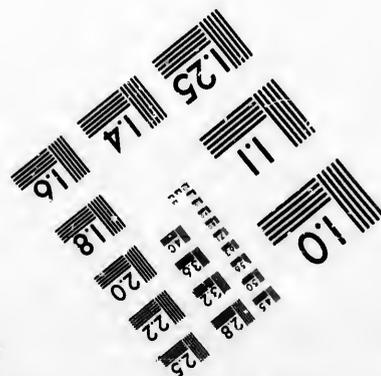
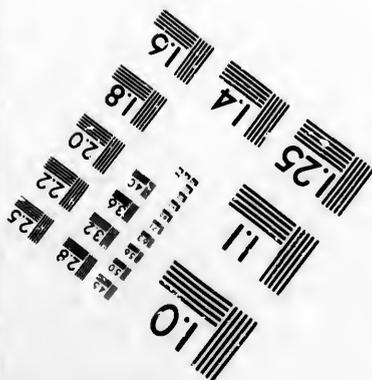
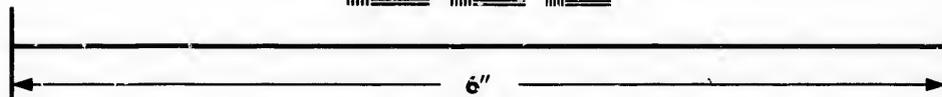
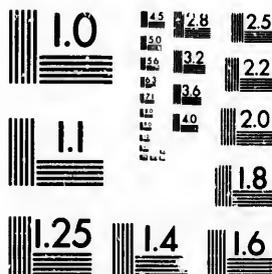


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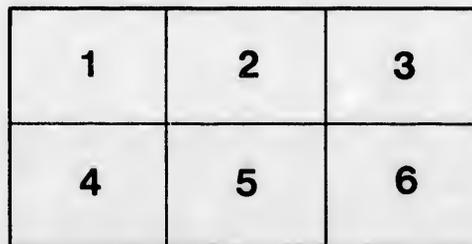
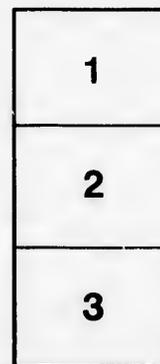
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*Sabbath School Association of Ontario.*

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# “REFLECTED RAYS”

BEING A RECORD OF THE PROCEEDINGS OF THE

THIRTY-FIFTH PROVINCIAL

## SABBATH SCHOOL CONVENTION

HELD IN THE

TOWN OF BROCKVILLE, ONT.

ON THE

23RD, 24TH AND 25TH OCTOBER, 1900.

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TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

WESLEY BUILDINGS, 29-33 RICHMOND STREET WEST.

1900.

# Sabbath School Association of Ontario.

OFFICE: MANNING ARCADE, 24 KING STREET WEST, TORONTO

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*York, East*—J. A. Stewart, Agincourt.  
*York, North*—L. G. Jackson, Newmarket.  
*York, West*—Rev. J. W. Rae, Toronto Junction.

ario.

## INTRODUCTION.

The Editing Committee have pleasure in placing in the hands of the friends of Sabbath School work "Reflected Rays," or a report of the proceedings of the Sabbath School Association of Ontario, in its Convention at Brockville, in October last.

The Convention was favored with the presence of Prof. Hamill, International Field Secretary, and Miss C. S. Harlow, primary teacher in Hon. John Wannamaker's school, Philadelphia, both of whom delivered several addresses, which will repay thoughtful study. Besides these a large number of prominent Canadian workers found a place on the programme, doing splendid service for the cause we love.

Attention is called to the Financial Statement of the Treasurer. It will be found to contain some new and commendable features, notably the one presenting a synopsis of the givings of the counties and cities during the past six years for Association purposes. Here is undoubted evidence of a necessity for representatives on the Executive, and county officers exerting themselves to keep the various organizations in their respective districts in touch with our work. Only by so doing can we hope to receive that support from the Sabbath Schools of the Province, which will enable the Provincial Association to assume an aggressive attitude in its own constituency. Let there be a united effort to obtain from each school at least one cent per annum for each pupil on its register, as its contribution for Association purposes, and with this accomplished, the Sabbath School work of this portion of our Lord's vineyard would move gradually forward. Our income ought to be at least \$5,000 per annum.

While the number attending the Brockville Convention was smaller than usual, we do not for a moment think this indicates any falling off in the interest taken in organized Sabbath School efforts. On the contrary, seldom has the attention been so concentrated, the discussions more animated, or the work done more beneficial in its character. This little volume, which preserves its records, is therefore put forth with an earnest hope that many of the rays which illumined the faces of those present, may be reflected by this means to the hearts and lives of those who were denied this privilege, and better fit them for the service of our Lord and His Christ.

J. A. JACKSON,

*For the Editing Committee.*

MITTEE.

## HISTORICAL LIST OF PROVINCIAL SABBATH SCHOOL 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., (d'd)	" 4, 5, 6, 1866.
4. Toronto .....	Rev. F. H. Marling .....	Oct. 8, 9, 10, 1867.
5. St. Catharines .....	D. W. Beadle, B.A.	" 6, 7, 8, 1868.
6. Belleville .....	Hon. Billa Flint .....	" 12, 13, 14, 1869.
7. Galt .....	Hon. James Young .....	" 11, 12, 13, 1870.
8. London .....	Alfred Rowland .....	" 11, 12, 13, 1871.
9. Montreal .....	Rt. Rev. Bishop Bond .....	" 15, 16, 17, 1872.
10. Toronto .....	Daniel McLean .....	" 21, 22, 23, 1873.
11. Brantford .....	Judge Jones .....	" 13, 14, 15, 1874.
12. Hamilton .....	William Edgar .....	" 12, 13, 14, 1875.
13. Belleville .....	William Johnson .....	" 10, 11, 12, 1876.
14. Guelph .....	Ed. W. McGuire, M.D. .... (deceased)	" 9, 10, 11, 1877.
15. Peterboro' .....	J. Frith Jeffers, M.A. ....	" 8, 9, 10, 1878.
16. Toronto .....	Hon. S. H. Blake, Q.C. ....	" 7, 8, 9, 1879.
17. Brantford .....	J. W. Beynon, Q.C. ....	" 24, 25, 26, 1882.*
18. Cobourg .....	D. C. McHenry, M.A. .... (deceased)	" 23, 24, 25, 1883.
19. Brockville .....	John M. Gill .....	" 21, 22, 23, 1884.
20. Stratford .....	J. J. Crabbe .....	" 20, 21, 22, 1885.
21. Hamilton .....	George Rutherford .....	" 26, 27, 28, 1886.
22. London .....	William Bowman .....	" 25, 26, 27, 1887.
23. Kingston .....	Abraham Shaw .....	" 16, 17, 18, 1888.
24. Toronto .....	J. K. Macdonald .....	" 22, 23, 24, 1889.
25. Brantford .....	W. N. Hossie .....	" 28, 29, 30, 1890.
26. Ottawa .....	Alex. Mutchmor .....	" 27, 28, 29, 1891.
27. Guelph .....	James A. McCrea .....	" 25, 26, 27, 1892.
28. Toronto .....	R. J. Score .....	" 24, 25, 26, 1893.
29. Belleville .....	H. P. Moore .....	" 23, 24, 25, 1894.
30. Toronto .....	John A. Paterson, M.A. ....	" 22, 23, 24, 1895.
31. London .....	John A. Paterson, M.A. ....	" 27, 28, 29, 1896.
32. Hamilton .....	J. J. MacLaren, LL.D., Q.C. ....	" 27, 28, 29, 1897.
33. Peterboro' .....	A. J. Donly .....	" 25, 26, 27, 1898.
34. Galt .....	Thomas McGillicuddy .....	" 24, 25, 26, 1899.
35. Brockville .....	Dr. Harrison .....	" 23, 24, 25, 1900.

\* 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 of June, and presided over by Hon. S. H. Blake, Q.C.

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# PROCEEDINGS

OF THE

## THIRTY-FIFTH

# ANNUAL CONVENTION

OF THE

## SABBATH SCHOOL ASSOCIATION OF ONTARIO

HELD IN THE TOWN OF BROCKVILLE, ONTARIO, TUESDAY,  
WEDNESDAY AND THURSDAY 23RD, 24TH AND 25TH  
OCTOBER, 1900.

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On Tuesday, October 23rd, at 2 o'clock p.m., the Thirty-Fifth Annual Convention of the Sabbath School Association of Ontario began its sittings in the Wall Street Methodist Church, Brockville, the President, W. T. Harrison, Esq., M.D., in the chair.

After the singing of the first hymn, "All Hail the Power of Jesus Name," the Rev. Dr. Ryckman read the twenty-seventh Psalm. Hymn No. 22 was then sung, and the Rev. Dr. Ryckman, the pastor of the Church, led in prayer. After the singing of hymn No. 6, President Harrison addressed the Convention as follows :

### PRESIDENT'S ADDRESS.

On this occasion I meet you with pleasure, mingled with feelings of anxiety, yet I take comfort and courage knowing you to be sympathizers and not critics. As opportunity and time permitted I have visited and assisted in the field work during this my official term. Will those workers who so unstintedly gave their sympathy and extended the hand of Christian courtesy, accept my thanks. We are on historic ground. Here was organized the first Sunday School in Canada by the pastor of the First Presbyterian Church, the Rev. Mr. Smart. The first superintendent, Mr. Sherwood, afterwards became

a sheriff. Here in 1884 was held a most successful Provincial convention.

This has been an exceptionally eventful year in the history of our Association. Early in the year we had to select an associate secretary, resulting in the appointment of Mr. Thomas Yellowlees.

A little later the Sunday School world of Ontario was taken by surprise, when the General Secretary, Mr. Alfred Day, who for thirteen years filled the position, tendered his resignation, to accept a similar one with the State of Michigan. Mr. Day was largely the means of bringing our provincial work to its high status as an organization. A new task was laid upon us, and J. A. Jackson, B.A., was selected to fill the office.

It is right that I should express my appreciation of the work done by the special committee, whose duty it was to receive and examine the applications for the position of secretaries, which when done after much labor, involving extensive inquiry and much correspondence, gave us the results of their work so well digested, that it then was easy to decide.

The unusual continued to occur. Our fellow-worker, R. J. Score, Esq., tendered his resignation as treasurer. In him we lost a valuable officer and a faithful adviser. Mr. William Hamilton succeeded him as our chief of Finance.

You will readily understand the new Secretaries had no sinecure when they entered upon their work. Just think, the personnel of sixty-six counties to become acquainted with, to say nothing about the needs of the various localities. Brethren, let us give them our sympathy and support, letting them feel secure in our good wishes, words and works.

As a result of my attendance on a large number of county and some township conventions, I have been impressed with many things not observed in a more limited field: (1) The seeking for the practical rather than the theoretical. (2) The realized need and necessity for teachers and officers to be possessed of the best equipment, spiritually and intellectually, for the work of Christian instruction. Too often the half hour on Sunday devoted to Bible study in our schools is a lost opportunity for lack of proper equipment, and the want of knowing how to teach. (3) The necessity of our schools not getting into ruts, and if in, to get out as quickly as they can; our duty is to push forward.

There is no such thing in the physical, mental or spiritual world as standing still, or holding our own. As soon as we attempt to hold our own, it is ours no longer but has gone; so soon as we strive to stand still, just so soon we go backward. During the winter months, why not every county plan to have a summer training-school for its teachers and officers. Every county, I am sure, could have a class of twenty to fifty students. Allow me to wish you God-speed in your work, the noblest man can be engaged in, the fitting of men and

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women for ideal citizenship here and hereafter. May we while here be wise in the devising of ways and means, and the suggesting of motives for better and fuller work. Let brotherly love bind us together, and Fatherly love harmonize us, thus realizing the Fatherhood of God and the Brotherhood of man.

“Live while you live, the Epicure would say,  
And seize the pleasure of the present day ;  
Live while you live, the sacred Preacher cries,  
And give to God each moment as it flies ;  
Lord, in my views let both united be ;  
I live in pleasure when I live in Thee.”

Rev. W. FRIZZELL moved the following resolutions, which were seconded by H. F. Moore, and adopted :

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

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

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

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

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

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

The President then appointed the following Nominating Committee:

Rev. J. J. Redditt, Uxbridge ; Rev. H. Symonds, Peterboro' ; H. P. Moore, Acton ; A. McInnes, Vankleek Hill ; J. A. Patterson, M. A., Toronto ; J. A. Jackson, B. A., General Secretary, Toronto ; Rev. Robert Laird, Brockville ; Thomas Yellowlees, Associate Secretary, Toronto ; W. M. Orr, Fruitland ; Rev. Wm. Frizzell, Ph. B., Toronto ; S. Gibson, Napanee ; Rev. D. A. Thompson, Hastings ; Wm. Hamilton, Treasurer, Toronto ; H. A. Colver, Simcoe ; Rev. E. W. MacKay, Madoc.

## REPORTS FROM REPRESENTATIVES OF COUNTIES, DISTRICTS AND CITIES.

### COUNTIES.

The **PRESIDENT** called for reports from Counties :

*Brant*—**W. N. HOSSIE**—No county convention held last year, but each township, five in all, have held successful local conventions. The wave of enthusiasm has passed over to the Christian Endeavor societies and conventions; it is earnestly hoped that officials may be found to revive our county work.

*Carleton*—**S. A. WRIGHT**—Held its eighth annual convention at Hintonburg on the 3rd and 4th inst. It was acknowledged to be a decided success. Primary department received special attention. We have 45 schools, but only 20 reported. These have 162 officers and teachers, with a membership of 1,216; 36 have united with the church during the year. The normal course has been introduced into the county by Mr. E. E. Craig, a graduate of this Association, and has made a good beginning, resulting in 7 classes, with an estimated membership of 90. There are considerably more than this number pursuing the course. Our townships are not all organized, but we contemplate making an effort to have them organized this coming winter. We pledge \$25 for next year.

*Dundas*—County convention held on 22nd September. Very successful. \$40 voted for Provincial Association. Resolution passed that all townships send in all reports financially and otherwise to county, and to the county only, and that county alone be responsible to Provincial Association.

**PRESIDENT**—That has been the teaching of the Provincial for twenty years.

*Elgin West*—**J. B. CAMPBELL**—This part of the county is well organized and holds township conventions annually in Aldborough, Dunwich and Southwold, in the spring of the year. This year we held our county convention in connection with the Dunwich township convention, and have decided to hold it in connection with the Aldborough township next spring. This year we had the Associate Secretary with us at our county, and also at Dunwich and Aldborough township conventions, and his presence and addresses helped much to make the conventions a success. Our county will give \$20 for provincial Sabbath School work.

*Frontenac North and Addington*—**MRS. KILBORN**—These are two of the sparsely settled districts. The county is well organized, nearly all of the Sabbath Schools within its limits are affiliated with the Association. Our conventions are regularly held, and are not only a

great source of inspiration, but much practical usefulness to individuals and schools is experienced. Our next convention will be held at Mountain Grove Village, and we will be delighted to have with us one of the Provincial Secretaries.

*Grenville*—Rev. Mr. PUTTENHAM—I am glad to report that things are favorable with Grenville County Association. We had a very interesting convention in Kemptville in the second week of August. We have appointed a permanent secretary. We are going to remunerate him so as to keep him in the office. A strong resolution was passed regarding an improvement in Primary work, and we hope that it will be endorsed in this Convention, so as to give Primary class teachers a better opportunity to teach the little ones.

The PRESIDENT—That is encouraging.

*Haldimand*—Rev. E. H. BEAN—We have the county organized into districts, each one holding its own convention. As far as I have attended them they were successful. Our annual county convention was held a month ago; that also was very well represented from the various parts of the county. We had the newly appointed Secretary with us during the entire session, and our impressions of him were only favorable. We have some 70 or 80 schools in the county. It is proposed that we purchase reports of this convention, and have each school supplied with at least one copy, and then have one or two competent persons appointed to prepare an abstract in the form of an essay or address, and give that to the school in general or at the teachers' meeting; thus we hope to be able to increase the interest in the Provincial work.

*Halton*—H. P. MOORE—We have perfect organization in our townships as well as our county. We have teachers' meetings and home department, and I think there is one cradle roll in the county, so we are, we think, in a place of progress. Our annual convention was held in Acton last winter, and we were honored with the presence of the esteemed President of this Association as well as of the General Secretary. Our county is prospering. We emphasize the value of teachers' meetings. We endeavor to have a temperance pledge as far as possible in every school. With reference to our township conventions, our object is to take them to points where a county convention could not be held, and some are beginning to feel that the township conventions are equal in all respects to the county.

*Hastings South*—A. A. RICHARDSON—Our association was organized five years ago. A vigorous convention has been held each year. The three townships in the county are now organized and hold annual conventions. The towns of Trenton and Deseronto affiliate with the adjoining townships. We pledged \$40 to the Provincial Association last year, but only \$20 has been paid. At our convention held on the 18th inst., the officers were instructed to collect the balance due as

soon as possible and forward it to the Provincial Treasurer. We pledge \$30 for next year.

*Lambton*—J. E. BUSH—I cannot report progress in our county work, although the various schools of Lambton seem to be in a flourishing condition. There is a lack of co-operation among the different denominations of our county. We have about 160 schools, but only 46 responded with statistical reports. Our annual convention, although we had a good programme and the schools were properly notified, was poorly attended this year. Denominational gatherings and interest appear to interfere with our inter-denominational work. However, during the ensuing year we intend to make a special effort to awaken and stimulate a broader inter-denominational interest throughout Lambton county in the Sabbath School work. We shall be glad to be favored with the help of our Provincial Secretary. Our next annual convention will be held in Forest in October, 1901.

*Leeds*—Our organization is merely township; there is none for the county. Two years ago we organized in the township of Leeds, and a year ago the second convention was held in Lyndhurst. The schools are in a flourishing condition. Some of the country schools, as a result of the convention, are keeping open all year; they are improving. They are introducing the honor roll, making additions to the library, and also improvements in the primary department.

*Norfolk*—A. J. DONLY—91 schools reported in this county for the past year, a decrease of 6 since October, 1899. Besides the County Executive there are eight township associations, all of which have held conventions within the year. There are 6,480 scholars, with an average attendance of 4,230. There are 850 teachers and officers, with an average attendance of 670. Of the scholars in attendance 1,555 are reported as church members, 325 of whom joined the Church during the year. With 4 exceptions, all the schools use the International system of lessons. Nineteen of the 91 schools hold regular teachers' meetings for study of the lesson. Seventeen schools report a Home Class Department, with a total membership of 727. Seventy-two of the 91 schools are kept open all the year round. In every convention held during the year teachers' meetings, normal work, home class department, and primary class work, received special attention.

*Peel*—Mr. STEYN—I think we claim to be the banner county as far as organization is concerned—43 years of continuous work. The Hon. J. C. Aikens was the first President we had, and about four or five years later our townships were organized under the active work of Mr. J. D. McKinnon, County Superintendent of Schools, and a party in Brampton by the name of Mr. Beynon, and ever since that time our conventions have been a means of great good. No meet-

ing in our county from one year's end to the other is so popular as our Sabbath School convention, both township and county. The different departments of work are very well attended to. The Sabbath School in the home is receiving considerable attention and doing good work. We appoint yearly in each township at the township conventions four visitors; they generally go two by two visiting the schools in all sections of the township. They meet in session and encourage the township associations, and when they meet there a report read that those visitors bring from the work they find doing in all the schools.

*Peterboro'*—**LAURA BENNETT**—The annual convention was held at Norwood in February. We re-organized our association on a new basis, under the name of the County Sabbath School Council. We dispense with our annual convention and throw our whole force into the township associations. In this way we believe we can better further the work. In May we held a series of conventions throughout the county, which were a decided success. Three new organizations and the reviving of some others, which were practically dormant, were among the results. During the past few weeks two of the associations have held rallies, and some of the others are arranging for them. Primary, Normal and Home Class work are steadily gaining ground. The school in Otonabee township has a Cradle Roll. The town association is organizing a joint teachers' meeting and Normal Class.

*Prescott*—**W. E. MCKILLICAN**, President—We had our annual convention held in Vankleek Hill on the 4th and 5th October. It was a very successful convention. We had the assistance of the Secretary of the Quebec Provincial Association, which was a great help. The County of Prescott is perhaps a little peculiar in Ontario, as many of you are aware. In addition to the regular association meetings there have been Bible institutes inaugurated; they have been held at the beginning of each half year, one at the first of January, another about the first of July. These have been held in small outlying places, where the people could not very well attend the annual conventions, and they have been very well received. The County Association has met with a very severe loss by the death of the Rev. John McLeod.

*Renfrew*—**MR. WICKWARE**—I am reporting for North Renfrew, while probably the report would be more for the townships. In the town of Pembroke, and the surrounding townships, we held quarterly meetings of all the Sabbath Schools to study the international lessons. We have a large German element, which I believe are the strongest Sabbath School workers in the Province. They have evidently some organized system, and can lay their hand on reports and finances, when necessary, at a moment's notice.

*Stormont*—**MISS ALDWYER**—A few years ago we organized an independent association and had conventions four times in the year.

For the last two or three years they have been associated with this Convention. They had not sent any contribution until this year, when we voted we would send the whole of the contribution and not leave anything out for expenses, because we had been negligent so long. We are holding conventions now twice a year. I was connected with this Association in the fifties.

*Welland.*—I. M. MOYER—We had the pleasure of having with us at our county convention in Port Robinson, Mr. Yellowlees, who gave splendid service. The county is not fully organized, but some of the townships have very strong associations and excellent conventions. The township of Pelham has been organized, and has had annual conventions for nearly 30 years; the first conventions were held over something like 40 years ago. Convention time is a big day for Pelham; the town hall, which is perhaps the finest in any township in the county, is crowded to the doors; some could not get in to the annual convention, they had to stand at the door, and the last day it was raining all the time and still the hall was filled. They had been running their work by themselves and stood aloof from the Provincial work until a little over a year ago. We had Mr. Day with us for the last convention, and since that time the township association is very enthusiastic with regard to the Provincial work.

*York North.*—L. G. JACKSON—North York continues to advance. During the past year 4 new schools have been opened, making a total of 90. There are now 822 officers and teachers, being an increase of 25. The scholars number 6,988, an increase of 174. The average weekly attendance during the year is 5,338, increase of 120. During the past year we have instituted the Triple Pledge, pledging scholars and teachers against liquors, tobacco and profanity. Twenty-six schools have reported that 1,220 signed the pledge; the pledge roll is to be signed yearly. North York pledges \$100 to Association work next year.

*York West.*—Mr. McPHERSON—We held our annual convention at Thornhill; it represents three townships, Etobicoke, Vaughan and York. The number of schools is 69, the number of teachers 650, the number of scholars, 5,000. We look to the townships for funds to carry on the township work; we ask a dollar from each school, that is collected by the different township secretaries and treasurers. We thought in this way to get in better touch with the township work, and I think it has proved so. The reason why we have not been able to pay our full pledge is this, that at the Thornhill convention the collection of the evening session was voted by the convention to go to the India Famine Fund; that collection amounted to \$20, and the schools raised for that fund about \$150. We have a Primary Superintendent appointed for several years doing good work; through her means Primary Superintendents have been appointed in each of the

townships. We have appointed a Home Department Superintendent, which I think will be the means of introducing home work into the schools of the county.

## CITIES.

*Brantford*—W. N. HOSSIE—No association meetings have been held since last report. Workers are diligently pressing on their own special work. The number of schools is the same as last year, 25. The membership is on the increase; in round numbers officers and teachers, 530; pupils, 4,870; total, 5,400. These are distributed denominationally as follows: 7 Methodist; 6 Baptist; 5 Anglican; 4 Presbyterian; 2 Congregationalist; 1 B. M. E. (colored). Besides these there are two Roman Catholic schools, and religious instruction is given to 120 pupils in the Ontario Institution for the Blind, and the same number in the Mohawk Institute. Nearly all meet in modern school rooms. Contributions will be seen in the Treasurer's report. No promise can be given under the present condition of organization.

*St. Thomas*.—W. HARRIS WALLACE—Our association was organized about a year ago. We have held monthly meetings in Y.M.C.A. ever since, with the exception of holiday season. We adopted the Toledo constitution. Last review Sunday, September 30th, we held a large mass meeting of Sabbath Schools; it was a grand success. The Central Church was filled to overflowing, over 1,000 being present. I had pleasure in sending \$15.40 for Provincial work, being the proceeds of the mass meeting. I hope it will be more next year, say \$20 or \$25.

## INTRODUCTION OF SECRETARIES.

The PRESIDENT—It is my pleasure to introduce to you Mr. Day's successor, Mr. J. A. Jackson, and I trust he will receive your hearty approval and support in the work upon which he has entered. (Applause.)

Mr. JACKSON—Mr. President and Comrades in Sabbath School work, —I am sure I thank you, Mr. President, for more than one kind reference since the Association work opened yesterday evening. Personally, you have been kindness itself to me—but a few days remain ere the great horologue of time shall tick off the last seconds of this so-called nineteenth century, and once more the recording angel shall write down the words, "It is finished." Such a gathering as ours, then, cannot do otherwise than Janus-like, look two ways—backward to note whence we have come, what has been accomplished by the way, by whom was it done, what motives inspired their lives, what mistakes did they make, wherein did they succeed; forward to inquire whither are we tending, what remains to be done, upon whom will the mantle of the fathers fall, can we guided by the light of a more

advanced science, avoid the pitfalls where they went down, shall we with our grander advantage, leave to our posterity a nobler heritage than they? These questions, and a thousand others of similar import, meet us at every turn. Little wonder is it then that our programme committee catching the inspiration, decided that the entire thought of this Convention should gravitate around the idea: "A Century of Sabbath School effort"—retrospective and prospective.

It is scarcely necessary to remind this audience that only one hundred and twenty years ago Robert Raikes was establishing his first Sabbath School. It may not be so generally known, however, that just a century ago the movement was saved from disaster by the introduction of our present system of voluntary teaching. One writer gives the date of this innovation as the year 1800. So has it been down through the century,—the moment of seeming defeat has been, under God, the moment of the shout of victory; and so will it ever be, for our guide and director is the God of battles, who knows not defeat.

Just at the present hour, though, the Sabbath School as an institution seems to be passing through even a more severe test than that which it experienced at the close of last century. The fierce light of this critical age which has aspired to tear even God himself from His throne, has not allowed the Sabbath School to escape observation. Neither has the criticism always been made with kind intent. It has, however, been sharp, searching, and unsparingly applied.

Some professing to find a deplorable ignorance of Bible truths, have placed the responsibility for this upon the Sabbath Schools, and censured them most unmercifully. Others have been, with more or less justice, investigating our methods, and have just as strongly declared them antiquated, foggyish, and entirely unsuited to produce the results desired.

I not long ago at a convention of Sabbath School workers, heard a clergyman state that it was time for the Church to wake up to the importance of the Sabbath School, and cease to make it a sort of side-issue. Considering the fact that the Church draws over 80 per cent. of her members from the Sabbath School, he predicted that the day would come, he hoped speedily, when pastors would be sought, not so much for their ability to preach, but for their success in teaching, and that our theological institutions would train men in this work even more carefully than they now did in homiletics. Possibly this position is somewhat too radical for the present. But is it not too true, that in many of our churches the adult portion of the congregation demand so much of the pastor's time in social functions, and the preparation of too elaborate sermons for every Sabbath, that the children can get no care or attention from him? In any other department of life what would we think of an individual or organization, which so systematically neglected the constituency from which it expected to draw 80 per cent. of its sustenance? No language of condemnation

would be too strong, and if failure resulted, we would declare it was nothing but what was to be expected.

There are a couple of facts in connection with our moral education as a nation, which seems to me to have never been pressed home upon us as they ought. At least they do not appear as yet to have been seen in their proper light. Did it ever occur to you that for the average boy or girl, of say eighteen years, the attendance at Sabbath School would be almost exactly the equivalent of three months at one of our day-schools. Moreover, in the day-school an experienced teacher, who has spent years in training for this work of instructing the young, is available, but, in the Sabbath School, too often, the instructor is some humble, faithful soul, doing her best in the sight of God to discharge an obligation, for which she has neither fitness nor training. This is only another place, though, where, in church work, men "expect to gather grapes of thorns and figs of thistles." When I consider such facts as these, and many others that might be brought forward, however harshly I might be disposed to criticize the Church for following so long such methods, I am amazed that in the Sabbath School work the results have been so grandly marvellous. If such wonders have been wrought with such imperfect methods, what could not be accomplished if she only ceased to play with the Sabbath School, and really and earnestly and conscientiously applied proper principles to the work?

Before resuming my seat, however, I desire to say that so long as I occupy my present position it shall be my aim, indeed, I shall consider it my duty, to try to bring to bear more systematic system in our work, and to rouse all with whom I come into contact to a proper appreciation of the relationship of the Sabbath School to church life and work. (Applause).

The PRESIDENT—I have great pleasure in presenting you to the Associate Secretary, and the Association to you, Mr. Yellowlees. (Applause).

Mr. YELLOWLEES—Mr. President, Christian friends: While my brother was addressing you a few moments ago, I was sitting thinking whether I needed an introduction to you at all or not. I have attended some 17 conventions since I became your officer, and I have met a very great many of you, and I am glad to meet you again this afternoon engaged in this glorious work. I am happy to say that my experience in life has always been in connection with Sabbath School work. The committee when arranging this programme said I was simply to be introduced. Permit me to say, however, when I entered upon the work of the Sabbath School I was determined that I should become acquainted with the schools to the very best of my ability. I have visited some 62 Sabbath Schools during the last nine months, and therefore know something about them. I feel that they need a little encouragement now and again. I have felt blessed in many of these visits during the year, and my dear friends, I have but one

ambition in life, and that is to render you the very best service that lies in my power. Sometimes while I am engaged in this work I think of a beautiful motto, that was written over the remains of one of the late Presidents of the United States, when his body lay in state in Cleveland—

“ Life’s work well done,  
Life’s race well run,  
Life’s crown well won,  
Now comes rest.”

Whatever future work the Lord has for me to do I am anxious that that work shall be well done, done to the very best of my ability. Whatever struggle or conflict I may have to enter upon it is because I realize my responsibility to my Father in heaven, and my responsibility to you, and I am anxious that when the work is finished that life’s crown shall be won. (Applause.)

The PRESIDENT : I will now ask Prof. Hamill to address you.

#### WHAT THE INTERNATIONAL SYSTEM HAS DONE FOR BIBLE STUDY.

Prof. HAMILL—In the first place it has dissolved the chaos that existed a generation ago in Bible study. That the forms of Bible study were chaotic then, I think any fair minded person within whose remembrance it is, will cheerfully admit. I know there are those who are fond of saying the former days were better than these latter ones. It is easy to forget events in the way of progress. How little do I recall at this moment when I saw the electric light first used in the illumination of a church. I have no sort of recollection of the first telephonic message to which I listened; I do not recall the first limited vestibule train running sixty miles an hour. These things have all come to pass within less than a generation to me, but I do not recall the initiative taken by any one of them. But if you go back into the old literature of the Sabbath School still extant, here and there upon shelves, dust-covered, you will find my saying true. In the same school there was no unification of study. I distinctly remember that nothing was taught me out of God’s book as a child, and the school I attended was an *avé*rage one in its day. But for an old father and mother, who were diligent in teaching the word of God to me in the home, I would never have understood the meaning of a single phrase of King James’ version of the Scriptures as a child. You might find in an ancient school one class engaged in the study of a section of the prophecies; another reading the book of Psalms; another delving into the mysteries of the book of Romans; the chances are that you would not find more than one such class outside of the memory classes in the average school of fifty years ago. The old American Sabbath School Union book, which you can find a few

copies of here and there in the United States, was about the only thing put forward in the way of systematization of Bible study.

(2) The International Association has not only dissolved the chaos. Anybody can dismiss chaos for a season. It is one thing to dissolve chaos; it is quite another thing to substitute a system in place of it. This system of Bible study has been in operation now for twenty-eight years, beginning at Indianapolis in 1872. It would repay any Sabbath School worker to read in detail the history of that memorable Convention. If you take into account the fact that the churches all through the land were opposed violently at first; and that they had large moneys vested in stereotype plates and copy-right the destruction of which, by the introduction of the new system, meant the loss of tens of thousands of dollars, you can understand the difficulties of such a campaign. But God came; the question was imminent; the issue was discussed for three days, and only ten persons at the last voted against the adoption of the present system. You know how small were the beginnings of that system; three or four of the churches agreed to try it tentatively; there were conditions impossible pointed out of every sort; it was handicapped by the churchly leaders. It has now gone around the world again and again within the twenty-eight years of its history; the islands of the sea, the great continents, the country schools and the splendidly graded and equipped schools of the large cities altogether utilize it; the churches are its friends, saving here and there a solitary critic. Just take the simple fact, that a child at four entering a Sabbath School, by ten must pass through the Old Testament and the New Testament in the succession of lessons covering six years of time; lessons chosen as containing the salient points in biblical history or doctrine; and at sixteen he has twice gone around the circle of Bible truth; at twenty-two thrice around it, at twenty-eight four times around it, at thirty-four, when he has come to full manhood's estate and has little children of his own ready to enter the primary department or to be numbered with the cradle roll, he has made the Bible circuit seven distinct times. And then ask this, is it likely that sixteen men among the brightest of the Bible students of our evangelical churches would give us year after year with much painstaking other than a fine system of selected matter for Bible study? Take your own Prince in Canada, the Rev. John Potts, the chairman of the Lesson Committee; take Bishop Warren, of Denver; Prof. Moore, of Richmond; Prof. Sampey; and men like Dr. Schauffler and all these men in touch with the finest Bible study. Would these men sit in committee for days at a time diligently conning the Bible in order that they may systematize its greater principles and put them into a circle of international lessons for three years ahead? In the beginning, as I said a moment ago, memorizing—memory deposits were the characteristics of the ancient Sabbath Schools. There was really little Bible study in the school and less in the home. But the school runs its roots now

into the home. The child carries his lesson leaf back to the father and mother; he has a question marked from time to time; he wants to know; his teacher sets him finding out and Bible study has run its course from the Sabbath School back into the home. Take it from the cradle roll to the home department, and I see the circle ever extending in the ways of Bible study. Not only those who can come and study at a given place, but the visit of those with the Bible in hand to the side of the sick, the indolent, those under constraint upon the Sabbath day, and pledging them in the study of God's word. Twenty-five millions is a safe estimate of those who are using this system. In the beginning they counted it a great victory, one or two years after the Indianapolis Convention, that a million scholars under the system might be counted as part of the international host of students. When I was a child you could not purchase a commentary upon the Bible, an exposition upon any part of it, unless you got it by way of a theological library, that was fitted only for the equipment of the minister and pulpit, for homiletic uses. Now an altogether new epoch in Bible study has come upon us, a new era in commentaries. You can send fifty cents or one dollar to the great publishing houses and get a commentary upon any one book or upon a series of books; you can get a whole commentary upon the New Testament, written by one of those master minds of the time, for a dollar; you can get a Smith's Bible dictionary for a dollar or less; you can get Jamieson, Faussett & Brown's commentary upon the whole Bible for a few dollars. You could not have bought it for the ransom of a prince—it was not in existence—a generation ago. You can pay a cent a week and take the *International Evangel* or *Sunday-school Times*, and when you do that you are getting an expenditure of not less than \$25,000.

