let our prayer be, "Saviour, I implore Thee to help me do this work." Now, my friends, I cannot leave you without one more personal appeal to you; many of you I have never seen before, many of you I shall never see again; but I trust that the memory of this hour will be with you and me as an influence for good throughout the rest of our lives. I cannot say "Good-bye" to you, but rather take the old meaning of the phrase, and say from my heart, "God be with you." (Applause.)

The PRESIDENT—Mrs. Kennedy, it is just as I told you. These people are so fond of you that they will not let you withdraw without showing how much they thank you for your work amongst them.

(Reads address from the primary teachers attending the Convention, thanking Mrs. Kennedy for her utterances.)

Mrs. Kennedy, allow me to present you with this address, signed in heart by all the primary teachers attending this Convention, and also with this bouquet, and permit me to assure you of my sincere and hearty concurrence in all that it contains. (Applause.)

Mrs. KENNEDY—Mr. President, primary teachers, and members of

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the Convention, I am exceedingly grateful to you for your kindness. I had no idea there would be anything of this sort, and I thank you all very much, very much, indeed. (Applause.)

The collection was then taken up.

Mr. PEAKE—So far, 460 delegates have signed the register. We know that there are a great many more than that here, and we shall be very much obliged if all of you who have not signed will kindly do so in the room downstairs. We are anxious to have a complete record of all who are here, and you will greatly oblige if you will assist us in this way; 425 of you have been billeted in homes in Brantford, but there is disappointment in many other homes, because though preparations have been made no delegates have been sent. There are seventy-five unused billets, showing that a large number who sent in their names have not put in an appearance, thus causing the Reception Committee some little trouble. I hope that next year you will be able to give us a better idea of just how many may be expected.

HON. SENATOR VIDAL—I beg to present the

REPORT OF THE BUSINESS COMMITTEE.

The Business Committee beg to submit the following:—

Resolved, That the following be the additional officers and the Executive Committee for the ensuing year.

(For full list of officers and committee, see page iv.)

Moved by Hon. Senator Vidal, seconded by A. J. Donly,

1. *Resolved*,—That we are pleased to learn of the success which has attended the efforts of the Executive Committee in the work of county and township organization during the past year; and would recommend and urge the cordial co-operation of every Sabbath School worker, both by word and deed, until the complete organization of every county, township and city in the Province is accomplished.

2. *Resolved*,—That this Convention hereby requests Hon. Senator Vidal to use his influence with the Dominion Government, to have brought into effect the provisions of the resolution passed at the Convention of 1889, which asks for the insertion in the census returns of 1891 a column giving the number of persons attending Sunday Schools.

3. *Resolved*,—That we express our heartiest thanks to the Sabbath School Association of New York State for having favoured us by the appointment of Mr. Thomas Dransfield, of Rochester, as representative to this Convention. We have been stimulated and encouraged in our work by his genial presence as well as by his delightful and practical addresses.

4. *Resolved*,—That we express our delight at having had with us in the sessions of this Convention Mrs. M. G. Kennedy, President of the Philadelphia Primary Teachers' Union, and acknowledge our indebtedness to her, for her admirable, illustrative, eloquent and highly intellectual addresses delivered before this Convention.

5. *Resolved*,—That we hereby tender our unfeigned thanks to those who have delivered addresses before this Convention, or conducted conferences, as well as to those who have so delightfully led in the service of sacred song.

6. *Resolved*,—That we hereby present our most cordial thanks to the kind friends in Brantford, who have so generously opened their homes and hospitably entertained the delegates and visitors attending the Convention.

7. *Resolved*,—That we recognize, and sincerely thank the Chairman and members of the Reception Committee for the ample, complete and satisfactory arrangements made by them for the convenience and comfort of the delegates, and the excellent manner in which all their onerous duties have been performed.

8. *Resolved*,—That we tender our thanks to the pastor and officials of Zion Presbyterian Church for the use of their beautiful and commodious building for the sessions of the Convention.

9. *Resolved*,—That we express to the President our appreciation of the courteous and efficient manner in which he has fulfilled the duties of his office.

10. *Resolved*,—That our thanks are due and are hereby tendered to the Minute Secretary for his excellent services, and to the daily press of Brantford and Toronto for the admirable reports of our meetings, as well as in other respects keeping the subject of our Sunday School work before the public.

11. *Resolved*,—That we recognize with gratitude the generous expenditure of time, thought and personal effort on the part of the ex-President, J. K. Macdonald, Esq., and L. C. Peake, Esq., Chairman of the Executive Committee, in the interests of this Association.

12. *Resolved*,—That we record our thanks to the city agent of the Grand Trunk Railway Company, for his obliging attention during the Convention, for the convenience of delegates, obtaining return tickets.

13. *Resolved*,—That the services rendered by the corps of boys who have so efficiently and faithfully acted as pages during the Convention, are hereby gratefully acknowledged.

The report was adopted unanimously.

The PRESIDENT—Now, we have with us our old friend, Hon. S. H. Blake, of Toronto, and I am sure he needs no introduction to this or any other audience in Canada. (Applause.) I have great pleasure in calling upon him to deliver an address to us.

Mr. BLAKE, on rising, was received with applause. He said—*Mr. President and Christian Friends*,—I am exceedingly glad to see this large church so well filled with those who take an interest in the work of the Sunday School. In my experience of conventions of every kind this has always seemed to me to be a very solemn time; the closing hour of a series of meetings like this. A large convention of

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this kind should be followed by good results, because there have been available, wonderful forces of power for good. I have read with a great deal of interest your report of what has been done during the past year, and have noted the progress that has been made in many directions. But I shall never be satisfied until our people are taught the Bible, not only in our Sunday Schools, but also in the Day Schools of our land. I never shall be satisfied while geography, history and arithmetic are taught in our schools, while that which we consider the best and truest part of our education is omitted in public and private schools. I am proud of this country, I love it and its institutions; but I say it is a blot upon our civilization that the Bible is not taught in our public schools. We should take every means in our power to press upon the Government of our land that whatever else is taught in our schools the Bible should be taught there, as the most important thing that the children can learn during the most impressionable period of their lives. (Applause.)

I have read, as I said, your report with a great deal of interest. It seems to indicate a forward movement, and for that reason I like it. But still there is a great deal yet to do, and I have taken as my text for to-night this watchword that I see upon your programme, "There remaineth yet very much land to be possessed." I read with satisfaction this report, but I see that we have 155,000 children not yet within our Sabbath Schools, and that should not be so. One of the great reasons why we are in conference here to day is to find out the best means of possessing that land, of bringing in these children who are yet outside; and each one of us should feel our responsibility in a matter like this, that we should do our share towards the accomplishment of this work, and the possessing of that land for our Lord and Master. We feel that He has been with us very largely in these meetings; we have felt His presence, and power, and blessing. Let us, then, see that we do all that lies in our power, knowing that He will be with us in the work. Does it not seem strange that, although the land of Canaan was not yet possessed, that God nevertheless directed that it should be divided among the tribes, as though it had been possessed? This was to teach them faith in God, that the land was theirs, just as if they were actually in possession of it, although they had not yet driven the original owners of it out.

