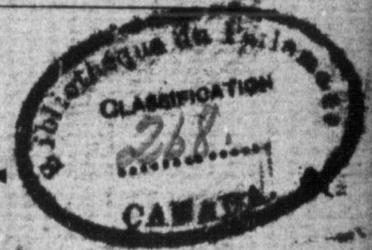


Case 727.

Sabbath School Association of Ontario.

SIFTED



WHEAT

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BEING A RECORD OF THE

Proceedings of the Twenty-Fourth Provincial

SABBATH SCHOOL CONVENTION,

HELD IN THE

CITY OF TORONTO, ONT.,

ON THE

22nd, 23rd and 24th OCTOBER, 1889.

Copies of this Report will be sent postpaid to any address on Receipt of 25 cents, by J. J. WOODHOUSE, Corresponding Secretary and Treasurer, Box 525 P.O., Toronto.

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SABBATH SCHOOL ASSOCIATION OF ONTARIO.

PROCEEDINGS

OF THE

TWENTY-FOURTH PROVINCIAL

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF TORONTO, ONT.,

ON THE

22nd, 23rd and 24th OCTOBER, 1889.



TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

WESLEY BUILDINGS. 29-33 RICHMOND ST. WEST.

1889.  


## INTRODUCTION.

The Committee have much pleasure in issuing "SIFTED WHEAT," though regretting that unforeseen circumstances have somewhat hindered its publication. The pamphlet has been edited with much care, and will, it is hoped, present a correct account of the proceedings of the late Provincial Convention. The attendance of delegates at its sessions was the largest hitherto recorded.

The Reports from Counties, etc., are indicative of continued growth, but efforts will be made in future to obtain, with the assistance of county and other officers, classified statistics.

The work of organization has been pursued diligently (see Secretary's Report, pages 78-84), and only the necessary means are required to carry its attending benefits still farther into the distant and more sparsely populated counties and districts. A strong desire was expressed in the Convention that this MISSION WORK, to which much attention has already been directed, should be perseveringly continued. In order to this.

It is respectfully but earnestly requested that the sums which were kindly promised at the late Convention (see pages 103, 104) be forwarded, with as little delay as possible, to the Treasurer; and it is as earnestly requested and sincerely hoped that counties which have, on former occasions, given pecuniary aid, but who were not represented at the Convention, or whose representatives there did not feel authorized, without consultation, to make pledges, will feel it to be their privilege to remit contributions equal, at least, to former years and, if possible, for increased amounts in view of the growing claims of the work. Counties also which have not hitherto contributed are cordially invited to do so now.

The Treasurer's Report appears on pages 85-88, where all remittances and gifts will be found in detail.

The gentlemen whose names appear on pages iii. and iv., and believed to be well-known Sabbath School workers in their respective counties, have been appointed to the General Executive by the will of the Convention, with the earnest hope that they will deem it a pleasure to promote the cause of Sabbath School organizations and assist, as far as possible, the Association in its efforts to prosecute this great work. Either of the Secretaries will be glad to receive communications from members of the Committee or from any other Christian workers.

The Triennial International Convention will be held (D. V.) in Pittsburg, Penn., June 24-27 of the present year. Appointments from Ontario thereto are in the hands of the Executive Committee, and County Associations are particularly requested to forward to the Corresponding Secretary the names of suitable persons who may be willing and able to attend as delegates. If a large delegation should be going from this Province, it is likely that specially favorable rates of travel can be obtained.

Copies of this Report will be sent post-paid to any address, on the receipt of price, 25 cents, by J. J. WOODHOUSE, Corresponding Secretary and Treasurer, Box 525 P.O., Toronto. Every Sabbath School teacher should have a copy, and carefully read it.

Some copies of the Kingston Report, 1888; London, 1887; Hamilton, 1886; and of the International, Chicago, 1887, are yet obtainable at the same price.

TORONTO, February, 1890.

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Hamilton Cassels, Toronto.  
C. R. W. Biggar, Q.C. Toronto.  
Christopher Crassweller, Toronto.

The Central Executive Committee are empowered to add to the above from time to time.

**Central Executive Committee, Toronto.**

Lewis C. Peake.  
H. J. Clark.  
D. Fotheringham.  
J. K. Macdonald.

Richard Brown.  
J. J. Maclaren, LL.D., Q.C.  
S. J. Moore.  
R. S. Gourlay.

Hamilton Cassels.  
C. R. W. Biggar, Q.C.  
J. J. Woodhouse.  
Alfred Day.

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**HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.**

<i>Place.</i>	<i>President.</i>	<i>Date.</i>
1. Kingston .....	Hon. James Ferrier, Montreal .....	Feb. 11, 12, 13, 1857.
2. Hamilton .....	Rev. W. Ormiston, D.D. ....	Sept. 5, 6, 7, 1865.
3. Montreal .....	Sir J. W. Dawson, LL.D., F.R.S., F.G.S. ....	" 4, 5, 6, 1866.
4. Toronto .....	Rev. F. H. Marling .....	Oct. 8, 9, 10, 1867.
5. St. Catharines .....	D. W. Beadle .....	" 6, 7, 8, 1868.
6. Belleville .....	Hon. Billa Flint .....	" 12, 13, 14, 1869.
7. Galt .....	Hon. James Young .....	" 11, 12, 13, 1870.
8. London .....	Alfred Rowland .....	" 10, 11, 12, 1871.
9. Montreal .....	Rt. Rev. Bishop Bond .....	" 15, 16, 17, 1872.
10. Toronto .....	Daniel McLean .....	" 21, 22, 23, 1873.
11. Brantford .....	Judge Jones .....	" 13, 14, 15, 1874.
12. Hamilton .....	William Edgar .....	" 12, 13, 14, 1875.
13. Belleville .....	William Johnson .....	" 10, 11, 12, 1876.
14. Guelph .....	Ed. W. McGuire, M.D. ....	" 9, 10, 11, 1877.
15. Peterboro' .....	J. Frith Jeffers, M.A. ....	" 8, 9, 10, 1878.
16. Toronto .....	Hon. S. H. Blake, Q.C. ....	" 7, 8, 9, 1879.
17. Brampton .....	J. W. Beynon, Q.C. ....	" 24, 25, 26, 1882.*
18. Cobourg .....	D. C. McHenry, M.A. ....	" 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 .....	" 20, 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.

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

*" Reaching forth unto those things which are before."*

---

## PROGRAMME.

*(As published with the call to the Convention—Circular No. 174.)*

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

### TUESDAY AFTERNOON, OCTOBER 22nd, 1889.

- 3.00—Chairman of Executive Committee in the chair—L. C. PEAKE, Toronto.  
Opening Exercises, conducted by Rev. W. J. HUNTER, D.D.  
Appointment of Nominating Committee.  
"The Work," reported from Counties, Cities, etc.  
Report of Nominating Committee.  
General Business.
- 4.15—"The Bible and Lesson Helps: Their relation to each other in the Preparation and Teaching of the Lesson." WILLIAM REYNOLDS, Peoria, Chairman of the International Convention.

### TUESDAY EVENING.

- 8.00—Devotional Service.  
8.15—Introduction and Address of President-elect.  
8.30—Words of Greeting to Delegates and Response.  
8.45—"World's Sunday School Convention," Reports of Delegates. Rev. A. McLAUGHLIN, and D. McLEAN and W. JOHNSON, Vice-Presidents.  
9.30—"A General Knowledge of the Bible Essential to Effective Sunday School Teaching." Rev. E. A. STAFFORD, D.D., LL.D.  
Collection and Closing Exercises.

### WEDNESDAY MORNING, OCTOBER 23rd, 1889.

- 9.00—Devotional Service.  
9.30—Conference:—"The Ultimate Aim and Practical Results of County and other Local Associations." Rev. JOHN McEWEN, Hon. Sec'y.  
1. Organization and Conventions.  
2. Sabbath School Institutes.  
3. Normal Classes.  
4. The Establishment and Promotion of Sunday Schools.  
10.30—"The Sunday School Geography of our Province in Relation to the Extension of our Work." ALFRED DAY, General Secretary.  
11.15—"Sabbath School Statistics:" Their Character and Utility. Rev. J. W. Rae, Acton.

WEDNESDAY AFTERNOON.

- 2.00—Devotional Service.  
2.30—Report of Executive Committee. ALFRED DAY.  
Treasurer's Statement. J. J. WOODHOUSE.  
3.00—"Provincial Association Finances for the coming Year." L. C. PEAKE.  
4.30—Reception of Fraternal Delegations.  
The CONVENTION IN COUNCIL.—WM. REYNOLDS, Leader.  
Sabbath School Buildings—best adapted to effective work.  
The Senior Bible Class: its constitution and efficient maintenance.  
The Primary Class.

WEDNESDAY EVENING.

- 8.00—Devotional Service.  
8.15—"The Boys' Brigade." Rev. T. F. FOTHERINGHAM, M.A., St. John, N.B.  
8.45—"Bible Reading in the Home and School: Its Bearing on the Future  
of the Church and of the State." Rev. D. McTAVISH, D.Sc.  
9.15—"What can the Sabbath School do for the *un-cared-for* Children of our  
Cities?" Rev. A. B. MACKAY, D.D., Montreal.  
Collection and Closing Exercises.

THURSDAY MORNING, OCTOBER 24th, 1889.

- 9.00—Devotional Service.  
9.30—"Sabbath School Organization and Order." J. L. HUGHES.  
10.15—Conference: "The Weekly Teachers' Meeting—Elements of Value and  
Success—Its adaptation to Country as well as City Sabbath School  
Work." W. REYNOLDS.  
11.00—"Vital Steps in the Teaching Process." Rev. J. McEWEN.

THURSDAY AFTERNOON.

- 2.00—Devotional Service.  
2.30—"Attention: How to Secure and Keep It." Rev. R. P. MACKAY, M.A.  
3.15—Discussion—"Questioning"—with illustrations of its importance. Con-  
ducted by WM. HOUSTON, M.A.  
4.15—"The Sunday School in its Relation to Missions—Home and Foreign."

THURSDAY EVENING.

- 8.00—Devotional Service.  
8.15—"Parental Example and Training:" Their necessary Influence for  
Good or Evil. Rev. G. H. SANDWELL.  
8.45—"Better Things." WM. REYNOLDS.  
9.15—Report of Committee on Resolutions.  
Personal Testimony to the Value of this Convention—Two-minute  
addresses.  
9.25—Closing Address. Hon. S. H. BLAKE, Q.C., Vice-President.  
Collection.

---

"And He went forth unto the spring of the waters and cast the salt in there."

# Sabbath School Association of Ontario.

## REPORT

OF THE

TWENTY-FOURTH

## Provincial Sabbath School Convention

TORONTO, ONT., October 22nd, 1889.