I picked up a lesson leaf that some careless boy had thrown under the seat of a Sunday School, and I looked upon the back of it and there was the Moabite stone, photographed from the original in the British Museum; an inscription below so that a little fellow at home could read that marvellous stone and understand its contents. I wanted, not a great while ago, a valuable book in Biblical chronology, and I sent to New York and St. Louis, and failed to get it on this continent; by-and-by it came to me, and it cost me \$7.50, and I was glad to get it. A few weeks after I had got my book, counting it cheap at the cost, I found the very dates I wanted upon the back of a little half-penny lesson sheet.

Not only has it multiplied help but it has intensified study. Men go deeper into the mysteries of God's book. The shallow, often self-conceited study of fifty years ago is tabooed by the pulpit and by the commentator. Look at your denominational teachers' helps; look at the marvellous cheapness and multiplicity of the scholars' helps, and you get an idea of what has come upon us, if you would only realize it by going back to the old days.

It has stimulated the churches. The general trend of Bible study has put the churches into a holy competition. I have been talking recently with three general secretaries of denominations in the United States. One from Nashville; one from Philadelphia, and one from the vicinity of St. Louis, each man running over the pages of his church Teachers' Journal or Magazine. One said, we began a few years ago; and if we couldn't find Presbyterian pens that could write for us as we wanted we didn't propose to have them. The Baptist man said practically the same thing. He said, now we come upon a time when we have a certain sum of money set aside by our churches in generous rivalry, and we call for the best brain and the finest study and the very best talent in Bible study, whether from our own or other churches. Of course the majority of those who write are those of our own faith and order, but we pick out the very best thoughts to put into our book. Our people must be supplied with the very best that there is; and you have noticed the upward gravitation of the church Sunday School periodicals. They began with a little paper that had no pictures upon it at all. Now they are beautiful in their colors, in the fine artistic touch which is given to the pictures, in the excellency of the little stories that illustrate these pictures, and they are ever increasing in beauty and value.

It has strengthened the pastors. How has it done this? By giving them a congregation to preach to better acquainted with the Word of God. Anybody could preach fifty years ago to certain kinds of congregations that assembled. I have a distinct recollection of the preachers of forty-five years ago. Some of them were godly men, studious by nature or by grace, who did their work with a careful conscientiousness. But some came with a sort of vague mythical inspiration, and without study they would preach to us after a fashion, and that was the sum and substance of their preaching. Now let the modern preacher stand before a congregation, and the chances are a large percentage of those who listen to him are those who have gone the round of these Bible lessons, in touch with the master minds of Bible study, and they understand the truth, and you cannot be imposed upon by the Gibeonite with his pretence of old shoes and his far journey, when the people know that he is only a next door neighbor, that he has not come far with his learning.

It has developed teachers. It has made a demand for better teaching in our Sunday Schools. It is not going to hurt the Sunday School, but rather help it, that men are being carried over from the college and university into the ranks of Sunday School specialism.

It has upheld faith. I mean the faith of our fathers. The best thing the International work has done for Bible study is in popularizing a great scheme of Bible study, handing it down to the people fresh from the hearts and brains of sixteen men every year. It has done very much to arrest the centrifugal tendency of the church in the matter of churchly heresy or scepticism, or departure from the

faith. What buttresses the old evangelical faith of our fathers and holds them true to that sheet anchor of God's Word? I think it is the International system of lessons more than anything else. These twenty-five millions of people, representing two score and more of nations, all conjoined in Bible study simultaneously every Lord's Day is a great host, and they march under this same standard of study, and to the same drum beat of inspiration, and therefore they come to think and believe alike. Just as long as we have a great world-wide system, we can stand as soldiers stand on the heights of Gibraltar and say, "Come thou no further" to the hosts of scepticism.

It has withstood heresies. The best thing that I know to keep out Christian Science, or cold blooded Unitarianism, and things of that kind, is the public study of the Word of God by our boys and girls. Take the average boy and girl, bring him up from four to eighteen years of age, believing the story of Jonah and the whale, Joshua and the sun, of Moses and the mount, of David and the lion and the bear, of Timothy, John the Baptist, and Paul, and you have done more than anything else to withstand the heresies that are current.

It has helped the common people. I belong to the elect of the common people, and the older I get the more tenderly I love it. Not born with the silver spoon in my mouth, not dallied in the lap of fortune, I am in sympathy with the common people from the crown of my head to the sole of my feet; and the International lesson system has brought the Bible within the range of the common people; they take the English version of the Scriptures, the King James version with its old archaic philosophy; the speech of Addison and Chaucer, and of the sweet writers of the old country and of the new, and express their simple faith.

Lastly, it has heralded the evangelization effort, into the beginnings of which we have but just entered. The Sabbath School International Association is responsible under God, I believe with all my heart, for the institution, not only of the Primary department, Home department, House to House Visitation, Normal department and all these things that are part of the machinery of our modern Sabbath School, but it is the mother of the Christian Endeavor, of the Epworth League, of these countless hosts of young people that never would have been born of the Spirit but for the effort and inspiration that came out of the organizing of the International Association. We girdled the globe, we laid the shining track, we sent ships across the sea, we paved the way, we made it easy for them to go, and just so long as they are true to their mother, the Sabbath School, to Bible study, to practical usefulness in behalf of the Church, will their mission not be ended. We are right now in the midst of "Decision Day" discussion all over the country; the minds of the fathers and the pastors and teachers are turning more and more to the great spiritual opportunity of the Sabbath School. What has

brought it to pass? What has set all hearts aflame with the spiritual life of the child? It is nothing in the world but the system of Bible study. Did you ever mark this: Whenever the Church opens the Bible and studies it systematically, patiently, diligently, there comes a great epoch of revival? The Holy Spirit always goes with that book in His hand; that book must go before when nations are wakened up in their consciences and are led by hosts of tens of thousands to the altars of God. And I believe we are entering upon that now. I believe that in five years there will be a revival that will sweep through Canada and the United States and the earth, such as the world's history has not witnessed; and when it does come to pass I shall claim that a large part of the measure of its coming is due to the fact that for twenty-eight years the masses of the people, black and white, bond and free, have been engaged in studying God's word. (Applause).

Rev. E. H. McKAY read the report of the Nominating Committee, which was as follows:

*Business Committee.*—Reverends J. J. Redditt, (Convener) Uxbridge; H. Symonds, Peterboro; J. A. Jackson, Wm. Frizell, T. Yellowlees, W. Hamilton, J. A. Patterson, Toronto; E. W. Mackay, Madoc; Dr. Ryckman, A. Laird, R. A. McLelland, Brockville; Messrs. H. P. Moore, Acton; W. M. Orr, Fruitland; A. J. Donly, Simcoe; W. W. Meacham, Odessa; J. Kingswood, St. Thomas; W. A. Thompson, Hastings; J. Skene, Hillsdale; J. M. Kellock, Norwood; Mayor R. E. Nelson, Guelph; A. McInnes, Vankleek Hill; S. Gibson, Napanee; Paul Trebilcock, Bowmanville, W. H. Winnet, London; John B. Campbell, Rodney.

*Resolution Committee.*—Messrs. R. W. Clark (Convener), Millbrook; S. A. Wright, Richmond; J. A. McPherson, Islington; G. H. Stafford, Cardinal; H. Symonds, Peterboro; W. E. McKillican, Vankleek Hill; H. Ratcliffe, Toronto; Eber Crummy, Catarauqui; Dr. Benson, Gananoque.

*Registration Committee.*—Messrs. J. W. Ridgeway, (Convener), I. J. Mansell, R. A. McLelland, Percy Everat, W. G. Sutherland.

*Minute Secretaries.*—Miss Laura Bennett and Rev. J. G. Potter.

On motion, duly seconded, the report was accepted.

The congregation sang "Bringing in the Sheaves." The Rev. Mr. Reeves pronounced the benediction.

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## TUESDAY EVENING.

Rev. Dr. RYKMAN conducted the devotional exercises.

The PRESIDENT read a communication from the United Young Peoples Union of the town of Brockville, extending greetings to the Association, to which the Secretary was instructed to send a suitable reply.

The Rev. Dr. RYKMAN introduced Mayor Buckman, who addressed the Convention as follows :

To the Provincial Sabbath School Association in Convention Assembled :

I esteem it a great honor to have the privilege, as Mayor of Brockville, of welcoming your Convention to our town.

It was sixteen years ago that your Association last met at Brockville, and those of us who were fortunate enough to take part in the proceedings, as spectators or otherwise, still remember with interest and pleasure that Convention. While we must recall with sadness the many who were prominent at that Convention, who have passed away both at Brockville and elsewhere, still we have the pleasure of seeing other strong men come forward to take their places.

Our town has long had a prominent place in Sabbath School work. One of the first, if not the first, Sabbath Schools in Upper Canada was established in Brockville about 1811, by the Rev. William Smart, well-known as the first Presbyterian pastor in Brockville. None of his scholars I apprehend now survive, though many of their descendants doubtless are present amongst us, and we may be sure that the influence of this school, like the influence of all good deeds, was far-reaching and has not yet ceased to do good in the hearts and lives of the children of men.

It is neither necessary nor wise for me to express any eulogy upon the work of Sabbath Schools in this country or in other lands. You know and understand better than I what that work has been and is, and your very presence here to-day is the most eloquent and convincing testimony to the greatness and goodness of this noble institution.

If I may be permitted to say so, you do well to meet from time to time in these Conventions, to exchange ideas and to have new methods discussed by the leaders and experts in this work, and to have the good old fundamental facts and methods once more explained and justified, and to enjoy that pleasant intercourse which kindred spirits have with each other.

The citizens of the town are pleased to have your presence with us. If you have any time to spare from the active duties of the Convention, we shall be pleased to have you visit the different points of interest, the public and other institutions in our midst. In some of

these, such as our hospitals, you can see evidences of the practical side of that Christianity which you profess, and I trust in your homes dignify and adorn.

I need scarcely say that we wish you every success in your Convention and a pleasant and profitable time amongst us, and that you may go back to your respective spheres of labor better equipped and encouraged and strengthened for the winter's work.

Once more I bid you welcome to Brockville and God speed in your work, and have much pleasure in extending to you the freedom of the Island City during your stay with us.

The Rev. Dr. RYCKMAN at this point introduced Mr. Gill, who spoke as follows: "As I look around here to-night, Mr. President, I do not recognize many of the faces of those who composed a convention similar to this sixteen years ago in the Town of Brockville.

Some of you will remember that sixteen years ago this Provincial Convention convened here and the few who are here now who were here at that time will remember what a delightful, profitable and good series of meetings we had.

It becomes my very pleasant duty on behalf of some of the earnest workers of the town, of the Sabbath Schools of the town, to extend to you very cordial greetings and a very hearty welcome. We are glad, Mr. President and friends, to know that from time to time, more and more our churches realize and recognize the great importance of the work in which you and we are engaged.

There is another pleasant duty which devolves upon me for a moment, on behalf of one of the workers in a Church not very far from this place where we now stand. It may not be known to all of you that we stand to-night, if not on, at least very near to historical Sabbath School ground. Nearly ninety years ago one of the worthy pioneers and servants of the Master opened a Sabbath School at the north-westerly corner of this square, the Rev. Mr. Smart, and after all these years Mr. Smart's name is still fresh and green in the memory of Sabbath School workers. I think it was the first Sabbath School started in what is now the Province of Ontario. Now, this gentleman has thought the Association probably would be pleased to have some little memento of the good father who started the work in this place, and he has prepared a photo of Mr. Smart, which he has asked me, in his name, to present to the Association. (Applause). I have very much pleasure, in his name and in his behalf, in handing you the photo.

I have only one word to add, I sincerely hope that your meetings here will be just as profitable as we could wish, that when you leave the town of Brockville you will feel that it was good to have been here. I trust the meetings will be presided over by the Master of assemblies, without whose presence our meetings certainly will not be profitable." (Applause).

The PRESIDENT—Allow me to say on behalf of the Association, I accept this photo as a very fine testimony of the appreciation in which this Association is held by the town, and I can promise that this photo will hang in our regular rooms in Toronto in an honored place. I see here, by glancing at it, that there is a printed history of that early movement which shall be cherished and cared for.

The following telegram was received from Mr. Graham, M.P.P., whose name was on the programme for an address of welcome on behalf of Eastern Ontario: "Regret I cannot be with you to-night."

I have now very much pleasure indeed in asking Mr. John A. Paterson of Toronto, to reply. He is one of the oldest officers of the Association present, one on whom we rely. (Applause).

Mr. PATERSON—Mr. Mayor, Mr. Gill, and good people of Brockville—I am charged with the duty, and gladdened by the privilege of answering the words of welcome which have been addressed so bountifully to this Association. I do it very gladly. I do it because I feel the duty is an easy one, because, indeed, the man that could not respond fitly to such eloquent words of welcome with some degree of intelligibility, would be lacking in the common elements of human wisdom. I notice that Mr. Gill, whom we have just heard, was President, as I believe, of the Convention that met here sixteen years ago. At least it is the same name. Is it the same?

Mr. GILL—It is the same.

Mr. PATERSON—Then I congratulate him that the Association which he fathered sixteen years ago is still living, and is still so prosperous. Your fellow citizen belongs to a distinguished line of kings. Here (refers to Dr. Harrison) sits the 35th of the dynasty; here is the 19th (refers to Mr. Gill); others are scattered through the towns of Ontario, and some are now in the audience.

I notice, too, that our Association Conventions have not assembled east of Toronto since they met at Belleville some six years ago, and then in the fulness of time. The cycle of the west having been completed, we now come back to the east. We go as a Convention from city to city because we are provincial. We go as a Convention from church to church because we are interdenominational; not provincial only, we are world-wide; we are cosmopolitan; we are more than metropolitan. We find ourselves sometimes in London, that world's centre, and thus we have a mighty stretch from the little log cabin school house, hewn out of the virgin forest by the hands of men both good and true, away on to that world's centre, London, England, where, in a mighty cathedral we find coroneted earl and belted duke sitting side by side with the humblest people of all countries, and discerning the wisest way and best methods of bringing the children of all nations to the feet of the Nazarene. We respond gladly to the wealth of your welcome; we would like to respond eloquently to the fulness of your greetings; but, at least, we respond most truly and

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heartily to all you have said to us. We experience it, we note it in the homes you have opened to us; we feel quite at home. You have said we are welcome here; we, too, say we have well come. The West and East clasp hands to-night, and we are glad to sit down, one with the other, and take council together regarding this great matter of Sabbath School work.

We have read of the Knights of the Round Table. There is a greater knighthood than that assembled here to-day. The former Laureate gives us the beautiful requiem of King Arthur, in these matchless words:

"The sequel of to-day unsolders all  
The goodliest fellowship of famous knights  
Whereof this world holds record. Such a sleep  
They sleep—the men I loved.  
No more shall we delight our souls with talk of knightly deeds,  
Walking among the gardens and the halls  
Of Camelot, as in the days that were."

So did King Arthur sing the requiem. But this round table, this goodly fellowship of famous knights of Sabbath School work and effort will never die; that will never be unsoldered.

The dew of eternal youth rests upon the brow of this Sabbath School Association. We live youthfully, because we are buoyed up and held by these wondrous hands of the sisterhood and brotherhood that reach to clasp us as we pass from city to city throughout this Province. Never, never shall this royal knighthood perish, and never shall such a requiem be sung over it as that grand old monarch, King Arthur, sang over the knights whose life he mourned and whose death he was forced to welcome.

Many thanks to you, Mr. Mayor, Mr. Gill, and men and women of Brockville, for your glad and good welcome. Let me say again that we heartily reciprocate it, and tender you in our humble, modest way our hearty appreciation of all you have said, for all you have done, and for all you will do for us during the two days that are yet left till this Convention closes. (Applause).

The collection was then taken, during which a hymn was sung, after which a quartette, Messrs. Fulford, Kent, Bryant and Stockton, rendered "The Lord my Pasture shall Prepare."

The PRESIDENT.—I have now much pleasure in introducing to you Principal Grant. (Applause.)

#### THE DIVINE PURPOSE IN THE SUNDAY SCHOOL IDEA UNFOLDED IN HISTORY.

Principal GRANT.—It is a good thing to get hold of an idea. Let us always try to get at the underlying ideal or idea in any movement or in any institution, and we will rise above the temporal and the accidental and the formal.

All my life I have been driven or possessed with the idea of unity ; that brought me back from the old country to Canada. I have seen half a dozen Presbyterian churches united into one ; the various Methodist churches united into one ; and the spirit of unity so spread abroad in the different churches that now we are able to look forward to the time when we shall have really a Canadian Church, and not merely a number of denominations. And so we have seen the different Provinces united into one Dominion, extending over half a continent ; that given to us to subdue, to regulate and to order ; and we have lived to see, during the past year, a practical unity brought about between Canada and the rest of the empire.

So we ask what is the fundamental idea at the basis of the Sabbath School movement ? It is simply this, that there is an appropriate food for youth as for the old ; the Scriptures speak of it as milk for the young and strong meat for the old, and the same food may be both milk and strong meat according to the way in which you use it, so marvellous is the fulness of the holy Scriptures.

Now we find this unfolded in history ; we find it in the Old Testament Scripture, which is the history of a people, through which God was reflecting Himself to the world, and the very first man He called out, He called, because He said, "I know Abraham, that he will instruct his children and his household after him that they may keep the way of the Lord, to teach them his ways, that the Lord may bring upon Abraham that which he will do." In Deuteronomy we find the same emphatic teaching, given in a few simple words, "Jehovah is one, and thou shalt love Him with all thy heart and soul and mind ; and these words thou shalt teach diligently unto thy children, and thou shalt have them in thine heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way ; when thou liest down and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes ; and thou shalt write them upon the posts of thine house, and on thy gates." The Book of Psalms is likewise full of this.

According to the modern view of Holy Scripture the Book of Deuteronomy comes long after Abraham's time, long after Moses' time, and the Psalms come still later down, and so we have the whole of the Old Testament Scripture just full of the same teaching. In the same way in the New Testament the first command of the risen Lord to Peter, when He asked him if he loved Him, was "Feed my lambs." And so the apostolic injunction continually is to fathers and parents to bring up their children in the nurture and admonition of the Lord. And the characteristic of the Christian Church was always, in either less or greater degrees, to care for the children. In the Middle Ages, however, the Church became mechanical, formal, stereotyped, but the Reformation asserted again the great principle of teaching the young ; consequently the Westminster Assembly, after having drawn up its

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confession of faith, drew up a still more remarkable document, the Shorter Catechism for the instruction of the young. One of the most remarkable compilations of Theology, perhaps the most remarkable that has ever been drawn up, a much better compilation than the confession of faith itself. In Scotland they adopted that confession enthusiastically. Just because it was to be the confession of faith for three kingdoms, England, Scotland and Ireland ; and there never was a single Protestant country where that Shorter Catechism was so thoroughly taught to the children as it was in Scotland. The Lutheran Church, not only in Germany, but in Canada, was very honorably distinguished in this same matter of teaching the children, and they are to this day, not merely teaching them Catechism, but teaching them music and singing, and memorizing of the Scriptures. So that both in Germany, which represented the Lutheran side of the Reformation, and in Scotland, which represented so emphatically the reform side, this great duty was well attended to. It was not so well attended to in England : consequently that led to the great movement—the Sunday School movement as we now have it—only intended at first for the waifs and strays, and for the ragged urchins of the city, who could be coaxed into John Pound's shop by the smell and sight of a smoking hot potato ; but that movement has met a felt need, and so it has extended from one point to another till at present we have the magnificent proportions which the Sunday School movement has attained. Now, then, there is how we find the idea of the Sunday School unfolded in history. And I suppose the object of these Conventions is to study it regularly from time to time, to see where it is weak in order to supply what is lacking, and try to make it worthy of the great idea that is at its foundation.

Surely that is the object of this Convention. If it is not, then it is a mistake to hold it at all. I think, in looking at the reports of the Sabbath School in the different churches, I find a good deal of uneasiness as to whether the teaching in the Sabbath School is quite what it should be. That does not mean, not for a moment, that the thing itself ought to be swept away. Quite the reverse. It says, just because we feel that it has got hold of a true idea, we want to express that idea in the best form. I listen to the discussions in our own General Assembly, and I find a great many very frankly confessing the shortcomings, saying that a great deal of the teaching is shallow and superficial and sporadic, and that the work can not be done in the short time that is allotted, and I sympathize with them. I remember how it was in Scotland ; how in every parish school there was three-quarters of an hour every day of the week devoted to religious instruction, and I would like indeed to see in this Province something of the same kind ; but unfortunately whenever anything is proposed in connection with our education, as long as we are under party government, the other party will at once make an attack upon it. For instance, one of the very best things ever proposed in connection with the Bible-

reading in the schools was the effort made by the present Premier, when he was Minister of Education, to have selections from the Holy Scriptures for the use of the schools; but at once there was raised a cry about a "Ross Bible." That was one of the first things that made me feel we ought to have an independent Council of Public Instruction that the Minister of Public Education could consult, and whose views would be recognized, as not dictated in the slightest degree by party hopes and wishes or aims. It is along that line that we will get something like religious instruction in our schools, because there is no doubt about it that there are parts of Scripture better fitted for youth than other parts, and these are the parts that they ought diligently to be instructed in, and to memorize and to have the principles at the base of them rooted in their minds.

Now, I asked myself as I listened to these discussions in our General Assembly, and read the reports of other churches, what were the defects we ought to cure, and I thought there were two that we specially ought to attend to. The one was we must get better teachers; the same teachers we now have only that they should be improved, that they should receive something like systematic instruction. That is more needed now than ever it was, because we understand the complexity of the Bible now as we did not before.

The other thing is what you are, I am glad to see, giving great heed to, namely, the importance of home training. I used always to say, when I was a minister, "Don't send your children to the Sabbath School unless you intend to co-operate with the teacher. If you are sending them as a way of getting rid of your responsibility, then the Sabbath School will do nothing but harm. See that your children do learn the lessons; see that you co-operate with the teacher, and then you will find that the Sabbath School is a blessed thing; that it makes them intimately acquainted with the other younger members of the congregation; that it makes them feel themselves part of a great organization. Only along these lines can the Sabbath School be a real blessing.

Now what is the Divine purpose, you ask, in this idea? It seems to me (I speak reverently) that it is this, not only that the young may be fed with food convenient, but that a society may be formed that shall be the means of regenerating the whole earth. God works upon man through societies. He starts each society by means of an individual, but that individual's thought must be incarnated in that society. You can get hold of society only through the children. The individuals pass away and are forgotten; but other children meet others, and the intimate spiritual relations that are formed between different members of societies conduct it into what the Lord Jesus fitly called the kingdom of God; and in order that this kingdom may be established, it is indispensable that this book, called rightly the Book of Religion, should be studied.

Now, what makes the study of it so hard in our days is that we

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have found out that this is not so much a book as a literature. When it was first given to the public in the days of the Reformation, they were astonished with the idea of finding that God really had spoken to men in a book, and they listened to it with extraordinary, almost extravagant delight; and, as the book became commoner, people would carry it about with them as the modern squire carries his shot belt. But you don't find people treating the Bible that way now. The Bible has become a disused book. You go into house after house and find it not being used at all. You never see people reading it in the steamboats or on the trains; and why? Just because they feel that they don't understand it. There are difficulties which are connected with this great truth that it is a literature instead of a book, and therefore, on account of that difficulty, you need to have its central principles wrought into the minds of our youth, or we shall never have the kingdom of God set up on earth at all.

This seems to me the Divine purpose in the ideal. Reverently let us seek to carry it out; let us teach to our children that they may teach to their children the truth of God.

I welcome you as a great army of workers in this cause. I pray that you may go on to greater and greater power. You must be ever pressing forward, knowing that if you live to the age of Methuselah, there are still heights and depths in this volume to which you would not have attained.

May God bless you in your work and make you a blessing. (Applause.)

Miss BERTHA BRAMLEY at this point sang very sweetly a solo entitled, "Jesus, I am Resting in the Joy of What Thou Art," after which the President stated he had much pleasure in introducing the Rev. Mr. Symonds, of Peterboro.

#### WHAT THE SABBATH SCHOOL HAS DONE FOR THE UNITY OF CHRISTIAN LIFE.

Rev. H. SYMONDS—Principal Grant has shown us how very ancient is the idea of instruction for the children. I think, however, you will agree with me that the first definite mention of biblical instruction for the people, young or old, is that given us in the story of Ezra, the Scribe, after the Jews had returned from captivity. I think it is from this point we may date the development of what has come to be to-day the Sabbath School; and I mention it Mr. Chairman, in this particular connection, because we are all of us aware that this was the foundation of the Jewish Synagogue, and there was nothing in the whole experience of the Jews that did so much for the production of the unity of their life—their educational life—as the institution of the Synagogue. This people that, before their captivity, could never be

held together in one by any of the institutions Divinely ordained, were knit together, united together, bound together in one great and strong federation and religious fellowship by this institution of the synagogue, which was primarily a means of instruction in the Word of God.

Now, my subject and my object and task is to endeavor to tell you something of what the Sabbath School has done amongst us for the promotion of Christian unity—the unity of the Christian life. The first thing that struck me as remarkable, when I came to study this question, was that, from the very beginning, the key-note of Sabbath School work has been the very opposite of what seems to have been the key-note of our business and commercial life. The key-note of Sabbath School life and work has been co-operation, but the key-note of our commercial life has been competition, and one of the greatest problems which society has to solve to-day is how we can increase in every department of life—Co-operation—and how we can diminish that competition which we feel, in many respects, is an evil amongst us.

Here, then, we may say that the Sabbath School has set an admirable example. It has been a means of bringing unity into our Christian life, because there has been, from the very inception of the Sabbath School movement, a continually growing tendency to co-operation instead of competition. And we have seen that co-operation has been eminently successful; so much so, I suppose, that there is no branch or department of Christian activity which has shown such marked development as that branch which we call our Sabbath School work. In order to illustrate this briefly, I would like to divide the subject under three heads:

(1) A means for the production of unity of the Christian life through the medium of the Sabbath School, has been the Convention; then (2) we may say there has been the Sabbath School lessons; and (3) the Association.

In looking over the history of Sabbath School life upon this continent, I find that the first National Convention of Sabbath School workers was held in the year 1832, in the city of New York. There were over 220 delegates present, representing fifteen States; and at the third National Convention, which was held so long ago as 1859, seventeen States were represented, besides a delegate from Great Britain. In the year 1868, the question of an International Convention was first mooted; and in April, 1869, at the city of Newark, there were twenty-eight States represented; and, in addition to this, to show how rapidly this movement had grown, there were represented Canada, England, Ireland, Scotland, Egypt and South Africa. In all there were 526 delegates. At the next Convention, which was held in Indianapolis in 1872, Canada, Great Britain and India were represented, and communications were received from Associations in England, Scotland, France, Switzerland and Holland. It was at this great

Convention that the uniform lesson scheme, known to us as the International Lessons, was evolved. Then comes the first International Convention, which was held at Baltimore. At this Convention not less than sixty-six thousand eight hundred and seventy-one Sabbath Schools reported, with a membership of six millions and a half of children and teachers, twenty Canadian representatives being present.

In Toronto, in 1881, we have the first International Convention which was held on Canadian ground, and the reports tell us that it was one of the most successful of them all. But the unifying work of the Sabbath School Convention only reached its climax with the International Convention that we find, in the year 1889, which, I suppose, was the greatest Sabbath School assembly which had ever been held up to that date, meeting in the city of London, England. It was called the World's Convention of Sabbath Schools, 861 delegates being present. On that occasion, it was said that this great meeting had contributed not only to fraternity amongst Sabbath School workers, but to fraternity amongst the nations of the world.

I will pass on now to a word or two about the International Lesson. We have been told by Professor Hamill that it was inaugurated in 1872 with the utmost enthusiasm. Now, there are just two features, one about the International Lesson, and one refers back again to the World's Convention, which I would like to draw your attention to. They strike me as being the happiest kind of coincidence. The lessons were adopted on April 19th, and April 19th was the day on which the Britains and Americans held their first sanguinary conflict in the great American War of Independence. On one April 19th we see two countries separating, and on this other April 19th, under the influence of a united Sunday School meeting, we see the Americans and Canadians and Britains uniting together for the common instruction of their children.

Then another interesting thing is, that the World's Convention, of which I have already spoken, was held on July 4th, the day of national independence of the United States. There, again, we see a striking comparison between the first July 4th and July 4th, 1899, when American delegates, and delegates from all parts of the world were assembled in London for the purpose of uniting themselves in a closer bond in those lessons. I find there a striking testimony to its unifying power has been given by various speakers.

Rev. Warren Randolph, an Anglican, who was acting as secretary, has made these striking remarks: "United Bible study is the strongest bond of Christian union. Christian union cannot be brought about by the resolutions of popular assemblies. Nor can it be entirely assured by united Christian work. As we come to a better understanding of the great charter of our common faith, our hearts will be knit together and our eyes will see alike."

Now, just a word upon three different thoughts upon the subject of association. The Canadian Sunday School work is most excellently

and perfectly organized, as it seems to me, in our own County of Peterboro', in which I have the most experience. We have our county convention, and we have our association; we have our town association, but over and above that we have the township association; and those meetings are held sometimes in the back country; and they are, it seems to me, the most valuable meetings that could possibly be held. Some of the very happiest days of my life have been spent in work, and speaking and hearing others speak in the little churches, which are to be found scattered sparsely enough in the distant backwoods of our northern Ontario.

When I prepared this address I had these three divisions. I thought it was good to adhere to them, but since I have been here I have learned of one other, and I want to say just a word about that, and that is House to House Visitation.

In the city of Toronto a movement has been inaugurated, which I think is destined to do a very great deal toward promoting the unity of our Christian life. I refer to the House to House Visitation. Here you have really and directly a work of Christian unity. There is a union amongst those who are laboring together for this object, which would have been perfectly inconceivable a few years ago. So that I feel sure the lessons which the Sunday Schools, the associations, the conventions, the *International Sunday School Leaflet*, and the House to House Visitation, are bringing before us will not be lost; and that in a real sense, perhaps more real than ever before, we are united together for the promotion of the common labor and the common work, and therefore it is necessary that we should manifest forth to the world something of that unity which already prevails, no doubt, largely enough in our own individual breasts and hearts. We who are assembled here on behalf of our Sunday School work, feel that there is an atmosphere of joy, real joy, that stirs us up as we contemplate our work; as we meet together without asking particularly whether we are Anglicans, or Presbyterians, or Methodists, we say, "Behold how good and joyful a thing it is for brethren to dwell together in unity," and when the day comes when we are united together, in whatsoever particular form that union may come to us, I feel sure that we shall see clearly enough how wonderfully the way was prepared for the greater unity through the medium of Sunday School work.

Let us not forget, fellow-workers in the Sunday Schools, and fellow-workers in the churches, that we, so far as our religious life is concerned, so far as our practical activities are concerned, that we are all laboring and working and meeting together under a flag which is not national; which knows no distinction of color and race, or of rich and poor; where there is neither Greek nor Jew, circumcision or uncircumcision, barbarian or Cythian, bond or free; but we are all one, and under the flag of the Kingdom of Heaven, all of us are laboring together. (Applause.)

The PRESIDENT introduced the Rev. Mr. Halpenny, Secretary from the Province of Quebec.

Rev. Mr. HALPENNY.—Mr. President, Fellow-Secretaries, and Christian Fellow-Sunday-School Workers,—I am glad to have this privilege of looking into the faces of the Ontario Sunday-School workers, and greeting them. I wish it to be understood that though we are forgotten, to some extent, by many of you, we are, in a certain sense, the centre from which you have come out. Coming, as I do, from the commercial city of this country, Montreal, I also come from the place where the Sunday School work of this Dominion began.

The last speaker has just told you of the date, 1832, when the first Convention on this continent was held. I am proud to have under my charge an unbroken record of the Canadian Sunday-School Union since 1836. At one time our laborers went all the way from Toronto to the East, and now I see we have a very full-grown child in Ontario, and one in New Brunswick, and one in Nova Scotia, and the mother is perhaps growing smaller and older all the while. (Applause.) However, we are still at work, laboring in the face of great difficulties, such as it would not be wise to stop to explain. Still we labor; still we rejoice, and still we gladly welcome workers from here when they come to visit us, and we are glad to come and see you, to greet you, and assure you that our heart is with you in the work, and that we, with you, realize that whatever the difficulties may be, either here or yonder, the work is the same, and, thank God, the reward is the same. I am very glad to greet you in the name of the Sunday School Union of the Province of Quebec. (Applause.)

The closing hymn, "Abide With Me," was sung, after which the Rev. Mr. McCauley pronounced the benediction.

WEDNESDAY MORNING, OCTOBER 24th

Devotional exercises led by Mr. J. W. RIDGEWAY.

Mr. JOHN A. PATERSON moved, duly seconded, that the Secretary be empowered to send a fitting reply to the kind words of welcome addressed to the Convention by the Workers of the Town of Brockville. Carried.