Now, the first attribute that we need in this work is faith; we must have faith in this work, in the object to be attained, and the means we are using. God directed that the land should be possessed, and we should feel that we have a specific command from Him to do the work that lies before us in Sabbath School work. We need this organization as a great means of doing good, and we need the Word of God; for to the west, and south, and north, and east the enemy faced the Israelites, and yet it was God's plan that the land should be divided and it was God's command that the land should be possessed. Now, I will give you a passage that brings out something that I wish

to impress on your minds. Look at the sixth chapter of Joshua and the twentieth verse (reads): "So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." Each man was to go straight before him; he was not to interfere with his neighbour on the right hand, nor his neighbour on the left; and so we in our work should go straight before us, and from this standpoint we should make our attack. And think of the importance of it; these 155,000 children in the course of the next ten years will be the men and women of our land—155,000 not yet within the sound of the Gospel, not hearing it in the day schools; 155,000 who are growing up either for good or evil. Truly there is a great deal of work to be done—"there remaineth yet very much land to be possessed." I say, whether it be from the platform of piety or from the platform of patriotism, we should be at work for our Master.

I am glad to see that attention has been called to the need of organization in your work; this is most necessary. If the enthusiasm of the Sunday School is growing weaker, or, as I know a case, is dying away, what is to become of the boys and girls? We want to have it kindled afresh, and to this end organization is necessary. I am glad to see the amount of work that has been accomplished by our Secretary. I am thankful that God has given us such a man, so strong, so enthusiastic, and so hearty. (Applause.) As he travels through the country and comes upon a little group here, and a little group there, a spark from him will doubtless bring out and re-kindle the interest and enthusiasm that have been allowed to slumber, and if there has been no Sunday School there before, one will be commenced. And there you will have the nucleus of a church; for wherever there is a good Sunday School, the people will not be satisfied unless they have church services.

We are now about to depart from this grand Convention, but are we not going to take with us into the different sections of the Province that we represent the good that we have received here? Should not this Province be in the fore-front of Sabbath School work? Surely it is ours to accomplish this, whether by our influence, our money, or our personal efforts. I see that you have been asked to provide the Association with more funds than were raised last year; this ought not to be hard to do, and as I do not want to ask any one to do what I would not do myself, I will add \$100 to my present subscription of \$200. (Applause.) You remember the great Father looked down upon a certain rich man, and He took special note what that rich man was doing with his barns, how he was disposing of the riches he had. So He looks down upon each one of this assembly, He notes down your houses, the additions to your furniture, the increase you have had in what you possess. He notes the increase in your expen-

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diture which you have made for yourself, and I wonder how many pages he has to pass over before He comes to anything done for Him. God help us to turn over a new leaf, so that, as we shall stand when that great account is opened, the blessed Saviour may not point to any in this assembly before me now, and say of them, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." I honor you by making you My steward, is what the Lord says to each one of us. I remember once when a special effort had been made to raise money for missions in the city of London, it was stated at a meeting held in a large church there, that the sum of a million and a half of pounds sterling had been devoted to the cause of missions during the preceding year; but the speaker went on to show that, large as that sum was, it was insignificant when compared with the sum that had been put by by the people of England, which amounted to £250,000,000 sterling. Further, that they spent £150,000,000 sterling for drink, and £400,000,000 went for luxuries; and taking the amount spent for drink, and for luxuries, and the sum they had put by as their savings, that less than one half of one per cent. was devoted to the cause of God. I remember, too, when the chairman of a large mission board had been making a special appeal for funds to carry on the work, one morning when he received his letters, he opened one that read somewhat as follows: "I regret that I cannot in the cause of the Master go out and do His work in China and Japan, but I send a substitute," and as he unfolded the letter out fell a cheque for \$25,000. He opened a second letter that read in the same way, except that instead of \$25,000 it was \$5,000 given to the foreign mission work. Now, when this Association desires to take a hand in a wider field of labor, do not let it be said that our hands are stayed for the lack of a little of that great wealth that God has, in His goodness, been pouring down upon us. "There remaineth yet very much land to be possessed." We believe that God is looking down upon us this evening, just as surely as these lights shine in this room. He expects a return from this Convention from thankful hearts, of a determination to greater effort and to greater sacrifices, —a determination to do more for Him than we have ever done yet.

Some people make a great mistake when they imagine that the attainment of riches, *per se*, is a desirable end. God expects more of you than that. He wants to bring you to Himself, that you should use your money for Him, and that you may be fitted to do His work. "All things are given unto Me of My Father," is His testimony. You are one of those whom He wants to possess for Himself. And oh, dear friends, when the Lord Jesus Christ first called you to Himself, just as surely as He gave you that call, does He extend to you the call of God which brings you into service. And so He reminds each one of you that He shed His blood on the cross for you, and that now He desires you to do some service for the One who has done so much for us.

A large amount of land remains to be possessed. Let us think of what He says, "Go, work to-day in My vineyard." If He has given you a call to sonship, you will respond to the call to service. You will not say, as a great many people do, that you do not take a great deal of interest in Sabbath Schools. Jesus says "Go," that is His command. Habits, like iron bands, tend to keep you at home when you should be at Sunday School. Yet this is earnest work, it is pressing work, and the Lord says "Go." He does not merely say believe, but He says "Go, work." I do not think that a Sabbath School teacher ought to be satisfied to go and stand before his class until he has spent five or six hours over the lesson. You cannot give it out in a way to impress the hearts of your pupils unless you have spent five or six hours of diligent study on it; and I do not think that this should be wondered at. The time is growing shorter; there is much to be done, and, I fear, not much time in which to do it. It seems to me that you can almost hear the sound of Christ's coming. You can almost catch in the distance the sound of His chariot wheels; you can almost see the light on the top of the far-off mountains announcing that He will shortly be here. So He says, "Go, work to-day—go work to day." The Lord God has placed us here in a land that is surrounded with His goodness, and we know that in every temporal and spiritual matter He has been very good to us; and so He expects that we shall make some return to Him for all this that His love has given us. Therefore He says, "Go, work to-day in My vineyard." I believe that we give much too little time to this work; we need to do much more of it.

There were three fair maidens once who were proud of their beautiful hands. One of them went and laved them in the pure waters of a running brook until they were wonderfully clean and white. The second stained hers a delicate pink in varying shades, and made them as beautiful as she could with the pigments that she had. The third used all manner of sweet perfumes on them, and they were all proud of their hands, and each wondered whose were the most beautiful. A poor old woman came up to the couch where they lay, and asked for a little assistance, and it was refused. But a poor, homely girl, whose hands were stained with toil and worn with many a hard day's work, came by, and gladly gave the assistance that the old woman needed; and the judgment was that those hands were the most beautiful that were stained in toil for the Master. (Applause.) We want more of that; our hands should be oftener stained with work for the Master than they are.

I feel that it is good for you to be here; I feel that it is good for myself to be here; but I am not going to detain you at this late hour with any further remarks. It is now past ten o'clock, and it would not be desirable that I should keep you longer. I want you to remember, each one, that "there remaineth yet very much land to be possessed." I want that we should possess that land; I want that

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each one of us should feel his or her responsibility in the matter ; that we shall each one take with us the solemn parable of the vineyard ; that we shall enjoy somewhat of that grand missionary spirit which, I understand, has been spoken of at this Convention. There has been a solemn call, so there is a solemn responsibility resting upon every one under this roof which can never be got rid of. We never can get rid of the responsibility that God has placed upon us. Let there may be the determination that better Sunday School work shall be done, and that the work of the Lord is to go forward and prosper so far as we can do anything towards that end.

Let me remind you of Bishop Heber's beautiful missionary hymn :

“ The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar ;
Who follows in His train ?

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the cross and flame ;
They climbed the steep ascent of Heaven,
Through peril, toil, and pain ;
O God, to us may grace be given
To follow in their train.”