The Twenty-fourth Annual Convention of the Sabbath School Association of Ontario opened in the Carlton Street Methodist Church, Toronto, at three o'clock this afternoon, Mr. Lewis C. Peake, Chairman of the Executive Committee, in the chair.

The proceedings began with the singing of "All hail the power of Jesus' name;" Rev. Dr. Hunter read from the 6th chapter of the Book of Deuteronomy and led the Convention in prayer.

MR. PEAKE—Before entering upon the business of the meeting we shall spend a short time in supplicating divine blessing upon the Convention, and we ask that every one here, male or female, young or old, shall feel just as free to take part in the exercises of this hour as though you were in your own church, or your own Sunday School. Remember, we are here together, not as the Carlton Street Methodist Church, but as delegates to the Provincial Sunday School Convention, and, as such, we have equal rights here. Now, will you kindly remember that, and do not wait for some one to ask you to do anything you feel you ought to do yourselves. Let us all feel free to take part in these exercises, and we want some two or three of the brethren or sisters to lead us in prayer, after we have sung this hymn:

Hymn 18 (Sacred Songs and Solos) was then sung, after which several of the delegates led in prayer.

MR. PEAKE—You have all heard, no doubt, that homely but beautiful illustration of the wheel—the nearer we get to the centre the nearer we get to each other. Now, it is of the utmost importance to the success of a Sunday School Convention, in the highest sense of the term, that we, at the outset, at the very first session, get just as

near to each other as it is possible to do. Now, there is one way to do that, only one infallible way, and that is that we should all get nearer to our common centre, all get nearer to Christ; so we emphasize at the outset of these gatherings the importance of spending the first half-hour in coming near to our blessed Saviour and to one another in these exercises of praise and prayer. We shall, before entering upon the duties proper of this Convention, sing another hymn, and have another brief season of prayer.

Hymn 148 was then sung, and the Convention was led in prayer by several of the delegates.

Mr. PEAKE—Now, after we have sung two verses of our "Work song," hymn 782, we shall proceed with the special work which has brought us together this afternoon.

Two verses of hymn 782 were then sung.

Mr. PEAKE—We find ourselves together, friends, to-day, under most favorable auspices. I do not think, in the course of my Sunday School Convention experience, that it has been my pleasure to look upon the faces of so many delegates at the first session of a Convention. I am sure it is a very pleasing thought to those who have been instrumental in making the necessary preparations that such is the case. I look around me and see the faces of veterans; I see faces that have been familiar in Sunday School Conventions for many, many years; I see, also, the faces of those who are young in the service, those who are just growing up to take the places of those who are older, and that is a cause for rejoicing to us, that, although the older ones pass away, the younger ones are coming up in greater number than the old ones even, so that we can take courage in this thought that, while God buries His workmen, he carries on His work. We have not had cause during the past year to mourn the removal of many of our leading workers in this department. One of our Vice-Presidents has passed away—a gentleman who took a leading part and was very actively interested in the work of our Sunday Schools. I refer to our late ex-President, Mr. D. C. McHenry, of Oobourg, who died during last summer. God has been thus very good to us. We have, as you will see by the programme, mapped out work which, if carried out—as we trust it will be to the letter—will tax the thought, the energy and the resources of this Convention. We have subjects for discussion which are live, practical subjects. We have men to discuss them who are live, practical men, active men, men who are accustomed to tackle subjects of this sort, and who will be found at their post, we trust, in every case. We have no reason to doubt this. We begin with the discussion of a subject which has troubled very many. Many Sunday School workers have been led to doubt the propriety of so many lesson helps. We have heard it, you know, on so many hands. It is quite a chronic complaint in our Sunday School Conventions that the lesson helps are driving out from the Sunday School the Word of God itself. Now,

we have placed that subject upon the programme for discussion this afternoon, and it will be discussed by the President of the International Sunday School Convention, Mr. Reynolds, who, I am happy to say, is present with us. (Applause). We have asked him to take that subject so that we may be able, calmly and logically, to sit down and ask ourselves, "What is the place of these Sunday School helps? Is it intended, or is it at all a necessary consequence? Ought it to be a consequence that the Word of God is by their use thus relegated to a back seat?" Then we have other subjects of interest. We shall this evening be favored with a report from some of our delegates who went, commissioned by this Association, to attend the late World's Sunday School Convention—the first of the kind—lately held in the city of London. Then we shall have an address by Rev. Dr. Stafford on the subject: "A General Knowledge of the Bible Essential to Effective Sunday School Teaching." However, for me to go through the programme and indicate the topics that are there would be superfluous, I simply announce enough to show that the subjects to be discussed are live subjects. Now, let me ask two or three favors. In the first place, I do not think any delegate to this Convention will lose anything if he or she makes it a point to be present at the beginning of every session. You know we open our sessions with devotional exercises; that gives tone to the whole session. Is it too much to ask that delegates and visitors will come here at nine o'clock in the morning, come here prepared to spend a few minutes—fifteen or twenty or thirty, as the case may be—in praise and prayer, prayer for the divine blessing upon the exercises of the day? I feel very strongly upon this point, because we have in former Conventions sometimes come short in this respect. It is a lack which we cannot make up to ourselves; it is a loss to each one of us. I therefore ask that delegates will, as far as possible, come to the sessions of the Convention at the very outset—come in time to take in the exercises of the praise and prayer services. Then another thing, we ask that those who are requested to take part in the exercises by the allotment of subjects to them, may have the careful and prayerful attention of all present by—well, shall I say not going out? We do not have very much of that in our Conventions, I think, but, at the same time, we may improve a little even in this respect. We ask a gentleman to speak on a specific topic; he makes careful preparation for this, and comes here, and I think he is entitled to our careful attention while speaking to us. I want this Convention to be a model Convention for all future ones, and I think I voice the sentiments of the Executive Committee when I express the hope that this may be the best Convention ever held in this Province. I do not know any reason why it should not be so. We have a most commodious place in which to hold our meetings; the *personnel* of the Convention I do not think can be improved upon; and I think everything goes to indicate that we shall have what we are now wishing and hoping for—a mode

Convention. We are going to ask this afternoon that the delegates from the various parts of the Province will tersely, and yet as fully as may be necessary, give us the heads or the principal points of the work which is being carried on in their own several localities. I shall call over the names of the counties in alphabetical order. Of course, with so many counties as we have, some lying so remote from us, there may be counties that will have no representation here; but I am very happy to say that we are not without representation even from some of the distant districts of the Province outside of the counties, and I should like if all the delegates from a given county, when the name of that county is called, would rise to their feet for a moment, just that we may see how thoroughly representative our Convention is. Before proceeding with that, a very important part of the business of this Convention is, of course, the appointment of the officers to whom shall be entrusted the conduct of the Convention. I will first nominate the following gentlemen, who will be requested to nominate the officers for the ensuing year. These brethren will kindly retire and agree upon their report, which will be presented at a later period of this session. Mr. William Johnson, Belleville; Mr. David James, Thornhill; Rev. S. Houston, Kingston; Mr. W. M. Graham, Lakefield; Mr. D. Fotheringham, Mr. W. J. Davis, Toronto, and Mr. Alfred Day, the General Secretary. I will now call upon the counties as I find them in this alphabetical list, and if there are any here from the county of Addington will you kindly rise and let us know? (No delegates). Any here from Algoma? I think there are some here from Algoma; perhaps they will turn up later. Brant?

HENRY R. NIXON—All our Sunday Schools have reported, excepting the city of Brantford and the town of Paris. The Presidents have personally visited every section, and I do not think I have anything more to say. We have, perhaps, as efficient an organization as we could well have.

Mr. PEAKE—Brant, I may say, for the information of those who do not know, if there are any such, is one of our most progressive counties, a banner county; every Sunday School in the county is visited by the officers of the Association, and the county contributes regularly to the funds of the Provincial Association. County of Bruce? Carleton? Dufferin? Dundas?

Rev. Dr. HANDSFORD—I have no particular statements to make to the Convention, except to say that the work of the Sunday School in that county has come under pretty thorough review again and again in the course of the year, and that the work is in a progressive and prosperous state; other particulars might be given at a future time.

Mr. PEAKE—County of Durham, Elgin, Essex, Frontenac?

Mr. A. SHAW—I am of the opinion that there are delegates from Frontenac, more particularly, perhaps, from Kingston. I have visited

some of the schools in the county; and in every village, and in many other places through the county, Sunday Schools are being held all the year round. In the city we have our schools with, I think, only two exceptions, held through the year. There are over 3,000 scholars in our city who attend school. The Association in the city which we formed last year is still an Association, although during the summer months there was very little interest manifested in it. Just as we commenced the meetings of our Association, we had meetings too of our Evangelists, and the consequence was that the meetings of the Association had to be closed, because the people joined in those evangelistic services; so during the last few weeks we have not had those meetings, but our Sabbath Schools in the city are certainly in a prosperous condition.

Mr. PEAKE—Glengarry?

Mr. W. J. SCOTT—We have an organization in the county of Glengarry; it is, however, a denominational organization. We have very few schools in the county of Glengarry, excepting those that belong to the Presbyterian Church; and the Presbytery of Glengarry holds a Sunday School Convention every year, sometimes twice a year. The schools are in a prosperous condition. The Conventions are well attended, and the interest is good, and there is a good work going on in the farthest east county of the province in the Sunday Schools.

Mr. PEAKE—Grenville? Grey?

Rev. J. W. SHILTON—I represent the Flesherton Sabbath School. I cannot speak very much in reference to the organization in relation to this organization; but Methodism is very strong in Grey. We have a Sabbath School in almost every church; there are some few missions that, as yet, are not fully organized.

Mr. C. R. SING—I have not anything special to report. We have no county organization; but in most of the townships the Sunday School work is progressing very well. We hope it will be organized in a short time.

Mr. PEAKE—I know Brother Sing has taken an active interest in that county, and a good deal of correspondence has taken place between him and the Committee with reference to it, and we hope it will come to a head, as the Brother has indicated, this fall. County of Haldimand?

Rev. R. McKNIGHT—I would prefer that our Treasurer had reported from that county. I have much pleasure in reporting that we have made very satisfactory progress, though we have not yet succeeded in organizing into townships and having each township hold a Convention. We have what we think is better for our county; we have the county divided into six districts. During the past year all these districts held their Conventions.

Mr. PEAKE—County of Haliburton? Hastings?

Rev. O. R. LAMBLY—Hastings is not organized, as far as I know.

I can speak for the north riding of Hastings, denominationally. We have had an annual District Meeting. It is five years since I went to reside in that part of county. The District Conventions have been very well attended, and they are full of growing interest in the Sunday School work.

Mr. PEAKE—Huron?

Rev. S. SELERY—I could not speak for the county as a whole. I can only speak with reference to the town in which I live, Brussels.