#### REPORT OF GENERAL EXECUTIVE.

The Rev. Mr. FRIZZELL presented and read the report of the Executive Committee which, after some discussion, on motion of Rev. Mr. Frizzell, duly seconded, was adopted as amended.

Your Committee presents this the last report of the century with mingled feelings. We are awed with the thought of the responsibility thrown upon the Provincial Sabbath School Association during the last thirty-five years of its existence, and tremble for fear we have not as we might gone up and "possessed the land" in the interests of the continually-rising generations. And yet we are thankful that the privilege has been ours, during these closing years of the century, of bestowing much thought, of offering many prayers, and of expending much time and labor in the interests of the young.

We have, in Ontario alone, nearly 6,000 Sabbath Schools, over 51,000 officers and teachers, with an enrollment of nearly half a million scholars. What proportion of influence this Association has exerted in accomplishing this grand result we cannot definitely compute.

But of this we are sure, that there is no part of the Province that has not felt the beneficial effects of our Association's work. And for this we are profoundly thankful to Him who has been pleased to so abundantly bless our united efforts.

To Him be all the praise forever.

The past year has brought rather more than the ordinary amount of anxiety to your Committee, owing to so many changes having taken place in the staff of officers. Since last Convention two new Secretaries have been appointed—one to succeed Mr. Alfred Day, as General Secretary, in the person of J. A. Jackson, B.A., and the other, in the person of Mr. Thomas Yellowlees, in the place of Rev. J. C. Tibb, who had been temporarily filling the position of Corresponding Secretary. Mr. Yellowlees is now known as our Associate Secretary. He entered upon his work on the 3rd day of January, and since then has been discharging the duties of his office with much fidelity, and with an ability that affords hope for the future. Mr. Jackson was installed in office on the 16th of July, and immediately set about putting himself in touch with the details of the work. His past record, combined

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with his present attainments, lead us to hope that he will prove a worthy successor to the man who so ably filled the office before him.

It is a source of gratification to your Committee, and it may be to you, to know that both these gentlemen were elected unanimously, and enter upon their work with the sympathy and hearty co-operation of all.

The call of our late General Secretary, Mr. A. Day, to another sphere of labor, caused much anxiety about the future of the work. For over thirteen years Mr. Day had been a conspicuous figure in the Sabbath School work of the Province. We all learned to respect his ability, fidelity and perseverance in the prosecution of the work, and gladly accord him a large share of the credit, under God, in making this Association such a blessing to the Province. Your appreciation of his valued services was recognized in presenting him, through your President, with a suitable and beautifully-illuminated address. The address closed with the prayer that God would greatly bless him in his new sphere. In that prayer we all heartily join.

At the semi-annual meeting in April, the resignation of your Treasurer, Mr. R. J. Score, was regretfully accepted. A cordial vote of thanks was tendered him in view of very efficient services rendered as Treasurer. Mr. William Hamilton was unanimously chosen to succeed Mr. Score, and since then he has been discharging the duties of the office with conspicuous zeal and ability.

These changes in the staff entailed a larger number of Committee meetings than usual, both of the General and Central. Since the close of the Convention in Galt, the General Committee met four times. The Central meets regularly every month, and oftener, as occasion demands.

#### WORK.

The general work of your Committee naturally falls into departments. There is the department of Normal Work, of Primary Work, of Organization, of Finance, of Home Department and House-to-House Visitation, of Mission Supply, with a number of other departments looming up, such as Decision Day, the Cradle Roll, and White Ribbon Movement. All departments authorized by the Convention are under the special oversight of a sub-committee, which reports to the Central Executive every month, through its Convener. It is gratifying to note the deep interest each committee takes in its own department, without in the least diminishing its interest in the general work of the Association.

#### HOME DEPARTMENT AND HOUSE-TO-HOUSE VISITATION.

The success attending this department of our work affords ground both for thankfulness and encouragement. Encouraged by the results of the "House-to-House Visitation in Ward 1, in Toronto, last Octo

ber, in which scores of families were discovered to the churches not previously known to them, a similar work was carried out in the other five Wards of the city last March. About two thousand visitors were employed in making the canvass, and the work was carried through with as much satisfaction as could be expected where the workers were all volunteers.

Under the inspiration derived from this canvass, efforts were made to induce other cities to undertake a similar work. In several of them the matter is now under consideration, and it is hoped the good work will extend into the towns and rural districts in the Province. North Bay has already had a successful canvass. This work lays a good foundation for the Home Department. Recognizing this, the Sub-committee sent out Home Department literature to ministers and to Sabbath School Superintendents in Toronto, urging upon them the importance of embracing the present opportunity for extending Home Department work. Would it be too much to hope that, before the century closes, every home in Ontario should be visited in connection with this department, with the view of bringing both young and old into closer affiliation with the Sabbath School and Church? Your new Treasurer, Mr. William Hamilton, is the able Convener, and will be pleased to aid the work in every way possible.

#### NORMAL WORK.

Mr. George M. Lee is the untiring Convener of the Committee, under whose charge this department is. During the past year he has kept the work well to the front, not only in committee, but also throughout the Province. He assures us that the number studying the Normal Course is actually on the increase, although the number presenting themselves for examination is less this year than last. New classes were formed during the year in Abingdon, Bracebridge, Carsonby, City View, Fallowfield, Malakoff, Merivale, Mosgrove, Stittsville, Eglinton, Galt, Gravenhurst, Iona, Islington, Toronto, Wallacetown and Waterford.

One hundred and fifty students, residing in 35 different localities of the Province, enrolled this year. Of these, 26 tried the examinations in whole or part. Examinations were held in 12 different localities. Certificates have been granted to 10, but only two have completed the course, and have been awarded our diplomas. The presiding examiners, as well as those who framed the questions and examined the papers, deserve the hearty thanks of the Association.

The hope is strongly expressed that a much larger number of our young men and women will take a deeper interest in this work in coming years; a work, the Convener declares, which is the "key stone of the arch of successful Sabbath School work."

## ORGANIZATION.

Dr. J. J. Maclaren, the efficient Convener of the Sub-committee on Organization, reports as follows :

During the early part of the year several of the cities in the western portion of the Province were visited by the General Secretary, Mr. Day, accompanied by the International General Secretary, Mr. Lawrence, and on a portion of the tour by our Associate Secretary, Mr. Yellowlees. Successful meetings were held in Toronto, Guelph, Stratford, St. Thomas and Windsor. Where regular city organizations do not exist, Superintendents' Unions were formed, and it is hoped that through these there may be a closer affiliation with the Provincial.

A similar meeting was arranged by Professor Hamill, in the city of Ottawa, for the Sunday and Monday preceding the Brockville Convention, and this, it is hoped, will secure re-organization in that city.

Since the appointment of the new General Secretary active steps have been taken to secure more detailed information regarding county and township Associations. This will be of great value in prosecuting the work of organization during the coming year.

The committee on organization also planned a missionary tour for August in Muskoka. The report of the Rev. Mr. Hassard and Mr. Yellowlees will give the details of this work at the fourteen points visited.

## PRIMARY DEPARTMENT.

The Committee in charge of this department under the convener-ship of Mrs. Laine, has met six times during the year. Nineteen hundred copies of Primary Leaflet No. 3, have been distributed at conventions, or sent out from the office. Primary Leaflet No. 4 has just been issued, containing, among other things, a helpful Normal leaf by Rev. John McEwen.

There are seven Primary Unions organized throughout the Province, as follows : Toronto, Guelph, Hamilton, St. Catharines, Meaford, Brampton and Keene.

The Cradle Roll is also receiving the careful consideration of the Committee, and is looked upon by your committee as an important means for the still greater development of Sabbath School work throughout the Province.

## MISSION SUPPLY.

Following is the substance of the report of the Sub-committee on Mission Supply, of which Rev. John McEwen is Convener :

No application for books or papers from the northern and newer settlements, and only two offers of books and papers to be allocated, so that the committee is without opportunity and comparatively without material for this department of work. In view of the above

situation the Committee recommends: "That it be an instruction to those to be appointed for missionary work in northern and newer Ontario to make inquiries in regard to necessities for books and papers, taking note of to *whom*, *where* and *what* denomination of School such supplies may be sent, and report at the office in Toronto."

#### FINANCE.

As the Chairman of the Finance Committee will present a full report on this question, details need not be given here. Let it be remembered, however, that the success of our work depends largely upon the efficient maintenance of this department. Had you not put at the disposal of this Association sufficient means to keep Secretaries at work, both in the office and in the field, and to aid the International work, thus enabling us to invite leading Sabbath School workers from across the lines, we would not be able to-day to look back on such a record of good work accomplished. As it is, we stand well to the front in this Province of Ontario, both in methods and in workers, in this grand Sabbath School enterprise, and look forward with unbounded hope, relying upon the same Divine keeper who has so graciously favored us with His blessing in the past.

The following recommendations are submitted for your consideration and adoption:

1. That County and Township officers be earnestly requested to send the names of Superintendents within their bounds to the head office in Toronto, so that every school may be kept in touch with the Central Organization.
2. That Superintendents' Unions be organized as far as possible, in all the cities and larger towns.
3. That our Central Executive request the Evangelical Alliance to incorporate in the list of topics for the Week of Prayer: "The Sabbath Schools of the Country."
4. That all county, city, town and township organizations adopt the House to House Visitation project, and that besides urging (at conventions) upon all their individual schools the benefit of Home Department work, they appoint an officer whose duty it shall be throughout the year to promote House to House visitation and the organization of Home Departments.
5. That county and township organizations be asked to urge upon teachers the importance of giving more attention to Normal Training, with a view to greater efficiency in class teaching.
6. That in cities, towns and villages, an effort be made to form Union Classes for the study of Normal lessons, or to form a Normal class in connection with each school; or to study the Normal lesson in connection with the regular Bible classes.
7. That the county organizations be requested to appoint a Normal Superintendent, whose duty it shall be to prosecute Normal work.

8. That each county or township appoint a Superintendent of Primary work, and that the names of such be forwarded to the office of the Association, and emphasize anew our request that all conventions, either in county or township, give Primary work a prominent place on their programme.

9. That the Cradle Roll be adopted as part of our Primary work.

10. That Primary Unions be established wherever practicable.

All of which is respectfully submitted.

WM. FRIZZELL, *Chairman of General Executive.*

Dated this 25th day of October, 1900.

The reports of the General and Associate Secretaries and of the Treasurer were presented and duly adopted.

#### GENERAL SECRETARY'S REPORT.

DEAR FRIENDS OF THE SABBATH SCHOOL,—During the year which has elapsed since last you assembled in annual convention, the God whom we serve has been pleased to remove to another field of usefulness your late General Secretary, Mr. Alfred Day; and through the instrumentality of your General Executive to designate me as his successor. Having taken office but three months ago, I come before you with this my first report, feeling much trepidation in attempting to perform the duties which have thus fallen to my lot satisfactorily to even myself; and yet, I am deeply grateful for the high honor conferred upon me in being selected for such an onerous position. I would solicit for myself and for the work entrusted to me a continuation of that kindly sympathy and hearty co-operation which you were wont to extend to my able and honored predecessor.

Pursuant to the arrangements with the General Executive at the time of the appointment, I assumed the duties of the General Secretaryship on the 16th last. Since that date I have done my best to get acquainted with the internal management of the office, the character of the work devolving upon me, the needs of the field, and the best method of satisfying these. The task has been a heavy one; but I begin to feel that though my progress has been slow, I am gradually acquiring some of the knowledge I need to possess. I am, therefore, hopeful that as the days go by, I shall be able to give more efficient service.

At the first meeting of the Central Executive after my reaching the office, which occurred on July 19th, I found the arrangements for the present gathering were beginning to receive attention. I was, therefore, entrusted with many of the details in the preparation of the programme which will be presented. I have also spent con-

siderable time in company with the Treasurer in an endeavor to get our finances into as favorable a condition as possible before the year closed. These, with other matters which engaged my attention, required a great amount of clerical work, details of which would be uninteresting here. Besides this, I have attended seven conventions in all—four township and three county—where I have delivered twelve addresses, and to reach which it was necessary to travel about thirteen hundred miles.

In my efforts to become acquainted with our work, I have noticed some things which I consider weaknesses, and which it seems to me must sooner or later receive very careful and thoughtful consideration on your part, if this organization is to keep pace with the times. As my experience is yet very limited, and my knowledge of the field of necessity meagre, it is, perhaps, too soon for me to propose any very radical changes in present methods or policy, or even suggest them to you. Such matters can be safely left for some future date when my present convictions shall have either become more settled or shall have been modified by a better acquaintance with the field and its needs.

Before closing my report, however, I desire to express my very sincere and heartfelt thanks to all with whom I have come in contact since assuming my present position, for the universal kindness and sympathy which I have met; and also for many cheering expressions of encouragement which have tended in no small degree to lighten the burdens which at times have lain very heavy. I am especially indebted to Messrs. Yellowlees and Hamilton, the Associate Secretary and Treasurer respectively, for their assistance in acquiring a knowledge of the details of the work.

All of which is respectfully submitted.

J. A. JACKSON, *General Secretary.*

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#### REPORT OF ASSOCIATE SECRETARY.

DEAR BRETHERN.—The Associate Secretary, in submitting his report, recognizes the beneficent hand of a kind Providence, which has been directing and guiding, and who, amid the many changes of the year, has not permitted the work to suffer. When by your kindness I received my appointment, I determined to avail myself of every opportunity of familiarizing myself, and getting in touch with, the workers and the work, and early in the year commenced a visitation of the Sabbath Schools, and have made in all sixty-two visits, twenty being in the country and forty-two in the city, and, with four exceptions, was invited to address them. In every case marked kindness and attention was shown your representative. The resignation of

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Mr. Alfred Day, your late General Secretary, who for so many years had labored faithfully, was a cause for much concern, and was received with deep regret, and the vacancy in the office for three months until the appointment of his successor necessarily increased my duties. In addition to the work of the office, every invitation for outside appointments which reached me was accepted. I attended eighteen conventions, visiting the following places: Uxbridge, Sharon, Lindsay, Omeme, Dundas, Thornhill, Dutton, West Lorne, Port Robinson, Sparta, Mount Vernon, Gill, Seaforth, York Mills, Edgar, Brighton, Markdale, Tossorontio. I have also conducted forty-one Sabbath services, twenty of these being in the country and twenty-one in the city. These have not all been directly in connection with Sabbath School work, yet its interests have never been overlooked. The preaching services invariably brought me in contact with our Sabbath Schools, and thus I was enabled to visit more on that account. During the nine months of my service I have delivered forty-nine addresses on different phases of Sabbath School work, and begin to realize more fully its needs and demands.

As the House to House Visitation, though not necessarily a part of the office duties, yet was proposed, planned and put into execution largely under the direction of Mr. Wm. Hamilton, the esteemed convener of our Home Department Committee, a portion of the work necessarily had to be undertaken by the office, and whatever services were necessary were rendered with pleasure, as I believe that this is destined to be a very important feature of our work.

The appointment of Mr. J. A. Jackson to the office of General Secretary, and his entrance upon his work in July, is cause for congratulation. Our relationship has been of the most cordial nature, and our aim will be to render the best service possible, in our individual, as well as our associate, capacity. Reference will, no doubt, be made by the General Secretary to our endeavor to ascertain the standing of the counties of the Province, and their relationship to our work. I will refer, therefore, only to the cities. At present we are receiving financial aid from a goodly number of them, as our financial statement will show, although there are only a few of them under organization.

Guelph has an active union, and is doing splendid work. Windsor reports organization; London, Hamilton, Toronto, St. Catharines, Brantford, Belleville, have no active organization, yet they are rendering splendid service in the financial help given to our work. St. Thomas was organized last April, and the Rev. W. H. Wallace, in sending their contribution, makes the following statement: "We hold monthly meetings, and have a report from each Superintendent, and topics, such as 'Methods of Conducting Sunday Schools,' 'How to Hold the Boys,' etc., have proved very interesting. A mass meeting of all the schools on September 30th was an important event." During my attendance at Conventions I made a number of personal calls in the financial interests of our

work, and visited London, St. Thomas, Hamilton, Guelph and Brantford, with a view to enlisting a more active sympathy. At the request of the executive, along with the Rev. Mr. Hassard, I was asked to visit Muskoka in the interests of our Association. The Muskoka executive kindly arranged our meetings, and made fourteen appointments. The attendance in some cases was disappointing, but we neither lost heart nor hope, and bravely suited ourselves to the exigencies of the situation. Perhaps some may think that this trip was a holiday; but rising to catch steamboats at six in the morning, driving over rough roads until midnight, holding a meeting every day of the week, and three on the Sabbath, should dispel that theory. Although not pure recreation, I found the work quite enjoyable, though at the same time hard enough—enjoyable because we were the bearers of a word of cheer to the workers in the sparsely settled districts of Muskoka.

In closing my report, I desire to bear testimony to the kind courtesy received, and my indebtedness to members of the executive for assistance rendered in many ways. The work itself has not only been a pleasure but a blessing. May our aim and object be, as an association, to put new energy into our work, that we may "Endure hardness as a good soldier of Jesus Christ," that as He leads we may follow, until our labor is ended, our warfare accomplished.

THOS. YELLOWLEES, *Secretary.*

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## SABBATH SCHOOL ASSOCIATION OF ONTARIO.

List of contributions to the funds of the Association in the years named below.

	'94-'95	'95-'96	'96-'97	'97-'98	'98-'99	'99-'00
<b>By Counties—</b>						
Algoma .....	.....	.....	\$16 07	\$44 65	\$28 99	.....
Brant .....	\$46 00	\$23 00	33 00	40 00	32 50	\$31 00
Bruce, East .....	2 00	.....	.....	.....	.....	.....
Bruce, West .....	.....	11 00	7 30	7 60	5 00	5 00
Bruce, North .....	.....	.....	5 00	10 00	.....	.....
Carleton .....	.....	9 00	45 00	.....	15 00	.....
Dundas .....	35 00	45 00	35 00	42 00	4 00	40 00
Durham, East .....	30 00	48 00	28 00	37 50	43 00	50 00
Durham, West .....	41 00	48 50	45 00	35 00	46 00	22 00
Dufferin .....	25 00	39 00	50 00	40 00	40 00	.....
Elgin, East .....	10 00	5 00	8 25	10 00	20 00	10 00
Elgin, West .....	1 00	40 40	10 00	46 44	32 00	47 00
Essex .....	28 75	.....	44 00	.....	.....	.....
Frontenac, South .....	6 49	18 25	13 00	5 00	5 00	.....
Frontenac, North .....	3 50	25 00	8 00	6 00	2 05	3 00
Grey, East .....	11 54	16 00	5 00	12 38	18 00	7 50
Grey, South .....	.....	.....	.....	.....	.....	.....
Grey, North .....	4 65	4 50	.....	.....	.....	.....
Grenville .....	21 00	55 00	43 00	.....	61 00	.....
Glengarry .....	20 00	.....	20 00	20 00	20 00	20 00
Haldimand .....	50 00	55 00	65 00	12 00	56 00	17 00
Halton .....	91 00	113 50	112 55	104 01	102 00	73 00
Huron .....	81 84	70 75	57 05	71 95	60 80	.....
Hastings, North .....	42 00	50 00	93 25	28 00	80 00	.....
Hastings, South .....	.....	15 00	24 87	25 50	41 30	20 00
Hastings, West .....	4 00	.....	.....	.....	.....	.....
Haliburton .....	6 00	.....	6 40	10 00	0 25	10 00
Kent .....	.....	.....	22 00	.....	.....	.....
Lennox & Addington .....	87 00	47 00	72 00	31 00	66 50	1 00
Leeds .....	5 00	5 00	.....	.....	.....	.....
Lambton .....	76 50	45 00	25 00	40 00	15 00	20 00
Lanark .....	.....	10 00	.....	.....	.....	.....
Lincoln .....	6 00	.....	5 00	7 00	5 00	.....
Middlesex .....	30 00	32 23	57 00	3 00	37 70	5 00
Muskoka .....	13 26	6 48	32 66	22 04	46 68	30 58
Manitoulin .....	.....	.....	5 78	.....	3 14	.....
Norfolk .....	101 00	125 00	100 00	81 00	105 00	90 00
Northumberland .....	36 00	37 00	.....	48 00	45 00	.....
Nipissing .....	.....	.....	4 70	15 29	10 35	.....
Ontario, North .....	13 17	41 83	15 00	60 00	25 00	10 00
Ontario, South .....	50 00	76 00	45 00	45 00	51 54	37 35
Oxford .....	44 00	87 00	41 00	27 85	92 00	31 00
Peel .....	78 00	100 00	90 00	100 00	102 00	100 00
Peterboro' .....	75 00	104 00	35 00	85 00	130 00	75 00
Prince Edward .....	32 00	43 00	34 93	50 00	5 00	30 00
Prescott .....	40 00	.....	30 00	20 00	7 00	20 00
Perth .....	64 25	43 00	52 00	57 65	51 00	50 50

Secretary.

## LIST OF CONTRIBUTORS.—Continued.

	'94-'95	'95-'96	'96-'97	'97-'98	'98-'99	'99-'00
<b>By Counties—</b>						
Parry Sound, East ..	.....	.....	\$16 35	.....	\$11 90	.....
Parry Sound, West..	.....	.....	.....	.....	.....	.....
Renfrew, North .....	\$10 00	.....	.....	.....	.....	.....
Renfrew, South .....	.....	.....	.....	.....	.....	.....
Russell .....	15 00	\$12 00	.....	.....	10 00	\$12 00
Rainy River .....	.....	.....	.....	\$5 00	.....	.....
Simcoe, South .....	20 00	10 00	38 00	17 00	45 00	12 00
Simcoe, Centre .....	.....	.....	18 00	.....	.....	5 00
Simcoe, North .....	.....	11 65	7 00	6 55	.....	.....
Simcoe, East.....	4 50	.....	3 37	.....	.....	.....
Stormont .....	.....	3 00	.....	.....	.....	7 00
Thunder Bay .....	.....	.....	17 00	25 00	.....	.....
Victoria .....	.....	1 00	18 62	15 25	19 00	18 23
Welland.....	27 00	54 50	23 95	15 65	9 00	3 00
Wellington .....	75 00	97 00	80 00	75 00	85 00	70 00
Wentworth, North..	17 00	23 00	41 00	13 58	42 42	.....
Wentworth, South ..	25 00	46 00	44 00	40 00	38 00	38 75
Waterloo .....	60 00	61 00	86 00	60 00	69 78	64 00
York, North.....	125 00	100 00	125 00	100 00	127 00	125 00
York, East .....	25 00	45 00	45 00	45 00	37 00	33 00
York, West .....	80 00	98 00	47 00	58 00	65 00	35 00
Totals by Counties	\$1795 45	\$2056 59	\$2052 08	\$1776 89	\$2069 90	\$1278 91
<b>By Cities</b>						
<b>(Outside Toronto)—</b>						
Belleville .....	\$15 00	\$12 71	\$29 00	\$25 00	\$16 00	\$15 00
Brantford .....	34 00	42 00	22 00	5 00	37 13	22 00
Chatham .....	.....	.....	.....	.....	.....	.....
Guelph .....	40 00	55 00	67 50	60 00	52 00	50 00
Hamilton .....	116 50	88 00	125 00	47 51	67 00	60 00
Kingston .....	5 00	35 00	7 50	1 00	5 00	.....
London .....	46 50	37 00	88 00	52 65	29 50	71 32
Ottawa .....	2 00	35 00	.....	21 00	.....	.....
St. Thomas .....	25 00	.....	10 00	6 00	.....	16 40
St. Catharines .....	33 50	29 00	34 00	.....	27 00	20 00
Stratford .....	.....	.....	.....	.....	.....	.....
Windsor .....	.....	.....	.....	.....	.....	.....
Totals .....	\$317 50	\$333 71	\$383 00	\$218 16	\$233 63	\$254 72
<b>By Toronto—</b>						
Sabbath Schools .....	\$293 25	\$287 50	\$272 18	\$200 25	\$277 60	\$155 00
Personals .....	432 00	582 50	1016 00	314 20	379 50	455 55
Totals .....	\$725 25	\$870 00	\$1288 18	\$514 45	\$657 10	\$610 55
Grand Totals .....	\$2838 20	\$3260 30	\$3723 26	\$2509 50	\$2960 63	\$2144 18

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## REPORT OF THE TREASURER.

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'98-'99	'99-'00
\$11 90	....
10 00	\$12 00
45 00	12 00
19 00	18 23
9 00	3 00
85 00	70 00
42 42	85 00
38 00	38 75
69 78	64 00
127 00	125 00
37 00	33 00
65 00	35 00
2069 90	\$1278 91
\$16 00	\$15 00
37 13	22 00
52 00	50 00
67 00	60 00
5 00	....
29 50	71 32
27 00	16 40
....	20 00
233 63	\$254 72
277 60	\$155 00
379 50	455 55
657 10	\$610 55
960 63	\$2144 18

W. Hamilton, Treasurer, in account with the Sabbath School Association of Ontario, for the year October 15th, 1899, to October 16th, 1900.

## RECEIPTS.

To Balance on hand Oct. 15th, 1899.....	*\$88 09
To proceeds of Galt Convention.....	173 70
To contributions from Counties on account of arrears:	
Durham East.....	\$50 00
Lambton.....	15 00
Prescott.....	15 00
Welland.....	3 00
	83 00
TO CONTRIBUTIONS FROM COUNTIES.	
Brant:	
Burford Township, \$10.00; Zion Presbyterian Sabbath School, 5.00; South Brant and Oaklands, 5.00; Kirkwall Presbyterian Sabbath School, 1.00; Faringdon Sabbath School, 10.00.....	31 00
Bruce West:	
Per J. G. Murdoch, Lucknow.....	5 00
Dufferin:	
(Pledge of 1899-00 unpaid, \$40.00.)	
Durham East:	
(Pledges unpaid, 1898-99, \$6.50; 1899-00, \$50.)	
Durham West.....	22 00
(Balance of pledge of 1899-00 unpaid, \$13.)	
Dundas.....	40 00
Elgin East.....	10 00
Elgin West.....	47 00
Frontenac North and Addington North.....	3 00
Glengarry.....	20 00
Grenville:	
(Pledge of 1899-00 unpaid, \$25.00.)	
Grey East:	
Rev. Mr. McLaren, \$2.00; Township Collingwood, 5.00; Mrs. Campbell, 50 cents.....	7 50
(Balance of pledge of 1899-00 unpaid, \$17.50.)	
Halton:	
County Association, \$58.00; Miss Wass, 10.00; Rev. Dr. Henderson, \$5.00.....	73 00
(Balance of pledge of 1899-00 unpaid, \$37.00.)	
Haldimand.....	17 00
Haliburton.....	10 00

\*The difference between this balance and that of \$113.84, as shown in the report of the Treasurer of last year (page 80 of "Beaten Oil") appears to have arisen from clerical errors in compiling the statement of receipts and expenditures for the year ending 15th October, 1899, from the Treasurer's cash book, subsequently to its having been audited.

Hastings, South .....	\$20 00	Wat
Hastings, North :		
(Pledges unpaid, 1897-'98, \$30.00 ; 1899-'00, 60.00.)		
Huron :		
(Pledge unpaid, 1899-'00, \$60.00.)		
Lambton .....	5 00	
Lennox and Addington .....	1 00	Well
Middlesex :		
Per Rev. D. E. Martin .....	5 00	Wen
Muskoka :		Wen
District Association .....	\$6 50	Wen
Collections by Messrs. Hassard and Yellowlees : Kil-		
worthy, 1.16 ; Foote's Bay, 1.08 ; Port Carling, 2.00 ;		
Uffington, 0.88 ; Port Sidney, 1.60 ; Baysville, 1.51 ;		
Gravenhurst, 2.52 ; Glen Orchard, 3.08 ; Windermere,		
1.01 ; Bracebridge, 5.87 ; Aspden, 1.08 ; Huntsville,		
2.29 .....	24 08	
	<hr/>	
	30 58	York
Norfolk :		
County Association, \$85.00 ; H. A. Colver, 5.00 .....	90 00	
Northumberland :		
(Pledges unpaid, 1898-99, \$8.00 ; 1899-00, 30.00.)		
Ontario North .....	10 00	York
(Balance of pledge, 1899-00, unpaid, \$25.00.)		
Ontario South .....	37 35	
(Balance of pledge, 1899-00, unpaid, \$7.65.)		
Oxford :		
County Association .....	\$25 00	
Tavistock Presbyterian Sabbath School .....	1 00	York
Central Methodist Sabbath School, Woodstock .....	5 00	
	<hr/>	
(Balance of pledge, 1899-00, unpaid, \$24.00.)	31 00	
Peel .....	100 00	Belle
Perth .....	50 50	P
Peterboro' :		V
County Association .....	\$65 00	
Keene Methodist Sabbath School .....	10 00	
	<hr/>	
(Balance of pledge, 1899-00, unpaid, \$35.00.)	75 00	Brant
Prescott :		J
Personal, A McInnes .....	5 00	C
(Pledge of 1899-00, unpaid, \$20.00.)		A
Prince Edward .....	30 00	C
Russel .....	12 00	Guelph
Simcoe Centre :		Ham
Per Oro Township .....	5 00	A
(Balance of pledge 1899-00 unpaid, \$15.00.)		K
Simcoe South .....	12 00	K
(Balance of pledge 1899-00 unpaid, \$13.00.)		Lond
Stormont :		C
Per Township of Osnabruck .....	7 00	
Thunder Bay :		
(Pledge of 1899-00 unpaid, \$25.00.)		
Victoria :		
Mariposa Township .....	\$15 98	
Verulam Township .....	2 25	
	<hr/>	
	18 23	

\$20 00	<b>Waterloo :</b>			
	County Association.....		\$50 00	
	Hon. Jas. Young;.....		10 00	
	Mr. Eby, Plattsville .....		1 00	
	Friend in Berlin.....		2 00	
5 00	Rev. J. W. Shilton .....		1 00	
1 00				\$64 00
	<b>Wellington.....</b>			70 00
5 00	(Pledge of Townships Mayboro' and Peel 1899-00 unpaid, \$10.00.)			
	<b>Wentworth North :</b>			
	(Pledge of 1899-00 unpaid, \$30.00.)			
\$6 50	<b>Wentworth South :</b>			
	County Association.....		\$32 00	
	W. H. Orr.....		5 00	
	W. H. Moss.....		1 75	
				38 75
24 08	(Balance of pledge 1899-00 unpaid, \$6.25.)			
30 58	<b>York East :</b>			
	Markham Township.....		\$25 00	
90 00	Scarboro' Township.....		8 00	
				33 00
10 00	<b>York West :</b>			
	County Association .. \$30 00	H. Welsh .....	\$1 00	
	Mrs. W. Cook .....	1 00	T. L. Moffat .....	1 00
37 35	W. H. Moore .....	1 00	A. S. McPherson .....	1 00
				35 00
	(Balance of pledge 1899-00 unpaid, \$45.00.)			
25 00	<b>York North.....</b>			125 00
1 00				
5 00				
31 00				\$1,195 91
	CONTRIBUTIONS FROM CITIES OUTSIDE OF TORONTO.			
100 00	<b>Belleville :</b>			
	Bridge Street Methodist Sabbath School .....		\$10 00	
50 50	W. Johnston .....		5 00	
				15 00
65 00	<b>Brantford :</b>			
10 00	J. Cockshutt .....	\$5 00	Hon. W. Patterson ...	\$5 00
	Geo. Foster .....	5 00	W. N. Hossie.....	2 00
75 00	A. Tapscott .....	1 00	Brant Avenue Metho-	
	G. Wedlake.....	1 00	dist Sabbath School	3 00
				22 00
5 00	<b>Guelph .....</b>			50 00
30 00	<b>Hamilton :</b>			
	Association .....		\$45 00	
12 00	Knox Church Sabbath School .....		10 00	
5 00	Erskine Church Sabbath School .....		5 00	
				60 00
12 00	<b>London :</b>			
	C. A. Barnes, \$10; W. Bowman, \$5; C. E. German, \$5; T. McCormick, \$4; L. Gibson, \$1; J. H. Chapman, \$1; J. Anderson, \$2; S. P. Reynolds, \$1; D. A. McDermid, \$2; Sundries, per C. A. Barnes, \$11; St. James' Presbyterian Sabbath School, \$2; Dundas Street Methodist Sabbath School, \$10; St. Andrews' Presbyterian Sabbath School, \$10; Askin Street Methodist Sabbath School, \$3.32; Empress Avenue Methodist Sabbath School, \$2; Kensington Methodist Sabbath School, \$2 .....			71 32

St. Catharines :

Queen Street Presbyterian Sabbath School, \$5 ; First Avenue  
 Presbyterian Sabbath School, \$10 ; St. Paul Street Presby-  
 terian Sabbath School, \$5 ..... \$20 00

St. Thomas :

City Association, \$15.40 ; E. McCredde, \$1 ..... 16 40

\$254 72

Contributions from Toronto Sabbath Schools, 1899-1900 :

*Methodist.*—Yonge Street (1898-99), \$10 ; Central,  
 \$10 ; Metropolitan, \$10 ; Elm Street, \$5 ; Park-  
 dale, \$8 ; Wesley, \$5 ; Sherbourne Street, \$10 ;  
 Parliament Street, \$2 ; Yonge Street, \$10..... \$70 00

*Presbyterian.*—West, \$5 ; St. James' Square, \$10 ;  
 St. Enoch's, \$2 ; Westminster, \$5 ; Bloor Street,  
 \$10 ; College Street, \$6 ; Old St. Andrews, \$5 ;  
 Erskine, \$10 ; Central, \$10 ; Cooke's, \$5 ; St.  
 Mark's, \$3 ..... 71 00

*Baptist.*—Beverley Street, \$2 ; Ossington Ave., \$2... 4 00

*Congregational.*—Zion, \$5 ; Olivet, \$5..... 10 00

155 00

Contributions from the following named persons in Toronto :

Hon. S. H. Blake.....	\$125 00	Estate of late G. Robin-	
T. McGillicuddy .....	5 00	son .....	\$10 00
Miss Russell .....	1 00	Richard Brown.....	10 00
G. M. Lee .....	10 00	Elias Rogers.....	10 00
J. E. Houser.....	1 00	John G. Kent.....	5 00
Northrop & Lyman ...	10 00	James G. Kent.....	5 00
J. J. Woodhouse .....	15 00	S. J. Moore .....	5 00
H. S. Howland & Co. ...	5 00	W. Hamilton.....	4 00
Rev. W. Frizzell.....	5 00	J. W. Flavolle.....	25 00
D. Gunn Bros. & Co. ...	2 00	Gurney & Co.....	10 00
Rev. Dr. Harris .....	5 00	J. K. MacDonald.....	25 00
Lyman Bros. & Co. ...	10 00	W. H. Smith.....	5 00
Mrs. T. M. Harris .....	5 00	M. Love .....	5 00
T. Milburn & Co. ....	2 00	W. E. H. Massey... ..	10 00
J. L. Blaikie.....	5 00	Hon. Geo. A. Cox.....	20 00
Miss Readman .....	2 00	Mrs. Freeland... ..	1 00
P. McDonald .....	2 00	Mrs. A. Finlayson.....	2 00
J. N. Shenstone .....	5 00	Chester Massey.....	15 00
John Stark .....	5 00	G. E. Henderson .....	1 00
A Friend .....	0 55	R. H. Verity .....	5 00
H. P. Dwight.....	1 00	W. H. Pearson.....	5 00
Mrs. J. McDonald.....	5 00	A. B. Lee.....	2 00
W. H. Orr.....	2 00	Rev. Dr. Potts.....	5 00
D. Coulson.....	5 00	A. E. Ames.....	5 00
J. A. Paterson.....	5 00	Wm. Davies.....	10 00
Jas. Rylie .....	5 00	Dr. J. J. Maclaren.....	10 00
A. Sampson.....	2 00		

455 50

\$610 50

\* This (a.) W receipts

	Collections at special city meetings .....	\$36 39
	To Collections on account of Secretaries' Expenses .....	64 77
	" Sales of Convention Reports .....	82 98
	" " International Reports .....	29 25
	" Advertisements in Reports .....	37 50
	To Sales of Supplies:	
	Primary Department .....	\$3 00
	Normal " .....	54 15
	Home " .....	24 51
		<u>\$81 66</u>
	" Balance, 1899 Mission Tour Collections .....	5 00
	" Borrowed on Demand Note, to pay Mr. Day .....	300 00
	" Rev. J. C. Tibb, overpayment returned .....	2 96
		<u>\$3046 48</u>
70 00	Total Receipts .....	