Mr. DAY—I would like to tell you a little incident, and I promise that I will not take more than two minutes to tell it. I was very much touched this afternoon when a lady of Brantford said, “ Mr. Day, I cannot give very much for the work in the Muskoka District, but I can give myself for some time in the summer any way. I have summer holidays, and will devote them to this work, if you will accept of me and place me where I can be of some use.” I thought that was a very beautiful act. The lady I have reference to is Miss Brown. (Applause.) I haven't the least doubt but that Miss Brown will be the means of doing a great deal of good this summer in this way. With regard to the collections, we are still behind a thousand dollars. I trust that you will bear this in mind, and not let the work be hindered this summer for lack of funds.

The PRESIDENT—Now, before we go, I want those pages up here. They have had a good deal of running about to do, and I think we ought to do something for them. I wish to make each of them a little present, and hope they will benefit by it. I am about to give to each of them a copy of Professor Drummond's book, “ The Greatest Thing in the World.”

(The pages were called to the platform, and Mr. Hossie presented each of them with the above work.)

The hymn, “ God be with you till we meet again,” was sung, and

The Convention closed with the benediction, to meet again next year at Ottawa.

STATISTICS COMPILED FROM RETURNS
AND MEMBERS OF
(In response to a resolution passed

FURNISHED
EXECUTIVE
at the Provincial

No.	COUNTY.	Is County Organized? If so, when?	Where and when was last County Convention held?	No. of local Conventions in County during year.	SCHOOLS.			OFFICERS AND TEACHERS.					
					Reported.	Not reported.	TOTAL.	Reported.	Not reported.	TOTAL.			
1	Addington												
2	Brant	Yes. 1870	Brantford, March, 1890	7	114	..	114	1224	..	1224			
3	Bruce—West	Yes. 1889	Bervie, Oct. 2, 1890		21	20	41	227	..	..	
4	Carleton												
5	Dufferin												
6	Dundas	Yes. 1877	South Mountain, Sept. 30, '90	1	39	6	45	368	32	400			
7	Durham—West	Yes. 1887	Bowmanville, Jan. 1890		16	16	32	185	..	..	
8	Elgin	Yes. 1889	St. Thomas, Oct., 1890	5	48	30	78	626	150	776			
9	Essex						76	..	..	807		
10	Frontenac	No.				12	38	50	58	200	258		
11	Glengarry	Yes. 1881	Vankleek Hill, June, 1890		48	..	48	340	..	340			
12	Grenville	Yes. 1889	Merrickville, June, 1890		38	15	53	290	105	395			
13	Grey												
14	Haldimand	Yes. ..	Caledonia, Oct., 1890		34	42	76	358	..	358			
15	Haliburton												
16	Halton	Yes. 1859	Acton, Feb., 1890	4	51	..	51	527	..	527			
17	Hastings—North	Yes. 1890	Madoc, March, 1890		41	10	59	335	50	385			
18	Huron	Yes. ..	Seaforth, Feb., 1890	3	71	29	100	889	361	1250			
19	Kent												
20	Lambton												
21	Lanark												
22	Leeds												
23	Lennox												
24	Lincoln	No.	St. Catharines, 1883				60	..	..	450		
25	Middlesex & Lambton	Yes. 1883	Parkhill, Nov., 1889	3	90	110	200	765	1000	1765			
26	Muskoka	Yes. 1890	Bracebridge, July, 1890		10	..	..	..	..	..
27	Norfolk	Yes. 1888	Simcoe, July, 1888	2	82	16	98	808	161	969			
28	Northumberland												
29	Ontario—North	Yes. 1886	Cannington, Jan., 1890		33	30	63	296	200	496			
30	“—South	Yes. ..	Oshawa, Dec., 1889	1	13	33	46	167	330	497			
31	Oxford	Yes. ..											
32	Peel												
33	Perth	Yes. 1868	Mitchell, Feb., 1890		91	10	101	1100	..	..	
34	Peterboro'	Yes. 1887	Lakefield, Dec., 1889	4	26	10	36	314	40	354			
35	Prescott												
36	Prince Edward	Yes. 1870	Picton, Sept., 1890		30	25	55	307	150	457			
37	Renfrew												
38	Russell												
39	Simcoe												
40	Stormont												
41	Victoria	Yes. 1888	Lindsay, March, 1888		11	..	..	144	..	..	
42	Waterloo	Yes. ..					90	..	..	370		
43	Welland	Yes. 1873	Niagara Falls—South	1	29	25	54	275	100	375			
44	Wellington	Yes. 1869	Drayton, Dec., 1889	5	65	55	120	796	..	..	
45	Wentworth												
46	York—North	Yes. ..	Bradford, Nov., 1889	2	22	58	85	223	450	673			
47	“—East	Yes. ..	Weston, Feb., 1890	3	46	10	56	528	100	628			
48	“—West	Yes. ..	Separated since this report.										
49	Parry Sound District	No. ..		1	5	33	38	21	186	207			
CITIES REPORTED													
1	Hamilton	Yes. 1884			20	24	44	660	660	1320	1	6107	610
2	Kingston	Yes. 1888	May, 1890		16	5	21	366	94	460	2	2928	97
3	Brantford	Yes. 1876								438	3

No.	SCHOLAR	
	Reported.	Not Reported.
1	....	..
2	10388	..
3	1630	..
4	....	..
5	....	..
6	3097	103
7	1760	..
8	4766	1000
9	....	..
10	392	1679
11	3522	..
12	1946	700
13	....	..
14	2838	..
15	....	..
16	4052	..
17	2746	500
18	7450	3040
19	....	..
20	....	..
21	....	..
22	....	..
23	....	..
24	....	..
25	7283	8500
26	....	..
27	6485	800
28	....	..
29	2228	1750
30	1390	2000
31	....	..
32	....	..
33	9298	200
34	2749	300
35	....	..
36	2320	1000
37	....	..
38	....	..
39	....	..
40	....	..
41	1497	..
42	....	..
43	2319	1000
44	7017	..
45	....	..
46	2275	400
47	3553	50
48	....	..
49	240	80
1	6107	610
2	2928	97
3	....	..

FURNISHED BY COUNTY AND CITY SECRETARIES
EXECUTIVE COMMITTEE.

at the Provincial Convention, October, 1889.)

URNS
RS OF
n passed

ICERS AND
EACHERS.

Not reported.
TOTAL.

4 .. 1224
7
8 32 400
5 150 776
6 200 807
8 200 258
0 340
0 105 395
8 .. 358
7 .. 527
5 50 385
9 361 1250
.. .. 480
5 1000 1765
8 161 969
6 200 496
7 330 497
0
4 40 354
7 150 457
.. ..
44
75 100 370
96 .. 375
.. ..
23 450 673
28 100 628
21 186 207
60 660 1320
66 94 460
.. 438