Mr. PEAKE—Is there any one prepared to speak for the county of Huron as a whole?

Mr. MCGILLICUDDY—Although not a resident of that county, I have been, and have kept up my connection with it, and I must say that it is one of the best organized counties outside of Brant in the Province. They have a splendid Executive there, and very willing workers, and all their Conventions are good. Some of them have better than some of the Provincial Sunday School Conventions, and that is saying a good deal.

Mr. PEAKE—County of Kent? Lambton?

Rev. J. G. FALLIS—I wish to say that the Sunday Schools in the county of Lambton are looked after with zeal. It is well organized. There is a Lambton S. S. Association who owe their Convention in part to your Association. Besides that, there are a few Methodist districts there—the Sarnia district and the Strathroy district—and they hold their District Conventions. We held a District Convention a short time ago in the east riding of Lambton. It was well represented.

Mr. PEAKE—County of Lanark? Leeds (two lady delegates)? Lennox, Lincoln?

Rev. T. W. JACKSON—I do not know whether there is an organization in Lincoln at all. I remember a meeting held at Chautauqua-on-the-Lake to get Lincoln organized, and have never heard of the success of it. I have just come into Lincoln, and have asked about it, and I am not satisfied whether they have got one or not. I know all the Sunday Schools are in a healthy state; I am sure of that; and in the village where I live there are Sabbath Schools of all the denominations, and they are all in good efficient order; I am sure of that.

Mr. PEAKE—We shall hope that with the advent of the Rev. Mr. Jackson to Lincoln they will succeed in organizing that county. I may say the difficulty presented itself there, as it does in some other meetings; the delegates pleaded that they were not delegates, and hence that they would have to go home, and get their people to appoint them delegates, or organize it in some other way. We could not induce them to do it on the spot. County of Middlesex?

Mr. WHITE—In reference to Middlesex, we have no county organization; we have township organizations and Conventions held in several of the townships, but not all; and, as far as I know the county, and I know it pretty well, I do not think there is a church

in the county that has not got a Sabbath School, and I think they are in a good healthy state.

Mr. PEAKE—Muskoka? Nipissing District? Norfolk? Northumberland?

Rev. J. C. WILSON—There is no county organization. The Sabbath Schools are very well attended, and very efficiently managed. Some of the schools are very large. We have no county or township organization.

Mr. PEAKE—County of Ontario, North or South?

Rev. J. A. CARMICHAEL (South Ontario)—We have a good county organization; the township of Pickering is also organized; arrangements are made this year for visiting schools, and all hold yearly Conventions.

Mr. PEAKE—I think, friends, we shall have to defer the completion of this call until some future time. The time has come when we should proceed with the other item upon the programme. I think there is one thing made evident, however, by the reports that have been presented to us this afternoon, and that is, that there is abundant room, even in the counties that are organized, for more definite aggressive work in the interests of the Sunday School; but, on the other hand, from the absence of reports from so many counties, it is quite clear that there is a great deal of work still remaining to the agents of this Society before we can report this Province as a banner province.

Mr. BLIGHT then sang a solo.

Mr. PEAKE—I am very happy to be able to introduce to this Convention the President of the International Sabbath School Convention, Mr. Reynolds. We have learned to love him on this side of the line; he has been with us several times in different parts of the country. He has made himself dear to us by his affectionate, his practical words, to which we have been able to listen, and which we hope to listen to during this and the following days of this Convention. He is to speak to us this afternoon upon the subject,

“THE BIBLE AND LESSON HELPS”; THEIR RELATION TO EACH OTHER  
IN THE PREPARATION AND TEACHING OF THE LESSON.

Mr. REYNOLDS—My friends, I am exceedingly glad to be with you again. It is a great pleasure for me to come to Canada, particularly Ontario, for I always feel that I have received a great blessing in these Conventions of yours, which compare favorably with any Conventions we have on the other side, and are certainly superior to any Conventions you have in Canada. During the last year I have been in twenty-eight states and territories and provinces of the United States and Canada, attending Sabbath School Conventions, State, Provincial and Territorial Conventions, and I am very happy to inform you that the work is progressing most satisfactorily all over

this land. There never was, I suppose, in the history of the world, so much work being done for God, never, certainly, such a work being done for Him as there is to-day; the most intelligent work, probably, that has ever been done for the Lord is being done to-day, along the line of the Sabbath School; it is the great evangelizing power of the world, undoubtedly, for we can plant a Sabbath School in every place. We cannot plant a church anywhere, but we can reach every class of people with the Sabbath School; it is the forerunner of the Church; it is the John the Baptist of the Church, and it is now going out and making its influence felt as never before. It was a great delight to me to sit in Mr. Moody's Convention in Chicago, and listen to him as he talked to the worst classes of the people; Chicago is the worst place in the world; she has the worst element there, and she has some of the best side by side with it; and that gentleman reported that they had very little difficulty in reaching the *children* of the Anarchists, although they themselves could not be brought under the influence of the Gospel. They said: "Our rooms are full of these classes; and what we want is teachers." It was a remarkable thing to find that they could get hold of that class of people, and if they could reach such a class, they could get hold of any class. For four or five months during the last winter or spring it was my privilege to be in the South, and it was a very encouraging tour indeed. I commenced with the State of Delaware, and took in every southern State, except Alabama, holding Conventions, the preliminaries of which had been arranged before I went there, and it is gratifying to know how well they have succeeded since. They have taken hold of the work there with a great deal of energy and zeal; and they have some of the best material; not only the clergy, but business men are coming up and taking hold of this, and feeling that it is a most hopeful thing for their country, morally as well as religiously. We have a class in the South who are a great deal worse off than the Negroes, and not half as intelligent; only one-seventh of them can read. I refer to the poor whites of the South; and they can only be reached by the whites. The work among the Negroes is progressing. I was delighted to see a great number of institutions there, some of them of the first order. There are universities established in the South for the Negroes, educating them to be teachers and preparing them to go out and preach the Gospel among the people. When Abraham Lincoln issued his proclamation of emancipation, he liberated three millions, and to-day there are over seven millions of them, and they will take that country before long. Well, then I was in the West; clear out in the West, I never attended a more delightful Convention than I did in the month of June in Denver, in a Methodist Church that cost over \$267,000. (Applause.) Think of that. Why, if old John Wesley had risen up, he would have rubbed his eyes to see whether he was on earth or in heaven. (Laughter.) There was an erection presented by one man that cost \$37,000, the building holding 2,500 people, and full all the

time with delegates from all over the State. And then, the way in which they were responding; in the South they were raising money to organize every county in their State. Virginia has raised \$8,000; and has a man now travelling from county to county. I have received a letter from the President of that Association. He says: "I have a man travelling from county to county, and we are going to have more." North Carolina raised \$1,000, and South Carolina raised \$800, and they have a man working around in South Carolina. Kansas raised \$3,000 in one hour, and pledged \$1,500 more, making \$4,500 altogether; in Colorado they raised \$2,600 at one session of their Convention, and they have got one of the best men to organize their State. That shows how the work is progressing. And then, Illinois—you expect great things from Illinois. (Laughter). She raised \$7,500 in the last year, and spent it all, and raised \$7,500 more, and she is going to have \$10,000 this year. So we are working up all the time and advancing, and it is encouraging to see how the work is spreading, and how the confidence of the people is going out to it as the great power that must save our nation and all nations. I give you this as a kind of introduction, to cheer you, for it is always pleasant to hear good things. Of course, there is another side to it. We have 150,000 Protestant Sabbath Schools in the United States and Canada, and 1,300,000 teachers; was there ever such an army marshalled on this continent before? And they come together every Sunday to teach the same lesson to their scholars; but we have 11,000,000 of people who are out. Some time ago I received a letter from the Secretary of the Montreal or Quebec S. S. Association, asking whether it would be possible for me to attend a Convention if they would get one up in Quebec? Last fall I was at Montreal, and talked to them of the importance of taking this work up and spreading it over their whole Province, and they agreed to do it, and went to work with the preliminaries at once, and have been holding Conventions in places like Sherbrooke, and a number of other places—the French names I cannot pronounce; but, nevertheless, there were Conventions held there, also four or five of them out of Montreal; and they also desired to have one in Quebec. I said, "Yes, certainly." They said, "You need not expect much, for there are very few Protestants there." I went, and was delighted. I arrived there last Friday morning, and found, in the first place, a splendid Association building—the Y. M. C. A. building—and it was all arranged, and we held the first Convention on Friday afternoon, and there was a very excellent representation. Now, you remember that that city has 65,000 inhabitants, of whom only 5,000 are Protestants. We held a Convention there on Friday, Friday night, Saturday, and Saturday night, and on Sunday. We had a grand time on Sunday. I spoke to over 1,000 children in one of the churches; and the people were greatly encouraged. Some of the brethren said: "This is the best thing we have had here for years; it has brought us together; it is a kind of

centralizing power, and we are determined now to keep this thing up." They made arrangements to hold Conventions in some of the places adjacent, where there were a few Protestant schools, to get them together and encourage them, and help to build them up and strengthen them. Now, I want you brethren here to give that Province your prayers, and assist in any way you can by going over and helping them when they hold Conventions along your border. You know it is very strongly a Catholic Province, and it needs the aid of this great Province of Ontario; and you will find there will be great results from it. Now, in regard to this subject, there never have been so many helps to Bible study, probably, as there are to-day, owing to this international system of lessons, by which we all have the same lesson. It enables us to have the best thoughts of the best men and women all over this land; and it is said now there are over 250 expositions every week of our lessons. Just think of it; 250, probably, of the best men and women of this land and of other lands, giving to us their best thoughts upon this lesson which we are to study the coming week. So there has never been probably in the history of the world, so much intelligent study of God's Word. For a few dollars you can get more information and light than it was possible for a minister with \$1,000 to get twenty-five years ago; all these different publications are vying with each other to increase, not only their number, but their efficiency; and, therefore, they are calling to their aid the very best minds. Then these lesson helps also give an advantage to us in the way of showing us how to teach the lesson. A good many of our lesson helps are showing how it should be taught to a senior class, to an intermediate class, and to an infant class. Now, there is a danger of our leaning too much on the helps; there is a feeling, "Well, I can take this thing up on Saturday night or Sunday morning, and get about what I want, and I can go before the class and teach it." There was never a good thing in this world that was not abused. It is not an argument against our helps that people abuse them. The question is, What is the general effect of them? If the general effects are such as to retire the Bible, or in any way mar the study of the Bible, they are an injury, because that Book is the fountain from which we must draw all our inspiration; it must come direct from the Bible. But, I do not believe it interferes with the study of the Bible at all; I believe there is more study of the Bible to-day than ever before; I believe these lesson helps have encouraged and stimulated the study of the Bible. We get more appetite for the Bible. When we have not much appetite, something is brought before us, and we say, "Take it away;" and they say to us: "Taste a little of it," and urge us to take it. I remember once I was not feeling very well; never was sick in my life, but I was not well; and my wife brought me something, and said would I not like to taste it? I said, "No, I have no appetite." She said, "Just taste it." I declined two or three times, but at last she