## DISBURSEMENTS.

71 00	By Expenses of Galt Convention .....	\$164 81
4 00	" Salaries:	
10 00	Alfred Day, in full .....	\$700 00
	Rev. J. C. Tibb, in full .....	154 00
155 00	T. Yellowlees .....	600 00
	J. A. Jackson .....	250 00
	Miss Yellowlees, office assistant .....	20 00
		<u>1724 00</u>
	" Travelling Expenses:	
	A. Day .....	\$80 47
	T. Yellowlees (a) .....	3 75
		<u>84 22</u>
\$10 00	" Mission Tour Expenses .....	30 25
10 00	" Expenses of Special City Meetings .....	54 45
5 00	" " Semi-annual Meeting .....	9 00
5 00	" Rent .....	99 99
5 00	" Caretaker .....	19 25
4 00	" Office Supplies, including Telephone Service .....	90 94
25 00	" Advertising .....	7 90
10 00	" Exchange and Sundries .....	3 40
25 00	" Postage, Telegrams and Express .....	114 20
5 00	" International Reports .....	35 10
5 00	" International Sabbath School Association, one-half	
10 00	pledge .....	100 00
20 00	" Discount on Bank Loan .....	1 95
1 00	" Printing:	
2 00	William Friggs .....	\$357 00
15 00	Endeavor Herald .....	35 50
1 00	Imrie & Graham .....	31 19
5 00	Salvation Army .....	29 25
5 00	Sundry firms .....	25 00
2 00		<u>477 85</u>
5 00	Total disbursements .....	3017 31
5 00	Balance on hand .....	29 17
10 00		<u>3046 48</u>
10 00		

455 58

\$610 58 \*This includes Normal Department and Home Department Supplies.

(a.) Where conventions being served, paid exact expenses, no entry was made of either receipts or expenditure.

## Liabilities :

William Briggs, printing .....	\$170 00	
Demand note .....	300 00	
Balance Pledge to International Association .....	100 00	
		<u>\$570 00</u>

## Assets :

Cash in hand .....	29 17	
Unpaid pledges .....	632 96	
		<u>\$662 00</u>

Audited and found correct.

(Signed),

E. J. JOSELIN

Mr. YELLOWLEES read a telegram from the Womens' Christian Temperance Union of Orillia, which on motion of Rev. Mr. Frizzell, duly seconded, was handed to the Business Committee.

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## REPORTS OF SEPARATE CONFERENCES.

### NORMAL DEPARTMENT.

This conference was convoked in the auditorium of Wall Street Methodist Church, with Mr. J. J. Mansell in the chair. Professor Hamill opened the discussion with an address on "The Best Means of Organizing a Permanent Normal Class." A great variety of suggestions were made, and it seemed evident a determination to do something in this direction, in their respective localities, had seized many. The speaker emphasized the idea that Normal work, in some form or other, ought to find a place in every Sabbath School. A good plan was to spend from three to five minutes at the opening of every session in a species of Normal drill on the lesson for the day. At this time we could get a bird's-eye view of the lesson in its relations to the book of the Bible from which it was taken; to its predecessors; to its successor; its geography; its characteristic, that is to say, whether it was biographical, historical, doctrinal, etc. This would have the effect of getting a large number interested in this department, by showing them what Normal work really meant. Then, in organizing a special class, he advised where schools were large enough to furnish material, that each one have its own Normal class. Where this could not be obtained, schools of different denominations ought to unite. The members ought to be sought amongst the present staff of teachers, the Bible Class, the Young People's Societies, etc. The best time of meeting would have to be judged by local circumstances, but a week-night would be found to be better generally than on Sunday. Sometimes, however, it is found wise to meet on Sunday forenoon, at, say, nine o'clock, and spend an hour or more in this way previous to morning service. Then the most competent teacher available should be obtained, and a start made with some text-book on Bible study, of which there are many in the market.

Professor Hamill was followed by Dr. Harrison, President of the Association, who emphasized very strongly the importance of making Normal study a part of the regular work in every Sabbath School. This could be done by the Bible Class having a drill every Sabbath on such points as those brought out by the previous speaker, and many others of a similar character. Besides this, special classes ought to be organized, which would pursue a regular course of study. Though there were many of these, none better was to be had than the Legion of Honor Course, by Professor Hamill, which is the one recommended by the Provincial Association. In this way, and this only, could the present need for better teaching in our Sabbath Schools be

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\$662 00

E. J. JOSELIN

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Mr. Frizzell, du

supplied. Rev. Wm. Frizzell and others followed in a discussion of this work, a subject of vital importance to the development and success of our Sabbath Schools.

A very pleasant incident was the presentation to the Conference of Mr. E. E. Craig, B.A., Carsonby, Ont., a graduate in this department, who has been doing good work in the counties of Carleton, Grenville, and Dundas, by attending conventions, where he had advocated this work, and succeeded in forming classes in a number of districts. Why should not all our graduates do a similar work? A most interesting and profitable session was brought to a close by Dr. Benson pronouncing the benediction.

#### HOME DEPARTMENT.

Mr. Wm. HAMILTON, Chairman of the Home Department, said: I regret very much the cause of Mr. Hassard's absence, which means great disappointment to him. Only a few minutes ago I was requested to take his place, hence I must give largely only a relation of experience. The need and method of House to House Visitation is pretty well illustrated in last Sunday's lesson—The Parable of the Lost Coin. At the Belleville Convention some years ago, Mrs. Mountford, lecturing on Orientalism, stated that the women of that land and time wore strings of ten pieces of silver, as a badge of wifelyhood, just as those of our day and time wear a wedding ring; and that the loss of one of the pieces was considered as much a reflection on her character as would be the loss of the wedding ring, hence the vigor and thoroughness of her search, which, as well as the extent of rejoicing, would, apart from that explanation appear to be out of proportion to the value of the coin. Just so the loss of souls reflects upon the character of the Church. She swept the house so that the search might be positively thorough. This is exactly what we do in House to House Visitation.

As to methods.—In Toronto we have six Wards. Ward 1 was canvassed in October last year, the other five last March. In each of the latter a separate meeting was called by circular, signed by two or three prominent residents. The necessity for, and the plan of the canvass were submitted, and the decision to proceed having been reached, there were appointed a Chairman, Secretary, and Committees: (1) on territory, to divide the Ward into districts, under Chairmen, these into sub-districts, also under chairmen, and these again into sections embracing as many houses (say fifty) as could be covered by a pair of visitors in an afternoon; (2) on finance; (3) representatives to a Central Committee, which should decide upon matters common to the whole work, such as time, literature, method of raising funds, etc

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 by Dr. Benson

In most cases the Ward Chairman and Secretary were representatives to the Central Committee. The visitors, of whom we had nearly two thousand, were sent two and two, usually of different denominations, by which was fostered a spirit of unity, while avoiding all color of proselytizing. We have not yet obtained from the ministers in these five wards a statement of results, but in five churches alone, in Ward 1, nearly two hundred families were brought to light, whose preference for the various places of worship mentioned to the visitors had not been known to the Pastors, and who were hence living without pastoral care. My own Pastor, in asking a few evenings ago for fifty volunteer workers to visit the members of the congregation, stated that he had anywhere from one hundred to one hundred and fifty additional families put under his charge as a result of the House to House Visitation. The cost of the work comes to less than one dollar per thousand of the population.

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#### WHAT THE HOME DEPARTMENT MAY DO FOR AN AVERAGE CHURCH AND SABBATH SCHOOL.

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A. A. RICHARDSON, DESERONTO, said: During the next fifteen minutes, I trust the all absorbing theme will be, "What may the Home Department do for the average Church and Sabbath School." The question is comprehensive and far-reaching. In December of 1896, while reading the report of the Provincial Convention of that year, I was deeply impressed with the thought that my School should adopt the Home Department, and after consultation, we organized. Now, with an experience of four years I have no hesitation in saying that the Home Department may be a potent factor in enabling our churches and Sabbath Schools to fulfil their great mission of bringing souls to Christ. It adds names to the membership roll of our Sunday School, not by going into other schools for them, but by going out into the by-ways and gathering them in. It extends and broadens our field of work, promotes the intelligent, systematic, uniform study of God's work, and accomplishes another aim of the Sunday School by building up souls in Christ. Christian work is essential to the highest order of Christian growth and development. The Home Department may furnish work for a number of our members who are better adapted for this than for any other class of work, benefiting them spiritually and fulfilling another demand of sending out souls for Christ. I would not dare to place any limit upon the good it may do. If the Churches and Sabbath Schools will take the interest in it which they ought, in the years to come our country will feel the effects of the work done. God only knows the endless stretch of consequences which will follow. No other branch of work has done so much for our Church and Sunday School, with the same amount of effort and expense as the Home

Department. If then, the possibilities are so great, they bring corresponding responsibilities. Every Sabbath School in Ontario, be it large or small, situated in city, town or county, should have a Home Department. Everyone here representing a Sunday School that has no Home Department, should urge their school to organize one.

PRIMARY DEPARTMENT.

This Conference was held in the school-room of the Wall Street Methodist Church, Mr. Ford presiding. After devotional exercises Miss Gates taught the audience a Primary "motion" song. At the conclusion of this exercise Mrs. Lainé presented the following report of the year's work :

PRIMARY UNIONS

Place.	President.	—
Toronto.....	Miss Johnston.....	
Hamilton.....	W. J. Cunningham....	
Guelph.....	H. H. Burrows.....	
St. Catharines.....	Mrs. H. J. Riddle.....	
Meaford.....	Mrs. Gardner.....	
Brampton.....	Miss Allen.....	
Keene.....	Mrs. W. T. Harrison...	

County.	County Superintendents.	P. O. Address.
Oxford.....	Miss Phipps.....	Fairfield Plain.
East Elgin.....	Miss Norton.....	Orwell.
East Grey.....	Miss Jennie Fell.....	Shelburne.
North Ontario.....	Mrs. H. A. Crosby.....	Uxbridge.
Peterboro'.....	Mrs. J. W. Garvin.....	Peterboro'.
North Norfolk.....	Miss Nellie A. Gibson..	Brownsville.
West York.....	Mrs. B. Abbott.....	Toronto Junction.
Peel.....	Miss Rayson.....	Brampton.

UNIONS REPORTED.

Toronto—In place of topics after the lesson we often have addresses from pastors and superintendents. Their words help us, and our method of teaching is new to many of them. Our library is increasing, and our work goes on steadily.

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*Hamilton.*—Last month we secured a room in the Y.M.C.A. Building instead of meeting in churches. Our Union advises others, who have not done so, to take up a course of Drawing lessons.

*Guelph.*—We have a successful Union, and meet in different church parlors. We print a programme.

*St. Catherines.*—We have good meetings at the home of our president. We have a library, and feel encouraged.

*Keene.*—About ten members meet the last Wednesday of the quarter in this County Union, and are encouraged with the increased desire on the part of the teachers to do better work.

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*Toronto Junction.*—The Primary Superintendent of the county keeps in touch with sixty-nine schools by correspondence, and attends conventions.

The Primary Superintendent at Fairfield Plain writes: "I have distributed the leaflets of our Sabbath School Association, Nos. 1, 2 and 3, from time to time, and I think they were found helpful; all would like a yearly rally in response to Leaflet No. 1, but only one teacher was willing to help by taking part. I have the addresses of thirty teachers."

Mrs. Crosby, of North Ontario, writes: "Nearly 100 leaflets distributed. Several Primary Superintendents of Townships appointed. A Primary Teacher's book has been added to some of our Sabbath School Libraries. A session was given to Primary Work at our County Convention. One Sabbath School intends to adopt the Cradle Roll this winter."

The Ontario Sabbath School Association sends quarterly reports to the "Primary Department of the International Sabbath School Convention" for its paper the *Quarterly Bulletin*.

Address.

It has recommended the formation of Unions in Cities, Towns, Townships or Counties; that every Union should form a circulating library; that Primary Work be given a place on County and Township Convention programmes; that every Sunday School should place in its library, at least one book, on Primary Work, beginning, it is suggested, with "Practical Primary Plans."

Plain.

This Association could do better work if Counties would appoint Primary Superintendents, and if those already appointed would send their names to the office of the Association. Also if those having in charge the arrangement of programmes for Conventions would see that Primary Work gets a fair share of space on these.

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unction.

It has further recommended that the Cradle Roll form part of the work. Suitable cards have been issued for this department, which may be obtained at our office.

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One plan of our Association is to issue occasional Leaflets for free distribution. Nineteen hundred copies of "Leaflet No. 3" were distributed last year. "Leaflet No. 4" is just out, and contains a Normal paper entitled "The Child in the Midst," kindly contributed

by Rev. J. McEwen, a member of our Central Executive Committee, with other useful matter.

It is said that the Primary class averages one-fifth of the scholars in our Sabbath Schools. However this may be, the work is so important that the Primary teacher should use every help at hand, to lead the little ones to desire the salvation of Jesus Christ, and when they have received it, to help them live it out in child-life.

MRS. T. LE P. LAINÉ, *Chairman Primary Sub-Com.*

#### PRIMARY HELPS.

MISS HARLOW—Before we know what *helps* we need, we should *know our needs*. These are: (1) *Consciousness of need*. If we realized this we would know the need of a Primary Union; we should say to each other as Primary teachers, "How do you teach this lesson next Sunday? What hymns do you use?" etc., etc. (2) *Consecration*. This would mean the giving up of a great many things. (3) *Power*. Our power will be in proportion as we honor the Christ. The secret of power is prayer. (4) *Fundamental Truths*. We must teach the consciousness of sin, and the need of a Saviour, besides teaching of God's watchful care. (5) *A Strong Conviction*. We need a strong conviction that *the Spirit of God moves mightily in the heart of a little child*. (6) *Knowledge of a Child's Struggles*. Perhaps we reprove many a child when we ought to have commended them. (7) *Tact*. A Primary teacher must have tact. It needs skill to know how to lead a child who is struggling. We get this by intuition and training. (8) *Training*. We can get training by watching children at play; by attending a Primary Union; by studying at home the Primary Course for Teacher Training, now so much in use. There must be reverence in the class, but not too much restraint. Never allow a boy to come by the door without raising his hat. Sing less of gesture songs and more of church hymns, closing with "Amen." The teacher who allows the children to get to school first, is responsible for much irreverence. The children will make the class atmosphere just what the teacher makes it. The child who strikes a bell before school time, or plays on the piano, has become irreverent by these actions, made possible by the absence of the teacher. Nineteenth of irreverence in our schools occur before school. That teacher who marks her roll or picks up her chalk during singing has become irreverent. (9) *Freedom from Interruptions*. You may train your scholars so that they may not cause interruptions. A baby *crowing* will not interrupt, but *crying* will. Secretaries should not interrupt. A Superintendent should come in often enough for the children to know him, and say, "That's our Superintendent." (10) There should be *sympathy and co-operation* between the Primary Class and the Superintendent of the main school. There should be also sympathy and co-operation with the home through the Cradle Roll, Graduation,

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Birthday Letters, Home Department and Visitation. Here is a sample of our birthday letters: "My dear ——, These five little children (placing five pictures of children's heads in a row) have come to bring you messages. This brings a kiss for you, and these two kisses for Baby Bertha," etc., etc. It is simple, but it makes such an easy opening to the home.

A DELEGATE—How does the use of the word "Amen" bring reverence?

Miss HARLOW—I can't explain *why*, but it is so; perhaps because the child is accustomed to use it at the close of a prayer.

A DELEGATE—Does the distribution of papers come up in the hour?

Miss HARLOW—We have a bag larger than this (showing one on exhibition), with a string in it to hang on the teacher's chair, containing all she needs; she gives out the papers just before the children go out. We also give a blank form, and a stamped envelope to each teacher to send home a quarterly report, stating to the parents whether the child knew the text, brought an offering, and if the conduct was satisfactory or not. Once a mother came and repeated the text, and brought the child's offering because her child had Mumps, and did not want to lose her badge. We give badges for regular attendance. Some have been attracted to our school by these red badges, and we always enquire if these strangers are there rightfully, or belong to another school. All our teachers have off their hats and robes, up to the intermediate grade, and this for two reasons: (1) Because these are a nuisance, and (2) as soon as the hat is removed, there is no distinction between rich and poor.

A DELEGATE—Do you remove the children's hats?

Miss HARLOW—Those in the kindergarten grade are helped. In the next grade the teachers see that the children have put them off and on. As long as you carry the children, you must.

Our Juniors *named themselves* "The Advanced Bible Class." There are 126 boys in it, and one Sunday 125 had their Bibles with them.

A DELEGATE—Do they take care of their Bibles?

Miss HARLOW—Yes. The Bible we give is a pocket Bible; they like that size, because a boy wants his hands free to touch a thousand things.

All our teachers of children from five to twelve years of age use a lap blackboard like the one on exhibition, only larger, and without a frame. The youngest children need very much motherly care.

Primary teachers should stay with the grade, not go on with the scholars; I make the Primary Class the place for sifting classes.

A DELEGATE—Is that profitable?

Miss HARLOW—It is not harmful, and it is the class that can best bear it. The teacher on the platform is the great attraction.

A DELEGATE—What are the duties of an assistant teacher?

MISS HARLOW—To be at school fifteen minutes before the opening (with her hat off); hear the golden text for last Sunday, and many other things.

#### PRIMARY EXHIBITS.

The exhibition of Primary appliances was held in the large Sunday School room of the convention church. In this far eastern part of the Province were to be seen many fresh faces, pencil and paper in hand, taking notes and asking questions about these helpful "things, new and old."

Some home-made circles, representing the "Days of Creation," were shown, and the poem accompanying these was often copied by delegates. There were home-made and manufactured articles, lesson helps, song books, etc., etc. Miss Harlow kindly added to the collection some sheets of tiny colored pictures of children's heads, figures, animals, etc., etc., which she uses in birthday letters, placing one here and there, instead of writing the word.

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#### WEDNESDAY AFTERNOON.

Devotional exercises by E. J. REYNOLDS, Esq.

#### REPORTS OF MISSIONARY WORK IN MUSKOKA.

MR. YELLOWLEES—Mr. Chairman and Christian friends—I am very sorry this afternoon that my friend and brother, Rev. Mr. Hassard, is not with us. I have received a letter from him that explains his absence. I may say in the very outset that this matter was arranged by the Muskoka people themselves. We asked them to plan a tour of work in connection with that field, and they took the matter in hand and arranged that we should visit fourteen places. We commenced at Killbuck and ended at Huntsville. While we had a very pleasant time, it was hard work. It was a pleasure because we felt we were trying to do what you had committed to us, and so did the best we possibly could. We covered a distance of some six hundred miles from the time we left until we returned; we travelled by rail two hundred and eighty-five miles, by boat two hundred and eighteen, and by stage ninety-seven miles, and we addressed about fourteen hundred people in all. For the two Sabbaths each of us spoke five times at different points. Our Muskoka friends were anxious we should not find any idle time on our hands, so they arranged to separate us

on the Sabbath. On the first Sabbath I was sent to Bracebridge, and spoke there in the Baptist Church in the morning. In the afternoon I took a service in the country and addressed a Sabbath School, where I found a number of intelligent young people who knew their Bibles well, almost putting to shame many of our frontier Sabbath Schools, so far as understanding the Scriptures were concerned. One little girl told the story of the lesson as well, perhaps, I think, as anyone would tell us here this afternoon, and without hesitation or reservation.

On Sabbath evening I came back to the Presbyterian Church in Bracebridge, and there spoke to about three hundred people.

During our tour Mr. Hassard presented the special features of our Sabbath School work, House to House visitation, Normal work, Home Department work, and the Cradle Roll.

I endeavored to give a word of encouragement and cheer. I had been in Muskoka the year before, and had gone into a Methodist School on a Sunday afternoon, and I remember in that school there were only nineteen present; that included teachers and scholars and three visitors. I listened to a University man who was superintendent, and he went through that lesson as faithfully as if he had had before him two hundred people, and that fact seemed to say, "Brother, you are sometimes discouraged, take a lesson from this gathering, and go back to your work determined to overcome whatever obstacles may present themselves. We are told at the battle of Salamanca, Wellington said to one of his young officers, "I want you to take your battalion and seize that height." And the young officer said to the Commander, "I will do so if you will first give me a grasp of your all-conquering hand." The commanding officer and the young soldier grasped hands together. And the young man went forward with his troops and swept all before him. We need to join hands with the discouraged ones; we need to speak words of cheer to those in the sparsely settled districts of our land; we want to make them feel that they are not forgotten. And we sought to impress that upon our Muskoka friends, that not only were we there by arrangement of their own Executive, but that the Sabbath School Association had commissioned us to speak to them a word of cheer.

During a drive of twenty miles from Bracebridge to Baysville on a Saturday night, I had my first experience of Muskoka roads. It was certainly a tedious journey and a rough ride, and ended in a terrible thunder storm about nine o'clock at night. With much to discourage we found no grumblers in Muskoka. Everybody seemed to make the best of life, and we were surrounded with kindness on every hand. On one occasion my brother and I found ourselves in a home exceedingly congenial. I had stayed there for a night before my brother had reached me. The family were Baptists. They knew what I was denominationally and that my com-

panion was a Methodist minister. But the good lady said, "No matter who you are, as long as you come in the Lord's name there is a welcome here for you." Here we were, Presbyterian, Methodist, Baptist, and as we knelt at the family altar that evening in that home, and commended each other to the All-Father's care, we felt this was one of the outcomes of Sabbath School work. We were forgetting what we were denominationally, and it was one Lord, one faith, one baptism, our hopes would be one, our aims would be one, and at last we would meet in the same heaven.

Another thought, and that is that while Muskoka has its difficulties it also has some advantages. You know very well that largely the religious work is in the hands of our young students; these young men are energetic and enthusiastic, and what splendid types some of them are. One I met, he comes from one of the most comfortable homes in Ontario, and yet he told me he had not only to preach three times on Sunday, but clean the lamps, and had even scrubbed the floor of his church. Another had three services every Sunday, and had to walk fifteen miles to do that work. I thought to myself, here are these young men, fresh from college halls, imbued with enthusiasm, having come in contact with the very latest and best methods of Sunday School work, carry that enthusiasm up into these lands and infuse new life and energy among the people.

In closing, let me say that both Bro. Hassard and myself were impressed with the importance of the work and the necessity of it. One thing I must say—I know my brother would have said it had he been here—we make a mistake in going to Muskoka in the month of July or August in connection with Sabbath School work, for the simple reason that at that time it is filled with tourists. One night at Balla we would not have had a place to lay our heads, had a student not given us his bed. In that place, although crowded, we couldn't even get a meeting. The work ought to be carried on in a different way and at another season. And while there were disappointments and discouragements in our tour, we felt that it was the Lord's work, and His promise is, "Lo, I am with you always," and so went forward in His name, remembering

"Though scoffers ask, where is your gain,  
And sneering say, your work is vain;  
Such scoffers die and are forgot;  
Work done for God it dieth not." (Applause.)

The Rev. Mr. FRIZZELL presented a resolution *re* Lord's Day Observance, and moved, seconded by Mr. Jackson, that it be referred to the Resolution Committee. Carried.

The congregation sang hymn No. 11, and the Rev. Mr. Benson and Mr. Potter led in prayer.

## CONFERENCE ON ORGANIZATION, CONDUCTED BY REV. J. J. REDDITT.

Rev. Mr. REDDITT—Mr. President and fellow-workers—I will sketch the matter for you briefly, and ask you two or three questions, and if we can manage to get that far, before the President gives us notice to quit, and reach any conclusion, we shall be certainly very fortunate.

Organization is to an institution what the bones are to the body; they need the life current in order to perfect manhood, but a boneless body is a jelly fish. We are met in our day by the cry, "there is too much organization," and yet we find that all of the successes in commerce, in statesmanship, and in domestic art, is the result of organization. Without it men and women are working at hap-hazard; we have beautiful illustrations on every side of the advantage of organization. Now the objection will not hold good against our Sabbath School institution; we have not more organization than we need. I am not sure that we need any more than we have, but we do need the life current pulsating through some portions of it to galvanize anew, and give fresh vigor in many parts of our country.

Our international work as the first basis, the International Association. That Association is composed of 66 states, territories, provinces and districts of the United States of America, and the Dominion of Canada, and this Association holding this Convention every three years perpetuates its work by two great committees (1) the Executive Committee, composed of a member from each of these 66 states. They carry forward the work under the direction of the Association, and report to the conventions held triennially, employ the field workers, distribute the resources coming to them, inaugurate great enterprises, and carry them forward to the best of their ability. Three or four workers are now in the field for this International work, beside the great host of men and women throughout these states and provinces who give portions of their time free.

The second feature of the Association is the Lessor Committee, of which, I am glad this afternoon to say, the honored President, Dr. Potts, is here. It has been diligently engaged, as you heard yesterday, 28 years in giving us this wonderful scheme of lessons.

We have next the Provincial or State Association. In our Province there are 80 electoral districts with which we deal. Our Provincial Association is represented to the country, perhaps very largely, by our annual conventions and by our Field Secretary. But you must bear in mind the great broad difference between the Association and the Convention; the Convention lives three days, the Association lives ever; it is composed of its General Executive and its Central Executive. Its General Executive is made up of three members from each of these counties or electoral districts. This Convention, through its business committee and your approbation, appoints one member representing them in each of these counties. The Presi-

dent of the county organization is an *ex-officio* member of that Executive. The Convention or the Executive action of the county appoints a third member. In the counties and districts these three persons, men or women as the case may be, are responsible to perpetuate the interests and carry forward the work of our Provincial Association. The Executive of the Association receives its directions from the Convention, carries forward all its plans, operates its enterprises, inaugurates the varied schemes, and looks after the interests at large. It meets also before the Convention, and carries forward its work during the days of the Convention, and meets semi-annually at Easter time in the city of Toronto. The average attendance is from 35 to 50—sometimes a little more than 50—of the men and women of the Province of Ontario, who pay their own expenses, and give their time to carry forward these enterprises.

The next link in the chain is the County organization. This is made up of representatives from the townships and settlements within the boundaries of the county, and its executive action is like that of the Provincial within its field, carrying forward the work of the county, and standing as the binding link between the Provincial Association and the Township organizations; the Township organizations covering a smaller field, having precisely similar organization and doing work of the same kind within their sphere. So that the purpose and plan is that from the head, the International Association, may come down to us all of the results of research, and practice, and operation, all of the invention and tried processes, all of the advanced methods and means, down through this perfected channel, until the inspiration and information and advanced ideas, new thoughts and new practices shedding light upon the grand old book, may reach the school in the most sparse settlement of the back townships of our Province.

Now, you see we are dependent from the individual school on the one hand, to the International Association on the other hand. The International Association cannot exist without the schools, and the schools never would have been what they are without some such combined, associated, organized influences as the International Association has given us.

On the one hand you see they gather and distribute methods, matter, information, plans, practices; on the other hand, the individual schools through their organization of the township, and county, and province, provide and contribute, so that you see they act and react upon each other, and provide the one for the other, so that there is mutual advantage and mutual benefit.

We reach just here the point for the emphasizing of which this Conference this afternoon was called, that is the matter of support of the organization so far as township associations and county associations are concerned. If they have their regular gatherings, their ordinary contributions will carry them forward, I was going to say 99

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cases out of 100, as no burden to the executive of the township and no burden to the executive of a county. But we are one of 66 factors supporting the International. We have tried to take our place as a Province in the support of the International Association, in the maintenance of the Field and General Secretaries and the Secretary among the negroes of the south, and the interests of Mr. Ikehara, in Japan, and other workers that from time to time may be employed. Our contribution to the International has been \$200 a year for some time, and I may say to you that we who have been privileged to meet at these International gatherings, and who are honored, as we are, with the chief representative of that great committee being in our midst and one of ourselves, I am glad to say to you we have always been able to pay our promises. I think, too, we have had more than our share of the assistance of the field officers of the International Association, for we have been favored with the gentlemen and lady who are catering to our knowledge and instruction these days; with Mr. Jacobs; with the honored Wm. Reynolds, who has gone to his reward; Mr. Lawrence, and a number of others. So that, while we have striven as good loyal workers, as the Province of Ontario, to keep our corner up and pay our way, we have had a larger share, I think, of these officers taking it from year to year, than perhaps the States at large have had, or some of the other Provinces have had.

Now I want to say two things. In the first place, I think we ought to feel this afternoon that a better state of affairs ought to exist in the Province of Ontario. It is not for me to say to you "peace," when it would be a good deal better if we had a little confusion. Of the eighty electoral districts of the Province of Ontario, only about sixty of them have a living organization, and that is the secret of our needing \$600 or \$700 to-day to square our ledger; and this is the growing time, and it ought not to be a time when we have a growing deficit in our Sunday School Association.

Down from that point we must depend on the counties—upon the county Association; but, added to that, we want one thing more, and that is, a policy solid, safe, sure, feasible, workable, and that policy I propose simply to intimate to you. It is precisely what was intimated by these lips at Cooke's Church some years ago, when I spoke of two cents for each member on the Sunday School rolls. You are aware that less than \$2,200 was our revenue this year for the whole of the Sunday School members, not counting home members. You can see one cent a member would give us more than twice as much revenue as we have. We have about 4,500 schools. A dollar a school, on an average, would give it to us. We have 50,000 teachers; 10 cents of an average per teacher would give us \$5,000. One cent per member of all the Sunday Schools would give us \$5,000. Have you any idea what \$5,000 in the hands of the Provincial Executive and Central Executive would do? Have you any idea what enormous work it would mean with that influence behind it? Have you any idea of

what the inspiration of practical workers, going out to the varied districts, would do if their expenses could be paid, and that is all they would ask? Have you any idea what it would mean?

Now, beloved, the policy must contain, first, a minimum request. It must contain this fact, that only one demand be made from any Sunday School in a year; that is all. We can get anything from our Sunday Schools that is reasonable. (Hear, hear.) It was no trouble to get a contribution from the Sunday School for an India-Famine Fund, for a Hull-Ottawa Fire-Fund; no difficulty, from a little Sunday School in my congregation, on Christmas Day, to get \$12 or \$13 for the Sick Children's Hospital; none whatever. No difficulty, twelve months ago, for that Sunday School to put \$542.21 to meet a request of its pastor for a thousand dollars for the whole congregation. The strength of our churches is in the Sunday Schools, and what we want is not spasmodic effort, but, with the basis of one cent a member, we could depend upon \$5,000 a year. Only one contribution is asked; that carries all the interests. Then you have that as a basis.

Then you have one other thought, that, with all our organization, it must live; and if it lives, it can only live by fusion. Men and women whose hearts are on fire with the interests of the work, there are some things we do not want to take into the next century! I have been sick and worried to death with the tremendous effort made to see that we don't follow a Presbyterian in an office by a Presbyterian, and we don't follow a Methodist by a Methodist, and a Baptist by a Baptist, and so on down through the varied regiments of the army of the Lord Jesus Christ. We are getting out of that rut. I hope we will get out of it forever. This suggestion is that, in the selection of officers, don't change a township or county Secretary unless you are absolutely obliged to. (Hear, hear.) Get the best men or women that you can get. Hold on to them. This is no Greek, or Latin, or Oriental language I am speaking to you. We all know that the success of the institution will depend largely on the efficiency and zeal of our Secretary. Don't change your Secretaries. If they get married, give them your benediction and tell them to work on still.

Now, these are my suggestions to you. A living organization in your Sunday School work, having live men and women as officers; and, if you can get them, don't ask them what section of the church they belong to, because they are all one in Christ Jesus in this work. A world-defined policy, realizing, in asking once a year for a minimum contribution of one cent each, that you will have twice as much revenue as you have now; and coupled with that this fact, that your secretary of the township organization looks to the townships. The day is coming. Some counties have an organization, but they do not make it a rule to hold a convention every year; but they throw their influence and strength, and knowledge, and zeal into the township organizations to help them forward. Hold the township Secretaries responsible for a complete and revised list, annually, of all Superintendents

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and Secretaries within their precincts, and a copy to go to the head office of the Association every year. Now, what have you got to say about it?