No.	SCHOLARS.			AVERAGE ATTENDANCE.		SCHOLAR'S MEMBERS OF CHURCH.		SCHOOLS using International Lessons.	MISSIONARY CONTRIBUTIONS.		Amount contributed to Provincial A-sociation.	SCHOOLS REPRESENTED AT LAST CONVENTION.		SCHOOLS holding weekly Teachers' Meetings.	SCHOOLS having Normal Classes.	
	Reported.	Not Reported.	TOTAL.	Officers and Teachers.	Scholars.	Total.	Joined during year.		Schools Con-tributing.	Amount last year.		Provincial.	County.			
1	..	..	10388	..	7663	..	403	96	..	\$1308 76	£40 00	..	5	35	25	..
2	10388	..	10388	..	7663	..	403	96	..	1308 76	40 00	..	5	35	25	..
3	1630	..	..	190	1305	84	18	11	11	160 75	..	..	..	..	..	..
4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	3097	103	3200	..	..	..	..	45	22	..	15 00	..	..	29	..	..
7	1760	..	..	157	1104	391	115	15	9	83 00	20 00	2	14	3	..	..
8	4766	1000	5766	511	3347	644	171	43	24	305 02	50 00	4	10	2	1	..
9	..	..	6775	..	..	712	295	42	..	283 00	..	..	..	..	..	..
10	392	1679	2071	237	1330	..	..	50	..	..	..	..	..	..	..	..
11	3522	..	3522	215	2017	412	76	48	27	788 00	20 00	2	11	..	..	..
12	1946	700	2646	142	916	..	..	38	..	..	..	..	..	37	5	..
13	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	2838	..	2838	232	1837	505	138	34	12	245 57	20 00	..	16	3	..	..
15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	4052	..	4052	95%	2857	920	150	50	21	520 54	50 00	15	26	14	..	..
17	2746	500	3246	276	1747	465	109	45	24	206 65	3 40	2	15	3	..	..
18	7450	3040	10490	713	5205	623	114	67	27	361 35	..	..	..	16	1	..
19	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
21	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	..	..	3600	..	..	..	..	..	..	..	..	..	..	..	..	..
25	7283	8500	15783	..	5060	1242	..	90	..	..	75 00	..	..	50	..	..
26	..	..	..	..	585	..	..	..	..	..	..	..	..	..	..	..
27	6485	800	7285	665	4463	907	106	72	31	264 00	..	5	..	13	..	..
28	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
29	2228	1750	3978	237	1419	333	56	32	21	138 10	25 00	2	14	22	..	..
30	1390	2000	3390	135	954	307	62	13	7	107 00	25 00	5	5	3	2	..
31	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
32	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	9298	200	9498	..	..	..	..	91	..	..	50 00	..	..	50	..	..
34	2749	300	3049	266	1844	260	45	36	16	534 00	50 00	4	17	4	..	..
35	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
36	2320	1000	3320	250	1581	728	99	50	24	200 00	22 40	2	14	8	..	..
37	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41	1497	..	..	119	1023	128	1	11	6	146 63	..	..	..	3	..	..
42	..	..	3455	..	..	..	..	..	..	..	..	..	..	..	..	..
43	2319	1000	3319	..	1632	..	..	..	16	192 96	25 00	..	..	20	..	..
44	7017	..	..	..	4628	909	343	..	..	1359 00	50 00	..	..	..	..	..
45	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46	2275	4000	6275	1840	1664	317	29	21	16	222 90	100 00	3	10	9	..	..
47	3553	500	4053	79%	62%	..	..	45	..	..	100 00	..	..	..	..	..
48	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49	240	800	1040	18	163	23	1	4	..	..	..	..	..	1	..	..
1	6107	6107	12214	553	4375	1243	312	20	20	2416 00	77 00	12	..	6	..	..
2	2928	975	3903	299	2076	462	194	21	10	556 00	38 00	2	12	2	2	..
3	..	..	4319	307	3024	301	..	17	..	822 57	..	..	..	..	..	..

DUTIES OF TOWNSHIP OFFICERS.

(By Mr. W. B. Jacobs, Chicago.)

1. *To visit each Sunday School in your township*, at least once each year; if possible once each quarter. Get acquainted with the Superintendent and learn his plans of work. If he is discouraged help him with kind words; pray with him for his school; tell him how to overcome his difficulties, or invite him to visit some other school, with you, where such difficulties have been overcome. Especially invite him to attend your township Sunday School Convention, and the County Convention also.

2. *See that a Sunday School Convention is held in your township* at least once each year; if possible, each quarter. Co-operate with the officers of your County Sunday School Association and secure the attendance of one or more of them at your township meeting. Arrange a programme that will suit the needs of your schools. See that each Superintendent has enough programmes to supply every Officer, Teacher and Scholar in his school. This should be done at least two weeks before your township meeting. The cost of programmes is nothing compared with the advantage of having your Convention well advertised. If possible, visit each school at this time, and personally invite all to attend your Convention.

3. At your Convention, call for a report from each Superintendent as to the encouragements and difficulties in his work, and have some bright earnest Christian tell how to meet these difficulties. If more schools are needed in the township, try to get some one to organize them *the next Sunday*; and ask all in that neighborhood to attend and stand by the school. Arrange to have the whole township *visited from house to house*, and every man, woman and child invited to attend Sunday School and Church.

4. *Assist your County Secretary in getting reports* from the Schools of your township. This should be done about a month before the Annual County Convention, so that you can present a full report of your work and the condition of your schools at that meeting.

5. *Go to the County Convention and make your report in person.* Don't fail to do this: it is of the utmost importance. Thus you will encourage your County Officers and interest all in your work. Have at least three delegates to the County Meeting appointed from each school in your township.

6. *Do all your work as in the sight of God, and so as to meet His approval.* Pray much about it alone, and with others. Seek to win every soul in your township for the kingdom of God.

LIS

NOTE.
who signed
the names
have been

Abraham,
Ainslie, M
Allan, Jenn
Anan, Rob
Anderson,
Anderson,
Annis, Mis
Annis, Lev
Arbuckle,
Armour Ar
Armstrong
Ashby, Mi
Atkey, Alf

Bain, Miss
Baird, Mr
Barber, M
Barnard, J
Barr, Jam
Bates, B. A
Bayley, B
Beam, Aa
Beattie, R
Bell, B. D.
Bentley, F
Bentley, M
Bethune,
Betts, Mis
Birchard,
Birkett, M
Birnie, M
Blair, Jan
Blake, Mi
Blake, Q.
Blight, H
Blight, M
Bond, Rev
Bond, Mr
Boomer, I
Borthwick

LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and friends who signed the "Attendance Book." The Publishing Committee have added the names of many who failed to record their names, but who are known to have been present.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Abraham, M.A., Rev. R. H.	Burlington	Presbyterian.
Ainslie, M. F.	Drumbo	Baptist.
Allan, Jennie	Hamilton	Presbyterian.
Anan, Robert C.	Caledonia	"
Anderson, Miss Jessie	Acton	"
Anderson, Rev. John	Ailsa Craig	"
Annis, Miss Annie F.	Scarboro'	Methodist.
Annis, Levi E.	"	"
Arbuckle, Miss Ida	Seaforth	Presbyterian.
Armour Andrew	Lansing	Methodist.
Armstrong, Miss B.	Toronto	Presbyterian.
Ashby, Miss C.	"	"
Atkey, Alfred	"	Methodist.
Bain, Miss Mary	Motherwell	Presbyterian.
Baird, Mrs. Henry	Smith's Falls	"
Barber, Mrs. D. D.	Waterford	Methodist.
Barnard, James T.	Hamilton	Presbyterian.
Barr, James	Norwich	"
Bates, B.A., Rev. S. S.	Toronto	Baptist.
Bayley, B.A., Rev. H. E.	Wilfrid	Methodist.
Beam, Aaron	Teeterville	"
Beattie, Rev. F.	Galt	Baptist.
Bell, B.D., Rev. J. W.	Hamilton	Methodist.
Bentley, Rev. Hugh	Toronto	Congregational.
Bentley, Miss Emily	"	"
Bethune, Miss	"	Presbyterian.
Betts, Miss C.	Tilsonburg	Methodist.
Birchard, Ph.D., I. J.	Brantford	"
Birkett, Miles	Langford	"
Birnie, Miss Hattie	Collingwood	"
Blair, James	Aberfoyle	"
Blake, Miss Lucy	Toronto	Union.
Blake, Q.C., Hon. S. H.	"	Episcopal.
Blight, Harry M.	"	Methodist.
Blight, Mrs. Harry M.	"	"
Bond, Rev. S.	London	"
Bond, Mrs. S.	"	"
Boomer, Lillias M.	"	"
Borthwick, Miss Maggie	Guelph	Congregational.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Boyd, Rev. Thomas	Dereham Centre	Methodist.
Boyd, Mrs. Thomas	"	"
Brace, Rev. A. P.	Carrville	"
Brandon, Frederick	Cannington	"
Breckenridge, Miss Agnes	Toronto	Presbyterian.
Bremner, Elsie	Brantford	"
Bridgeman, Rev. R.	Jerseyville	Baptist.
Briggs, Horace E.	Myrtle	Methodist.
Bright, W. D.	Seaforth	"
Brotherhood, Miss Amelia E.	St. Thomas	"
Brough, Bruce	Toronto	Presbyterian.
Brown, A. J.	"	Methodist.
Brown, Thomas T.	Tilsonburg	"
Buckull, George H.	Springford	"
Burgess, E.	Guelph	Presbyterian.
Burgess, Richard	Frome	Congregational.
Burns, John T.	Port Hope	Methodist.
Burns, Rev. Robert	Ingersoll	"
Burrage, Miss Annie M.	St. Thomss, Box 668.	"
Cadenhead, E.	Fergus	Presbyterian.
Callaghan, J. Orr	Hamilton	Methodist.
Cane, Mrs. A. M.	Newmarket	"
Cant, Agnes	Galt	Presbyterian.
Carnochan, Samuel	Seaforth	"
Carter, Miss Lizzie	Toronto	Baptist.
Challan, John	Brantford	"
Clark, Miss Hattie F.	Toronto	Congregational.
Clarke, Mrs. J. A.	Smith's Falls	Presbyterian.
Clemens, Miss Melissa	Galt	Methodist.
Cober, Wm. F.	"	"
Cochrane, D.D., Rev. William	Brantford	Presbyterian.
Cochrane, Mrs. William	"	"
Cockburn, Rev. Edward	Paris	"
Cole, Miss Bella	London	"
Coleman, Mary E.	Hamilton	Baptist.
Collver, Mrs. A. J.	Otterville	Methodist.
Collver, Miss Jennie	Vittoria	Presbyterian.
Cook, Rev. Henry A.	Teeterville	Methodist.
Cook, Mrs. William	Carrville	"
Cooke, H.	Orillia	Presbyterian.
Cooley, Annie	Brantford	Methodist.
Cooley, Rev. John W.	"	"
Coon, George R.	Norwich	"
Cooper, John	Ranelagh	"
Copp, Mary F.	Seaforth	"
Copway, Miss Minnehaha	Port Dover, Box 77.	"
Cossey, Miss Martha	Paris	Baptist.
Costin, Mrs. W. F.	Cathcart	"
Couch, Rev. S. E.	Fergus	Methodist.
Courtenay, J. H.	Plantagenet	Presbyterian.
Courtenay, Mrs. J. H.	"	"
Courtney, Miss C.	Toronto	"
Cox, Miss A.	Brantford	Baptist.
Cox, Rev. G. M.	Onondaga	Episcopal.
Cox, Henry	Burford	Congregational.
Crawford, C. C.	Toronto	Disciple.

Crooker, M
Crombie, A
Crosby, All
Culp, Rev.
Cunningham
Cunningham
Cunningham
Currie, Wil

Dale, Mrs.
Darling, T
Davidson,
Davidson,
Davies, Mi
Day, Alfre
Detweiler,
Dey, M. A.
Dickson, F
Dierlamm,
Dixon, Mi
Dixon, Mi
Donly, Au
Douglas, M
Down, G.
Dransfield
Dransfield
Drummon
Duff, Mrs.
Duff, Rev
Duncan, M

Eagan, W
Eakins, A
Eakins, W
Easton, J
Eccles, M
Edmonds
Edmonds
Edwards,
Edy, Mrs
Eggman,
Elliot, F.
Elliot, M
Elliot, M
Elliot, J
Elliot, F
Ellis, Mi
Evans, M
Ewing, M

Fairweat
Falconer
Farrow,
Fawcett,
Ferguson
Ferrier,

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Crooker, Mrs. M. D.	Tilsonburg	Methodist.
Crombie, A. T.	Toronto	Presbyterian.
Crosby, Albert W.	Uxbridge	Methodist.
Culp, Rev. Josephus	Springford	"
Cunningham, Rev. A.	Galt	"
Cunningham, Miss A.	"	"
Cunningham, Bella	St. Catharines	Presbyterian.
Cunningham, Rev. R. M.	Goble's	Baptist.
Currie, William	Blenheim	
Dale, Mrs. Alma G.	Uxbridge	Friends.
Darling, T. J.	Otterville	Methodist.
Davidson, Jeanie M.	Guelph	Presbyterian.
Davidson, Mrs. Wm.	Nelson	"
Davies, Miss E.	Guelph	"
Day, Alfred	Deer Park	Methodist.
Detweiler, Carrie	Berlin	"
Dey, M.A., Rev. W. J.	Simcoe	Presbyterian.
Dickson, B. D., Rev. J. A. R.	Galt	"
Dierlamm, Henry	St. Jacob's	Evangelical Ass'n.
Dixon, Miss F.	Peterboro'	Presbyterian.
Dixon, Miss Maggie	Galt	"
Donly, Augustine J.	Simcoe	Methodist.
Douglas, Miss Minnie	Clinton	Presbyterian.
Down, G. W.	Newport	Union Mission.
Dransfield, Thomas	Rochester, N.Y.	Presbyterian.
Dransfield, Mrs. Thomas	"	"
Drummond, Miss Annie	Newcastle	"
Duff, Mrs. D. A.	Galt	United Presby'n.
Duff, Rev. Robt.	Onondaga	Methodist.
Duncan, Mrs. George	Collingwood	"
Eagan, William	Hamilton	Congregational.
Eakins, A. H.	Woodstock	
Eakins, W. H.	"	Episcopal.
Easton, J. W.	Guelph	Methodist.
Eccles, Mrs. M. L. Wood	London	"
Edmondson, Rev. John B.	Almonte	Presbyterian.
Edmunds, George	Hollen	Methodist.
Edwards, Rev. Samuel H.	Wiaraton	"
Edy, Mrs. Mahlon	Oaklands	"
Eggman, — B.	Norwich	"
Elliot, F. W.	Burford	Baptist.
Elliot, Mrs. F. W.	"	"
Elliott, Miss	Brantford	Methodist.
Elliott, J. C.	London	"
Elliott, Rev. R. J.	Hamilton	"
Ellis, Miss Clara	Port Dover	"
Evans, Miss Maggie	Georgetown	Presbyterian.
Ewing, Miss Catherine	Hamilton	"
Fairweather, Henry	Alma	Methodist.
Falconer, Maggie	Norwich	"
Farrow, Miss Mary S.	Thorold	Presbyterian.
Fawcett, Miss Mary	Drayton	Methodist.
Ferguson, Miss	Oakland	Union.
Ferrier, Miss	Caledonia	