made me taste it, and I said, "That is right good," and I ate it all. (Laughter.) If it had not been that I was drawn to it, I should not have touched it. Some people say, "I do not understand how to study the Bible; it is a book that I have no interest in." Now, if we can by these lesson leaves induce people to study, even if they take them by themselves, and use nothing but the lesson leaves, I think after a while they will give them such a taste for this delicious substance God has provided for us, that they will be led to study the Bible. I remember one time the Bible was dry to me, but now it is the most beautiful thing in the world. I used to think, what is the use of the Psalms? They are good enough to sing when people are pleased to sing a hymn; but I used to think David had a bad liver, and got very despondent sometimes, and used to groan out his desperation through the Psalms. But, I tell you, when I realized it, I found it was a book of experience, and that he, whose experience is related there, came out of such a life as this world has probably never seen, a man who rose from a shepherd boy to be a king, and a man who fell from the highest position probably which any man could attain to. God passed the highest encomium on David that was ever passed on any man; He said he was a man after His own heart, and he fell from that position to be a miserable adulterer and murderer; and a man who has gone through such an experience as that can tell his experience. I once heard a man say to another: "Get up and tell your experience;" the other man said, "I have not any; I have just been converted;" but a while after he said, "I have been such a time in the service now that I have experience which I can tell," and he related his experience. I took the Psalms up and read them from that standpoint, and they were a new light to me. I believe teachers should take the Bible and read over the lesson themselves. First get on your knees and pray, "Oh, Lord, thou who art the Author of this Word, open mine eyes that I may see the wonderful things in it." Then read over the lesson, read over the context, read all about it. Then get your own thoughts out as far as you can. We need help and assistance. There are some men like Henry Ward Beecher was, and like Talmage, perhaps, or some others, that get up a sermon on a very short study, and give utterance to wonderful thoughts and thrilling sentences; but they are very few. As a general thing, you have to study it, and plod it out, and call in the assistance of others; but Beecher did not, I suppose, call in the assistance of many others; as a general thing, he would not have to borrow from others; and I consider that we can adopt anything that a man gets that is worth anything in this world, along the line of religion particularly. I always do it. I might be considered a plagiarist, if I was a minister, but, as I am not, I suppose I can use what I please. I know of no greater borrower than Moody is in this world. Anything you hear that is good, use it. I heard a man get up one day and actually give a speech I had given, and I gave him

my hand and I said, "You spoke that better than I did." He said, "I did not know you were in here, or I would not have done it; but I don't care; you have got no patent right on it." I said "No, I had not." Mr. Beecher said that once he heard a man preach his sermon right through. Now, I am not endorsing the right of a preacher to do that, although I would rather hear him preach a sermon of somebody else's, if it was a better one than he could get up himself, than preach his own (hear, hear), if he afterwards said it was not his. Beecher said he heard a man preach a whole sermon of his; and he said to him, "Brother, how long did it take you to prepare that?" He said, "Oh, about fifteen minutes;" and Beecher said, "Oh, it took me about two days and a half." (Laughter.) We first should study the Word of God, gather out what we can by praying, ask God to give us light, and think it over. When a historical lesson comes up, I first take my Bible and study it well, read it all over, and inquire, what is the history of this lesson; what has led up to it; and what transaction is this? I read it all over two or three times, and shut my Bible and tell my wife all about it in my own language, and say to her, "Have I left out anything?" I do this, and get it in my own mind. It is a good thing to ask your scholars to do that. "Now, look here, Johnny, next Sunday I am going to ask you to tell the rest of the boys all about this lesson;" and I say to the boys: "Now, boys, make yourselves familiar with it, so that you will be able to tell whether he has it right or not." Then you should ask yourselves, is there any person I am not familiar with mentioned in it? Get down your Bible Dictionary and find out about that. Then, another thing, the place; where did it occur? Get down your Bible Dictionary again, and find out all about it; because anything you find *yourself* is more valuable to you, and you will remember it longer than if it is given to you off-hand, and you have no trouble about it. I should enjoy a glass of water more if I had to walk half a mile for it than if I had it handy. If anything costs trouble or pain, it is always valuable, and becomes more fixed in the mind. Then, after I have got that, I think over, "What does this teach?" The Lord has given us inspiration for a certain purpose. What do I learn from it? What do I personally learn from it myself? Let it teach us something, our own selves. Now, then, what can I teach others from it? And it is a good plan to have a little paper or a little book, and take these things down, for fear you at length lose them. Then afterward I take up the S. S. Lesson, or Help, whatever it may be. My denomination, the Union, wants some of these that are undemominational. I get the thoughts from them; I look over to see what they have brought out. If there is anything I have not thought of, I put it down, and I suppose I go over a half a dozen of these lesson helps every week when I am at home, for my class. I have not a class, but I think a Superintendent should study the lesson even more than the teachers. I find it easier to make a long speech than a short

one ; if your minister makes a long speech, he is not well prepared. If you boil a thing down you must have it well studied. Of course, you should have a great more on hand than you expect to use. I think it was Napoleon who said that the power of an army was in its reserves. I think that is a correct saying ; and I think the power of any minister lies in his reserves. You can tell when you hear a man preaching whether he has told all he knows or whether he has, something in reserve. It will be something like the advice given to a boy once : " Now, John, you are going out to see the girls. " " Yes, I am. " " Well, I will give you a little advice ; always leave when it is a little interesting ; they will want you to come back. " (Laughter.) So it is in the lessons ; you should stop when it is most interesting. Let them understand by your very words and acts—they can discern it very quickly—that you have a good fund behind ; and they will say : " I wish he would continue on a little longer ; I should like to come back next Sunday. " You want to have a great deal more ; and you want it well arranged. Then another thing, I never would bring a lesson leaf into the class. (Applause.) Use them to all the advantage you can at home, just as the ministers use their commentaries. You would not like to have your minister come in and commence to read to you what Dr. Adam Clarke says about the subject, or read what Scott says about it ; you want him to read that before he comes in. You should never bring these lesson helps in. The old style was, the teacher had a question book and the scholars an answer book, so there was no trouble at all to teach a lesson ; here was the question book ; I think I should know the back of that question book my teacher used to have if I saw it to-day. The teacher would just ask the questions, and the scholars would read off the answers ; and when we got through that, it was all done, and we were ready to be dismissed ; but the lesson paper is not much improvement on that if you are going to have it taken into the class and let the scholars have it, or let the teachers have a magazine, or the *S. S. Times*. I think it is Mr. Moody that says that a lesson paper in the hands of a scholar and a magazine in the hands of a teacher is like a lump of ice between two lovers ; you can all imagine what that would be ; well, it separates them. What you should do is to bring your Bible, and to have your notes with you ; have a little note to refresh your memory about what you want done. The Sunday before, give your scholars something to hunt up. If you say, " Now, scholars, I want you to learn your lesson, " they will probably come without the lesson learned, because many of them do not know how to learn a lesson ; they hardly know how to get at it. But if you will give them something specific to learn, one to find out all about the persons that are spoken of in that story, and another to find out about the place where the thing occurred, and another to tell what they did—giving them something specific—they will learn. It will take some time, but after a while they will know you expect them to recite something, and they

will do it. Then come there with the Bible in your hand, and the Bible in their hands, and look them in the face, and talk right to them, and draw right from them, and you will find out that you will be drawing your scholars and yourself closer together. There is a feeling created which cannot be got up by the old question-and-answer books. And another thing; we want to get our scholars acquainted with the Bible. I remember out in Colorado, at the Convention in Denver, I saw a gentleman come in at the door; I recognized him at once; he lived in Boston. I said to the President: "I wish you would ask that gentleman who just came in to come up here; I would like to introduce him to this audience; he is a remarkable man; his name is Kimball." And he came up to the platform, and was very much surprised that he was recognized; he was a stranger there; and I said: "Ladies and gentlemen, I want to introduce you to a man who will thrill your souls by what he has to tell." And he told a story of a boy that came into his class in the Mount Vernon Church, in Boston; he handed him the Bible, and told him the lesson was in John; he said, "You will find it in John, my friend." The boy commenced with Exodus, Leviticus, and so on, looking for John; the rest of the class commenced smiling, and he was very much embarrassed; so the teacher handed him his Bible and showed him where it was. I may tell you the story before the Convention closes of who this man was; but that was the commencement; that boy did not know anything about the Bible at all. Now how many there are in our schools to-day that are not acquainted with the Bible, do not know even where the books are. We want to get them acquainted with it, so that they can have it in their hands and know, when you ask them to turn to John, or any other book, where to look for it; and you will never effect this if you allow lesson papers to come in and supersede the Bible. (Applause.) The only way to do so is to keep the lesson papers out; and the teachers must not set a bad example by bringing the lesson leaves to Sunday School, if they expect the school to be relieved from that incubus, for I think it is an incubus. I would like to have a word from Rev. Dr. Parsons on the subject.

Rev. H. M. PARSONS, D.D.—I think you are orthodox. I should emphasize the first part of your preparation, just adding one thought, which you had, of course, but did not enlarge. I am learning every day more and more that the Holy Spirit is the best teacher, and that He is the person that knows just what He wants taught each Sunday by each one of us out of that passage; He is the Infinite God; He is the author of those words. Now, those words have a variety of truth to be impressed on the class; and how shall I get hold of what I am to teach unless I get it from Him? I think that is the divine art of teaching, to know that you have from Him what you have to use in the thirty minutes that you are with the class—to be so sure of it that there is no doubt in your mind—there is no hesitancy as to whether what you are going to say, or what you shall teach from that

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passage, shall be what is in His mind or not. Then one thought more; I find that in the Acts of the Apostles it is written: "And he, being filled with the Holy Spirit," did so-and-so. Now, I think that if we believe that we must accept this, that no one of us can teach the Gospel unless we are filled with the Holy Spirit. Well, now, that "being filled with the Holy Spirit" is not something we can catch up on Friday or Saturday. It can be illustrated in this way; my lungs must be filled with the air I take in, or else I cannot have health and strength; for all the uses of the body the lungs must be filled with the atmosphere; first they take it in, and then they expel it. It is the being filled that is the secret of the power which the Holy Spirit gives to us; and I pondered that a good deal recently in studying through the Acts of the Apostles, to see the wonderful effect and influence of the Holy Spirit. And then, I read another thing; "If ye love Me, keep My commandments." That is what the Lord Jesus Christ says to every one of us. In the 5th of Ephesians, one of His commandments is to be "filled with the Spirit," to be filled all the time; not simply one moment, and then empty, and let something else come in and fill you. The cardinal law of holy living is to be filled *all the time*. The "being filled," and the using of all that He gives, is just the obedience our Lord wants from each one of us. Now, S. S. teachers can put that into practical effect, and I believe that is the secret of power we want in our Sabbath Schools. I deplore—and I suppose all the workers here deplore—the fact that often in our Sabbath School teaching there seems to be so little power and so little result. I have no doubt there are teachers here who mourn over that every Sabbath. Now, let us get back to ourselves, and see if we are filled with the Spirit of God, the Holy Ghost, the Third Person of the Godhead, inhabiting my spirit, not the old one, for that will not hold Him, but the new spirit which He has created within me, and so filling me that I talk of Him, and I am guided by Him to teach others. I agree with my brother in respect to the use of the helping papers. I believe what he has said with regard to preparation there, after being filled with the mind of the Spirit of God, all these papers and commentaries have their use and position; but take them in their place; they are not the first thing to use. However, you may get different results from what I have. God, in His infinite fulness, may want you to say something, and me to say something else out of the same passage, although, of course, not contradictory; and it is all open to us; and I thank God that the workers here, that represent the Church of Christ in this department of work, are every day coming more to see that.