Mr. STEYN—We say: "It is all right."

Mr. REDDITT—I think the matter ought to go out. It is not new facts so much as new impressions that we need. Now, if the brethren have anything to say, let them say it. It is to be a conference.

The PRESIDENT—It has been so well said there is nothing left.

Mr. TREBILCOCK—Do you recommend doing away with county conventions and holding the township Secretary responsible for the county statistics, and making the county Secretary only a channel, a medium by which they are fed?

Mr. REDDITT—I say that we are in a transition state in our Province. In our Province there has been a re-arrangement of municipal government and county government, and some counties have grown up to a point so strong, they have worked their townships so strongly that the township conventions are now equal to anything that the counties can hold, and that is a matter for local management. But the county organization should be so thorough, so complete, so thoroughly covering the townships of the county and advancing in its movements that, whether they hold a convention or not, or whether they join themselves with this township this year and that township the next year, they will be leading on the hosts all the time. But, brethren, we cannot get statistics, such as we can depend on with any great success, only as we come near to the fountain whence they spring; and the township secretaries are certainly the best channels through which to get them. You will bear in mind some few years ago I urged the importance of having a large-sized private postal card, made double, so that we could send them out to the township secretaries and county secretaries, perhaps distribute them, so that we would be able to get our statistics by that means. There are some places—Peel County you heard from—they send their schedule with their visitor; the County of Peterboro' does the same thing, and the visitor has to fill up the vacant parts. By whatever means you get it, we must depend on the townships to deal with the individual schools. It seems to me we will get the best results in that way.

Mr. JACKSON—Mr. Chairman, there is one difficulty we are going to meet that I have come in contact with already. Some of these counties that have fallen into that difficulty, don't know how to keep their county association alive, although all their townships are organized and doing good work.

Mr. REDDITT—How will you remedy that?

A DELEGATE—Take some of the Township Officers and make them County Officers.

Mr. REDDITT—You must bring your Township Presidents and

Secretaries, if you are going to have a vital connection to form your County Executive.

Another DELEGATE—In West York we have a Township President who is Vice-President of the County Association; we hold a Convention every year. I doubt whether it is possible to hold a County together without holding a County Convention every year.

Mr. DONLY—I disagree with that. I think it is possible to hold a separate County organization, and we will have connection with the townships. I think it would be deplorable that we should do away with the County Conventions. The County Executive should be in touch with this Provincial Association, and let the County and Townships manage their own affairs, and then let the County officers that you appoint be at the head association here.

Mr. JACKSON—How do you keep your Executive alive?

Mr. DONLY—Yearly.

Mr. JACKSON—By what body?

Mr. DONLY—By the County Association.

Mr. REDDITT—You have one from this Provincial Association?

Mr. DONLY—Yes.

Mr. REDDITT—You have the Presidents of your Townships?

Mr. DONLY—Yes, and the Secretary of the Home Department.

Mr. JACKSON—Who forms your County Executive?

Mr. DONLY—The President and General Secretary of the County; the President of each Township Association; the Secretary of the Home Department and the Secretary of the Normal Department. They are elected annually by the Township Association, and the others are elected by the County; the County Presidents by the County Executive yearly.

Mr. JACKSON—Each Township elects representatives, and that forms a certain body, and they are called together and they elect the County President and Secretary?

Mr. DONLY—Yes. We have a Secretary of the Home Department; a Secretary of the Normal work in each Township, and these are all on the County Executive.

Mr. REDDITT—Bro. Campbell, will you tell us how it is worked in your County, West Elgin?

Mr. CAMPBELL—In our County Convention we elect the President from three Townships, and we elect two Vice-Presidents, one from each of the other townships, which the President is not elected from, and this President and the two Vice-Presidents, together with the President of each of the three Townships, and the Secretary-Treasurer of the County form our Executive. We have been holding a Township Convention each year, and a County Convention each

year, but there was a feeling two or three years ago we were having too many Conventions, and last year we held the County in connection with one of the Townships. Next year we will hold it in connection with one of the other Townships.

Mr. GIBSON—The only question that I can see at issue in the new policy proposed, is the question of holding a Convention in connection with the County Association. I have always understood, and we have acted upon the principle, that we have our Township Associations and County Associations. The County Executive is composed of the President, Vice-President, Township Presidents, and all resident ministers of the district are members of the Executive. And the County Association keeps itself in touch with the individual schools through the Township officers, and in that way the statistics ought to be obtained. One difficulty has been to get efficient Secretaries who will respond to the duties of the office. The question in my mind has been in connection with this, whether it would be possible to hold the County Association well in hand without a Convention. We have so far in our district always held an annual Convention, and one President has been kept in office three or four years. If we get good officers we try to keep them in office; through County or Township officers we keep in touch with the individual schools.

Mr. REDDITT—A County organization is absolutely imperative whether they have a Convention or not.

Mr. JACKSON—May I ask that the President be given a few moments to speak as to the Peterboro' organization. I think it is a model one.

The PRESIDENT—The Peterboro' County Association is formed exactly on the same lines as the Provincial Association. There is a Superintendent for each department; Home Class, which would include the Visitation; the Primary, which includes the Cradle Roll, and the Normal; each of these Superintendents are members of the County Executive, or County Council we call them now; then the member appointed by yourselves at this session is another member; the man who is delegated to represent us here is another member; then from each of the Townships we have the President who is an *ex officio* member of that Council. Then they elect also another representative to our Council Board, and we appoint one, and there are three from each Township, members of the Board. We have no Convention, but we start with a programme provided by the Central Executive. And we had the pleasure of having Mrs. Duncan last year, and the Rev. J. C. Tibb, and they started in the Township of Peterboro', and they made a complete round of the whole of our association work, ending up in Otonabee, which is the final place for that constituency; having covered the whole field with the same programme, but with local assistance wherever it was available. We have concentrated to a

certain point and lifted the whole association by the same plan. We are aiming at having two of those each year.

Mr. McINNES—Do you hold a Convention in every Township?

PRESIDENT—Every Township, and that will be done twice a year.

Mr. REDDITT read a communication from Mr. Alfred Day, which on motion of Rev. Mr. Frizzell, seconded by Mr. McInnes, was referred to the Secretary, in order that he might suitably acknowledge the same.

After singing, the Convention was addressed by Mr. J. A. Paterson on

#### FINANCIAL PLEDGES.

Mr. PATERSON—Mr. Chairman and Christian friends—I daresay some of you think it is very strange, that when a clergyman like Mr. Redditt is satisfied with a lower position on the platform, that I as a layman should enter the sacred desk and prefer to speak to you from here. I will tell you why I do it. I come into this pulpit, so that I may emphasize the fact that, the message I am about to deliver to you ought to be, and I hope is, as sacred a message as any delivered to you during this Convention. Unless I get the givings of this day, based upon the principle that they are acts of worship, then I fail in my request.

“A pledge” is always unpopular. No man likes to be pledged: it is a kind of imputation on his honesty. “Financial,” another element of unpopularity. People do not like to be asked for money; it is a sort of imputation that they need to be asked. “Financial” unpopular; “Pledge” unpopular, and “Financial Pledge,” that is unpopular raised to the power of two. It is unpopularity squared as the mathematician would say.

This Association has, I apprehend, three kinds of work: *Organization*, which is the machinery; *Education*, which represents the power; *Evangelization*, which personifies the divine purpose, the divine motive, the end of all our work; for unless it ends in evangelization, then it ends in nothing. It is all based, therefore, upon the human machinery, the organization; transfuse through that the divine spirit and then you get a perfect machinery and a perfect organization. In order to have the machinery run smoothly and effectively we need the machinery to be oiled; we need the wheels to be well balanced; we need fuel in the furnace and steam in the boiler; and to get the fuel there and the steam in the boiler we come and ask you to respond to us as you have done in years gone by, with financial promises to help this Association through the coming year.

We regret that last year was not so fruitful as the years that have preceded it. We fell behind by about \$600. Not because we had not the assets, but because the assets were not realized.

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I know that last year some heavy assessments were laid upon us. I know of two denominations that have been building up great memorials for the end of the century—the Century Fund; and we know when it comes to a question as between what is purely denominational and what is inter-denominational, very, very often the inter-denominational suffers. All success to the Century Funds.

Dr. POTTS—Amen!

Mr. PATERSON—May they grow and grow larger, and in the coming year may we see not two millions only, but more than that, filling the coffers of those churches that have launched forth in these great enterprises. We have also had the Patriotic Fund before us last year, and all honor to them, to the great men and the good men who stayed at home and saw to it that our volunteers received the sinews and munitions of war; and all honor to the noble men who went forth to the front (applause) and did battle for right and for truth. But surely this request of ours is patriotic. Who is here so low that will not love his country? If any, then let him not contribute to-day. If you love your country, I put it to you that this is one way by which you can show the love of your country by, contributing to this inter-denominational fund, and so making the power and force and emphasis of this Association greater. The war is practically over. Grim visaged war has smoothed her wrinkled front. We have given offerings to the God of War, let us give offerings to-day to the Prince of Peace. God works out His purposes through human instrumentality, and if He desires to effect a certain purpose, He inspires some good man or some unselfish woman to suggest the lines on which that purpose works out. So we stand to-day and ask you for money wherewith to carry on this inter-denominational work.

Why do we need the money? How much do we need? Well, we need roundly some \$3,500 to \$4,000. What for? Why, to keep the string of inter-denominational effort unbroken. I ask you to help us to support the International Association, to keep our Province alive, that this Sabbath School work, that the sacred light of Sabbath School truth may keep moving from one end of the Province to the other, from east to west and from north to south; that the Secretaries may be amply paid; that your Central Committee may not be consumed with anxiety; that the business men, as most of us are, should not be unnecessarily anxious about the fortunes and the future of this Association. Since last Convention we have had a change of Secretaries, two new officers appointed. There has, therefore, been to some extent a dislocation in our work, and that may to some extent explain the want of that ready response to the promises that were made at the last Convention at Galt.

1901 will commence the new century. We are right on the dawn of that; less than two months and we have the new century. Can you not launch out into the new century, and make a fund for Sabbath School work? The fund to cover up the deficiencies in last

year's Convention, in last year's work, and make a better fund, a surer fund for the coming year's work? (Hear, hear). The gentlemen who used to walk up and down Hownslow Heath in the old days the gentlemen of the road with masks on their faces, used to say "your money or your life." We know in Christian work it is not your money or your life, but your money and your life. (Applause) You are here because you have consecrated your lives. You would not be here unless you did. Having given your lives you cannot give your life without giving the results of your life; the result of the unwearying brain or the restless hand. These are the moneys that the Lord demands from us, and I do not ask this to be given grudgingly or of necessity; we are here to give willingly; we are here to give from pure spirituality. And therefore now, we will ask you to-day as representing counties, townships or individual schools, or individual selves, to give us of that substance that has come to you from the Giver of all good.

And so that our thoughts may be properly guided and pure spirituality properly lifted, I think it is the right time, the right occasion and the right place, that we should now, before another word is spoken, uplift our voices and hearts in prayer and ask the givers to be filled with generous impulses, the gifts to be consecrated, and that it may not be laid on the table, but laid on the altar. And with this thought, too, that the small township that gives its dollar or five dollars, is as dear in the mind of the great All-seer as the township or county that gives its hundred dollars, and so, too, with individual givers. I venture to say it is a sound principle, that there may be the chords of angelic harmony sounded when a copper falls into a missionary box, while the clash of gold flung down with an improper spirit may raise discordant harmonies in heaven's choir, and therefore, it is the spirit, it is the motive, it is the purpose, and with all that in our minds and with more than that in our minds, I will ask the Rev. Dr. Benson to lead us in prayer.

The Rev. Dr. BENSON led in prayer, after which Mr. Paterson called for and received the following list of pledges:

The following amounts were promised:

SUMMARY OF PLEDGES.

COUNTIES AND CITIES.

Carlston.....	R. Gamble.....	\$25 00
Dundas.....	J. E. Colquhoun.....	40 00
Durham, West.....	P. C. Trebilcock.....	35 00
Elgin, West.....	John B. Campbell.....	20 00
Frontenac, South.....	Geo. Letherland.....	10 00
Grenville.....	John Puttenham.....	30 00
Glengary.....	A. McInnes.....	20 00

Hastings, North	Rev. E. W. McKay	\$60 00
Hastings, South	A. A. Richardson	30 00
Halton	Miss Clara Davidson	85 00
Haldimand	Rev. E. H. Bean	40 00
Lennox and Addington	S. Gibson	50 00
Norfolk	A. J. Donley	85 00
Northumberland	J. C. Rosevear	30 00
Ontario, North	Rev. J. J. Redditt	25 00
Peterboro'	Miss Laura Bennett	130 00
Peel	Wm. Steen	125 00
Perth	J. Hord	50 00
Prescott	Wm. Killican	20 00
Toronto	Messrs. Paterson & Hamilton	700 00
Wentworth, South	W. M. Orr	40 00
Welland	Rev. J. M. Moyer. A collection from each school.	
York, North	A. E. Starr	100 00
York, West	J. A. L. Macpherson	60 00

Total Counties and Cities ..... \$1,710 00

PLEDGES, TOWNSHIP.

Township Association, County of Peterboro'	Miss Laura Bennett	5 00
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SCHOOL PLEDGES.

Bridge Street Methodist, Belleville	Wm. Johnson	10 00
Queen Street Methodist, Kingston	G. A. Bateman	5 00
Keene Methodist	Mrs. A. E. Wood	5 00

PERSONAL.

A. J. Donly	Simcoe	10 00
H. A. Collver	Simcoe	5 00
Wm. Johnson	Belleville	5 00
Rev. H. Symond	Peterboro'	2 00

Total ..... \$1,757 00

The following additional amounts have been pledged since the meeting in Brockville:

Wellington County	\$70 00
Guelph City	50 00
South Simcoe County	25 00
Dundas	40 00

Total ..... \$1,942 00

\$25 00  
40 00  
35 00  
20 00  
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Mr. STEYN—This is the first Provincial Convention I have been at for a long time, and although I was born a Presbyterian, and married a Methodist wife, I confess I feel I am something of a quaker till now. The spirit has been moving me this last twenty minutes to give my deliverance and I am going to give it. Having listened to the mode and manner in which those finances have been gone about, I, from my standpoint say I don't wonder that you have come out behind some years in your money matters. We have had a splendid address from the Rev. Mr. Redditt about organization. Now, you speak about raising your money. You are allowing individuals to throw in their mite; you are allowing townships to throw in their mites. I hold up the example of the County of Peel of forbidding their schools to give a dollar direct to the Provincial Association. Contribute to your Township Treasurer. The Township Treasurer contributes to the County Treasurer, and the County Treasurer for the last ten years has met every pledge without one cent deficiency.

As I have said, this is the first time I have been at the Convention, and perhaps it is the last time. I have been watching this Convention work for forty-two years, and every place where organization has been made use of, as it ought to have been, it has been a complete success. Ten years ago I took the position of County Treasurer. I asked them to give it to me as a favor. They got \$200 behind in the hands of these great men in the city of Brampton, the centre of the county of Peel, where all the intelligence and intelligent orators of the county reside, and they made it run to the ground so that we had no convention for one year. Consequently our means of collecting dropped off. They intrusted that little business to me. The next year we pulled up the \$200 we were behind, and we came out with \$5 balance in hand; and, since then, we have been accumulating every year, until our county, this year, felt warranted in sending me here to pledge \$125, not only for this year but for five years to come (applause), and there is not another county in connection with the Association that can do it. Perhaps you think I am a sort of curiosity here (applause), but I am just going to follow suit. A few minutes ago you said you had an idea about establishing a century fund, and I brought that idea before our County Convention. I want to prove to you that my mind runs along the line of yours (laughter.) Last year, at the County Convention, I got leave of the Executive to introduce this subject. I carried a resolution at the County Association, giving me the freedom of the county to collect something to mark the coming of the new century. I had some opposition, but I carried it, thanks to the good help I got; and my idea then was to collect \$100 in hand to do something for those Muskoka schools, perhaps buy a new organ or library or something for those poor schools who are working under so much disadvantage; to raise them up to the position their earnestness entitled them to. But, in thinking over the matter,

and talking it over with two or three of my friends, who were, perhaps, wiser than I, they thought it would be better to put it in the position I put it to-day, to assume \$25 a year for all time to come, and throw it into general works and let the Provincial officers do as they think best with it; but, since you have thrown out your idea, I can go home, if you like, and if you wish to carry out your idea of a Century Fund, and take that \$25 as a nucleus for the Century Fund, our county will indorse you, and it will put you in that position that there will be no more of this everlasting begging at the doors of the wealthy for a cent. (Applause). I can go home thinking I have delivered my message.

Mr. PATERSON—I think Mr. Steyn has not only made the star contribution and the star speech, but he represents a star organization. That is the true ideal. Let everything come in to the County Treasurer, and from the County Treasurer to our Treasurer, and that will save a great deal of misunderstanding and trouble.

Mr. DONLY read a telegram dated Toronto, October 24th: "Ontario W.C.T.U. sends greeting. See Isaiah 55: 10 and 13. MARY WYLEX."

THE PRESIDENT called upon Mr. William Johnson, of Belleville, to address the Convention on the subject, "The Sunday School of the Twentieth Century."

#### THE TWENTIETH CENTURY SUNDAY SCHOOL.

Mr. WILLIAM JOHNSON—When driving into Brockville recently, past the cemetery, a large red granite monument attracted my attention. I stopped, when I saw the name on it—Billa Flint—a flood of memories came to me, for a son of that gentleman was known in this town 70 years ago as Billa Flint, jun. He was a member of the *first Sunday School in Ontario*, and one of its officers.

He left his native town, and arrived in Belleville, as I have often heard him relate, on Saturday evening *19th July, 1829*.

Begotten of the zeal which must have been in that first Ontario Sunday School, he sought out *on the following day* the only Sunday School in Belleville, and he and Mrs. Flint (he knew enough to marry young) enrolled themselves in that little school on the 20th of July, 1829.

It had been organized seven years previously, and had had a very doubtful existence. *It was something new*; that in itself was enough to condemn it, even "Priest" and "Levite" passed by on the other side, and the only "good Samaritans" it had were three or four laymen—women were not yet allowed to teach; it was unscriptural you know. (See 1st Timothy ii. 12.) "*But I suffer not a woman to teach.*"

I have it from the lips of those who were of the original members of that school, that the exercises consisted of reading the Scriptures—one Bible for each class of fifteen or twenty, which was passed around

for each to read a verse, and the recitation of verses committed to memory. No public prayers were offered, and it was not considered desirable that there should be any singing.

The place in which that first Sunday School met, was the only church in the village, a little rough frame building, twice 7 x 9, the seats of which were made of unplanned planks, nailed to pieces of saw logs.

Into that unpromising school Mr. Flint put all the energy, zeal, pluck and enthusiasm, which were his characteristics, and for nigh forty years was its great human motive power.

The year after he joined the school he made a house-to-house visitation of the then village, and the school of 60 became 200; that was the house-to-house visitation 70 years ago. Like results to-day for all who try the same thing.

Mr. Flint was the originator of Sunday School picnics, for the first Sunday School picnic in the world was proposed by him, and was held in 1832 in "The Grove," now Grove Street, Belleville. This alone ought to keep his memory forever green. In 1869 he was the President of this Association at its great Convention held in Belleville that year.

I use that school as a type of hundreds, with whose history you are familiar. Why? That by comparing the schools of 70 or 80 years ago with what they are to day, you will see that I assume no prophetic office in attempting to describe "the Sunday School of the Twentieth Century."

*1st. Divine authority.*—The Sunday School of the twentieth century will believe in the *Divine* origin of the Sunday School as we of the nineteenth never have. We have dated wrongfully the origin and conception of Sunday Schools to Robert Raikes.

Different views from these will prevail when cheap editions of Rev. Dr. Trumbull's "Yale lectures on the Sunday School" will be issued by the 1,000's. Further research by others will give added light to these historical statements of Dr. Trumbull. Let us see what he writes (Yale Lectures, page 43).

"From the days of Abraham systematic instruction had its place in the plans of the chosen people of God. From the days of Moses the Jewish Church had a measure of responsibility for the religious training of the young.

From the days of Ezra the Bible school was a recognized agency among the Jewish people, for the study and teaching of God's word.

In the days of Jesus of Nazareth there was in the land of his birth and sojourn a system of Bible schools, corresponding quite closely in their general features with our modern Sunday Schools.

The elementary or primary schools in this system gave chief prominence to the study of the Bible text. The advanced or senior schools in this system were a department of the synagogue, and in them Bible commentaries, in addition to the Bible text, were a subject of familiar study. The elementary schools were for children only. The senior schools had a place for children, as well as for the adults.

In all these schools the arrangement was, that of scholars grouped under a special teacher, and the process of teaching was by form of question and answer.

Our Lord seems to have been a scholar in schools of this kind, and again He was a teacher in such schools. *In founding His church He made Bible school work its basis.* His disciples recognized the scope and details of His plan, and then prosecuted their labors of evangelizing and edifying accordingly.

The Bible school was the starting point of the Christian Church, and it was by means of Bible school methods that the Christian Church has first extended and builded."

The following definitions of the Sunday School will be the ones held by the Bible schools of the twentieth century: That the service of question and answer Bible study in connection with the public worship of God, is a source of primal importance in the Church of Christ. A service which cannot be neglected by any disciple of the Lord Jesus Christ, who is capable of bearing a part in it. A service which has given foremost place in our Lord's plans of evangelizing, and which has never been assigned a second place in the training agencies of the Church."—*Rev. H. Clay Trumbull, D.D.*

"The Sunday School is a modern title for an ancient and Apostolic service of the Church.

It is a school for disciples of all ages.

It is a school with a "Master."

It is a school with a text-book.

All this the Sunday School is, and all this the Church is also."—*Rev. Bishop Vincent.*

*Its name.*—In the twentieth century the Sunday School will be known by its Scriptural name.

*The Bible School.*—Apart from the propriety and rightfulness of this name, there are practical reasons why the name should be changed. To tens of thousands the Sunday School means in most places in the old world, ragged schools, schools for the unwashed, the poor, the illiterate. Happily this stigma does not attach to them on this continent. In our schools the rich and poor meet together; our schools are for the masses. With us, however, the Sunday School still stands for a child's school, and is in my opinion the greatest bar to a successful solution of "The sixteen year old boy-girl question," "How to retain the senior scholars," "The Young Men problem."

*Its Membership.*—Because it will be the Bible school it will attract to it the "masses" and the "classes," the learned, the unlearned. It will be like its originals, a school for all ages. The child, when born, will be enrolled in its "Cradle Roll," will then be welcomed into its Kindergarten Department; from there promoted to its Primary Department; then publicly graduated before the whole school (which will then be the entire congregation) into the Intermediate

Department; from thence another public graduation into the Senior Department, and when Ecclesiastics xii. 3-5 is realized, and not until then, the Home Department, in preparation for the Home Department "not made by hands eternal in the heavens." A membership "From the cradle to the grave" will be the ideal of this Bible school.

*Where It Will Meet*—There will be a wonderful revolution in the Church architecture of the next century.

The "long drawn aisle," with its "dim religious light," will give place to bright, cheery, court-the-sunshine churches, like that we meet in now. These churches will not be "one day churches," but will be open every day in the week for prayer, meditation or reading, and their Bible school rooms turned on week days into reading rooms, stranger's parlors, Dorcas Society, boys', girls', young men's and young women's club rooms, and will become the centres of all the philanthropies demanded by its surroundings.

The churches then will not leave to outside organizations the joy and privilege of doing what their Divine exemplar was ever at—"going about doing good," first to the bodies, and then to the souls, of all they can reach.

While the Church of the Twentieth Century will have more giving of thanks than the Church now has, while it will pray more than the Church does now, it will come far nearer the Master's text of discipleship. Matthew xxv. 35, 36: "*I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*"

The Bible school rooms will then be one-third larger than the rest of the building, and will be on the same plane. Why? School rooms require more space than auditoriums of churches.

Imagine some one in the Provincial Bible School Association of 1950 describing "the church buildings of seventy-five years ago,"—110 feet long, 80 feet wide, spire 100 feet, frescoed, carpeted, cushioned, cost \$40,000. Under them they dug holes twelve feet deep, and in these holes they had coal and colds, furnaces and cockroaches, and the Sunday School. The century will be young when the plan of Bible school rooms, now known as "The Akron, Ohio, plan," will become of universal adoption. A large centre circular room, with rooms all around it; these rooms separated from the centre one by glass and panel doors, and all on an angle from the middle of the platform, where a separate building, with gallery above rooms on ground floor, and lit by dome. The utility of this plan is, that it can be adopted to small rooms, or to those who have to strive to exist in "holes under churches."

Its Pastor, Superintendent and Teachers—Pastor, First Primas, Chief Teacher.

He has been trained to teach ; trained to train others.

Young—What is a young man, young woman? Ans.—Young hearts. As soon as one gets old-manish, old-maidish, they are old.

The Westerner at Sunday School Convention, asked? When should one stop teaching? Ans.—“When he stops being juicy.”

Called—There is as effective a call to teaching as to preaching. The ideal Sunday School demands that its teachers shall be as good men and women as its ministers.

Consecrated—They are possessed of “This *one* thing I do.” Rather be at Bible school than anywhere else. It is their “hobby.” They “take it to bed with them.”

Trained—Has its Normal Class. Would like to see any High or Public school teachers, who knew more about “How to teach” than its teachers do. In the Twentieth Century Bible Training schools will be everywhere Chautauqua’s and Northfield’s multiplied by hundreds. The pastor’s chief study at his Theological College was “How to teach teachers.” The degrees of B.T., Bachelor of Teaching; D.T., Doctor of Teaching will be the highest that the universities will then confer. In these days the minister who first and foremost cannot teach, and cannot train others to teach, will be a back number. The Church will have no use for him. The 19th century Church has suffered immeasurably from ministers utterly lacking this great essential qualification.

Enthusiastic—Will take the Bible school to bed with them.

*Sharp Eyes*—Government by the eye *vs.* Misgovernment with the tongue.

*Quick Ears*—Teacher with ears in back of head.

*Genial Faces*—The shake hands school.

*Great Hearts*—Love, love, love.—“The greatest thing in the world.”

*Level Heads*—Sanctified common sense.

Patient—Firm — Prompt — Prayerful — Studious— Methodical— Progressive.

*Its Sessions*—The present morning Church services will be abolished, and the whole congregation will spend that time in the Bible schools, because the Twentieth Century Church will emphasize far beyond the centuries that have preceded it, that its greatest need is the study of the “Book of Books.”

Sunday afternoon then will be spent in home training, in families getting to know each other, in the Bible and candies, good books and fruit, sacred, glad songs, church and Bible school papers, and wholesome drinks, being so intermingled that Sunday afternoons will be foretastes of heaven. While for those who have not homes, the Bible school parlors and reading rooms will be as near to home-life as can be. The poor, the sick, the destitute, the hospital, will have special attentions on these afternoons, and in the evening the Gospel will be heralded, or, as we say, preached.

RESULTS,—With the conviction of its Divine authority, with a membership of old and young. With called, consecrated, trained, enthusiastic officers and teachers, whose eyes, words, life, say, I love Him, and I love you. With lessons so interesting and spiritual. With aims, in harmony with the Holy Spirit.

The Twentieth Century Bible school will be a spiritual nursery; will be a spiritual training school; will supply the churches and the world with such workers as will speed the coming of the Golden Age of the Church and the time when

“Jesus shall reign where'er the sun  
Doth his successive journey run.”

After singing “God Save the Queen,” Dr. Potts dismissed the congregation by pronouncing the benediction.

### WEDNESDAY EVENING.

Rev J. C. SYCAMORE, Pastor of the Baptist Church, Brockville, conducted the devotional exercises.

The PRESIDENT—I will now ask Rev. Mr. Hincks to give his address on “Decision Day.”

Rev. W. H. HINCKS, LL.B.—Mr. President, our subject to-night is entitled “Decision Sabbath, or Decision Day.” We naturally ask, what is meant by “Decision Day?” It is a day set apart in the Sabbath School which gives the children an opportunity of declaring definitely for Jesus Christ. It is not a day suddenly to be sprung upon the Sabbath School. With us it was a day set apart three months before submitting the test to the School. The preparation consisted of three factors, (1) the Home, (2) the Pastor, (3) the School itself.

I may say that we began our work on the first day of this year, with the announcement from the desk that all children should belong to Jesus Christ.

(2) That the responsibility in bringing children to Christ rested upon the home and on the parents, first.

(3) That the home had the better opportunity than the Sabbath School; that the home was responsible before the Sabbath School.

I then announced that we would take from eight to ten sermons along that line, and that at the end of these sermons, putting the responsibility where the Word of God puts it, that the Pastor and Superintendent of the School would test the faithfulness of the home in this matter; that the day on which this test should take place should be called “Decision Sabbath,” and that every child led by the parents and by the Pastor to accept Christ might indicate it by signing a decision card.

Mr. Chairman, after trying the experiment, we have come to believe in it for three reasons :

(1) Because, if the home and the church do not together afford the children a distinct opportunity for decision, the outside world will. We find the book stores getting a certain class ; cigar stores get them ; the billiard halls get them ; the saloons get them. We go down to see the theatres emptying at night, and we find that the theatres get them. We find the Sabbath bicycle gets them ; we find the Vaudeville in the parks gets them ; and, at last, the Penitentiary gets many of them ; but we find that neither the Sabbath School, the Church, the Epworth League nor the Christian Endeavor really gets hold of a very large proportion of the boys.

(2) Religion, we find, begins very early in life. You remember how Timothy's teaching began when he was comparatively young. How strongly Paul puts that when he reminds Timothy that from a babe he had known the sacred Scriptures. Now, because they began with the children, the Hebrew people, as a race, furnish more great men than Greece, than Rome, than Egypt put together—men whose goodness and moral rectitude amounted to genius. Note how marvellously prolific was the Hebrew race in men of Alpine strength, men of marvellous genius ; men like Moses and Joshua and Samuel and David and Elijah and Peter and Paul and Abraham and Isaac and Joseph and, above all, the Messiah Himself. And the thought is that there must be some connection between the early religious training of the children and the marvellous after-production of such a large proportion of real history-making men. So we come to the conclusion that we must begin as the Hebrews began, and we must make our first impressions before the world can make its first impressions. No colors are ever so radiant as the colors of childhood ; no music is so full of melody as the music of childhood. Every new teacher influences the child less than the former teacher, and if "Decision Sabbath" is to make an impression, it will have to do so, properly led up to, by the right person, in order that this Sabbath may be among the memories of early boyhood and early girlhood, that shall stand amidst the wreck of worlds.

History proves conclusively this truth, that early ideals, that early decisions tell emphatically on the after-life of the child outside of the religious sphere, and if outside of the religious sphere, we reason, surely within it.

Now, "Decision Sunday" steps right into the life of a child at that period when ideals begin to take hold of him or her, and if you lead up to it properly, with the sanction and care that the Scripture demands of you, you are going to make it one of the most blessed days in the history of your church.

Now, the point I would emphasize to-night is one, perhaps, more interesting to the pastor than to the Sunday School teacher, because "Decision Day," with its necessarily thorough preparation, gives to

every pastor the opportunity from the pulpit and in his pastoral class to put the responsibility of child-religion where the Word of God puts it, upon the Christian home, and to strengthen what remains of the family life in our own homes.

I think that the most optimistic of us must admit, that the moral and spiritual power of the home is enfeebled by the many outside organizations; that the decay of the home life is the spiritual danger of America as a country; that the substitutes for home life, the boarding house life, society life, and the outside organizations, these fail to produce the best types of character, because the father and the mother are the child's earliest as they are the child's best teachers after all; and it is the luxury of preaching Sunday after Sunday on that one principle, that seems to me one of the great elements of strength leading up to what is called "Decision Day."

The first truth that we emphasized was this, that obedience must begin in the home, that morality must begin in the home, that spirituality must begin in the home before you can get it into the School on "Decision Day." The work of the Church, the work of the Sabbath School, the work of the Endeavor Society begin too late in life, and the boy or girl will not amount to anything on "Decision Sabbath," anything permanent, if the home is not behind us in this great movement. And, of course, this opens a very complex line of thought, and yet, a line of thought that can be made very blessedly simple in leading up to this day. For instance, to have permanent effect and results on "Decision Day," children ought to come from a home where husband and wife together are bearing the burden, and where both believe in this child-religion and are praying up to it and are leading up to it. And here comes a blessed opportunity of the pulpit, and I look back to two Sundays spent on this thought, pleading with the father and with the mother from the desk, that both parents ought themselves to become Christians in order that, when "Decision Day" came, we might be able to do all for the children that such a united front and such a united force would give us. Moreover, I am delighted to say that men whose hearts had not been touched on other lines were touched by that, and sometimes I suspect the Church is positively suffering from one-sided religious culture, which comes from not having the mother as a spiritual factor in the home.

Who can overestimate, who can underestimate, the mother's part in the intellectual, and in the moral and spiritual life of the child in preparing that child for "Decision Day?" "What preaching was it that converted you?" said one man to another. He answered, "No preaching but my mother's practicing," and so one ounce of mother is worth a pound of parson. Very early life comes, school commences, and rubs out, as a sponge rubs out the figures on a slate, the influence of the preacher; but all eternity cannot rub out a mother's kiss; all eternity cannot rub out the memory of a prayer learned at a mother's knee.

But admit all this, admit what a mother is to her child, to her boy, I say to you, to-night, after twenty years of weighing that question, that the mother alone cannot bring her boy to a virility, a masculinity, a manhood of Christian life and thought unless she has on her side her husband. In spite of the influences of mother in early years I find with the boys of my city it is the father's politics they take; often it is the father's denomination that they believe in; I find it is the father's example on the tobacco question they take; I find that the father is an immense and a mighty factor, and so I strove with all my little strength to burn that one truth upon my congregation Sunday after Sunday.