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Field, J. G.	Tavistock	Presbyterian.
Field, Mrs. J. G.	"	"
Findlay, T. W.	Jerseytown	Methodist.
Fisher, Ettie A. E.	Toronto	Methodist.
Fletcher, W. Percy	Newmarket	Christian.
Forin, Miss Lizzie	Belleville	Presbyterian.
Forsyth, Jennie K.	Galt	"
Fortune, Miss Isabel	Stratford	"
Foster, Mrs. A.	Burford	Congregational.
Foster, Charles	St. David's	Presbyterian.
Foster, George	Brantford	Baptist.
Foster, Miss K.	Waterford	Methodist.
Fournier, Mrs. E. G.	St. Thomas	"
Fowler, Mary L.	London	"
Fox, Miss Lettie	Toronto	"
Fraser, G. J.	Woodstock	Episcopal.
Frew, Miss Jean	Guelph	Presbyterian.
Frith, Miss M. J.	Winchester	Baptist.
Frizzell, Mrs. William	Toronto	Presbyterian.
Fryer, J. H.	Galt	Methodist.
Fryer, Mrs. W.	Collingwood	"
Galbraith, F. W.	Guelph	Methodist.
German, M.A., Rev. J. F.	Toronto	"
Gibson, Stephen	Napanee	"
Gilchrist, John	Brantford	Presbyterian.
Givin, William	Hamilton	"
Glassford, Rev. R. J. M.	Streetsville	"
Goble, Miss Dora	Goble's	Baptist.
Goble, J. G.	"	"
Goodfellow, Wm.	Brantford	Presbyterian.
Goodland, Miss Louise	Drayton	Methodist.
Gould, Helen J.	Brantford	Congregational.
Gould, Miss Minnie	Uxbridge	Presbyterian.
Goulding, R. R.	Stratford	Methodist.
Gourlay, Miss Jessie	London	Presbyterian.
Graham, William M.	Lakefield	"
Grandy, Rev. Thomas	Harmony	Methodist.
Grant, Miss Margaret	Stratford	Presbyterian.
Gray, Wm. M.	Seaforth	Methodist.
Gray, Mrs. Wm. M.	"	"
Green, Wallace	Teeterville	Baptist.
Greig, Robert	Stratford	Presbyterian.
Griffin, Mrs. John	Galt	Methodist.
Gunn, Miss Minnie	London	Presbyterian.
Gurney, C. W.	Paris	Methodist.
Guthrie, Mrs. E. L.	Toronto	Presbyterian.
Haddow, Rev. Robert	Milton	Presbyterian.
Hagerman, John A.	Teeterville	Methodist.
Haist, Rev. A. Y.	Hespeler	Evangelical.
Hamilton, Miss Tena	Stratford	Presbyterian.
Hamilton, W.	London	Methodist.
Hanna, David	Toronto	"
Hannah, Mrs. A.	Bellwood	Congregational.
Harker, John S.	Newmarket	Methodist.
Harris, William	Rockwood	Friends.

Harrison,
Harrison,
Haskett, M
Hartley, M
Hartley, H
Hay, Rev.
Hazelton,
Henderson
Henderson
Henderson
Hewson, F
Hicks, Mi
Higinboth
Hill, Isaac
Hobbs, M
Hodgkinc
Hoidge, H
Holmes, C
Hooper, M
Hopkins,
Hopkins,
Hossie, W
Hotchkiss
Howell, R
Humphrie
Hunt, Jan
Hunter, A
Hunter, M
Inksater,
Jackson,
Jackson,
Jackson,
Jackson,
Jackson,
Jackson,
Jeffery, M
Johnson,
Johnson,
Jones, Ju
Jones, I.
Jones, M
Judson, M
Kay, Mis
Kelly, R
Kennedy,
Kennedy,
Kerr, Mi
King, Mi
Kingswo
Kinsman,
Knott, St
Knott, M
Kribs, H
Laurence

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Harrison, D. M.	Milton	Presbyterian.
Harrison, Mrs. T. H.	Toronto	Methodist.
Haskett, Miss Lizzie	Simcoe	"
Hartley, Miss	Newport	Independent.
Hartley, Henry	New Durham	Methodist.
Hay, Rev. William	Scotland	Congregational.
Hazelton, G. W.	Brantford	Baptist.
Henderson, Rev. Andrew	Atwood	Presbyterian.
Henderson, Miss Annie	Seaforth	"
Henderson, Miss Lizzie M.	Hollen	Methodist.
Hewson, E. T.	Garnet	"
Hicks, Miss Adelia J.	Delhi	Baptist.
Higinbotham, Miss Jennie	Belleville	Methodist.
Hill, Isaac J.	Ohsweken	Baptist.
Hobbs, Miss Rhoda	London	Methodist.
Hodgkinson, William	Rockwood	"
Hoidge, H. J.	Toronto	"
Holmes, Clara	"	"
Hooper, Miss J.	"	Baptist.
Hopkins, Miss Laura	Stratford	Presbyterian.
Hopkins, Robert	Hamilton	Congregational.
Hossie, W. N.	Brantford	Presbyterian.
Hotchkiss, C. S.	"	Methodist.
Howell, Rev. J. E.	Berlin	"
Humphries, Mrs. A. W.	Parkhill	"
Hunt, James	Preston, Box 40	"
Hunter, A. J.	Toronto	Presbyterian.
Hunter, Miss Annie M.	Stratford	"
Inksater, J. R.	Paris	Presbyterian.
Jackson, Ph.D., Rev. Alex.	Galt	Presbyterian.
Jackson, Mrs. Alex.	"	"
Jackson, Miss Clara	Newmarket	Methodist.
Jackson, Miss Eliza J.	Toronto	"
Jackson, Rev. J. A.	Simcoe	"
Jackson, Levi G.	Newmarket	"
Jackson, Mrs. Wm.	Mitchell	Presbyterian.
Jeffery, Miss S. A.	Woodbridge	Congregational.
Johnson, William	Belleville	Methodist.
Johnson, Mrs. G. W.	Aurora	"
Jones, Judge	Brantford	"
Jones, I. J.	"	Methodist.
Jones, Miss Minnie	Belleville	"
Judson, Miss M. A.	Mount Vernon	"
Kay, Miss Maggie G.	Galt	Presbyterian.
Kelly, Robert	Bookton	Methodist.
Kennedy, Mrs. M. G.	Philadelphia	Baptist.
Kenney, Hiram M.	Springford	"
Kerr, Miss Marion A.	Galt	Presbyterian.
King, Miss	Newport	"
Kingswood, Isaac	St. Thomas	Methodist.
Kinsman, Frederick	Fonthill	Baptist.
Knott, Stephen	Louisville	Methodist.
Knott, Mrs. Stephen	"	"
Kribs, H. A.	Hespeler	Evangelical Ass'n.
Laurence, Silvester	Windham Centre	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Ledger, Alfred	Burford	Methodist.
Ledger, W. R.	"	"
Lehman, Ludwig	Newmarket	Christian.
Lewis, Martha A.	Burford	Methodist.
Lewis, Wm. H.	"	"
Linton, C. B.	Galt	Presbyterian.
Loch, Mrs. Henry	Guelph	"
Loudon, A.	Parkhill	Baptist.
Loudon, Mrs. A.	"	"
Long, Miss Marion	Brantford	Presbyterian.
Lucas, Miss Martha J.	London	Congregational.
Lutes, Mrs. Agnes	Hamilton	Baptist.
Macdonald, J. K.	Toronto	Presbyterian.
Macdonald, Miss M. D.	London	"
Macfarlane, Rev. James	Keene	Methodist.
MacLeod, Miss Mary E.	Parkhill	Presbyterian.
MacPherson, Miss B.	Toronto	Congregational.
Main, Miss Nellie M.	Hamilton	Presbyterian.
Makay, H. A.	Belleville	"
Maley, W. L.	Brockville	Methodist.
Mann, A. T.	Acton	Presbyterian.
Mann, Geo. T.	London	Methodist.
Marlatt, Abraham	Bookton	Presbyterian.
Marquis, Charles E.	Pickering	Methodist.
Matthews, Miss Frances	Lindsay	Baptist.
Maus, Lewis	Paris	Methodist.
Metcalf, W. H.	Burford	"
Middlemiss, Miss Margaret	Mitchell	Presbyterian.
Midwinter, Charles	Kelvin	Methodist.
Millar, David E.	Thorold	"
Miller, C. J.	Orillia	Presbyterian.
Miller, Miss Mary S.	Stratford	"
Minter, Rev. W. T.	Guelph	Methodist.
Mitchell, Miss Agnes	Hamilton	Presbyterian.
Mitchell, Miss Bella	"	"
Mitchell, B. A., Rev. G. A.	"	Methodist.
Mitchell, Miss Millie	Milton	Presbyterian.
Montgomery, Mrs. A. G.	Brantford	"
Mooney, Rev. J.	Cainsville	Methodist.
Moor, Mrs. T.	Toronto	Baptist.
Moore, H. P.	Acton	Methodist.
Moore, Rev. T. Albert	Hamilton	"
Morgan, Miss Helen	Galt	"
Morton, Charles W.	Guelph	"
Moses, Clark	Caledonia	Presbyterian.
Moses, Mrs. Clark	"	"
Moss, John A.	Toronto	Baptist.
Mott, Mrs. Henry	Norwich	Methodist.
Muir, Miss C.	New Durham	Baptist.
Muir, Miss Mary E.	Goble's	"
Mullin, Mrs. S.	St. George	Union.
Myers, Rev. R. H.	Norwich	Presbyterian.
Myers, Mrs. R. H.	"	"
McAlister, Owen	Mohawk	Baptist.
McAlister, Rev. W. G. H.	Alvinston	Methodist.
McAlister, Mrs. W. G. H.	"	"