Mr. REYNOLDS—Is there any one who would like to ask a question?

A DELEGATE—Now that you are declared orthodox, I want to bring up this question. Our publishers of helps have so arranged matters, and are improving upon that line, as they think, that we cannot carry on a school without the help. For example, in the

Church to which you belong you have your opening verses ; you have your selection for responsive reading both at the opening and the close. Well, that cannot be carried on in a school without the helps.

Mr. REYNOLDS—What is the reason it cannot ?

DELEGATE—I will tell you why. We all insensibly, teachers and scholars, take the easiest method of doing things ; and the supplement I want to make is this, that teachers and superintendents require to be on the alert every Sabbath so that, if they find the lesson help is being used instead of the open Bible, they should, at the very outset, ask for a show of Bibles, in order that they may know where things are drifting, and then bring them back. I find in my school a necessity for constant bracing up on that line.

Mr. REYNOLDS—I never would use one of these services for the opening of the School, and if you do that—exclude them from the school—they are sure to use the Bible. (Hear, hear.) And I do not always read the lesson, but I read something that will correspond, along the same line as the lesson. I would say, "Take your Bible and turn to the 103rd Psalm. Now, all of you who have got it, rise." And here will be some sitting, and I will say "What is the matter with you? Have you not any Bible?" Well, a few remarks will sometimes do a great deal of good ; and I will say "I do not suppose it is necessary to have any bonnets here to loan you to get home? No ; well, it is a pitiful thing that I have got to lend you Bibles when you come to Sunday School." So I lend them Bibles.

A DELEGATE—How would you read the 103rd Psalm ?

Mr. REYNOLDS—Alternate verses ; sometimes girls first verse and boys next, and *vice versa* ; sometimes one class read one verse, and change it around different ways, but read it in that way.

#### REPORT OF NOMINATING COMMITTEE.

Mr. JOHNSON then presented the Report of the Nominating Committee. The Report, which was adopted, was as follows :—

*President*—Mr. J. K. Macdonald, Toronto.

*Minute Secretaries*—Rev. E. Barrass, D.D., Pickering, and Mr. W. M. Graham, Lakefield.

*Business Committee*—Mr. Abraham Shaw, Kingston, Convener ; Rev. John McEwen, Lakefield ; Messrs. G. Rutherford, Hamilton ; W. Johnson, Belleville ; Thos. Muir, London ; and Messrs. L. C. Peake, R. S. Gourlay, W. J. Davis, Alfred Day and J. J. Woodhouse, Toronto.

Mr. PEAKE then made several announcements relating to the programme of the meetings of the Convention.

After singing the doxology, Rev. J. McEwen pronounced the benediction, and the Convention adjourned.

## TUESDAY EVENING, OCTOBER 22.

The Convention met this evening in the Central Presbyterian Church.

Hymn 63 was sung by the Convention, after which the Rev. Mr. McEwen led in prayer.

Mr. PEAKE—Now, friends, we have a very full programme this evening, hence any words that I may have thought of saying will, as far as to-night is concerned, remain unsaid. I have a very pleasant duty to perform now, and that is the handing over of the care of this Convention to the gentleman who has been this afternoon elected to the responsible and honorable position of President of this body. I have peculiar pleasure in welcoming to this platform—I can scarcely say introducing to this audience—a gentleman who is so much better known here than I am myself; but, without further remarks on my part, I beg leave to introduce to this audience the President elect of the Convention, Mr. J. K. Macdonald.

Mr. J. K. MACDONALD—*Mr. Peake, Ladies and Gentlemen,*—My election to the position of President, by the kindness of the Convention, has caused me a great deal of surprise. I feel that in conferring upon me the very honorable position of Chairman of the Convention they have offered to me, and conferred upon me, the highest compliment and the greatest honor that has ever been conferred upon me in my life. I believe that if I failed to say this I should fail to do my duty to my own feelings, and the appreciation which I have of the position to which the Convention has been good enough to elect me. I feel myself entirely unworthy of this position; and, whatever kindly feeling the members of the Convention may entertain in regard to me, I feel that it is an honor of which I am altogether undeserving; it involves duties which I shall endeavor to discharge as best I can, yet in all probability not as well as others who might have been selected for that purpose. If the deputation which waited upon me to day had allowed me to name some other gentleman, I could have done so without any difficulty whatever; still, from the way in which they presented the matter to me, I felt it to be one of those things which the Master calls upon us sometimes to do; and, although it did not conform in any way with what I liked myself—I like the quiet life, rather than such a prominent position as the one to which I have been elected—yet I felt, as they put it, it was perhaps a greater responsibility to decline the position than to accept it, and to discharge, as best I may be able, the duties appertaining to the office. I have, therefore, consented; and I must ask the members of the Convention to bear with me in what I feel may be a faulty administration of the Chair. I shall discharge the duties to the best of my ability; but, at the same time, I am only too conscious that I may fail in that discharge; and that, had some other

person more fitted for the task been appointed, the administration of the Chair might perhaps have been more successful. I feel, brethren, somewhat as David appeared to us in our lesson of last Sabbath. You will remember that after the reproof he had from the prophet Nathan that he went into the Tabernacle, and remained in the presence of the symbol of God's presence, and he seemed to recount all that the Lord had done for him. Well, that has been impressed upon me this afternoon, and I just feel as I think David felt there—"What am I, O Lord, and what is my house that this high honor has been conferred upon me personally?" I have thought, too, that there might be something in that applicable to the Convention itself. Hitherto, it may be said, that the Lord helped us in connection with our Sabbath School work, when we think, from such small beginnings it has reached to such tremendous proportions. We were hearing this afternoon of those vast proportions—1,300,000 teachers engaged in the work of S. S. teaching, working amongst some 10,000,000 of children—may we not also as a convention of S. S. workers stand in the presence of God, and think of all that God has done for us in connection with that work? And we are led to exclaim, "What are we, O Lord God?" seeing all that the Lord has done for us. Well, now friends, I think we may take encouragement from that, and we may take encouragement in the purposes and objects of the Convention. What should we aim for? That as iron sharpeneth iron, so may we sharpen each other in this great work which the Lord has committed to us; and by comparing our work, and discovering what is better in others than in ourselves, each of us may be the better fitted for the work when we go back to our homes; and, friends, I trust that God will so bless us that every member of the Convention may go back with such enthusiasm, and such a baptism of the Spirit—because without the Spirit we can do nothing—with such a baptism of the Spirit, that the work will go on and spread until vaster proportions are reached, until the neglected, until those who are not being taught now anything about the Master, and what the Master has done for them, shall all have been gathered in, and they shall all know Him whom to know is life eternal. Friends, I do not presume to trespass upon your intelligence by attempting to make an address. Waited upon to-day in connection with the high office to which I have been elected, and then broken to me for the first time, I have been unable to prepare anything like an address, and you must just accept my stammering expression of thanks for the great honor which the Convention has conferred upon me, and these few rambling remarks as the only reply which, in the moment, I am able to offer in connection with what you have done for me. (Applause.)

Hymn 144 was then sung.

THE CHAIRMAN—As the Chairman of the Executive has already told you, we have a full programme to-night; it has been whispered

to me we are about on time ; that is because of the absence of the new President's address ; so we will have our programme and our time right before us. There is one duty laid upon me, and that is, however unpleasant it may appear, I am to keep each speaker to his time. (Hear, hear.) And I want to make that general announcement now, so that if I have occasion to touch this little bell when some gentleman is speaking, he may not feel that I am personal in the matter. I shall most rigorously apply the bell to each one when his time is up ; only in this manner can we cover the programme. We are going to have an address of welcome, and a reply. To the mover of that address we allow ten minutes, and five minutes for the reply. Then we have three of the delegates to the World's Convention of S. S. workers. We are just going to allow each fifteen minutes, and no more, and I shall ring the bell when the fifteen minutes are up. I have now much pleasure in calling upon the Rev. Dr. Potts to offer an address of welcome to the members of this Convention. (Applause.)