One of the lacks of our home is command. Command and persuasion are two weapons that every father needs to exercise in his home, but instead of this we find too many fathers exercise an unwise parental indulgence. We need to consult children less and to command them more in their formative years. Childhood means dependence, it means ignorance, and therefore it is ruinous to lay on young shoulders the weight of too much liberty. As the green casing of a rosebud holds the tender rose and protects it till it is ready to burst into bloom and fragrance, so the father in the home should control the child life till it unfolds into youth, otherwise the bud may be prematurely blighted and blasted, as it is in so many cases. Unless the father exercises authority and companionship, and unless he acts in this with the mother, I have the very gravest fears about "Decision Day," as far as the boys—mark you—as far as the boys are concerned.

I am convinced, Mr. Chairman, that the boy question that causes the Church agony, the boy question that is causing us great worry in the city, the slipping of the boys through the hands of the teachers, through the schools, and which is puzzling the Christian church, lies largely at the door of this one-sided administration in the home, where mother alone is left to this greatest of all work in the development of the children—(applause)—and I was going to say it lies at the door of incompetent fatherhood: and oh, I tell you brethren, it is hard to get up and talk upon that line. But I tell you no line of thought will pay you in any Christian home better when you visit it than this line of thought, rolling the responsibility upon him whom God made the prophet of the family, and upon whom God has laid the responsibility of the conversion of his son, and of the conversion of his daughter. (Applause.)

Then some said to me, I wouldn't like to exercise authority the way my father exercised it, and then I had to show this, that a father may exercise authority without tyranny. We may exercise authority, and leave the boys absolutely free in their wills, when they come to the years when they ought to exercise their wills in hewing out their own destiny. We are after, not a subjugated childhood, but a childhood developed with that subtle power that a father's example and religion and prayers, and a father's tenderness alone can give to his son when he takes this first great step.

"Decision Sabbath" will be a permanent blessing for a boy or girl come from such a home where the father and the mother are as two blades of one pair of shears, each properly united, each in proper relation to one another, and above all, each in proper relation to God. But there is little hope for "Decision Day;" it may become a terrible danger to the Church if it is suddenly sprung upon the school without very strenuous preparation upon these family and home lines.

Of course we cannot wait for these ideal conditions, but we strive to lead up to them by prayer, and pulpit, and song, and pastoral visitation, and only submit the question when there is a degree of ripeness. With such preparation we held in my own congregation our "Decision Sabbath." Between 150 and 200 children, mark you, with the advice, with the sanction and with the sympathy of their parents, signed our "Decision card." Whole classes of young ladies from 18 to 25, signed it. As I was telling Dr. Potts on our way here to-day, we have some classes where every member signed last March and have stuck to it, unfolding beautifully in Christian life. We have what is better, because it seems that religion comes so much more natural to the daughters, whole classes of boys who have signed these cards. I took a census two weeks ago in my school, by stepping up to the desk and asking the boys and girls who had signed these cards a year ago and were still holding fast to the vow they then took, to indicate it, and we were delighted and thrilled with the large number of hands that went up. I can assure you we believe "Decision Sabbath" has come to stay in this country. I thank God for the day I heard of it, and for the day on which I submitted it in my own little sphere, and I can recommend it thoroughly. But I warn you never to try it after one or two weeks preparation; there are so many questions involved, and I believe the more thorough the preparation and the more solid it is, the more blessed will be the results. (Applause.)

Solo, "Hear us, O Father," by Mrs. Ferguson

Mr. PATERSON read a communication from J. J. Slater, Secretary Pan-American Congress of Bible Students, relating to a Conference to be held in Buffalo in July and August, 1901.

On motion of Rev. Mr. FRIZZELL, duly seconded, this communication was referred to the new Executive for consideration, and by them to be acknowledged and dealt with.

The PRESIDENT—I am about to introduce to you the warmest-hearted woman on this great American continent in connection with child life, Miss Harlow.

The audience rose, and in audible tones, led by the President, said: "We wish you a welcome, Miss Harlow," to which Miss Harlow replied, "I am obliged to you." (Applause.)

“THE CRADLE ROLL.”

MISS HARLOW—My good friends, thanking you for your very cordial reception, permit me to say: Every Primary teacher has in her class, more or less, a greater or lesser number of children who are there, not because they are sent, not because their parents care particularly about them being there, but they are there simply because they like to come. This liking to come is a very delicate thread, but it has tremendous holding power, and it will, and does, often keep the children in the school, in spite of invitations to go to walk upon the Sabbath day at the park, or stay at home with company. But that little thread is likely to lose its power by constantly rubbing against the non-church-going habits of the father and mother, and the example of older brothers and sisters, and it is likely to snap when the child is changed from the Primary Department to a new teacher. But the good book tells us that a three-fold cord made up of many strands is not quickly broken, and it was with a desire to multiply these delicate threads that should bind the child to the school by binding the home to the school, that the Cradle Roll had its birth.

The thought was not primarily to help the little child, but the primary thought was, how could that child be early drawn into the school with cords that should multiply as the years go on, instead of the thread growing constantly weaker, and perhaps not snapping suddenly, but just giving way when boys and girls get to that age when they think they know a great deal more than anybody else in the world.

By the Cradle Roll we mean those children who are under Sunday School age, but whose parents desire to have them under the pastoral care of the school, with the understanding that when the child becomes of Sunday School age he shall enter the school.

To bring this matter tangibly before our children we had a little cradle, eighteen inches long—a little wicker cradle that was enamelled and decorated as a mother decorates her own baby cradle. And that was brought into the Sunday School, and then the children were told about it. And these children were told that in their homes there were brothers and sisters whom, perhaps, papa or mamma would like to have under the care of the school. Would the boys and girls bring the name next Sunday and lay it in the cradle. Then a note went home with the children saying that we had a class in the school, and that we would be very glad to enroll the children under the care of the school, with the understanding that if the child was ill at any time the home would send word to the teacher, and the teacher would respond with anything in her power in the line of helpfulness. We also told the children that the next Sunday after the name was brought to the Sunday School, the baby should receive a card showing that he belonged under the care of the school. A very beautiful card

is published by your own Sabbath School Association, with a dear little baby face in the corner, which all Primary teachers should see.

This recognition card really finds a very warm entrance into the home, and does indeed help to multiply these same little threads of which we were speaking. Perhaps you would like to know how young the children are entered? The second Sunday we found in our cradle the name of a child, who was at that hour just nine hours old. (Applause.) Some of the homes had talked the matter over, and one morning we received a postal card, and it was dated five minutes past twelve, midnight: "Emily Ruth arrived at twelve. Please enroll her." When a home begins to talk about the Cradle Roll, even before the coming of the child, you may be sure the threads are growing very strong.

The church or school to keep the child constantly in remembrance does this thing: Every Sunday the children of the Cradle Roll are mentioned in prayer. They never are forgotten with us. One Sunday the superintendent came to our room and offered the opening prayer, and as he closed I said was anybody forgotten in the prayer? And out came: "The babies, the babies," showing two things, that the children followed the prayer; and, second, they realized that the babies should have been remembered. But we also remember them at our extra days. The great day of the year, is our anniversary. It is to the people the Feast of Tabernacles, as one woman said to me, "We, in Bethany, count our years from anniversary to anniversary." That is the day when all the little children, all the babies in the Cradle Roll receive their invitation to come to the anniversary occasion, and I will tell you when the Cradle Roll made its appearance, there were seventy-nine babies on the platform. We had music (laughter)—we had the dancing, too.

Another great day is our Home-Gathering Day. Perhaps you call it Rally Sunday, but on our Home-Gathering Day all the children receive an invitation to come. Our invitation reads somewhat like this: "Next Sunday will be Home-Gathering Day, when the Superintendents would like to see every member of the Sunday School family, the grandfather and grandmother, father and mother, big brothers and sisters, little boys and girls, and the babies on the Cradle Roll." And to our Cradle Roll members we send a postal card, with a little picture in the corner, of a baby hanging on the bow of a tree in a cradle. One woman's baby was only two months old; the mother was there, and you have heard it said: "He who puts his hand on the head of the child lays his hand on the heart of the parent." I was walking up the aisle while some little children upon the platform were singing "Children in the Rain." A little mother sat with a child in her arms on the end seat, and I put my hand on the baby's head. Sitting four seats away was another mother with her baby, and I never thought to stretch over for her. She immediately held her baby up and out, and I said, Oh, I see a thing I thought I knew before; that is, every mother loves to have you care

enough for her baby to put your hand on its head, and that you should not mind stretching over four seats for the sake of reaching her baby. It was all the world to her.

Our next day is Christmas Day, and again the babies receive the invitation. I do not suppose it means very much to the baby, but I do suppose that that same thread we are talking about is growing stronger, and we take the precaution when we buy our Christmas gifts to get a little gift that can be sent to the absent baby through the mail. And the fact that if one baby is absent his gift is just as sure to find him, makes more than one thread in this cord. It ties that home very much more closely to the school, and that cord will not easily be broken.

Among such little ones there will be deaths. When our children come into the Sunday School room and see a flower lying across the foot of the cradle everyone knows that some little one has died, or, as we tell them, "Some little blossom that found the earth garden too hard has gone to grow and be beautiful in the heavenly garden."

I remember calling one day at a home where a little one had gone, and the first thing the mother said was, "Do you remember that Sunday I brought the baby to the Sunday School, and you held her up in your arms and said this is one of our cradle members, may God bless her?" I didn't remember, but the mother said, as she lay dying I thought of that, and I was glad. Do you see the wide entering wedge that has made? Do you see that mother would not easily be separated from the school?

This will naturally bring the children earlier into the Sunday School, which will require perhaps a new way of teaching. It certainly will require that we prepare for these little ones whose horizon is marked by the home and bounded by the home, and they know very little outside of that. We are sometimes told that the little child should be taught for two years in the life of Christ. Did you ever stop to think how little there is in the life of Christ to teach a little child? Have you ever thought of it? Now that may astonish you at first thought. How much is there that a teacher could tell a child under five years of age, of the life of Christ? She certainly would tell the birth; she certainly would tell of the Saviour's kindness to people, His healing diseases; of His teaching little children and bidding them welcome; she certainly would tell the Saviour's story of the Good Shepherd. What more would you tell? Tell of His death, but not enlarging upon it. But what are you going to tell babies that are just beginning to come? It is not two years in the life of Christ; it is not all the time in the life of Christ. We may teach them stories in the Bible; Old Testament stories. A story moves the child; he lives in the world of stories. And we have to prepare a very motherly kind of teaching for the little children that are bound to come out earlier because of the Cradle Roll, and the mother should be in the room as far as possible with the little ones.

I would like to read to you here what Mrs. Kennedy says : "Between the unhealthy hot-bed forcing of a modern Primary Department and the cold storage refrigerator of the higher department, children between nine and twelve should be kept in an equable temperature, in which the moral and spiritual thermometer is carefully adjusted to this vital stage of their growth." In other words, we have had in our Primary Department to force children unnaturally, because there has been no preparation for them outside of the Primary Department. She also says : "If the great wide world of the main school chills a child, the Primary Department cramps him." Then there should be preparation for receiving these children who are nine years old. That should be a distinct thing from the Primary Department, but not radically different. I believe, that day when children from five years old receive some kind of promotion when leaving the kindergarten and joining the Primary Department, and if the primary children receive a diploma when leaving the Primary Department and joining the Junior, we shall find a very decided raising of the interest and strengthening of the cords with the home side. Since the day when we commenced to have our Graduation Services held in the Church on a Sunday morning, the interest has increased amazingly. When you can think what it must mean to the homes to have our four pastors, our twenty elders and our six superintendents stand to receive those who are to receive the honors of the day, you can understand it means a great deal to the fathers and mothers. The Superintendent has written a personal letter in his own handwriting, and that has been sent to every father and mother whose child was to graduate, and as a result of this one woman said : "When I received the letter I thought it was an invitation to a wedding, and my husband has not been inside of a church for twenty years, but he said, I will be there. Didn't you see him right on the front seat in the gallery?"

Imagine the honor of having the whole Church give a session to such an exercise.

One boy said : "Will our diplomas be tied with ribbons like the High School scholars?"

Another said : "Will our Bibles have limp edges like the Minister's?"

I can see that perhaps that might not be done in all the churches, but every time the Church can put its hand of approval on any act of the School, so much the School is raised in the estimation of the world. (Hear, hear).

All this demands better teachers ; it will require that teachers shall stay in a grade ; the teacher who teaches little children will acquire skill in teaching little children ; the primary teacher will acquire skill to meet age difficulties between the ages of six and nine ; the junior teachers must learn those peculiar difficulties that come from nine to twelve ; then our boys and girls of fourteen and sixteen when

they receive their honors will understand that they are not learning just the same things that the babies are learning; while they are having the same International lesson they have something else which makes them a distinct class; they will not think then it is undignified to be in Sunday School.

And the teachers; my good friends, what about the teachers? Not everybody can teach. Teachers cannot be picked up at a moment's notice. Since the day we began to install our teachers we found that the teaching rose. A teacher, with us, must supply for months before she is chosen, and then she is only nominated by the Department, and her name must be brought before the whole Teachers' Association to see if the Teachers' Association approves of her. I mean of the Church. And then the teacher is required to promise that she will come regularly, (she or he) promptly, and promptly means fifteen minutes before the opening of the School. The teacher who is not there fifteen minutes before School time is a late teacher. The teacher also signs a card saying, "Trusting in the Lord Jesus Christ for strength I promise Him to be faithful as I understand faithfulness." That having been promised the teacher is set apart by the pastor, assisted by the elders and the superintendents.

Now that will keep away some people from teaching. It has kept some away from us, but at the same time we find more people ready to teach than ever before, because teaching means more than it ever meant before.

I need not now speak of the Primary Home Department, because that you have already heard about or will hear about. But you see it is all things to all men that by all means we might win some. And by this constant attention, this sending a scholar from the lower to a higher grade with a certain amount acquired, is constantly binding that child and the mother, and the church, and the home, inside of that three-fold cord which shall not quickly be broken. (Applause.)

The PRESIDENT—Not many years ago in Old England there were two Queens present. two Anglo-Saxon Queens; one was Victoria-Guelph, and the other was a great-grand-daughter of one Anna Harlow. One the Queen of a great empire, and the other the Queen of the Primary Empire. I am confident you are sure of that just now. (Applause.)

After the singing of the Doxology, the Rev. Mr. Hincks pronounced the benediction and dismissed the congregation.

THURSDAY MORNING, OCTOBER 25th.

Devotional Exercises conducted by Mr. W. P. CARSWELL.

Rev. Mr. MCKAY, of Madoc, presented and read the report of the Business Committee.

On motion of Mr. MCKAY, seconded by Rev. J. J. REDDITT, the report was adopted as read.

Moved by Rev. W. FRIZZELL, seconded by Mr. J. A. JACKSON—*Whereas*, the General Executive at its semi-annual meeting, in April last, decided to hold a Conference, if possible, at this Convention on the "White Ribbon Army" movement, which has for its main object the inculcation of temperance principles among the young in our Sunday Schools. And *Whereas*, our Associate Secretary was instructed to mail copies of the Nova Scotia Sunday School Association's Constitution of the White Ribbon Army to members of the General Executive. *Resolved*, that it be an instruction to the new Executive to examine said Constitution and to take such other steps as in its judgment may seem best. Carried.

The PRESIDENT—I now have much pleasure in introducing Mr. Halfpenny, of Quebec, the field worker for our sister Province.

Rev. Mr. HALFPENNY—Mr. President, Fellow-Workers—It will be understood that I only appear to fill this vacancy in the programme. Nothing has been said to me with reference to the choice of a subject, but learning that we were to have one half hour for prayer this morning, I have selected the line of thought which I will speak to you on.

Realizing in our work this year that there was much need of spiritual life in our organization and work in Quebec, as far as we could influence the preparation of the County Convention programmes, we had placed upon them and in charge of the best persons these three items: the Holy Spirit in a person, and in preparation, and in teaching.

It is often said that the letter killeth but the spirit giveth life. It may as truly be said the organization without the spirit killeth, but the organization with the spirit hath life. This is true of the denominational organization, but it is still more true in connection with the International organization.

Find a county or a town or provincial organization which is lacking in spirit power, and you will find one concerning which people ask what is its use, anyway? You will find one which is inactive although it has excellent organization; you will find one in connection with which there is great danger of friction; you will find one which is ever on the eve of collapse.

Someone has compared the sinner, then the Christian, and, following this, the spirit filled life of such Christian with the locomotive; in the first place derailed; in the second place, representing the

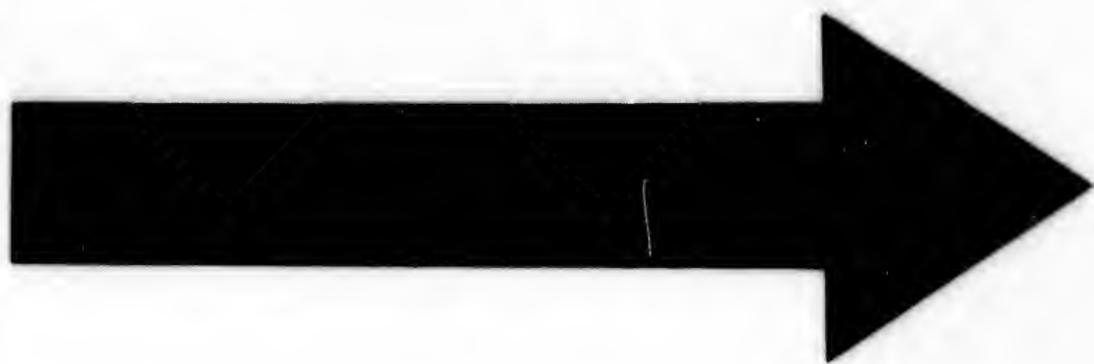
Christian, set upright upon the rails, and when spirit filled, the locomotive with steam and in motion. This applies equally well to that of the organization. Disorganized energies are surely a locomotive derailed; organized, they are upright and set upon the track; but organization, spirit filled is truly the locomotive under steam.

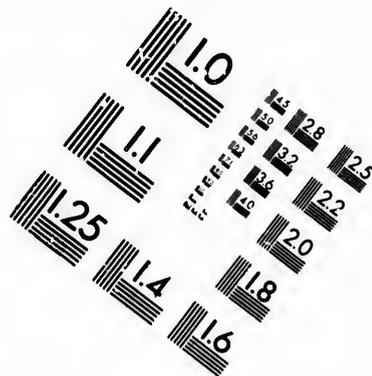
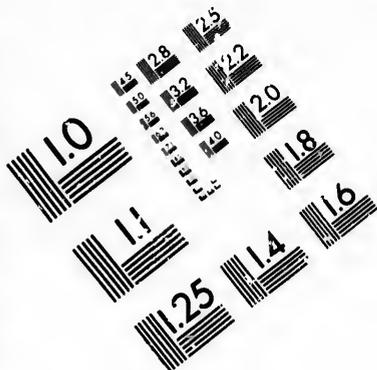
But, even in this connection, notice that the power of this wonderful monster is borrowed power; it is not its own. These are days of borrowed power. No matter what line of thought or activity you look into, they seem to be powers which come from somewhere else. Take the power of electricity, so wonderful in these days, which is spirit life in many respects; this is from God; and this is borrowed power.

How much need there is for borrowed power in Christian work in these days. We are conscious, in all our labors as Sunday-School workers, not only in the individual's conduct with the class or the child, but in connection with the work of the organization, of the need of help. But that this power, of which we are trying to speak, is clearly brought before us by the example and by the precept on the part of our Lord Jesus Christ, there does not seem to be any doubt.

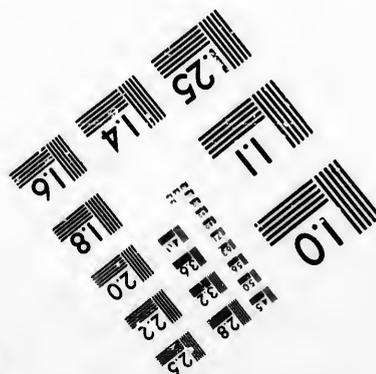
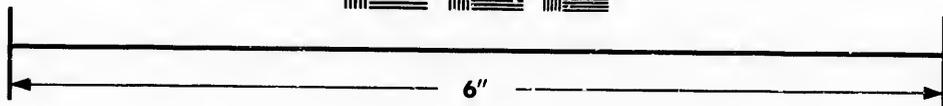
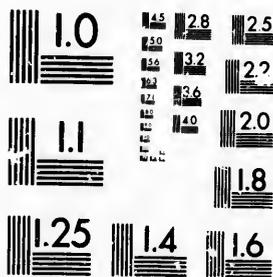
Looking at the example, Christ we find conceived of the Holy Ghost; we find in Luke 3: 21-22, the Spirit descending upon Him. We find His own teaching regarding the casting out of the devils in Matthew 12: 28, that it is by that power of the Spirit. We find in Acts 1: 2, when Jesus had completed the commanding of His disciples through or by the Holy Spirit. We find that in Hebrews 9: 14, He is spoken of as having accomplished the great work of His life in offering Himself to God through that Spirit. There I note the borrowed power of the Master in His example; and then in His teaching, Matthew 7: 11 and Luke 11: 13, comparing the Father in heaven to earthly parents, saying in the first case, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give good things (in Matthew) to them that ask Him." We are accustomed to pray for blessing. Someone has said, why ask for blessings when we may have the blesser? Why ask for local power when we can have all power? Why ask for an allotment of power when we can have the power itself? And yet, in Acts 1: 5, Jesus, in almost His closing words on earth, says, "And ye shall receive, or ye shall be baptized with, the Holy Ghost not many days hence."

Notice, further, in connection with the need which we recognize of power, which we call borrowed power from on high. Notice the condition of the first to receive it. The training which the Lord Jesus Christ must have given to his followers, who sat at His feet listening to His words and drinking of His spirit, would surely form a very excellent post-graduate course for any one of us; and yet, notwithstanding the fact that Jesus has thus trained His chosen followers, and notwithstanding the fact that He has given them a world-wide





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commission—"Go ye into all the world and preach the gospel"—after this he said: "Tarry ye until ye receive, and then ye shall be my witnesses."

You will pardon me if I seem to be speaking, for I am speaking, from very deep experience. How much effort and energy we spend thus, when we might accomplish much more with greater ease by the assistance of this power which we are speaking of as borrowed power. Luther is said to have made it his custom, when a special day came calling for great effort, to spend one hour extra in preparation before he left his home, or his room for his day's work. I do not know how you Christian workers feel, but it has been my difficulty upon days when there was an exceedingly large amount of work involved, and, as is frequently the case, much of the burden falling upon the few, to seek for this special power. There is no picture of before and after that you have heard of or seen that is as inspiring, as helpful as this picture of the disciples before and after that Pentecostal preparation. Just before it, timid, fearful, selfish, revengeful. After it, courageous, outspoken, all things in common; marvellous condition of things; and forgiving one another, in their teaching at least, as God, for Christ's sake, had forgiven them.

I will complete what I have to say with this thought, that the comfort which we need in connection with toil of organized Sunday School work comes only from this source, the power of the Spirit; and the same thoughts which comforted me is the same comfort which comforts me now, which comforts you, struggling likewise with these difficulties, realizing, as you do, their importance. And this is the thought: "Not by might nor by power, but by my spirit, saith the Lord." "The Sword of the Spirit is the Word of God." "The Word of God is quick and powerful and sharper than any two-edged sword." "God's Word shall not return unto Him void, but shall accomplish its purposes." And this to you has been, as a teacher, your source of, comfort. So this same comfort comes to us as Sunday School workers, that if we perform our duty in the name of, and under the direction of, and by the power of the Divine Spirit, we have this assurance that though

"Cares like a wild deluge come,"

that which is accomplished in the name and by the power of the Divine Spirit must go forward.

These are some of the thoughts which we have sought to give to the workers of the Province of Quebec during this past season, and that as widely as possible. And may the blessing of God take them and use them for the benefit of some, for the comfort and for the cheer of some soul here engaged in organized Sabbath School work. God bless you.

The PRESIDENT announced that the next half-hour would be devoted to prayer for the blessing of God upon the work, and that Dr. Potts,

Chairman of the International Lesson Committee, had kindly consented to take charge of the exercises.

Dr. Potts—Before calling you to prayer I wish to make two brief remarks. First, in coming to Brockville I have been deeply impressed with the thought that we ought to have two conventions in the Province of Ontario. As I listened to the remarkable addresses of last evening I felt profoundly sorry that our Sabbath School host from the western part of the Province were not here to listen to Mr. Hincks and Miss Harlow.

Now, Sabbath School workers are not millionaires, and we have a great many west of Toronto that would gladly be at the convention if they could spare the time and the money.

What I would like to drop into the mind of the Convention is this, that, with the same officers we have, a convention could be held west of Toronto, and another east of Toronto, perhaps in two successive weeks, holding, if possible, the expert visitors that come to us from the United States for the two conventions.

This would have the effect of inspiring Eastern Ontario and Western Ontario almost at the same time. And, if we continue as we are, coming east now and going west next year, a very great number of Sabbath School workers shall not have the inspiration and the instruction of that convention. I think it would be safe to refer this to the Executive, Mr. President, almost with power. I just drop that thought.

The other thought is this, that on the first Sunday of this year you began the studies of the new series of Sabbath School lessons, the whole series covering those years will be predominantly biographical; but the first eighteen months of the series will be devoted to a chronological study of the Life of Christ. Beginning with the first Sunday of January, and on until the end of the first six months of the new century, the Sabbath Schools of the world, I may say, are studying the life of our Lord Jesus Christ.

Now, while I agree with almost every sentiment brought out by my friend, Mr. Hincks, last night, and while I think it is of the utmost value that there should be earnest and intelligent preparation for "Decision Day," my dear friends, every Sunday should be a decision day. I don't see how we can pass through the study of the life of the Lord Jesus without winning the children every Sunday of the eighteen months that shall be devoted, or is being devoted, to the study of the life of Christ.

I said in Boston a little while ago, at the Massachusetts Convention, that there ought to be a million conversions in our Sabbath Schools during the eighteen months that we are studying the life of Jesus Christ; and if we have not great results during the wonderful lessons of 1900, and the first six months of 1901, I tell you candidly that I don't know when we shall have great results from Sabbath School teaching. And so I would lay it upon the hearts of the Sab-

bath School workers, this morning, to go back from this Convention resolved that during the eight months that we have before us of the study of the life of Christ, there ought to be, and should be, an earnest effort to win souls every Sunday.

We are now going to speak to God in relation to the closing weeks of the century, and the opening of the new, and as we hope to cross the boundary from the old to the new, may it be in a spirit of unreserved consecration ; may it be as under-shepherds in the spirit of the Chief Shepherd.

Hymn No. 22. Prayer by Dr. Ryckman and Rev. Mr. Frizzell. One verse of Hymn No. 21. Prayer by Bros. Moore and Steyn, and Dr. Potts.

Mr. R. W. CLARKE presented the report of the Committee on Resolutions, and moved, seconded by Rev. Mr. Redditt, its reception and adoption. Carried.

Dr. POTTS moved, that the subject of the matter of holding two Conventions, one for the East and one for the West, in Ontario, be referred to the new Executive ; the new executive to fix the geographical lines which might be west of Toronto and east of Toronto.

Rev. Dr. BENSON—I have very great pleasure in seconding that motion ; I think it is a very happy thought. Twice as many Sunday School workers will be convened every year, and as Dr. Potts has suggested, the additional expense will be very trifling.

After some discussion, Mr. P. C. TREBILCOCK moved, seconded by Mr. H. P. MOORE, that the motion be laid on the table until the afternoon session, when it could come up under the head of "unfinished business." Carried.

#### CONFERENCE ON DECISION DAY AND CRADLE ROLL.

Conducted by Rev. Mr. HINCKS and Miss HARLOW.

Dr. HINCKS—The object of the Conference is to make it as Socratic as possible, so that there will be no set addresses from the platform, only just a Socratic conversation.

I want to say with regard to the point raised by Dr. Potts, just one week before Decision Sabbath, a teacher called at the parsonage and said, I want you to come into the Church to-day, one half-an-hour before the Sabbath School begins, and I want you to baptize all the unbaptized members of my class, because during the three months discussion leading up to Decision Sunday my entire class have given themselves to Christ. So that one week before Decision Sabbath I baptized the unbaptized members of that teacher's class. One week after Decision day we made her a class-leader over her class, so that she is now conducting the class along experimental lines after she has conducted it along lines of theoretical Bible study ; and as a matter

of fact, it operated exactly as Dr. Potts diagnosed spiritual work should operate. Almost every Sabbath in some class some boy or girl was able to say, they had, through parent or through teacher, given themselves to Christ. That was the idea when Decision Day came ; it was merely a declaration of what had been taking place during the three months that led up to it. The meeting is now open for discussion.

Rev. Dr. BENSON—How did you care for the hundred or more children that you brought into the Church on that Decision Day ?

Mr. HINCKS—We cared for them along lines belonging peculiarly to the Church. We have a catechumen class for young boys and girls, and we are inviting in with the two catechumen classes, the teachers of the various classes that are interested, so that we have clusters of workers in the catechumen classes composed of the class teacher and Sabbath School worker.

Mr. CLARKE—How do you take the decision from your school on Decision Day ?

Mr. HINCKS—By the signing of a card which was given to every pupil in the school.

Mr. CLARKE—Do you include the Primary class in that ?

Mr. HINCKS—Yes. We had the whole school present, and the parents.

Prof. HAMILL—Just what force do you give to these cards ?

Mr. HINCKS—We worked three months at it.

Prof. HAMILL—What was the impression in the mind of the child as to signing that card ? How far did the child think it was committed by it ?

Mr. HINCKS—We committed them the whole way to absolute unconditional surrender to Jesus Christ. We followed it by a service that many would not believe in, because we are here as a mixed denominational convention. We followed it with one of the most impressive services I ever attended, when between two and three hundred of our pupils took the sacrament of the Lord's Supper.

A DELEGATE—At about what age do you specially speak of ?

Mr. HINCKS—They varied from 8 years to 30 and 35.

Prof. HAMILL—Does the person signing the card consider that that is the act of Conversion ?

Mr. HINCKS—We emphasize the Decision Day as a day of declaration only, and conversion the moment that they surrendered to Christ either at the mother's knee, or in conversation with the father, or in conversation with myself, or in conversation with the teacher. For instance, about five weeks before Decision Day a family rang me up—it was Saturday night—and said, we want you to come over and talk with our boy. That night between nine and ten, father and mother and myself knelt in the parlor and prayed with that boy, and

he became a Christian that night and he signed the card, but he had already become a Christian.

Rev. Dr. BENSON—I think I can answer Prof. Hamill's question. There have been cards circulated and leaflets, saying "I desire to lead a Christian life." That is a type of religion we don't care for in this country.

Dr. BENSON read the card used by Bro. Hincks: "Central Methodist Church. My Confession. I believe that God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life. I believe that Jesus loved me and gave himself for me. It is my earnest desire to love him who first loved me and trust him who died for me, realizing that I cannot save myself and looking to God for strength, I accept the Lord Jesus Christ as my Saviour, and I will endeavor to follow his example and obey his commands. Name ..... Toronto and date ....."

Rev. Mr. CRUMMY—I would like to ask at what age do children sign such a declaration as that? I submit that that card is a declaration so fast and so profound, that it requires a child of extraordinary ability to grasp all that is in that card.

Mr. STEYN—The teaching of the Scriptures in regard to truth relating to salvation is so plain that he that runs may read, and the wayfaring man though a fool need not err therein.

DELEGATE—Where there are depths there are also the shallows for the child.

Prof. HAMILL—I heard your address last night and listened with a great deal of interest, but I felt a sense of discouragement when you were done, in this way, that you put a condition precedent to it too hard, and that you compelled that condition to antecede Decision Day, and left out of account the desire of the Lord to save children of bad parents, utterly neglectful parents, and there was the very opportunity of the Sunday School. In my own experience a good many bad boys have been saved through Decision Day, whose parents were wholly neglectful.

Mr. HINCKS—That arises from the environment in which I have been placed. Dr. Benson was once the Pastor of that church, and he will understand it is a family church, composed of people who live in Rosedale and that end of the city, and in that church, being a family church, I appealed to the natural guardians of the children and put the responsibility there; but in my last charge I had previous to this, that line of thought would have perhaps led me to a different method of bringing them to decision. But I may say we met that objection, Prof. Hamill, in our teachers' meeting: We held a teachers' meeting, and we rolled upon those teachers the responsibility of all the boys and girls who were in boarding houses, whose parents were

not living there. This very teacher who came and asked me to baptize her young ladies was a teacher, and she became mother and father, and did exactly that work where there were no parents present to do it.

Mr. GIBSON—Carrying that idea further, how do you proceed when you go below that?

Mr. HINCKS—That Decision Sabbath has been since I have been pastor of the present church. I should certainly adapt my methods to the population, and I would put then a tremendous responsibility upon my church members and upon my Sabbath School teachers, to do the very work that the Sabbath School is doing in England. I should proceed perhaps on the English method, putting pretty much the whole responsibility on the teachers.

Miss HARLOW—My friends, I tried to tell you last night that our first thought of the Cradle Roll was not so much to help the little child as it was to reach the home back of the child, but we found that the influence reached infinitely further than we expected, and it has brought the mothers and it has brought the fathers into the Sunday School, and I can tell you of five fathers and mothers that came into the church simply because their babies were on the Cradle Roll. They said, we will come to the church that takes care of our baby. And it proved to be the turning point to five fathers and mothers within three months. That is, parents who are not Christians. The Christian parents perhaps did not need this help, perhaps with them it was outside matter more, but for the parents, of which we have such a great number, who are not Christians, the effect in the home has been wonderful in pointing them to the friend of little children.

#### HOUSE-TO-HOUSE VISITATION—WHAT IT IS AND WHAT IT DOES.

Prof. HAMILL—First, what it is. I remind you in the beginning that my theme does not comprise the whole interdenominational movement in a community known as House-to-House Visitation; it antedates that; it leads up to that. First—By the visitation of the teacher to the homes of his own class.

Have you ever tried the power and profit of going from home to home of your scholars? You can go for several purposes. First, you can go for simple comradeship. You can go to make a comrade of the scholar, and I would do it for that purpose, as a means to an end. I think it may be cultivated where it is not a natural tendency on the part of the teacher. I will give you a word of Scripture which I beg of you to finish: "A man that hath friends—"

AUDIENCE—"Must show himself friendly."

Prof. HAMILL—He must both show and be and exercise himself in friendliness.