McArthur
McArthur,
McBride, M
McCallum,
McCleary,
McClelland
McClelland
McClure, E
McClure, M
McConley,
McConnell,
McCracken
McCrea, J.
McDermid
McDonald,
McDonald,
McEachern
McEachern
McEwen, J
McEwen,
McGeary,
McGillicue
McGregor,
McGregor,
McHardy,
McIntyre,
McIntyre,
McKay, M
McKay, J
McKay, S
McKay, M
McKellar,
McKibbin
McKillop,
McKnight
McLaren,
McLaughlin
McLean, I
McLellan,
McLeod, I
McMillan,
McMullen
McMullen
McPherson
Neitherco
Nellis, N.
Nelson, M
Nelson, R
Newton, I
Nichol, A
Nichol, M
Nichol, W
Nickerson
Nobbs, M
Oberholtz
Oille, Mr
Orr, W. I

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
McArthur, Miss	Thorold	Methodist.
McArthur, Miss M.	Toronto	Presbyterian.
McBride, Miss Sophie	Galt	"
McCallum, George	Shakespeare	"
McCleary, W., M.P.P.	Thorold	Methodist.
McClelland, Miss Bella	Guelph	Presbyterian.
McClelland, Miss Jennie	Brampton	"
McClure, Robert	"	"
McClure, Mrs. Robert	"	"
McConley, John	Streetsville	"
McConnell, Mrs. John	Guelph	Methodist.
McCracken, Miss Bell	Streetsville	Presbyterian.
McCrea, J. A.	Guelph	"
McDermid, Miss Grace	London	"
McDonald, Miss	"	"
McDonald, Mrs. A. D.	Seaforth	Presbyterian.
McEachern, Rev. Duncan	Vankleek Hill	"
McEachren, Miss Celest.	Galt	Methodist.
McEwen, Rev. John	Lakefield	Presbyterian.
McEwen, Mrs. W.	Oakland	"
McGeary, J.	Brantford	Methodist.
McGillicuddy, Thomas	Toronto	Baptist.
McGregor, James	Lynden	Methodist.
McGregor, Nellie	Galt	Presbyterian.
McHardy, J. H.	Belmore	Methodist.
McIntyre, A	Toronto	Presbyterian.
McIntyre, Rev. Robert	Delaware	"
McKay, Miss	Belleville	"
McKay, John	Thamesford	Presbyterian.
McKay, Samuel	Maplewood	Methodist.
McKay, Miss Susie M.	St. Thomas	Presbyterian.
McKellar, Miss Bessie	"	Methodist.
McKibbin, Rev. W. M.	Millbrook	Presbyterian.
McKillop, Miss Jennie	Hamilton	"
McKnight, Wm. R.	Teeterville	"
McLaren, W. H.	Hamilton	"
McLaughlin, Rev. Alex.	Sherwood	Lutheran.
McLean, Hugh C.	St. Thomas	Presbyterian.
McLellan, Miss Isa	Guelph	"
McLeod, Rev. D. D.	Barrie	"
McMillan, Rev. John	Wick	"
McMullen, H. C., B.A.	Picton	Methodist.
McMullen, James	Mount Forest	Presbyterian.
McPherson, Miss	Toronto	Congregational.
Neithercot, Miss Flora	Peterboro'	Presbyterian.
Nellis, N. L.	Toronto	"
Nelson, Miss M. J.	Galt	Methodist.
Nelson, R. E.	Guelph	"
Newton, Miss Mary	Toronto	"
Nichol, Adam	Wilton Grove	Presbyterian.
Nichol, Mrs. James	Simcoe	Methodist.
Nichol, Wm., M.D.	Brantford	Presbyterian.
Nickerson, Rev. Wm.	Port Burwell	Methodist.
Nobbs, Miss Emma	Otterville	Friends.
Oberholtzer, R. A.	Bloomington	United Brethren.
Oille, Mrs. J.	St. Catharines	Presbyterian.
Orr, W. M.	Stony Creek	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Paisley, Lydia F.	Dundas	Baptist.
Panton, Rev. E. W.	Stratford	Presbyterian.
Parker, Alfred	London	Methodist.
Parker, Miss J.	Woodstock	Episcopal.
Parney, E. W.	Bealton	Baptist.
Paterson, Mrs. James	Thorold	Presbyterian.
Paterson, John A., M.A.	Toronto	"
Patterson, Mrs. James	Guelph	"
Peake, Lewis C.	Toronto	Methodist.
Pearson, Miss Ina R.	Acton	Presbyterian.
Peers, Miss Maude	Woodstock	Episcopal.
Pegg, Wm. W.	Windham Centre	Baptist.
Pegg, Mrs. Wm. W.	"	"
Peirce, Miss G.	Brantford	"
Peregrine, David	Brampton	Methodist.
Perry, Miss Thursa	Hamilton	"
Pettigrew, Rev. R.	Glenmorris	Presbyterian.
Phelps, Walter	Mohawk	Methodist.
Phelps, Mrs. Walter	"	"
Polden, Mr.	Norwich	"
Porte, Miss Annie	Picton	"
Potts, Rev. John, D.D.	Toronto	"
Powless, Henry K.	Mohawk	"
Presley, Bartholomew	Kintore	Methodist.
Pyke, Miss M. H.	Brantford	Presbyterian.
Pyke, Rev. R.	Shakespeare	"
Pyke, Mrs. R.	"	"
Rae, Rev. J. W.	Acton	Presbyterian.
Rattenbury, Miss Gertrude	Simcoe	Baptist.
Read, S. G., His Worship	Brantford	"
Redditt, Rev. J. J.	Toronto	Methodist.
Reid, David	St. George	Presbyterian.
Revell, Harry H.	Toronto	Congregational.
Reynolds, Rev. John	Highgate	Methodist.
Reynolds, Miss Minnie C.	"	"
Rice, Miss Emma	Toronto	"
Richardson, Rev. Alex. W.	Brantford	Congregational.
Roberts, E. H.	Toronto	Baptist.
Robertson, Mrs. A. W.	"	Presbyterian.
Robertson, Miss E.	Hamilton	Methodist.
Robertson, Mrs. J. W.	Toronto	Presbyterian.
Robertson, Miss Lizzie	New Durham	"
Roger, Miss Isabella	Peterboro'	"
Ross, Hon. G. W.	Toronto	"
Rosser, Mrs. A.	Simcoe	Baptist.
Rountree, Meredith	Toronto	Methodist.
Roy, W. J.	Tyrone	"
Russell, Archibald	Hagersville	Baptist.
Russell, Miss E. M.	Toronto	Presbyterian.
Rutherford, T. A.	Galt	Methodist.
Rutherford, Thomas S.	Burford	Congregational.
Ryan, G. B.	Guelph	Methodist.
Ryan, Mrs. G. B.	"	"
Sabine, Rev. Thomas J.	Kintore	Methodist.
Sackville, John	Cannington	"
Scott, Alexander	Caledonia	Presbyterian.