Rev. Dr. POTTS—*Mr. President and Christian Friends*,—I count it a very high honor indeed to be the mouth-piece of Toronto to-night, to address words of welcome to the members of this Provincial S. S. Convention. As I sat in the meeting this afternoon in Carlton Street Church, and listened to and joined in the prayers of those who led our devotions there, I felt that we had already a pledge and guarantee of a very successful Convention ; and, as I breathe the devotional atmosphere of this meeting to-night, I feel that it is just a little better than the afternoon ; and I have good reason to believe that this will go on more and more until the benediction of this Convention is pronounced. On behalf of the city of Toronto, I welcome you to our city, not because of any peculiar denominational complexion that you may possibly have ; all S. S. workers should be Church members, should be Christians in heart and professing Christians, and connected with one or other branch of the Church of Christ. But I do not inquire to-night to what section of the Christian Church you belong ; the fact that you are Christians, the fact that you are S. S. workers is enough for me, and enough for the churches of Toronto to welcome you to our hearts and to welcome you to our homes and to our Churches. We welcome you especially to-night because of the institution that you represent, and because of the work done for Christ in connection with that institution. Perhaps the magnitude of the Sunday School institution is hardly realized, even by those who are earnest workers in connection therewith. You represent officially the Ontario Provincial S. S. Association ; but you belong to a wonderful S. S. army. I heard some statistics referred to to-night by my friend, the President of this Convention ; but I want to say that you represent not only the S. S. work of Canada and of the United States and of the International S. S. Convention, but you represent the S. S. work of the nations of the world ; and I hold in my hand to-night the

latest statistics of all the nations of the world ; and, in one word, I can show you one reason why we give you this cordial welcome, because you represent the magnitude of the glorious work accomplished by our S. S. institution. We have at present, according to the latest and most approved statistics, we have in the world schools numbering 183,390 ; we have S. S. teachers in the world to-day, 1,999,569 ; we have S. S. scholars in the world, 17,716,213, making a total S. S. army of 19,715,782. (Applause.) Now, you are connected with this wonderful army, and you represent, therefore, the magnitude of this S. S. work. I was thinking this evening, since I was asked to speak these words of welcome to you, not only of the magnitude of the S. S. institution, but of the power of the S. S. institution, and it presented itself to my mind in two aspects. The power of the S. S. institution, to my mind, is evinced in this, that it is the most popular anniversary of all the anniversaries held by our Churches all over this land ; no crowd so great will come to our churches for any other object than for a S. S. anniversary. The parents are interested ; the members of the Church are interested ; the pastor is interested ; the S. S. workers are interested ; and so the anniversary of our Sunday Schools is the most impressive and the most successful of all the anniversary services of our Church. And then there is another aspect in which the power of this S. S. institution is felt, and that is that the increase to the Church of God is larger from the Sunday School than from all other sources combined. I echo to-night the sentiment of every pastor in this Church and in connection with this great S. S. work, that the overwhelming majority of those who are joining the Christian Church to-day, all over the world, is from the ranks of our S. S. classes, intermediate, and senior Bible classes. Now, on these two grounds we welcome you to-night as Christian workers in this great department of service for the Master. But I was thinking, Mr. Chairman, of another, and, to me, a very interesting thing, namely, that these S. S. Associations, from the Township Association, from the County Association right up to the International Convention, are doing more to unify the Church of God than anything I know of in this world (applause) ; doing more by the International scheme of lessons ; doing more by the International Convention ; doing more by meeting together as Presbyterians, Episcopalians, Methodists and Baptists, in those township, county, provincial, state and international Conventions, to draw the different churches of Christ nearer to each other than any other institution of which I have any knowledge. I do not myself take a great deal of stock in what is known as the organic union of the different sections of the Christian Church. I do not think that that is very likely to be within the range of what Mr. Gladstone would call practical politics ; but I rejoice in this, that there never was an hour in the history of Christianity when the Churches of Jesus Christ were as near to each other as they are now. They are near to each other in sympathy, they are near to each other

in thought ; why, it will be a difficult thing in many of the churches in this day to go in and determine, but for the hymn-book or the Psalm-book, to what section of the Church they belong ; the preaching is about the same, practical, manly, common-sense preaching, and the Churches are all coming nearer to each other ; and, therefore, I believe we have to attribute this a great deal to the brotherly love and spirit manifested by the S. S. workers. Now, whom do we, the city of Toronto, welcome here to-night ? We welcome you ministers, you pastors ; glad that you have come to sit side by side with your S. S. superintendent, and your S. S. officers and teachers. We welcome you delegates ; and I was glad this afternoon, in looking over the Assembly, to see venerable men, gray-haired men, who, in our Church, would be class-leaders and official members, in the Presbyterian Church would be ruling elders, and in the Congregational and Baptist Churches would be deacons. I was glad to find that those venerable men had not handed the S. S. interests of the Church over into the hands of young people altogether ; but, side by side with the venerable men, I was glad to see young men and young women to-day throbbing in heartiest sympathy with this glorious S. S. work. Now, we welcome you, but I want to say to-night that I have an especial welcome for our American friend. (Applause.) I want to give my friend Mr. Reynolds, the President of the International Convention, a right royal Canadian welcome. (Applause.) And I' want to say to my friend Mr. Reynolds that we know no geographical restrictions, and no national or international boundaries in this great S. S. work. Mr. Reynolds, you love the Stars and Stripes, and I love the flag that has "braved a thousand years, the battle and the breeze" (applause) ; but, sir, beyond the Stars and Stripes, and beyond the grand old flag of England, is the banner of the Cross of our Lord Jesus Christ, and we meet here to-day glad to welcome you as an American citizen, and especially as the President of the International Convention. Brethren and sisters, we welcome you to Toronto ; we pray that your coming here may be a benediction to us, and that you may go back to your schools and to your Church work baptized by the Spirit from on high.

THE CHAIRMAN—Now we are going to ask Mr. Reynolds, who has just been referred to by the last speaker, to reply on behalf of the members of the Convention, as well as on his own behalf, as representing the American brethren.

Mr. REYNOLDS, on rising to respond, was received with loud applause. He said : Now, brethren, don't you think it is a little unfair to give me only five minutes to reply to such an address ? (Laughter.) That is the only unfair thing I have ever known Toronto to do, to ask a man to respond to such an address as that in five minutes. I was very glad when I heard that this Convention was going to be held in Toronto, and I said to myself, "I wish they would invite me," and the next mail brought me a letter of invitation ; and I was so afraid they might recall the invitation, that I telegraphed at

once that I would come. (Laughter.) I am always glad to come to Toronto. A gentleman asked me some time ago, "Which is the best city you have ever been in, in your life?" I said, "The best city I ever was in, in my life, in this country or in Europe, is Toronto." (Applause.) I never was in a city where it was such an inspiration and delight to me to spend the Sabbath, as in Toronto; I never was in a city where the Sabbath was observed as it is in Toronto; Toronto is an object lesson to the entire universe, my brethren; I have always considered, since the first Sunday I was here, that you are a kind of vestibule to heaven. It is a great privilege, I say it is a great happiness and comfort, to meet in such a community as this, for the sympathy of the people goes out to the meeting. There is a great deal in having the sympathy of the people. I was at a Convention some time ago, and was entertained by a gentleman, who asked me what I came for; I told him, to attend a S. S. Convention. He said, "What kind of a thing is that?" He had never heard of one. I did not feel at home very much there. But here in your homes, we are met by warm, sympathetic friends, and in a community like this, a Convention could not fail to be a good one; it would be utterly impossible, it seems to me, under such circumstances, to have anything but a good Convention, therefore I look forward to this as being one of the best ever held in your Province, and I believe the results will show it. We come here to a city where we shall not only meet with a hearty co-operation, but where we have those who are educated along the lines of S. S. work, and who are interested in the object for which we come here, which is one of the noblest and grandest in the world, as has been stated by the Rev. Dr. Potts. What do we meet in this city for? What is the Convention for? It is for the purpose of looking over this field, and seeing what we can do further to advance the S. S. interests. We want to plant the nurseries of piety all over this Dominion, all over this whole land; they are the grand missionary agencies, the great evangelizing power of the world to-day; and through the influence of the Sabbath School the world is being evangelized faster than, probably, by any other agency. We want to see what has been done in the past; we want to look over the future and see what is to be done, and devise ways and means to place the Sabbath School in a position where every child can reach it, to have it within reach of every one. Then we want to reach the moral people, too, for God has good people all over this land, in every section of it, who are willing to work for Him if they are shown how; we want to reach these people, and establish schools where they will learn the way of eternal life. And we want to meet here and consult together in regard to how we can do this work better. Is there any being, in heaven or earth, who has a right to demand of us better work than Jesus Christ, who has done so much for us? Should we not, therefore, give Him the very best work we are capable of? We want to make ourselves such workmen that we

need not be ashamed, and we want to consult together here, as to the way in which we can do the work more efficiently. Better work is being done for God to-day than ever has been done in the world, and better work will be done, and we are going to progress; we are not satisfied. We are determined, God helping us, to rise to a higher plane, and reach the souls of those scholars. We want to understand how we can take the Gospel and plant it so that it will stay, and we come here together to get inspiration from one another. Is there anything more delightful in this world, than for brethren to dwell together in unity? and what a delightful sight it is when we meet here, not as Presbyterians, Methodists, Baptists or Congregationalists, but as Christians; that is it. (Applause.) I do not care what branch of the Church you belong to; you are my brother; God is my Father; Jesus Christ is my Brother, and heaven is my eternal home; and every one that loves the Lord Jesus Christ, whatever his peculiar belief may be along certain lines, I will take by the hand and say, "My brother in Christ," and look him in the face. That is what we want. It is not organic union so much we want, as the union of hearts together, and sympathy together, as Dr. Potts says. Some of us can fight the battle of God in one kind of armor better than another. You know soldiers are not all in one branch of the army; some are infantry, some artillery and some cavalry, but they are all under one banner, under one emblem, fighting against the same enemy. So it is with us; we have our different departments in this great Christian army that we belong to, but, nevertheless, we are all one; we are one army; we are fighting under the blood-stained banner of the Cross, we are fighting against one common enemy; we are fighting under the same direction of the blessed Captain of our Salvation, Jesus Christ, and trying to win souls to the same heaven, where we shall dwell forever; God help us, each and every one, to realize this thing, and may this Convention be a great blessing to this entire Province, and, through it, to the entire Dominion; and I pray that the love of Christ may dwell in our hearts, and His blessing be upon us, and that we may go down to our several fields of labor, better fitted and more determined to do greater work for God than we have done before. (Applause.)

Hymn 80 was then sung.

THE PRESIDENT—We will now hear from the deputation of delegates to the World's Convention in London. The Rev. Alexander McLaughlin, of Sherwood, is first on the list.