Secondly—I should visit a Sunday School scholar as his teacher, in order that I might get the parents over on my side. If you have knotty problems, troublesome problems in your Sunday School class, let me give you a short cut to their solution by way of the father or mother. Don't go into the home to fret or scold. You go and put your feet at the grate and have a pleasant chat, and if there is anything in the world about that Sunday School scholar that has excellency in it, tell the parent of that. Just take the positive side of it and you will do a good deal.

Thirdly—I should go to the scholar for spiritual ends. All these other visits look to that end, but the spiritual visit is with the avowed purpose of talking to that scholar upon the subject of religion. I should ask his permission to let me go thus, and I should go and talk to him privately as his best friend, next to his father and mother, upon the matter of religion.

Secondly—Visitation by the Superintendent, or somebody acting for the Superintendent, into the homes of the School. He cannot be expected, in a school like Bro. Johnston's of Belleville, or this School, and many other Schools, to visit all the homes; but I take it that any Superintendent can do like John Benham, of Chicago, who has 800 scholars there in the Protestant Episcopal Church, and makes it a point to visit every sick scholar or every home in which there is very serious trouble.

The Superintendent ought to have running the year round, from Christmas to Christmas, a Visitation Committee, working systematically under his direction. I believe in the appointment, especially, in our larger schools, of an officer (you may call him the Secretary of Visitation), whose whole business it is, with the Superintendent, to inspect the roll of the Sunday School. You are doing well with the Cradle Roll, with your Home Department, with your Primary Department. All these things are fine, and yet, singularly enough, we are taking care of what is inside of the Sunday School rather than what is outside of it; and yet the link which should couple the Sunday School with the community, should be some person like that in every Sunday School.

Thirdly—There is the general campaign of visitation. I presume the committee had that in mind when they attached my name to this topic, known as House-to-house Visitation. You have had that in Toronto and other places. I am not going to oppress you and take time by treating the subject *de novo*. I can assume that a very large amount of knowledge is diffused through the Convention concerning Visitation Day, just as well as concerning Decision Day.

You ask me to answer the question what it is and what it does? I answer the question what it is in brief, after this fashion: Visitation from house to house, take it undenominationally, let me say, first of all, is applicable to city or county alike. Whole counties have been visited, in which there was no town larger than 200 inhabitants. I

have in mind Stone County, Missouri, a phenomenal illustration, in which the Sunday School population was trebled in one year by house-to-house visitation of the Sunday School forces; and it has occupied, for some years past, a very prominent place in the list of 115 counties of Missouri. It used to be at the very bottom of everything; now it has come to the top. House-to-house visitation did it. There is no town in it over 200 inhabitants, at least not when the visitation was made. In Minnesota, a whole county was visited in a single day; every house in it, absolutely. It was largely, almost exclusively, a rural county, in which there were no towns except small ones. The farmers gave their teams, and they went from house to house just as practically in the country as in the city. It is a little longer ride, a little more difficulty in getting things together.

Let me state four things it does: First, it pays a Christian visit. Put the emphasis, with me, upon the word "Christian." Plenty of visitation; a great deal of it; too much of it. A lot of people go around from their homes and visit one another upon the Lord's day, particularly in the country, and diminish the attendance upon the preaching and Sunday School.

Secondly—It does this: It economizes Christian service. Six churches can do a great deal more, bound together, than six times one church. One can chase a thousand; two can put how many to flight?

VOICES—Ten thousand.

There is the geometrical ratio of the Bible. It is a little beyond that in the School. It economizes.

It will take me longer to do it; it will give me a great deal more labor in doing it; I will meet with a great deal more friction in attempting it; I will be misunderstood; I will not reach as many homes, because they will say it is Methodist proselytism; and so it goes. But when you are all banded together and going out after the apostolic fashion, you do not meet these criticisms. It economizes in time, labor and money.

Third—It is a personal invitation. I call you to witness if you can find any meaning for at least two of the parables, if not personal importunity; I would like you to tell me what they stand for. Let me tell you, I have never understood two of those parables to mean anything else but personal importunity. You know what two parables I mean—the friend at midnight and the widow that came to the unjust judge. I have done at least two things since I have been here in Brockville, which I would not have done of my own volition, but because I was asked to do them. I come up to Dr. Potts and ask him for something he did not intend to give me; he would simply do it because I asked him. You have done ten thousand things in the last twenty years or more because somebody has asked you to do them. Our Lord gave us two parables to teach us the power of personal importu-

nity. It is almost irresistible when you keep on asking anybody. I have found that out at home. (Laughter.)

Fourth, and practically, it secures you a religious census. The Canadian or United States Government cannot begin to get as good a religious census as the faithful campaign in House-to-House Visitation.

What are the benefits of it? First, it unifies the church practically. That is a good deal better than unity of sentiment, or any attempt at unity of doctrine or polity or anything of that sort. Take conference together for the first time, perhaps, in your life in practical Christian service, and it is a good deal more than sitting in a convention and singing, "Blest be the tie that binds."

Secondly—It appeals to non-Christians as a power unique. They look at you. I have seen saloon-keepers stand in their doors on House-to-house Visitation Day. They will joke over it; but that same saloon-keeper went home and said, "Mary, have they been around here?" "Yes; two very nice ladies came around here;" and the saloon-keeper's children next Sunday were in the Sunday School.

It dignifies the Sunday School work. Your big business man down in Brockville, that does not go to Sunday School, and thinks it is rather a small affair, sees the House to House visits; he sees the banker over the way, or the lawyer and merchant going from house to house visiting, and it occurs to him, after all, if these men can visit there is something more in the Sunday School than he has been dreaming of.

It sets Christians at work; it aeriates their piety, it furnishes a point of contact between the masses and the Church. "The way to save the masses," said Moody, "is to save a mass at a time." It is carrying out that idea.

It initiates the Home Department, it gives information to pastors, superintendents and churches—information which they can derive from no other source, and which may be invaluable to their own churches and schools, and which, if followed up, adds many permanently to the church and school, but only if it is followed up by the individual churches. It discovers and develops workers. There are people in the church who say, I can do nothing. They can visit from house to house, and they find that there is something that they can do. It stimulates them, it discovers them, it develops them. It blesses the visitor quite as much, and in some cases more, than the visited. It is very much like something that Shakespeare says: "It is twice blessed; it blesses him that gives and him that takes," and I would not leave off the other words he says, "It is mightiest in the mightiest." Then, lastly, in my own city of Jacksonville it laid the foundation for a revival in our churches. The first thing they did after Pentecost was to go from house to house. Now, the best thing, in order to bring Pentecost, is to go from house to house. (Applause.)

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THE CULTIVATION OF THE MISSIONARY SPIRIT IN THE SABBATH SCHOOL, AND HOW.

Rev. EBER CRUMMY—Mr. President, and Fellow-Teachers,—I am glad to see at least a little space given on the Convention programme to the consideration of the missionary interest. The reason why, and the only reason why, I shall say that it is necessary to cultivate the missionary spirit in the Sunday School, is the present condition of mission work, and its possible solution. Great things have been done this past century. We have become so accustomed to great things that we scarcely note them when they do transpire. Within the last three years, and culminating much this year, some of the greatest events of history have taken place. I mention one or two just by way of illustration. You know the Cuban war was a thing which politicians played their political tricks over, but it and its issue resulted in one of the greatest events of this or other centuries, the friendly approachment of two great Anglo-Saxon peoples. We cannot be blind to the fact that the little jealousies which divided these two great peoples in the past have been a source of weakness, and their removal has prepared these two splendid nations, with a somewhat developed Christian conscience, for activities in the future, which must surpass anything we have seen in Christian history.

We will just mention a second similar event—the shutting up of a flood-gate of death, which was caused by the Soudan slave trade, through the success of the British in Egypt. Notwithstanding all the little political questions, the shutting up of that gate is one of the grandest triumphs of history for humanity.

I want to cite a little bit of experience, simply because it falls in with one of the chapters of missionary progress. I remember the day, so do you, praying the Lord to send forth or to produce workers for the field. The Lord has done it a good while ago. I think it was in my Sophomore year at old Victoria that Dr. Burns, now gone to his reward, was giving a missionary address to the students. Some nineteen, I think, of the young men graduating that year, intending to go into various professions, came forth, after prayer and much thought, in response to the appeal he made, and signed their names to a declaration that they were willing to be sent by the Methodist Church—they were all Methodists—into the Foreign Field, and I think, as far as I know, for the first time in the history of that Church its mouth was closed on that prayer, and the challenge was placed before us, which has never been removed. In 1887 there came letters from Japan asking that men should go. I responded, and when I reached Vancouver I met a fellow-traveller likewise going to Japan. Dr. Whitney had written to Mr. Moody, who had brought the matter before the Y.M.C.A. officers of the United States, and already there was one young man sent forth at least with the blessing, if not with the money, of that institution. That gave rise, I believe, next

summer at Northfield, to the Students' Volunteer Movement, and thousands of young men all over this continent from the colleges, placed their names upon the list, volunteering to go where the Lord or the Church would send them. Perhaps the addition of ten years or so has taken away a little of my optimism in this matter. But when I get down to the end there are at least twenty in the hundred who are holding this challenge in the church's face: Send us out and we will equip the Church for evangelization. Christendom and the Church have practically been sculking in the face of this challenge, incapable of accepting it. Is she unable to do it? Unable is the net test of financial policy. The financial policy of the Church in the Old Testament, and approved of by the New, is to recognize God as the giver, by giving back to him a tenth of your income. The tithing system was recognized as a necessity, in order to transmute this wealth into blessing, otherwise it would be a curse to the Church. There are about three millions of Protestants in Canada. The average income is fifty-five cents a day. That means five hundred millions of an income, or fifty millions for tithing. If you will take the from five to six thousand Protestant ministers and their churches it will take about, on the average, three thousand dollars a year to equip those churches vastly better than they are equipped to day. That will mean well under twenty millions to thoroughly equip the Christian Protestant work of Canada. You have the remaining thirty millions left on your hands for foreign mission work. I think we can say to-day that all Protestant churches put together are not exceeding a million in distinctly foreign missions. You can begin to see what could be done if we did our work. I don't want to turn back upon the fathers, and say they know but very little compared with the youngsters; but I want to say this, that we get our habits rather young. I am rather hopeless with regard to radically changing the giving habits of the larger proportion of the Church. Do you not see, then, that the key to the solution of the almost paralyzed condition of the Church in mission work to-day, is to train the children of the Sunday Schools in the giving habit, and to impart information on the missionary question.

The Sunday School Lesson Committee were requested long ago, or long ago decided it was well once a quarter to introduce a temperance lesson. Would it not be well to introduce a missionary lesson? Might we have that as a beginning? That would not be impossible. I think it would be worth while to give that consideration in our Conventions, and to send up some definite suggestion to the International Committee.

Go a little farther in our lesson helps. I suppose the more our children know about the present condition of missions, the better they will be equipped to sympathize with mission operations. Suppose we had upon our *Lesson Helps* questions dealing definitely with mission fields, taking one at a time.

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The next thing in order to get that intelligence worth much, you have to begin to affect the giving habit right away. So I would suggest that if the school as a whole were not urged to organize into missionary organization, having its missionary treasurer, that those of the teachers and pupils who would sympathize with such an organization, should form a Missionary Society, and you could ask those who volunteered to contribute, say, two cents a week, for missionary purposes. I don't think that would be impossible. Say to your pupils: Your mothers do not hinder you writing a letter a week. Write a letter for God a week. Keep your own missionary envelope, put two cents in it every week, and once a quarter let the missionary treasurer have charge of it, and that you can hold forth before the school as showing what even that will accomplish. Five hundred thousand pupils in these schools would represent \$500,000 a year coming through that agency, beating the Church out and out, as far as Foreign Mission activity is concerned.

I don't say that is the maximum, but to introduce the question. I believe if the teachers, who are more likely than perhaps any other class in the community to grasp the great responsibility financially, can themselves follow some plan of systematic giving, and then gradually introduce this system of two cents a week, or one cent a week, into the school, it will spread wonderfully; and practically thus with the instruction which might be imparted upon the *Lesson Helps*, will supply two paths for the creation of this missionary sentiment, which seems to me the one possible solution of the paralyzed condition of the Church to-day in relation to her missionary problem. (Applause.)

After singing one verse of hymn No. 11, the Rev. Mr. Strachan pronounced the benediction, and the congregation was dismissed.

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#### THURSDAY AFTERNOON.

Devotional exercises conducted by Mr. DONLY of Simco.

Owing to the President not being able to be present through indisposition, on motion of Rev. Mr. REDDITT, seconded by Mr. STEYN, Rev. Mr. Frizzell took the chair.

#### NORMAL LESSON.

Prof. HAMIL--I desire to take something in the line of current Bible study. From the 1st January, 1900, to the 1st July, 1901, we are to take studies relating to the life of our Lord, His ministry, His teachings, and especially His death. Somebody has said that the miracles of our Lord are parables and the parables are miracles. These lessons that you take from Sabbath to Sabbath, closely con-

secutive for a year and a half, devoted to the salient points in our Lord's ministry, ought surely to do this much: At the end of the eighteen months, if you have observed the connecting links between these successive lessons, you ought to have a well grounded knowledge of the Lord's life; that will be the most important feature of Bible study that you could attempt.

I met in Decatur, Illinois, not a great while ago, two old people who were celebrating the seventieth anniversary of their wedded life. One who had known them a long time, and had been their family physician, marked a singular resemblance in the faces of the aged husband and wife. He said, "When I knew them first in their younger days they were wholly dissimilar in appearance, in speech, apparently in temperament. Now, they are as twin brother and sister." There is a deep philosophy in the psychological or physiological remark of that physician. You and I come to look like those with whom we associate, not in mind and spirit only, but in face. Any Sunday School teacher, at the end of the eighteen months, ought not only to have a large and well grounded knowledge of Christ's life, which you can do by carefully systematizing your study of eighteen months, but you ought to grow more and more into the image and likeness of Jesus Christ. When we have studied with the spirit of meekness and companionship and docility, begotten of eighteen months familiar intercourse with our study, it ought to make us to look like Christ.

A general proposition relating to these miracles and parables: that saying which I am fond of quoting and which I verily believe, "that the miracles are parables and the parables are miracles," has more in it than appears upon the face. John, for instance, habitually uses a Greek word for miracle, which Matthew, Mark and Luke do not use; the word for a "sign" is the only word John uses in the Greek descriptive of a miracle. When our Lord opens the eyes of a man born blind, and follows it with the discourse upon the Light of the world, you can see very plainly that the miracle was but a sign of a great spiritual truth. And when our Lord, according to John, the others as well, takes a picnic boy's basket of fishes and bread and feeds a hungry multitude, 5,000 men, besides women and children, and follows it by a discourse upon the Bread of Life, the miracle had within it more than mere supernatural power; it meant to point to a great spiritual truth. Therefore the miracles are signs.

You take the first recorded miracles; we have only a glimpse of them. I doubt if we have got a thousandth part of the miracles on record. The four writers took little account of the miracles of our Lord and give us only about thirty-five of them. Take the first three recorded miracles: Water is turned into wine. Is that miracle recorded as the beginning of our Lord's ministry simply to show us that our Lord could turn water into wine? By no means. It was right at the beginning of his ministry. It was wrought in a home.

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From that day to this the home has been the centre of society, of education, of political life, of religion, and our Lord began His miracle working in a home. Our Lord showed Himself to be master of inorganic nature by doing in an instant what nature takes a whole season to achieve. So that miracle points to him literally as master of nature; spiritually, as Lord of the home. The second miracle was not upon inorganic, but organic nature. A boy is sick unto death, and our Lord, twenty miles away, extended His power and lifted the child instantly from its sickness and made the family to rejoice. You get the significance from the words of the Evangelist: That man and his house believed. In the first miracle the Lord performed the act as Lord of the joys of the home; in the second, of the sorrows of the home. He led the faith of the father and household through that very miracle of healing, to a point beyond the benefit it conferred immediately upon the child; it extended to the whole family. The third miracle was not upon inorganic or organic nature, but upon an evil spirit. That evil spirit was cast out. And our Lord passes from nature in the first miracle to man in the second, and to the invisible world in the third. There is the climax in those first three miracles. Take three others, the only ones recorded where our Lord raised people from the dead. In the first place the miracle is wrought upon a child. The mourners are expelled, the father and mother retained, and these constitute the company and spectators. Our Lord touches the child. That very thing has its significance. We have the very phrase now which has so much significance in our religious work: Come in touch with the Master; come in touch with your Sunday School scholar.

The next miracle goes a step further. It is a young man. They are bearing his body upon a bier from the little city in which he lived to the cemetery without. Our Lord stops the procession and touches the bier, and sends the young man home with his widowed mother. From the bed to the bier; from the child of twelve to the young man.

The third is that of Lazarus, His friend. I can't think of Lazarus as being less than thirty-five or forty years of age. He was older than these others. He had been four days in the grave. His body had already begun to enter upon dissolution and decay. Our Lord does not touch anything then. He stands aloof from the tomb and speaks in a loud voice and bids Lazarus come forth. From the bed to the bier, from the bier to the tomb.

I think all these miracles are signs. I have no doubt that some writer will go a step further and show that the miracles of our Lord are not only signs, but that in their true relation, they, themselves, constitute a body of doctrine.

Why should our Lord put His fingers into the ears of one man in order to heal his hearing? Why did he twice touch the eyes of one man? Why did He do it twice when once would have answered?

There are people who have come into the kingdom to-day at a single step, that sometimes spend years in a twilight of semi-religious life and experience. They have had their eyes touched by the Holy Ghost; they need another touch, and when the conditions are met, the Holy Ghost giveth unto them that second touch, and then they see men truly, not as trees walking in the Kingdom of God. And so I think that all these miracles are signs; that all the miracles that our Lord wrought, which are recorded by the writers of the four Gospels, especially in Mark, some thirty or forty miracles, as well as those which comprehend the greatest spiritual significance of our Lord's ministry, were signs.

Now, as to the parables of our Lord. In the year 28 he spoke no parables. In 29 he spoke seven. In the next year he spoke thirteen, and in the last year of his ministry, including only from January to April, ten parables. In the group each is distinctly defined. The line of demarkation between the provinces physically is no clearer geographically than it is between the different groups of parables our Lord spoke. As to the places where these parables were spoken: ten in Galilee, twelve in Perea—people led along by stories of our Lord to better understanding—and in Judea eight; less there than elsewhere.

John records more discourses in Judea than anywhere else. It was a clash between our Lord and the leaders of the Jewish temple. Seven in the second year of our Lord's ministry comprehend parables of the kingdom. They answer this question, what is the meaning of my kingdom? The kingdom of heaven is like unto seed cast by the sower, like unto leaven, like unto the pearl of great price, like unto hidden treasure, like unto a draw net cast into the sea. The first seven parables define the kingdom of our Lord; they are educational parables, parables of instruction. It is a lesson to me and to you, before you try to move upon the heart, inform the mind. Follow your Master in that regard. Lay down the foundation of instruction and education, and then, as our Lord did, pass into the second group of parables, and follow it up with encouragement, admonition, invitation.

The second group of parables (twelve) might be called the parables of grace or mercy. These are educational parables in answer to the question, What is my kingdom? How may one become a member of this kingdom? On what conditions may I be admitted into this kingdom? What encouragement is there to seek a place in this kingdom? The third group of parables are the parables of judgment. There hell is naked and open before the eyes. The parables of the sheep and the goats, and so on, are parables of judgment. Our Lord passes from men and from the relations of men one to the other. While nature is the basis of the first group—the tares, the seed, pearls, hidden treasure; man is the basis of the second group—the widow, the judge, two men in the temple praying, the prodigal son, the lost

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sheep, and the shepherd going after him. In the third group the basis is not man, not nature, but it is the world to come—the invisible world.

What is the purpose of our Lord's parables? First, to attract. A story always attracts. The parables of our Lord transcend any other parables. You take that old book of fables—of parables—of *Æsop*, which you have read. There is wonderful wisdom in them, but do you notice the marked difference between these fables and the parables of our Lord? They never rise above the level of a man's head. They deal with men—an excellent quality of earthly wisdom infused into them, but it has never felt the touch of the divine. You may read *Æsop's* fables all the way through, and it may make you worldly wise.

Secondly, the parables conceal. Why? Because He had these scowling critics of the temple, twenty thousand priests and thirty thousand Levites, who would be out of a job if His predictions were true, and they hated Him, and they were not willing to receive anything that He taught them. They spoke themselves against the truth of what He said. They confessed His miracles were admittedly so, but they said they were wrought by *Beelzebub*.

Towards the end our Lord, while still speaking parables, pointed to them so plainly that they knew they were meant, and then they killed Him. Our Lord said they have ears to hear, and will not hear, and I will speak to them in parables.

And then, the next thing was to reveal—to reveal to the devout man. You have gone over the parable you are to teach next Sunday, and you have said, there is not anything much in this. You have looked at it from a purely human standpoint. It has not satisfied you. But, you began to think of it as a Christian ought to. You get down on your knees, and you pray to God to open unto you by the Holy Spirit the meaning of the parable of the prodigal son, and then great tides of love for the fallen and lost ones begin to surge to and fro in your heart, and by next Sunday you are surcharged with it, and you come before your class and your eyes glisten, and your cheeks flush, and you teach the parable of the prodigal son. Maybe you broke down while you were trying to do it. I have seen men do that in the pulpit and in the school.

The purpose of our Lord's parables was further to perpetuate.

The parable of the sower suggests the seed of the kingdom; that is the seed which is the word, but it is not the word that is the subject of that parable; at least, it is not in my opinion; that parable really represents the subjects of the kingdom; the different classes that are related to the kingdom; we have one that brings forth thirty, sixty, and one hundred fold; we have one that is caught up by the vanities of this world; we have one that flashes like gunpowder in the enthusiasm of religion and then wanes away, and then we have the steadfast subjects of the kingdom. This answers the question: What is my kingdom? Our Lord put that parable before them, and spoke of the good seed,

for He saw that there would be a misapprehension unless He showed them that not all seed relating to the kingdom was good seed ; there was evil seed ; there is an antagonizing spirit, Satan, and while the good man is sowing the good seed the evil spirit is sowing evil seed.

These parables are commonly in pairs. What does the mustard seed signify? You drop it in the ground, and it grows to be a great tree. That illustrates the outward growth of religion in a man's life ; the outward appearance of it in a nation's life, but outward appearance only. If our Lord had not given a complement to that, one would have been tempted to judge the spiritual state by the outward appearance ; but our Lord puts the parable of the leaven that has growing force ; but it moves invisibly and in secret. Anybody can see the mustard seed grow until it becomes a great tree, but nobody can see the mysterious workings of the leaven. The housewife sees it, but does not understand it. This represents the inward growth of the kingdom. And so you have these in pairs.

The lost sheep and the lost coin was the parable of last Sunday's lesson ; the prodigal son will be next Sunday's lesson. Instead of being a pair, this is a perfect trinity of parables. You cannot tear them apart. The lost sheep was recovered by the shepherd, our Lord ; the lost coin was recovered by the lighted lamp. The Church, holding the lighted lamp, the Holy Spirit, in her hand, searching for the coin which had been lost. The prodigal son represents the father's love. Here was one who had purposed to be lost. He didn't care. He went into the far country. He left his father's home, and he is recovered. So our Lord sets before you in those three parables different excuses, or reasons, for which this or that person may be lost. But all the parables, summing up the love of the Trinity, are like this : This poor sheep, because of its native bent towards evil, has gone from its proper fold. I will send the good shepherd and find him at any cost. This poor coin that had no feeling or responsibility, is lost by the neglect of the Church and Sunday School teacher ; I will send the Holy Ghost and throw light upon it, conviction and urgency. This poor son is lost because he willed to leave my house. I can't stop him until he comes to himself ; only when he comes to himself, helping him by the power of the Holy Spirit, reminding him of the things of his father's home that he has left behind. When he comes to himself I can save him. The minute he turns his face towards me I will use the love of the Father, of the infinite God, and keep my door open and run and meet him, and fall upon his neck and kiss him. Love of the Father, the Holy Ghost, and the Good Shepherd, Jesus. God using all agencies to save the race.

Nothing delights me so much as Bible study. John Wesley, when he got through college, and he had been a great student—he became one of the Fellows of Lincoln College, Oxford ; magnificent in logic ; a speaker and writer of seven languages ; master of mathematics in the class. Standing upon the stone step of his college one day,

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highest in fame in the college, said: Henceforth I shall be *homo unius libri*. A man of one book. I would like to live a thousand years and study God's book.

At this point Prof. Hamill illustrated the lesson by reference to charts.

In the absence of Rev. John McEwan, Mr. Jackson presented and read the report of the Normal Department, which had been prepared by Mr. Lee, the Chairman of the Normal Committee.

### NORMAL COMMITTEE'S ANNUAL REPORT.

It is said that figures cannot lie, but it is certain that mere statistical details often give a very incomplete and inaccurate idea of the work accomplished. Judged by the statistics, our work this year would seem to have somewhat fallen off; but, we believe, such is not the case.

A number of influences combined to make the number presenting themselves for examination this year less than last year, but we believe the number studying the course is actually on the increase. One good class did not receive notice, through inadvertence, until after the examination. In another, through serious illness in the leader's family at the time, the examinations were not tried, while of another class of twenty-three, carefully drilled by a most capable teacher, only one tried the examinations. New classes were formed in Abingdon, Bracebridge, Carsonby, City View, Eglington, Fallowfield, Galt, Gravenhurst, Iona, Islington, Malakoff, Merivale, Mosgrove, Stittsville, Toronto, Wallacetown and Waterford during the year, while several of the old classes still keep up the work with undiminished vigor.

Written examinations continue to be a great bugbear to many, but as they undoubtedly furnish our best available test of the work done, we hope to see a much larger number try them next year.

About 150 students, residing in thirty-five different parts of the Province, enrolled with us this year. Of these, twenty-six tried the examinations, in whole or in part, in the First Year, and six in the Second Year. Examinations were held in twelve different localities. Certificates have been granted to ten; sixteen passed in one subject, but only two completed the course and have been awarded our Diploma.

The results are:

#### FIRST YEAR.

##### *Passed on New Testament and Training.*

Maud Cockburn, Lena Meinardus, Edna Wardica, Sarah Armstrong Hotson and Maggie Senn.

*On New Testament Only.*

Whitfield R. Carson, Robert Fletcher Argue, Emma Lyons, J. W. Crane, Henry Wing, Nellie Anderson, Charles Kitchen, Mrs. Charles Kitchen, Mary Ida Packham, Jennet Armstrong, Lucy Grant and Duncan Shepherd.

*On Training Only.*

Grace Allan, Joanna Laidlaw and John Henderson.

## SECOND YEAR.

*Passed on Old Testament and Training.*

Alice Hurlburt, B.A., Myrtle Dobson, Clarissa Chapman, Hattie M. Wright and Mrs. J. W. McRoberts.

*On Old Testament Only.*

Lucy Grant.

*On Training Only.*

Hannah McDougall Young (previously passed on other subjects) and Rhoda Springsted.

## DIPLOMAS.

Alice Hurlburt, B.A. (Mitchell) and Hannah McDougall Young (Abingdon.)

Either the papers were more difficult or the students were not so proficient as last year, since such high marks were not so generally secured by those who passed, and there were more failures. May our students be earnest and keep the standard high.

The policy of continuing the examiners for two years has been followed, and Rev. P. K. Dayfoot, M.A., W. F. Chapman, M.A., Rev. J. McD. Duncan, B.A., B.D., and Rev. H. F. Thomas, M.A., B.D., again performed the onerous duties of setting the questions and examining the papers, while Rev. A. G. King, D.D., Rev. R. C. Parsons, J. Melvin Park, Esq., Rev. R. Hamilton, C. C. Lumley, M.D., Rev. Donald Kelso, R. J. Armstrong, Esq., Edith Murray Dow, J. Oberlin Lough, Esq., C. C. Pelton, Esq., Rev. John Kenner and Rev. Charles Deacon, Ph.B., acted as presiding examiners. The Association is indebted to them for this labor of love so efficiently performed.

We hope and trust that a much larger number of our people may, in the coming years, take a deeper and more active interest in this work, which we believe to be the keystone of the arch of successful Sunday School work.

All of which is respectfully submitted.

On motion of Mr. Trebilcock, duly seconded, the report was received and adopted.

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## PRIMARY LESSON.

Miss HARLOW—In the Primary Union anything that pertains to the interest of a child is talked over ; any new songs that are specially beautiful are taught and sung by the teachers and carried out ; or any new appliances or any new things of helpfulness are talked over in the Union.

But my subject this afternoon is how to teach a lesson in the Primary Union. We have the lessons taught in three grades. A Kindergarten teacher teaches the lessons as she would teach it to a class of little children under five years of age. The primary teacher says, how should we teach the lesson to children between the ages of five and six and eight and nine ? and as you have called me here as a primary teacher, I will this afternoon try to teach the lesson as we would to a primary class ; and if you will kindly answer the questions, as nearly as you can, as if you were boys and girls between the ages of six and nine, we will get along. I understand we cannot do this in reality ; we can't answer as a child of that age would. The fact that we know the lesson that is to be taught really hampers us from knowing how a child would think about it. But you will find, if you will answer, you will, in a measure be guided as to how the child will think.

We will take the lesson which all of you, who are teaching the International Lessons, will teach next Sunday to your boys and girls.

(Miss Harlow, from this out, uses a blackboard, drawing thereon a picture of a mother hen in white chalk, and her chickens in yellow ; also a picture of the Father's house is fastened to the board.)

I want this afternoon to make you a picture of somebody, and I think it is a friend of yours and a friend of mine. I think perhaps you will know very well. I am very sure when you look you would know this is a picture of a mother, when you see how very motherly the whole thing is. You would certainly know that is the picture of a mother, and I want to talk to you about that mother this afternoon. Right down here is one of her little babies. Perhaps I will put that in yellow chalk. See it getting under the mother's wing. Do you think that mother is worried about that baby ? (Voices : No). Why isn't she worried ? (Voices : It is under her wing). I have another ; I will put it right down here, because she knows that child is— (Voices : Safe). She knows something besides that ; she knows that the child is— (Voices : Happy). Let me see about another one. Is mother worried about that one ? No she is not. She knows this chick is what ? (Voices : Safe and happy). Another, if you please. Look away over here at this one. Do you think mother worries about that one ? (Voices : Yes). What do you call that kind of a house to put mother hen in ? (Voices : A coop). If mother hen was in the coop and she saw that little chick running over there, do you think she would be happy ? (Voices : No). What do you think she would do ? (I asked that question in the Sunday School once and a boy answered she would scold.)

Why would she have to scold ; because it is doing what ? (Voices : Wrong). How does she feel towards it ? (Voices : Loves it so). That is why she has to scold. (If scholars use a word like "scold" I would take it up). She has to scold because she loves that little chicken and she wants it to come back where it is— (Voices : Safe). And where it will be— (Voices : Happy). He is going away into danger and trouble, but she wants him to come back because she— (Voices : Loves him so).

Does your mother love you when you, like that little chick, are naughty and go away from her ; does she ? (Answer : Yes.) Does Jesus love you when, like that little chickey, you have your own way and run away and do naughty things ? And this time there is a division : ("Yes," "No.") Back again I went to the world. Does this mother hen love that little chick when it is naughty ? Every time they would hold to that, the mother hen loved that chickey. I said, But doesn't Jesus love you when you are naughty ? It took three times going over it to fix that. Do you know why ? I don't know what you mothers say this side of the border, but I have heard it scores of times on our side : "Mother doesn't love you if you are naughty," and "Jesus won't love you if you are naughty." We, as teachers, will have to go over and over it again : "Does Jesus love you when, like the chickey, you are naughty ?" Yes, he does ; but, oh ! he is like the mother hen ; he is so grieved to think that you want to go away and do naughty things, and he knows you are going into— (Voices : Danger).

If that little chick is a wise little chick it will turn away. (Voices : From danger and trouble). The chick will say ? (Voices : I will go back). I won't stay here, I will just go back. (Voices : to my mother). How do you suppose mother hen feels when the little chick comes back ? (Voices : Glad). How does your mother feel when you have been naughty and you go back and say, "Mother, I am sorry I was naughty ?" (Voices : Glad). She was so grieved and so sorry when she saw you going away and doing naughty things.