Scott, M.
Shann, A.
Sharp, H.
Shearer,
Shearer,
Shearer,
Shearer,
Sheldon,
Shepherd
Shibron,
Shildrick
Showers,
Simpson,
Simpson,
Sinclair,
Sipperell
Sloan, J.
Smellie,
Smith, F.
Smith, F.
Smith, F.
Smith, T.
Smith, F.
Smith, F.
Snell, M.
Snively,
Somervi
Somervi
Speller,
Spence,
Spragge
Stacey,
Stark, J.
St. Dal
Steph
Stevens
Stevens
Stewart
Stone, I.
Stone, I.
Stracha
Struthe
Sutherl
Swallow
Swarto

Tapsco
Thom,
Thomas
Thomas
Thomp
Thomp
Thoms
Thoms
Tilley,

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Scott, Mrs. R. J. E.	Port Hope	Methodist.
Shann, Alfred	Beachville	Episcopal.
Sharp, Henry J.	Caistorville	Methodist.
Shearer, Mrs. J. G.	Caledonia	Presbyterian.
Shearer, Rev. Wm.	Morewood	"
Shearer, Rev. W. K.	Drumbo	"
Shearer, Mrs. W. K.	"	"
Sheldon, Rev. S.	Paris	Baptist.
Shepherd, Rev. J. Harry	Bloomington	United Brethren.
Sherwood, Miss Alice	Fergus	Methodist.
Shibron, —	Napanee	"
Shildrick, James	Hagersville	"
Showers, Rev. J.	Dunnville	United Brethren.
Simpson, Rev. J. M.	Claremont	Methodist.
Simpson, Wm.	Onondaga	Baptist.
Sinclair, Robt G.	Mount Pleasant	Presbyterian.
Sipperell, Rev. W. J.	Forks Road	Methodist.
Sloan, Jacob B.	Eugenia	"
Smellie, Miss I. L.	Fergus	Presbyterian.
Smith, Rev. Frederick	Bradford	"
Smith, F. C.	New Hamburg	Episcopal.
Smith, F. C.	Bright	Presbyterian.
Smith, Miss S. A.	Guelph	Methodist.
Smith, T. H.	Hamilton	Presbyterian.
Smith, Rev. Wray R.	Burford	Methodist.
Smith, Rev. W. Wye	Newmarket	Congregational.
Snell, Mrs. A.	Hagersville	Methodist.
Snively, W. D.	Petrolia	Baptist.
Somerville, Bella	Hamilton	"
Somerville, James	"	"
Speller, H. C.	London	"
Spence, A.	Brantford	Presbyterian.
Spragge, David	Guelph	Congregational.
Stacey, Miss Annie	St. Thomas	Methodist.
Stark, James	Ayr	Presbyterian.
St. Dalmas, Rev. A. E. de	Brantford	Baptist.
Stephenson, Mrs. E. W.	Aurora	Methodist.
Stevenson, Janet	Paris	Presbyterian.
Stevenson, W. N.	Waterdown	"
Stewart, A. D.	Toronto	Congregational.
Stone, Delorme J.	Fonthill	Baptist.
Stone, Miss M. E.	"	"
Strachan, Rev. R.	Meaford	Methodist.
Struthers, R. G.	Galt	Presbyterian.
Sutherland, Rev. Alex., D.D.	Toronto	Methodist.
Swallow, George	Clinton	Presbyterian.
Swartout, E.	Norwich	Methodist.
Tapscott, Samuel	Brantford	Baptist.
Thom, Rev. L. W.	Arthur	Presbyterian.
Thomas, —	Ranelagh	Methodist.
Thomas, Thomas J.	Hartford	Baptist.
Thomas, Willard	Holbrook	Methodist.
Thompson, Miss Mary	Avonton	Presbyterian.
Thompson, Miss Rebecca R.	Toronto	Congregational.
Thomson, Rev. John	Ayr	Presbyterian.
Thomson, Thomas	Mohawk	"
Tilley, Miss G.	Brantford	Baptist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Tindale, Mrs. H.	Fergus	Methodist.
Todd, Mrs	Toronto	Congregational.
Turnbull, Mrs. A.	Hamilton	Presbyterian.
Uren, Dr.	Medina	Methodist.
Uren, Mrs	"	"
Vanatter, Mrs. W. O.	St. George	Methodist.
Vanstone, A. L.	Brantford	"
Varden, Nellie E.	Norwich	"
Veale, Rev. John	Linton	"
Vickert, Frederick	Goble's	Baptist.
Vickert, Mrs. Frederick	"	"
Vidal, Hon. A. (Senator)	Sarnia	Presbyterian.
Walker, Miss Alison	Caledonia	Presbyterian.
Walker, Agnes E.	Guelph	"
Walker, Charles	Norwich	"
Walker, James	Ranelagh	Methodist.
Walker, Wm. H.	Hamilton	Baptist.
Walkinshaw, Mrs. J. C.	Toronto	Presbyterian.
Ward, Mrs. C.	"	Methodist.
Ward, Miss	London	"
Warren, R. D.	Georgetown	Baptist.
Watch, Rev. C. W.	Cannington	Methodist.
Watt, Miss A.	Elora	Presbyterian.
Watt, Belle	Brantford	"
Webb, Rev. James	West Garafraxa	Congregational.
Webber, Albert	Little Britain	Methodist.
Westover, Owen L.	Luton	"
Wetherald, Miss Jane H.	Toronto	Congregational.
White, Thomas	Brantford	Baptist.
Widner, Mrs. Harvey	Simcoe	Methodist.
Wilkinson, Aggie	Galt	Presbyterian.
Williams, Jesse	Toronto	Baptist.
Williams, Rev. R. W.	Mount Forest	Methodist.
Williamson, Miss Agnes	Guelph	Presbyterian.
Willis, Miss Ella	Seaforth	Methodist.
Willmore, Miss A.	Hamilton	Congregational.
Wilson, D. R.	Springford	Methodist.
Wilson, Miss Fanny	Toronto	"
Wilson, James	"	Presbyterian.
Wilson, Miss Lizzie	Galt	Methodist.
Windrum, Miss Maggie	Beachville	Episcopal.
Wood, C. L.	Kelvin	Union.
Wood, Thomas	Ranelagh	Methodist.
Woodhouse, J. J.	Toronto	Congregational.
Woodruff, Mrs. Edgar	Hamilton	Presbyterian.
Woodruff, Miss Nannie	St. David's	"
Woods, James	Galt	Episcopal.
Workman, W. J.	Toronto	Congregational.
Wylie, E. G.	"	Presbyterian.
Wymer, Mark S.	Petrolea	Baptist.
Yeigh, Henry	Brantford	Congregational.
Yeomans, Miss Mary	Belleville	Methodist.
Young, David	Toronto	Baptist.
Young, Mrs. David	"	"
Young, Miss Jean	Hamilton	Presbyterian.

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