REV. ALEXANDER MCLAUGHLIN was received with applause. *Mr. President, Brethren and Sisters*,—I have been very much pleased with the emphasis that has been given to the "Brethren and the sisters," and am very happy to be counted in as one. I want to say, Mr. Chairman and Christian friends, that I am glad to be able to stand before you to-night, and to say that I was, at least, at the great World's S. S. Convention in London, and I do not know

that I have come here to-night to enlighten you very much on that subject. I assure you that if the Chairman had been at the reception in the Mansion House, which was given by the Honorable Mayor—I do not like to say “Lord” to a man, although they do it over in England, and they do it here in Canada—but his Honor gave the delegates of that Convention a royal reception in the Mansion House of that city, and it would take me an hour to give you a report of that one meeting, and yet I have only fifteen minutes. And so there were four days there of a Convention, occupying every hour of each day, from early morn till late at night. Now, I cannot give you much of a report of that great Convention. The Rev. Dr. W. H. Withrow, of this city, delivered an address there on organized S. S. work in Canada, and I think he ought to be here to make the report. I would say, however, that I received a letter from our worthy Secretary, Brother Day, on the last day of the meetings, in which he used these words, “Bottle up all the fire-light you can, to rekindle here when you return.” So, at the last session of that great Convention, held in Exeter Hall, on Friday evening, July 5th, I mustered up courage enough to make this request of the Secretary of the Provincial S. S. Association known, and the next day, in the account, I read this: “A gentleman in the body of the hall said he was asked to get all the fire he could and take it back to the Province of Ontario; he assured them that in Ontario they were doing as grand a work as in Pennsylvania, New York, Illinois, or anywhere in the United States or in the world.” And that is all I said for Ontario or Canada, Mr. Chairman, because it is all I had any authority to say; it was all the opportunity I had to say anything, and I had to press myself in the service to do that. Well, I could talk to you about the aim and object of that Convention; I could tell you the resolutions that were passed, but I do not think it would be wise for me to take up your time with anything of that kind; these other gentlemen may do that. I believe what we want here, and now, is the inspirations that were infused into my mind, and I believe that those inspirations we can reduce to practice here in our work in this Province; and if I could to-night, in the name of my blessed Master, Jesus, and for the sake of the great S. S. cause, which I love so dearly, only implant in your minds and hearts the impressions that were made upon mine in connection with that great Convention, I think you would be greatly benefited; because, you must remember, friends, that there were people there—and that itself is stimulating, to think there were men and women present from all parts of the world, from England, Ireland, Scotland, Canada, United States—well, I will not mention any more. But it was said that there were representatives there from all parts of the world. Now, the principal feature of that Convention to me was the absence of all personal feelings and human creeds and human distinctions of any kind; the great aim and object seemed to be how best to reach the mass of human beings yet unsaved. Why, the black man, and

the white man, from the North and from the South, in the United States, and from the East and from the West, the rich and the poor, the high and the low of all denominations of Christians of all climes and countries, were united on the importance of working together for the salvation of all those in every land who are yet out of Christ. Now, my friends, I should like to put that same spirit abroad in the minds and hearts of the men and women and children throughout the world, but especially in this Province of Ontario; and if I had any longer time to speak—

The CHAIRMAN—Five minutes yet.

Rev. ALEXANDER McLAUGHLIN—Well, God help me to say something in five minutes. (Laughter.) I should like to ask what are the possibilities of the Sunday School along this line; or, rather, what are the possibilities of the S. S. Association? Now, I want the Corresponding Secretary, the Travelling Secretary, the Chairman of the Executive Committee, and the Chairman of the Convention here to-night—I want you all to listen to this; what are the possibilities of the S. S. Association of Ontario along this line? Well, you may have forgotten what the line is. What are the possibilities? That is it; what are the possibilities of this Provincial S. S. Association along the line of this S. S. work? Well, I will tell you. I believe it is possible for this Association to plant a Sabbath School wherever there are ten or twelve human souls to be taught the way of salvation. I was glad that Brother Reynolds said this afternoon, "You can plant a Sabbath School anywhere, but you cannot plant a church everywhere." I am glad he said that, because I wanted to say it, and I am glad he said it before me, because, coming from the United States, it will have double the force it would if I had said it alone. I have been in the States, too. Why is it that there is so little being done along this line? Why are we not united in this work? If we were united we should have five or six, or a dozen Sunday School missionaries at work where we have now but one single Secretary—of course, we have two Secretaries, but only one doing work in the open field. I have heard our Treasurer, Brother Woodhouse, say that he got tired and ashamed going around among the citizens here in Toronto asking for money to keep the work going.

Mr. WOODHOUSE—Oh, excuse me.

Rev. ALEX. McLAUGHLIN—Well, excuse me, if I am not telling it right.

Mr. WOODHOUSE—I think I said, the Toronto people are coming to the rescue of some, some only of our good country folks, who are rather behind. I remember one time hearing of a gentleman who was speaking in a Sunday School Convention, and he said that some S. S. workers had three hands, a right hand, a left hand, and a little behindhand. (Laughter.) Well, some of these are a little behindhand in their remittances, and I have had to go round amongst our city folks and ask them to make up the deficiency. Now, I hope I

need never say another word about some of our country associations being behindhand. I do not want to find fault.

Rev. ALEX. McLAUGHLIN—Ought not that to make him feel ashamed on our account, of course, out in the country? We will take it all back; but we don't owe you a cent in Vaughan. I was going to say, that I think I remember correctly, because I made a note of it, that Brother Woodhouse did say that he was ashamed going around here and asking the people in Toronto to make up the deficiencies for the country people. (Laughter.) And I am very glad that we in the country do not have to go shamefacedly to make up the deficiencies of the city. Now, what I want to say is this, Brother Woodhouse, do not get tired, nor do not be ashamed; it is the best investment the citizens of Toronto can make; where do the increase of citizens come from, but from the small towns, and villages, and rural districts, all over the country? What can the citizens of Toronto do, in order to keep up the good moral and religious condition of their city, better than to give some of their money to educate and train young men and young women, who are making arrangements to make their homes in Toronto? If this is the vestibule of heaven, Brother Reynolds, I hope that Brother Woodhouse, and all these brethren here that belong to Toronto, won't forget this: it will be the vestibule of hell—I say it with reverence—unless this great and all-important matter is seen to. I tell you, I can see a downward step here and there, although I do not live in Toronto. Then I know that Methodists say, "Oh, well, we can do our own missionary work; we are not going to give our money to the S. S. Association to do missionary work;" and the Presbyterians say the same; and—

(At this point the Chairman rang the bell.)

Rev. ALEX. McLAUGHLIN—And he is a Presbyterian. (Laughter.)

THE CHAIRMAN—I am sure we must all regret the great difficulty under which our Brother McLaughlin has labored, and the Executive Committee must see, that on any future occasion on which Mr. McLaughlin is allowed to go to a World's Convention of that kind, that they are very definite in the instructions; but I do not know what we would have had if Brother McLaughlin had had definite instructions. However, we will now have Mr. McLaughlin supplemented by Mr. Daniel Maclean, one of our well-known citizens. (Applause.)

Mr. DANIEL MACLEAN—*Mr. President and Friends*,—After a pleasant voyage, without any of the discomfort of sea-sickness—for I am a capital sailor—and during which my place at the table was always filled (laughter)—we arrived in Liverpool. It is worth the journey to see that great city, with its seven miles of docks. We proceeded thence by the "Midland," on our way to London, and while dozing in our car, were suddenly aroused by the shout, "Bedford!" and immediately the name of Bunyan, the immortal dreamer, started up before us. We reached London at last. On

Monday, 1st July, we passed along streets whose names are so familiar to many of you, such as Fleet Street, Ludgate Hill, St. Paul's Churchyard, and Cheapside; by the Bank of England, with its eight acres of building, to the Mansion House. Here was held the first meeting of the Convention. It was a grand reception, on the evening of that day, which the Lord Mayor gave, and I never heard a better S. S. address than that which was given by him on that occasion. The music was furnished by an orchestra of thirty-four pieces, and there were only four of those musicians who were not engaged in S. S. work. There were also addresses given by Count Bernstorff, by our friend Mr. Jacobs, by the Rev. F. H. Marling, whose name is well known, and also by Lord Kinnaird, who took an active part in the whole of the work of the Convention. Next morning the meeting was held in "Memorial Hall," Farringdon Street; but the room being found to be too small, the rest of the meetings were held in the City Temple, Dr. Parker's Church. One peculiarity about the meetings that struck me first was, that the Sunday School occupies a very much lower plane in England than it does in Canada. There was only one London Minister present at the Convention meetings—the Rev. John McNeill. The next peculiarity which struck me was the question which came up, "How can we reach the children of the better classes?" With us the trouble is all the time, how we are going to reach the children of the poorer classes? But there it is, "How can we reach the children of the better classes?" The children of the better classes in England, and Scotland, and Ireland, attend very little the Sunday School; they get very little Bible instruction, unless it is in the home; it is the children of the poor that are largely in the Sunday Schools of the old land. The next peculiar feature that struck me in connection with the Convention, was this, there was not a meeting like *this* during the entire Convention; and yet it was held in the heart of London, with its teeming millions of people; there was not a crowded meeting during the entire Convention. There was a tremendous programme, and it was well got up; and this is a copy of it which I have in my hand; and there is as much material in it as would have done for a month's Convention at least. In one of the meetings, there was this array of papers: First, "Recreative Evening Classes," by the Countess of Aberdeen, and, by the way, that was one of the best papers that was read. Then there came, the same afternoon, "Primary Classes; then "Week Evening Entertainments"; then "Christian Endeavor Societies and Sunday Schools"; then "Daily Classes"; then "Pleasant Sunday Afternoons"; "Home Reading Circles" paper; "Boys' Brigade" paper; "Bands of Hope" paper; "Drawing-room Classes" paper. And that was one afternoon's programme. The trouble that arose in the Convention, and the difficulty and perplexity—and I am glad it is going to be avoided here—was this, that there was no opportunity for discussion at all; no person in the Convention was allowed to ask a

question or discuss a topic; and the Scotch element in the Convention got very restive. So much so, that when I went down afterwards to Scotland, I happened to take up a paper, in which it was stated that a gentleman of the name of Bruce, from Glasgow, again and again got up and said, "But, Mr. President, I"—The President said, "Sit down." "But," he said, "Mr. President"—And he was again told to sit down, that this was not the proper time; and, unfortunately, the proper time never came. There was a paragraph in the paper headed like this, "Bruce to the rescue; Scots wha hae wi' Wallace bled; Scots wham Bruce has often led." But he never got any further than that. He rose several times to ask a question, but was always told to sit down, and he sat down. But there were some grand addresses; there were some magnificent things said at the Convention; there is no doubt about that; but the difficulty was, that every delegate had to sit still, and it did not signify how big the spoon was, or how small the mouth was, they were all fed in the same way; and if it stuck as they were trying to swallow, they could not say, "Don't give me such a big piece;" they had to take it. The other great mistake, and one of the reasons why, perhaps, the Convention was not as well attended as ours are—and that is a peculiarity of a great many religious gatherings in the Old Country—everybody was admitted by ticket; could not get in any other way; you had to show your ticket, and then you were allowed to go in. Now, these were the great mistakes of the Convention; and the question has been asked me again and again, "What do you think, after all, the results of the Convention have been?" Well, I think they have been good. They do not know how to conduct Conventions as we do here. The result of the Convention is, that an organization has been formed to have another World's Convention in, say, five years, but the place of meeting is not determined. The man of men that stood at the head of all, was our friend Mr. B. F. Jacobs. It was marvellous how he carried the English people with him; it was marvellous how grandly he swayed the Convention. Then, I think, that next to him came our friend, Rev. Dr. Schauffler, of New York, on the fourth evening, in one of his chalk-talks, the last night of the meeting at Exeter Hall—

(Here the speaker was interrupted by the ringing of the bell.)

The CHAIRMAN—It is a painful duty I have to perform, the ringing of the bell. I promised to try and perform my duty, and I am going to try and do it. I now call upon Mr. William Johnson, of Belleville. (Applause.)