How does Jesus feel when boys and girls have been, like the chickey, choosing their own way and running off from the right thing, turn back to him : (Voices : There is joy in the presence of the angels of God over one sinner that repenteth). Who told that story about the shepherd, we had last Sunday, going out to find the lamb that was naughty and wanted to have its own way ? (Voices : Jesus). He told another story for our lesson to-day, and I want you to know the story. He said : Once there was a father and he had so many sons. How many is that ? (Voices : Two). What son would you call this one ? (Voices : Younger). Let me put a house up there that shall stand for the Father's House. That Father had plenty of everything. That is father's house. Who lived in this house ? (Voices : The father). And he had plenty of everything. Which son do you call this ? (Voices : The younger son). He said to his

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father: I wish you would give me some money so that I can go away and do what that chicken is doing. He didn't like to stay at home and have his father say, don't do that, that is wrong. The son didn't want to hear his father say that. He wanted to do just as he had—(Voices: A mind to). He started from his father's house. He gave him the money. When he was with his father he was—(Voices: Safe). And he was—(Voices: Happy). And he had plenty of everything but he wanted to have his own—(Voices: Way). And he started out on his journey; he didn't want to hear his father's voice. We put this picture up here to mark the land away off, ever so far. It says he went off into a far country. Away out the gates of the city, ever so far from his father's—(Voices: House). Where he wouldn't hear his father. Did his father love him when he was going away? (Voices: Yes). Did the father love him when, like the chicken, he was running off? (Voices: Yes). I think if you had gone into father's house you would have seen father like that (Picture of father praying). I know what he was praying, don't you? He was praying that his son might—(Voices: Come home again). Did the father love the boy doing the wrong thing? (Voices: Yes). Did the mother love the chickens that were doing the wrong thing! (Voices: Yes). That son that got so far away, what do you suppose he would get into? (Voices: Danger). And into—(Voices: Bad company). Do you suppose when the money was all gone the bad company would stay by him? (Voices: No). The young man didn't have food and he was very—(Voices: Hungry). Away out in that far country he couldn't find any work to do except to feed—does anybody know what? (Voices: Pigs). Oh, it was dreadful work for him. Just think! In his father's house they had servants, plenty of money, and the young man wouldn't have to do such work as that. But he is now away and what in—(Voices: Far country). He was so hungry he began to eat the very stuff the pigs ate. Then he began to do just exactly what you do when mother sends you into a room. He began to think. That is what the young man did away off in—(Voices: The far country). He began to do what? (Voices: Think). He began to think about his—(Voices: Father). And about his father's—(Voices: House). And he said, why my father has a great many servants that have all they want to eat, and here I am so very what? (Voices: Hungry). I tell what I will do—(Voices: I will arise). What is the word? (Voices: Arise). He got up and did what the chick did; he went back—(Voices: To his mother). I will arise; I will go back to my—(Voices: Father). I will go back to my father and I will say I have—what is that word? (Voices: Sinned). I have sinned against—(Voices: God). I have sinned against God and I have sinned against my father, I will go and tell him so. I wish you would make me like one of your hired servants. And then the young man started

back. When he started out he had good clothes, because his father had plenty for all, and happy with his father, but when he came back I think he looked ragged. He came back with all haste. He hurried to meet his father. The son meant to say a great deal which he didn't say, but he said, Father I have, what? (Voices: Sinned) against—(Voices: God) and against—(Voices: Thee) and I am not worthy to be thy—(Voices: Son). He didn't have time to say, make me one of thy servants, for the father put his arms around his—(Voices: Neck). What else do you suppose he did? Just what your father would do to you, he kissed him. And his father took off the ragged clothes and what do you suppose he put on him? A poor dress? (Voices: No, the best one). The very best they had in the house. His father put something on his finger? (Voices: A ring) and something on his feet. What was it? (Voices: Shoes). And then they killed—(Voices: The fatted calf), they were so glad, and the father was so glad that the son had done what? (Voices: Come back). Do you suppose God loves us so much as that? (Voices: Yes). That is Jesus' picture, just to show us how much God loves you and—(Voices: Me). I am afraid we have gone away, aren't you? I am afraid we have done a great many things that grieved our Father in heaven, but I don't want him to stay grieved, do you? (Voices: No). No, indeed I don't. I want to do what the son said. He said, I will—(Voices: Arise). I will go back to my father and I will tell him I am sorry that I have—(Voices: Sinned). I will ask him to forgive me. Would you like to have God forgive you because you disobeyed him? (Voices: Yes). Will you fold your hands while we ask Him? Will you follow me? Our Father which art in heaven. Like the son we have disobeyed Thee, in disobeying our father or mother, and sometimes we have not been kind to brother and sister. We have not always said what was true; we have not always tried to please Thee. Wilt Thou forgive us and help us to turn away from all that is wrong, and seek from this time out to please Thee. We ask it in Christ's name. Amen.

A DELEGATE—I noticed you did not use the Bible in teaching the lesson?

Miss HARLOW—I was teaching children under nine, not old enough to read. I say over and over again when a child comes to nine—it may be eight—then it is time for him to begin to read.

A DELEGATE—Would you expect the parents to teach this lesson through the week previous?

Miss HARLOW—If I did I should get myself into trouble. Perhaps to you who are not Primary teachers some of this may almost seem silly. We hope not, but simple, so simple that you wonder why we take such simple things; well, because we have simple minds that have not gone beyond that.

A DELEGATE—Do you give the children small picture cards.

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Miss HARLOW—No, I use a picture paper instead of the picture card, because there is more in the paper than in the card. That is not because I am opposed to the card, but we only have so much money.

A DELEGATE—In reference to the teaching of that lesson, what would you do in case you were alone with five or six hundred children in the same room?

Miss HARLOW—It is not best, but I think you can teach a lesson to a room-full of 500 children. Do you mean all primary children?

The DELEGATE—No.

Miss HARLOW—You will find a slate downstairs, and I think a Primary teacher could use that with a class about her, almost as well as you used the big board.

A DELEGATE—Do you have a Primary class memorize the Golden Text, or any portion of it?

Miss HARLOW—Indeed, we do.

The DELEGATE—What if the home contradicts the teacher?

Miss HARLOW—I should be very sorry.

A DELEGATE—Wouldn't you prefer that the home should go over the lesson with the child first?

Miss HARLOW—No. I am talking about the little children. I would rather the mother would talk over the lesson that we had first talked over in the Sunday School. Instead of going a week ahead of the children, I would rather the home would come a week behind.

Mr. STEYN—Why?

Miss HARLOW—I would like to have an opportunity of giving my teaching first. So many children are able to explain to fathers and mothers what they had not thought of.

Miss Harlow's teaching of the lesson was greeted with applause.

Mr. GIBSON, seconded by Mr. WM. ORR, submitted a resolution *re* the drilling of the soldiers on the Lord's Day. A copy to be sent to the Minister of Militia and to Lieut.-Col. Peters:

"This Provincial Sunday School Association has read with deep regret the proposal of Colonel Peters to drill our soldiers on the Lord's Day, and desires hereby to record its unqualified dissent from said proposal, believing that it does violence to the Christian sentiment of this Province. We desire, moreover, to express regret that an official of the State should make a proposal that would strike a fatal blow at one of the bulwarks of our country's strength and greatness, believing as we do that it is 'righteousness that exalteth a nation.' We direct, further, that a copy of this resolution be forwarded to the Minister of Militia and to Colonel Peters."

## UNFINISHED BUSINESS.

On motion of Mr. CLARKE, seconded by Mr. GIBSON, Dr. Potts' motion to hold two Conventions in the same year in Ontario, was referred to the Executive Committee to be considered at its half-yearly meeting, and to report at the next annual Convention as to their idea as to the division on geographical lines.

## REPORT OF COMMITTEE ON RESOLUTIONS.

Your Committee organized with Rev. Dr. Benson Chairman, and R. W. Clarke Secretary.

The resolutions referred to us were carefully considered, and we beg leave to report as follows :

1. This Convention desires to record its conviction that the cause of Sabbath Observance deserves and needs the earnest attention of all who desire the highest well-being of mankind, and that in these days of drift and going with the tide of so-called commercial necessity, and the even more manifold form of Sabbath desecration, the Sunday School should stand firmly on the front line, and preserve an unflinching and uncompromising attitude upon this vastly important question.

The aims and work of the Lord's Day Alliance of Ontario are heartily commended to all the officers, teachers and scholars of our schools, and they are urgently advised to become members thereof, and so strengthen the influence and effectiveness of the work.

2. The cordial thanks of the Convention are due and are hereby given:

(1) To the pastor and trustees of Wall Street Methodist Church, who so kindly placed their commodious and finely equipped edifice at our disposal.

(2) To the local committee for complete arrangements, which have contributed so greatly to the comfort of the delegates.

(3) To the hosts and hostesses of the town of Brockville, for their generous hospitality, and we request the pastors of the town to convey the same to their congregations, from their pulpits, next Sunday.

(4) To the pastor and managers of the Baptist Church, who so kindly placed their church at the disposal of the Convention, for the holding of the Home Department Conference.

(5) To the press of Brockville, for their excellent and full reports of the proceedings of the Convention.

(6) To the retiring President, for his unceasing attention to the business of the Association during the year, and at the sessions of the Convention.

(7) To the Chairman of the Executive Committee, and the other officers of the Association, for their tireless and faithful services during the year, and to the members of the several committees for diligent attention to the interests of the Association.

(8) To Mr. F. H. Fulford and others, who assisted in the service of song, for their most efficient help.

(9) To the Missionaries, who so kindly spent their vacation visiting in the Muskoka District, and extending the influence of the Association there.

(10) Your Committee recommends that the Evangelical Alliance be requested to include "the Sunday Schools of the Country" in the topics for the annual *Week of Prayer*.

All of which is respectfully submitted.

MANLY BENSON, *Chairman*.  
R. W. CLARKE, *Secretary*.

The Session was closed by the singing of the Doxology.

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#### THURSDAY EVENING.

Devotional exercises, conducted by Rev. Mr. LAIRD.

The PRESIDENT—The first on the programme for the evening is not on your printed list. There will be a session of twenty-five minutes devoted to answering questions already handed to Professor Hamill.

#### QUESTION DRAWER.

CONDUCTED BY PROFESSOR HAMILL.

Q. What measure of hope for better Sabbath observance rests upon the Sunday School?

A. All hope. If Sabbath keeping is to be formed as a habit it must be in childhood, and the Sunday School is eminently the place to come to form the habit. Without the home's co-operation it is the only place, and the most hopeful place.

Q. Is it not possible to have a quarterly missionary lesson in the International series?

A. The International Lesson Committee has frequently given us quarterly missionary lessons. They rather incline to the view that as often as it can be done, a missionary lesson should be given. Sometimes a quarterly missionary lesson cannot be put into the scheme without a tendency towards disruption.

Q. By what means may individuals fit themselves to become Sabbath School teachers?

A. By books, and by general study first. That is to say, get the telescopic view of the Bible by the old-fashioned method of reading it

through, and then by taking it topically, historically, biographically, doctrinally. Besides this, helps such as Dunning's Bible Studies, ought to be used. Then follow this up with a study of the Bible, book by book, and try to master, if only in an elementary way, the books one by one.

Q. What would you advise to revive interest in a Sabbath School, which, in a couple of years, has lost fully one-half of its attendance?

A. I take this question to mean, on its face, that this Sunday School has been declining for some cause other than a change in the constituency of the Sunday School. If that is true, the first thing to do is to find out if you can, the causes; it may be bad management. If so, get a new superintendent. It may be poor teaching. Improve the teaching. It may be that this school has gone back simply because it adheres to a monotonous way of doing things without any desire or effort to grow.

Q. How can we keep the larger boys in the Sunday School?

A. That is a hard question, but one very common answer to it, is to get their fathers and mothers more interested in the Sunday School. One speaker said last night, and well said, have more reasonable and proper parental authority, and let the father and mother continue to govern the home rather than be governed by it. Another answer is to be very careful in the selection of the teacher for the larger boys. Still, another is, don't put them with young men; they are at such a disadvantage, and are so held in disesteem by the young men that it is an unpleasant association to them. Put the big boys by themselves.

Q. If a Sunday School sends a delegate to a convention should it pay the expenses?

A. There is no law upon the matter, written or unwritten. There is a custom more and more obtaining that a school, when it sends a delegate, shall pay, if not all, a part of the expenses. There is fairness in that proposition. A County Association may be able to afford the same thing. But I am sure the school, when it sends a delegate to a convention, ought to use him freely upon his return.

Q. When organizing for a house-to-house visitation campaign, would you ask the pastors to be present?

A. I would, pastors and superintendents; I should ask even the Roman Catholics to come. They are not likely always to come, because being under certain restrictions, and I respect restrictions. In Philadelphia, the Catholics co-operated in a measure. In Memphis, they sent their visitors and helped to visit the homes, and the Catholic priests thanked the originator of the scheme of house-to-house visitation, who was a Protestant.

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Q. Is it wise to appoint an unconverted person as a Sunday School teacher?

A. I rather think not—generally, No—exceptionally, Yes. Rather than have children on the streets I would have somebody who was a good, moral, clean person, if not a Christian, come and read the Bible to them. You must take into account this fact, that God says His Word shall not return unto Him void. He can use that Bible, and the reading of it to His glory, and to the good of the person.

Q. Would you respect the scruples of those in our Sabbath Schools who object to signing the pledge?

A. You mean the temperance pledge? I would respect those who object to pledge-signing at all, and there are a good many of them.

Q. What is the best method of conducting a Bible-class?

A. The colloquial method. Don't bother them with questions. If they want to ask you questions, be well prepared and answer those questions. Let them discuss freely. Don't let them ride hobbies.

Q. To what extent should preparation of the school precede "Decision Day?"

A. That was well answered last night in the address of Rev. Mr. Hincks. I couldn't assume at all to answer it so well. The emphasis was put upon the home; and, secondly, it was put upon a protracted effort, a persistent effort upon the part of the teachers and superintendents.

Q. How would you deal with an incompetent teacher who is desirous of retaining the class?

A. Well, he is not wholly incompetent if he is anxious to retain the class. I should be very patient with a teacher who was really anxious to retain a class, if I thought it was a genuine desire, and not based upon considerations that were out of order. I would try to get him to do some normal study, and also come to the teachers' meeting.

Q. Is it advisable to hold teachers' meetings separately, or in conjunction with schools of other denominations?

A. Separately if you have enough teachers; if you cannot get enough teachers in your own schools, it would be very well to have it in common with other schools, if there are teachers there who will attend.

Q. Whence does the money for the support of the Provincial Sabbath School Association come, and what is done with it?

A. Taking the latter part of the question first. It is expended in employing your General Secretary, Mr. Jackson, your Associate Secretary, Mr. Yellowlees; in carrying forward the expenses of the office in Toronto, such as postage, rent, printing, etc., etc. The members of the Executive Committees are wholly unpaid for their services, and even pay their own travelling expenses when they attend

meetings. Besides a great deal of literature is scattered broadcast, helping the Sunday Schools. That is what is done with it in short. And, whence comes it? From the Sunday School mainly. Some Sunday Schools I doubt not give \$10, \$15 or \$25, and can easily do it; other offerings come up from the Sunday Schools by way of the County Pledges; not a little of it comes from Christians, who believe the Sunday School Association is doing a great work for the Province of Ontario. See the Treasurer's report.

Q. How would one proceed to organize a township where there is no County Association?

A. If there is no County organization get the Superintendents of the Township together, and lay before them the necessity of organization. Then proceed to elect the necessary officers for conducting your business from year to year.

Q. What is the best way to organize a Normal Class?

A. Much the same answer as the other. Buy the Normal Course of the Ontario Sabbath School Association; take it home with you and show it to others; tell them what you want to do; try to get them to join you in studying; you might also write to the Association's officers in Toronto, and they will send you some literature explanatory of the Normal Course.

Q. Would you advise holding the teachers' meeting for twenty minutes before the main school opens?

A. I wouldn't. I think it is the poorest time in the week to hold a teachers' meeting. The teachers are needed in the schools to meet the scholars; to help in keeping order; and to see that everything is in place at the beginning. You might have it for twenty minutes after the closing of the school.

Q. What is the greatest need of the Provincial Association at present?

A. Hard to say. Money! They need help to pay their little debt. It is not their fault they are a little in debt. Through the draughts made by your Twentieth Century, India Famine and Patriotic Funds, they have done wonderfully well, I think, to be so near out of debt. I think the chief need is that you give them plenty of money to do the work, and they will take care of the rest.

Q. How many pupils ought to compose a class?

A. Small classes are infinitely better than large ones.

Q. Of what length ought the school session to be?

A. Not longer than an hour and a quarter. If the preaching service is held in conjunction with it, you had better cut it to an hour.

Q. Is it a good thing to have Sabbath School Unions in large towns and cities? How do they benefit the individual schools?

A. By all means. A permanent Union is a great blessing to any town or city. Where the superintendents and teachers touch elbows

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they can have a pleasant time together ; they can bring forward any new improvements in the Sunday School, such as Home Department and Cradle Roll ; talk it over, adopt it and put it into operation in their schools. They can very much stimulate their own Sunday School work, because they themselves will be stimulated by coming together.

Q. What is the age limit for persons joining the Normal Class ?

A. My answer to that is this. Father Bigsbee, a Congregational minister, eighty-six years old, in Rockford, Illinois, took the Normal Course. He was done preaching, but he expected to be a student for a good many centuries in heaven, and thought he might as well go on studying here.

Q. How would you question a class containing some very bright and some very dull pupils ?

A. Pick out the hardest questions you can for the forward ones, some that will slow them up a little ; and pick out some easy questions for the very dull ones, some that will stimulate them a little ; and you will get a pretty good average team. (Applause.)

Mr. BISSETTE sang a solo entitled "The Shining Light," which was greeted with applause.

The PRESIDENT—After the explanation given to you to that question, which was sent up to Prof. Hamill with regard to finances, I simply need to say to you that we do need all the assistance that can be given to us spontaneously from a Christian heart. We would rather not have any money grudgingly, but as God moves your heart.

Mr. BISSETTE sang "Shining Lights."

During the taking of the collection, the choir sang the anthem "Praise the Lord."

Mr. JACKSON—Allow me at this juncture, Mr. President, to introduce to you and to the Convention, the President-elect, Rev. J. J. Redditt, of Uxbridge. (Applause.)

President HARRISON—Associates in the Work—My year has been a blessed and a felicitous one ; my presiding here has been all that human heart could ask for ; there has not been a jar nor a difficulty ; it has been pleasing and agreeable. My recollection of presiding in your beautiful town of Brockville will last as long, I think, as memory lasts. It is now my pleasure to resign the insignia of office to the successor, who has been elected in the person of my friend, the Rev. J. J. Redditt. I do not say I do it with regret, because I find so often those who find themselves in the possession of office, especially chief office, cling to it with great tenacity. There is no one whom I personally know in connection with our Executive, that I would rather install, into the office I have had, than the Rev. J. J. Redditt, of Uxbridge. He is a gentleman ; he is a Christian gentleman ; he is a good scholar ; he is thoroughly conversant with all of our work in con-

nection with organized work, and has already established himself as a Knight of the Legion of Honor for the Master, Christ Jesus, in our Province. Hence, Mr. Redditt, it gives me the greatest pleasure indeed, to give to you the badge which I have worn, trusting that you will find the same pleasure in wearing it that I have had. (Applause.)

The choir sang, "Blest be the tie that Binds."

The PRESIDENT (continuing)—I hope they will assist you as you have me, and I will now go to the Sunday School senate of ex-Presidents. Let me tell you a little incident that transpired down South. An ex-President was going down to visit a member in the South, and on the train that went northward there was a porter who was known for his urbanity to strangers and was a great favorite, so a friend thought he would introduce the ex-President to the porter, and he said to him, "Mr. porter, this is ex-President so and so, and this is ex-congressman so and so, and this is ex-senator so and so, and this is ex-honorable so and so," and the porter turning to the gentlemen, said, "I am very happy to meet all you extinguished gentlemen." (Applause.)

The Rev. Mr. REDDITT—There is no place on the programme for the using up of the minutes that are so happily allotted to others. I have just this to say, the position in which this Convention has placed me, I accept in the name of the Master, whose we are and whom we serve. It came to me with the greatest surprise; if it had been possible to have avoided or evaded, I would have done so. It has been my privilege for twenty-three years to attend nearly all the Provincial Conventions that have been held; it has been my privilege during a pastorate of nearly twenty-five years, with the exception of three, to spend the greater portion of the time in the Sunday School. I have looked upon the Sunday School as the Klondyke of the Church. I determined some years ago that I could not possibly attain to any great proficiency in all departments of the church, and I tried to know something about them, but I would seek to do my best for that which commended itself most to my mind and heart, and so I am with you in this Sunday School work. It would have been most agreeable to me to have remained right there amidst the rank and file. It has pleased you to see otherwise. If God spares me a year I shall follow my illustrious brother to a senator's bench.

Just one other word, if you please. I shall seek to do my best; that may be poor enough, but that is the most an angel can do. I ask your co-operation. We are going to pass this year as never before in our history as an Association, from one century to another. My heart's desire and my earnest prayer is, that our consecration of wealth, and worth of mind and heart, should be so thorough that when we come to the 31st of December, this Association will pass over, with the great army of God, into the twentieth century without any indebtedness. That is my great desire. That the year may be one of wonderful prosperity; that you may be enlarged in all your

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boundaries; and all your experiences, and that upon your hearts and minds God may so lay this treasure-trust of Sunday School work, that you may abound more and more in every good work.

We shall now be favored with an address by Miss Harlow.

MISS HARLOW—My friends, the time allotted to me has already passed into eternity, and I certainly do not want to borrow another's time, neither do you want me to. I have only one word to say, that with all my heart I do believe in the early conversion of children; I do believe that they may so early be led to the Saviour that they shall never be able to recall the time when they became Christians. I believe thousands of children come thus early, and my heart's prayer to-night is, that all over our land the children may be so early led to the Saviour, that they shall never know the meaning of the experience of the heart wandering away from Him and being outside, but that they may grow up in Him, established in the faith. With this earnest prayer for a blessing, not alone upon the land which I know better than this, but all over the world, I bid you a most affectionate good-night. (Applause.)

At this stage the choir rendered very beautifully an anthem entitled, "March on Soldiers True."

REV. MR. REDDITT—There is one place in our Provincial Convention hitherto that has always been a most delightful place, and that has come with the closing address and closing exercises. We shall now have the closing address from Prof. Hamill, on "Sabath School Progress, Retrospective and Prospective."

#### SABBATH SCHOOL PROGRESS—RETROSPECTIVE AND PROSPECTIVE.

PROF. HAMILL—Chairman and Friends—It was not my fault that the gracious lady who preceded me so briefly, did not speak at greater length. I am very sincere. I am sure Miss Harlow does me credit to believe in my sincerity, for we have known each other for many years in Sunday School work, when I say it would have been my delight to have sat in the pew and listened to the closing address from herself, as, I believe, it would have been your delight.

It is an hour that I would very much rather commit to you; I would rather turn this into an old-fashioned experience meeting, and have you express your heart's feeling. I never would say good-bye if I could help it; I have had to turn the corner and strike hands with loved ones here and there; loved ones of flesh and blood, and of comradeship in Christian work, and I have been longing

"for the touch of a vanished hand,  
And the sound of a voice that is still,"

these many years. I parted that way with William Reynolds; I will part that way with B. F. Jacobs and with you—some of you, at least.

You will not all be together at another Convention ; but I am not going to throw any shadow over the closing moments of this great session.

My subject is one which pleases me when I take a retrospect ; gladens me when I look at the prospect.

Robert Raikes walked up and down the streets of pin-making Gloucester ; saw the gammons, the boys and girls of the street, without Godly home and parentage, and said to himself, I will quit the work I have tried to do, saving the adult criminals in the jails. Here is a more hopeful field ; let me gather these little ones together and hire a few faithful women to teach them how to read God's Book. Four women came at a shilling a day, and the modern Sunday School began. You know the rest of the story ; how popular it became ; how members of the English nobility delighted themselves, for a time at least, in spreading mission Sunday Schools after the Raikes' plan, and in teaching therein. You know how intolerant the Church was for a time. One of the Archbishops of the Anglican Church issued a pronunciamento against it very early in its history, and the hierarchs of the Church didn't look upon them with complaisance. But it won its way to churchly esteem there ; first, planted in England, in Wales, in Ireland and Scotland, and then transplanted to America. In the year 1809 there were 100 Sunday Schools, according to the best estimate, upon the North American continent.

Then, for a long time, the Sunday School was held in abeyance in this country ; and by-and-by the churches took them under their toleration. You would not believe me, but Henry Clay Trumbull, of the *Sunday School Times*, our great Sunday School editor, and himself the nestor of American Sunday School teachers, tells us of a little woman that went to witness a Sunday School, and she went back to Connecticut, that land of steady habits, saying to herself, I will start a school like this in my own church. The Congregational people, who are now among the best leaders in Sunday School work in our country, of which her pastor was chief, objected for a time to even the use of the gallery for that innovation upon anything in their churchly economy.

The command had gone forth to plant, and Sunday Schools were planted everywhere, in the old world and the new. I have seen them in this country in sod huts in Nebraska ; I have gone into and attended Sunday Schools in the far west ; I have sat down by the side of John Burgess, the most pathetic figure I know of in American Sunday School history. A young Englishman crossing the sea, running away from his mother's prayers, a prodigal son indeed, finding a lodgment away up in the North-west territories, setting himself to teach the children of the Indians, capturing them by devices that would startle a Kindergarten devotee ; teaching them little by little, and sending the larger ones to Western Nebraska to a Congregational school. These came home, saying to their brothers and sisters and teachers, we have found Christ ; we read of Him, we learned of Him, we believe

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in Him. Mr. Burgess, why don't you teach our little brothers and sisters about Christ? And the shaft went home, and Burgess ran away from his place, and crossed the sea again; and the drums of the Salvation Army in the streets of London came to his ear. He was about to commit suicide. He followed them into their place of worship; he found Christ. The first thing he did was to go back to the far west; and he said, now I can teach you Christ. And then he drifted down to Montana, and there he is a great agency in the Sunday School.

I have seen many scenes like that. I have sung in England "What a Friend we have in Jesus!" when the children of Italian workmen in an Italian school were engaged in singing it in New Orleans. I have heard those coarse, guttural voices of the Chinese singing the songs we sing, the Moody and Sankey hymns, in their own language. There is not a nation upon the face of the earth but has its Sunday School. They have been planted everywhere.

The next word that went forth was to *unite* the Sunday Schools into a holy, aggressive alliance for the promotion of Sunday Schools and the advancement of good. You know how we have united. I remember away back in 1832, in the city of New York, in October—your Convention month—came together the first National Convention in the history of the world. Fifteen States only were represented; 223 delegates were there. They sat in session for three days, and were so delighted they said, let us repeat this; let us have another Convention next year in Philadelphia. And the Quaker City, from which comes Miss Harlow, is the great Sunday School city of our land. So they met there the next year, in 1833. Then there was a long silence, until 1859. The war drums were beating in our country, and the soldiers were marching to battle. Then there was a pause till 1869; and then, in 1872, at the National Convention, they framed the International Uniform Lesson System. They united so sweetly to sing, as we have to-night, those beautiful words, "Blest be the Tie that Binds." It was a holy sentiment that bound them together, but it meant more than that; it was something of more account even than the singing of that glorious old hymn. It meant unity of Christian service; it meant, practically, that all the churches banded together in that way could do a great deal more for themselves, as well as for one another, than they could by dwelling in separate camps and working each in his own way.

Look at the coronal of brilliant electric lights above. Could anything be more beautiful upon this earth, in a material way, than those bright lights that have taken the place of the rush lights of our grandmothers, and the tallow dips of ancient time. I hardly realize how easily these lights have come to us in our homes and in our streets, in our little cities as well as the greater ones. What wonderful light it sheds upon your faces, and illuminates this Convention in its evening session. Turn them all out but one, and call that the Presbyterian

light. Turn on another ; that is the Methodist light ; and another, it is the Baptist ; and another, it is the Anglican, or Episcopal ; another, it is the Disciple ; another, it is the Lutheran ; until you have made the grand round of those lights. Then turn them all on ablaze, and you have a picture before your very eyes of what it is for Sunday School workers of all churches to come together in Annual Convention, and then to carry the work on down into the county and township and state.

The third word that went forth was the word, *improve* the Sunday School. You know how it began its course. In Indianapolis, in 1872, there were about a thousand delegates ; and those delegates, after three or four days of session decided, ten persons dissenting, that they would start the present uniform lesson system. It was chaos before that time.

What marvellous progress there has been made in the improvement of the modern Sunday School ! Why, I stood in old London, in the British Museum, and I looked for a long time, with my heart filled, at the Moabite Stone and the inscription deciphered beneath it. Then, when I came home, I picked up a little boy's leaf he had left behind him in a pew in the School, and upon it was a beautiful picture of the Moabite Stone, and beneath the inscription, made plain to his mind, and when he could read he would understand it. And so we have all the genius in Bible study at work for us.

Then the next command that went forth was to enlarge the Sunday School. You know how we have been trying to enlarge it. We are in the very midst of that epoch of Sunday School history. Was there ever a dream of a Cradle Roll in the Sunday Schools of fifty years ago ? In the City of Albany I was in a school, and I saw ninety little children ; I believe that is the largest cradle roll in the United States ; it was only a town of five or six thousand inhabitants, and they were on their good behavior. I know a hard drinking fellow who wasted his substance in drink, and one day there came a visitor from the Cradle Roll Department to his home, just an hour after little baby had begun to breathe its life upon the mother's breast, and the Cradle Roll visitor asked the privilege of taking that little child's name, and leaving a little card behind ; and when the husband came home at noon he looked at the little card and said, "Mary, what does this mean ?" She said, "It means our little baby is a member of the Sunday School." And that husband went away, and that afternoon he sought not the haunts of iniquity ; he began to think if the Sunday School is so careful for the little baby but an hour born, and I, the husband and father of other children in that home, have done so little for them, and have wasted my living, ought not I to begin to think of my own children ? That father is a Christian man and a Sunday School teacher.

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We cannot tell what these things are doing. Then think of the Home Department. Why, first the Home Department started in Kansas in 1883, only seventeen years ago. Now there are six thousand Home Departments—that is a year ago last May—six thousand Home Departments reported at Atlanta, and a membership of more than two hundred thousand persons. You have found, as I found one the other day, riding up and down in an elevator, tied to his place, a boy, doing the best he could, with no father or mother, and there in the little odd moments he took his Bible and was studying his lesson. Think of the mother with little children in the home, not isolated by the demands of nature as she was in the former time, but constituting a part of the great circle—the sisterhood and brotherhood of the circle. Think of those fellows away out on the western plains herding their cattle in the winter time, when the snow is two feet deep; they are members of the Home Department class. So we get an idea of the enlargement of the Sunday School.

Think of the house-to-house visitation. I wish I had Hugh Cork's picture to spring upon you. That irrepressible chief, brought up by Providence, I believe, as verily as the Apostle Paul was, to spread the Gospel of house-to-house visitation. An entire city visited in a single day; every person invited to come to church, and to send or bring his children to the Sunday School.

And then think of the enlargement of the Sunday School in the matter of adults, and young men and young women. I went to Washington not long ago. There was with us the Commissioner, what you would call Lord Mayor of one of your big cities. He was in the chair, and made a speech. There are District Court justices, a good number of Congressmen, and many fine men in that city giving their time to Sunday School work. I was in Calvary Baptist Church on Sunday night, and by Dr. Green's courtesy I was permitted to speak. I saw come down the aisle two hundred and fifty young men, two by two, and I saw an old man, an old Confederate veteran, with his shattered hand, leading the host; and as we were waiting I turned to Dr. Green and I said, "I wish you would tell me the meaning of that procession," and then he said, "We are going to baptize a candidate after the form of our Church." And when the candidate was being baptized these two hundred and fifty rose up and sang, "Blest be the tie that binds." To me there is no music so beautiful, there is no music that ever compares with the voices of young men singing Christian hymns. And so these young fellows sang exquisitely. I said to him, "I wish you would tell me about this." He said, "This is Vaughan's famous Bible class; it is connected with my Sunday School. There is Captain Vaughan. He has gone around in Washington the last fifteen years with fish-hook and line, and using the drag net, and he has fished out one young man from a government office, another from a bank, another from a store, another from a factory, and he has three

hundred or more young men, and they are organized as effectively as anything under this government."

There you get an idea of the enlargement of the Sunday School.

Lastly, the Word has gone forth, you have heard it in one way or another, an echo of it and you will hear it through the coming year—*Evangelize* the Sunday School. The effort should be made, while the heart is tender and the mind formative in childhood, to bring the children into the Kingdom of our Lord. I believe that God's Holy Spirit is eminent in childhood. Our American poet, Stoddard says :

" There are gains for all our losses ;  
 There are balms for all our pain,  
 But when youth the dream departs,  
 That takes something from our hearts  
 That will never come again."

You may seek it everywhere, on earth, in air, and still you will feel that something sweet followed you with flying feet that will never come again. The golden opportunity of life is the period of childhood and youth. It is especially given to the Sunday School teacher to take these boys and girls of Christian men, and of the Godless men of the community, and by teaching them God's Holy Book, and by binding them to our hearts in sacred love, and by pressing upon them with prayer and personal and private appeal, the Gospel of Jesus Christ, to lead them into the Kingdom of Heaven. We can do it. There is no place next to the pulpit, and sometimes it exceeds the pulpit in power and opportunity—no place like the Sunday School, and the Sunday School teachers for the gathering in of these children. (Applause.)

Rev. Mr. REDDITT—I shall ask you just at this moment to lift your hearts up to the Great Throne, that the sweet influences that have been about us may remain with us, and go out with us, and abide with us, all through our lives. I shall ask my old friend, the old Sunday School warrior of Peel County, after a moment of silent prayer, while you bow your heads, to briefly lead us, asking God's blessing. I refer to Father Steyn.

After a moment of silent prayer, Mr. STEYN led the congregation in the following prayer :

Oh God, our heavenly Father, is it too much to ask at this closing hour for such a Pentecostal shower of Thy grace and blessing, and the influences of Thy Holy Spirit to rest upon each of us, and come upon each of our hearts and in our souls, as will give us the assurance that even though we meet not on earth again, one and all of us shall meet on the fair banks of deliverance, where each shall grasp the other's friendly hand, and all together commence the endless, the new, the glorious century of God's eternity while eternal ages roll. We ask it all, with the forgiveness of every sin, for the Lord Jesus' sake. Amen.

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Rev. Mr. REDDITT—We shall now close this Convention by the use of the last hymn upon the sheet. It has been suggested that you emphasize the great thought that we, who are here united in Jesus' name, may never meet until the roll is called up yonder, that as you rise to sing, so far as it is possible, you join hands. We shall sing the hymn throughout, after which the Rev. Dr. Ryckman will kindly pronounce the benediction.

The congregation rose, many joining hands, and sang "God be with you till we meet again," after which the Rev. Dr. RYCKMAN pronounced the benediction, closing the Convention.

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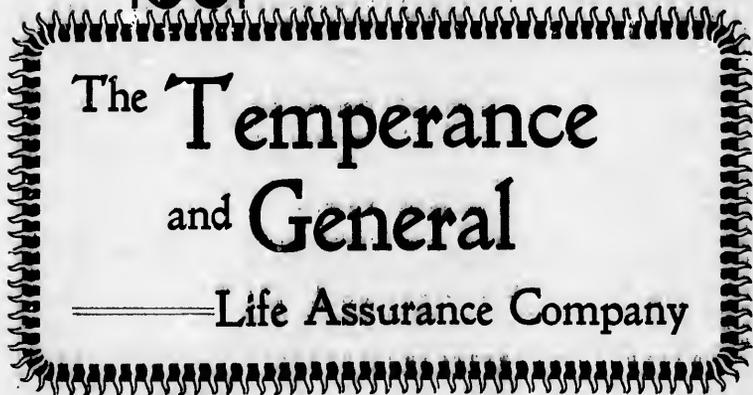
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