Mr. WILLIAM JOHNSON—On the evening of the first of July—day of historic memory to us Canadians—the highest civic dignitary in the world, the Lord Mayor of London, gave the delegates a reception at Guildhall. In that magnificent hall, 153 feet in length, 48 in breadth, and 55 in height, adorned with paintings and statues of some of England's greatest satesmen and warriors, where the Lord Mayor receives in state, and welcomes to the city, or confers the freedom of the city

on foreign kings or notables from other lands, or welcomes back to England some one who has won great renown for his country; and where yearly, at the Lord Mayor's banquet, the utterances of the Prime Minister of England are listened to with bated breath, and then flashed from hemisphere to hemisphere; in this hall, fraught with so many memories, were your representatives received.

The Lord Mayor, in opening the proceedings, said that as Chief Magistrate of the city of London, he could assure those present that he never felt more happy than when he was identifying himself with a good cause. It gave him very great pleasure to receive those who were identified with Sunday School teaching from all parts of the world. He was happy in knowing that Sunday School work in America had always been to the front. As far back as the end of the seventeenth century America took a very active part in the advancement and the extension of Sunday School teaching. He hoped that in days to come, in all such worthy efforts, England and America would be united. Robert Raikes, who established modern Sunday Schools in the year 1780, had largely influenced for good the Christian life and the social life of every family in the United Kingdom. His work had extended from time to time, until it embraced every town and every city in the United Kingdom. He hoped and believed that the name of Robert Raikes would live in the heart and in the recollection of every man who was a lover of his country. After referring to educational questions generally, and welcoming the delegates from the United States, he concluded his felicitous address by saying he was glad, also, to know that there were present a considerable number of our colonial fellow-countrymen. He used the term "fellow-countrymen" advisedly, because he felt, and he was sure they felt, that they were a part and parcel still of this great Empire. The colonists were recognizing very much the necessity of the same energy and the pursuit of the same ends in regard to religious instruction as we in this country did. There was a considerable amount of Christian teaching going on in all parts of the world, with a view to the religious instruction of the communities in which these teaching institutions existed. He hoped that that kind of influence might be continued in all parts of the world, and he could not conceive that anything would tend more powerfully toward the dissemination of Christian truth than the meeting of Sunday School teachers on this occasion in London, where those who represented the Sunday School system in various parts of the world were come to consult with each other in regard to what existed at the present time, and also in regard to what might, in the future, tend to the more perfect dissemination and the greater extension of religious truth throughout the world. (Applause.) Suitable replies were made to the address of welcome by Count Bernstorff, of Berlin (Germany), on behalf of the foreign delegates of Europe; by the Rev. Dr. Dixon, of Baltimore, for the United States delegates, and by the Rev. F. H. Marling, of Montreal, on behalf of the Canadian representatives. The Hon. S. H.

Blake, Canada, was to have been honored with the presidency. By the *unanimous* wish of the committee in England, as also of the United States, and which was communicated, through our provincial organization, to him, it was earnestly desired that our honored, esteemed and earnest co-laborer in every good word and work should be the President. While doubtless it was fortunate for one side of the legal case in which he was engaged, and which prevented his being with us—it was most unfortunate for the Convention, for they have yet to learn in England how to conduct a Sunday School Convention—and while our President was an ideal English *Chairman*, Mr. Blake would have made, as we can testify, an ideal Sunday School Convention President. The Convention was opened on Tuesday, the 2nd of July, by appointing Mr. B. F. Jacobs, of Chicago, temporary Chairman, but the place provided for us to meet in proved altogether too small, and an adjournment was made to the beautiful, ornate, chaste, exquisite (please lend me some more adjectives) "City Temple," better known as "Dr. Parker's Temple." Here, where the eye wanted rest from dwelling on the portly form of our fine-looking President (a typical Englishman, Mr. F. F. Belsey, J.P., President of the Sunday School Union of England), or the speaker, it rested on exquisitely frescoed walls, on rich and choice modern stained-glass windows, on carved medallions of the worthies of the Church universal; and high above our heads, on beautiful panels near the vaulted roof, we read the names, Richard Baxter, John Bunyan, George Whitefield, Anne Askew, Oliver Cromwell, John Wesley, Charles Wesley, John Howe, of all of whom it may be fittingly said, in the language of the eleventh chapter of Hebrews, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens."

The Convention was composed of—

354	Representatives	from 32 States	of the American Union.
407	"	"	England, Ireland, Scotland and Wales.
69	"	"	Ontario, Quebec, Nova Scotia and New Brunswick.
2	"	"	India.
9	"	"	Australasia.
3	"	"	West Indies.
6	"	"	Germany.
4	"	"	France.
2	"	"	China.
1	"	"	Switzerland.
3	"	"	Holland.
2	"	"	Denmark.
1	"	"	Italy.
2	"	"	Sweden.

Total, 865 registered delegates.

Amongst the great men we listened to were Rev. Dr. John Hall, Rev. Dr. Cuyler, Rev. Warren Rudolph, D.D., Rev. F. N. Peloubet, Rev. A. F. Schaufler, D.D., from the United States; Rev. R. Glover, Bristol, England; Rev. Dr. Parker, London; Rev. W. K. Kelly, now the President of the Wesleyan Conference; Rev. Dr. Matthew, Lelièvre, Paris, France; and our own Rev. J. Monro Gibson, Rev. F. H. Marling and Rev. W. H. Withrow, D.D. Then we had B. F. Jacobs, of Chicago; and what would the Convention have been if he had not been there? He was the human motive power, and an immense motor he is. The only decorations on the walls which belonged to the Convention were right in front of you as you entered, an immense map of this continent, showing how far the work of organizing Sunday School Conventions had proceeded, the State or Province which was fully organized being designated by a gold star, and those only partially, by a red star. On each side of this map were two large banners, on one these figures:

UNITED STATES.		CANADA.	
No. of schools.....	101,824	No. of schools.....	6,636
No. of teachers....	1,100,104	No. of teachers.....	55,050
No. of scholars....	8,345,431	No. of scholars.....	467,292
Total.....	9,445,535	Total.....	522,342

The statistics of all lands were as follows:

No. of schools.....	183,390
No. of teachers.....	1,999,569
No. of scholars.....	17,716,212
Total.....	19,715,781

The most intensely interesting parts of the Convention were the reports read from the various countries; these were all in one language, the future language of the world—*ours*. Permit me to epitomize a few of them.

#### INDIA.

There are fifty millions of children in India, of whom 217,000 were in missionary day schools and 100,000 in Sunday Schools. It was only within the last fifteen years that anything like a wide-spread and general appreciation of Sunday School work had been manifested. Sunday Schools had now been established in almost every corner of the land, and with wonderful success. This latest form of missionary work was the key to the position in India. If they got hold of the children of India for two or three generations, the tree of Brahminism would be cut down by Christian axes with Hindoo handles.

#### CHINA.

Sunday Schools were conducted here amid greater difficulties than could be imagined. Still there was progress, and here, too, it was

felt that the mightiest agency to pull down the strongholds of error was "a little child."

#### FROM MEXICO

we had a report that the youth of that land hardly knew what "sin" meant, and unblushingly committed sins that would ostracise them from any Protestant country. Sunday Schools, as we understand the term, were scarcely known; but young men were gathered into seminaries and girls into training schools where *every day* an hour was spent in the study of the International Lessons. In the city of Mexico only were the Sunday Schools organized as ours are.

#### HOLLAND.

First Sunday School was organized in 1836. The first man to begin them was a converted Jew, and his first school commenced with one boy. Now they had a Sunday School Union with forty-eight branches and one thousand five hundred schools.

#### DENMARK

has 35,000 scholars and 2,000 teachers, and in Copenhagen they had—what might be followed with blest results in other countries amongst a very much neglected class religiously, namely, the upper classes—a school for the higher classes.

#### NORWAY

has 20,000 scholars and one thousand teachers, and held, in August last, its first national Sunday School Convention.

#### IN SWITZERLAND

Sunday Schools are still in their infancy, but the infant is a sturdy one, and gives promise of developing into a "full-orbed man."

#### GERMANY

has had Sunday Schools for a quarter of a century, and their history was one of progress. A goodly army of over 13,000 teachers and over a quarter of a million of scholars makes the grandest army that that military nation possesses.

#### THE INTERNATIONAL LESSONS.

The enthusiasm of the Convention was amongst "the nineties" as the history and development and blessings arising from the International Lessons were described. That the plan of "one lesson on the same Sunday in all the world" was of the Holy Spirit, was evinced by the added power experienced by teachers in all parts of the wide, wide world; and their almost universal adoption was one of the most remarkable events of the latter part of a century marked by

wonderful spiritual movements. Of the twenty millions of Sunday School teachers and scholars, fully seventeen millions are every week studying the same lesson. It was universally admitted that nothing else proved so conclusively the oneness of the Church universal as did the adoption of these lessons, while the impetus given to the systematic study of God's Word was really one of the most marvellous "revivals" in the history of the Church.

#### THE IDEAL SUNDAY SCHOOL,

which was expressed by the Rev. Dr. Peloubet as "The school for every one in the Church, and every one in the Church in the Sunday School;" by another, as "The whole congregation engaged in the systematic study of God's Word on the Lord's Day;" and by another, as "Each congregation, with its pastor as its chief teacher, better understanding God's Word by consecutive study," was kept well before the Convention, but did not elicit much response from the representatives from some lands. Hear what *The Sunday School Times*—not of Philadelphia, of course, but of London—says in an editorial upon this all-important question: "The idea of a Sunday School for the whole Church and everybody in it, which ran through so many of the papers and addresses, is rather a new one to English minds, and we are not sure that it would quite suit our people to have quite so mixed a gathering." If the Convention did nothing more than give that "rather new idea" to England, it was worth all the time and expense incurred in its delegates going there to give it; but as we all know it is no "new idea," it is simply the revival of the "house of instruction" founded by God in that wondrous economy, the Jewish Church. The English idea of the Sunday School is still, unfortunately, what we saw on a sign over a door of a very fine stone building in London, "Sunday School for Boys, Girls and Infants," and there, as well as here, the thought has pressed upon some of the most practical minds that the time has come when the name Sunday School should be changed; that there, as well as here, we have got so in the way of speaking of the Sunday School as a place for "boys and girls and infants," that until the name is changed for something new, and, therefore, without these associations, and more comprehensive, such as "Bible School," will we so quickly reach the ideal school. This was very forcibly presented in a paper read by Councillor Pitt, of England, on the "Adult Bible Class Movement," in which he gave us the rise and progress of that movement, his point being that while they could not get those over sixteen years of age to stay in the Sunday School, they had secured in the four years of its existence a membership of over 27,000 for "adult Bible classes" in the four large places in England in which it had been tried. Your representatives, with those from the sister provinces of our glorious Dominion, sat together in the Convention, had several meetings together and spent

some hours in social intercourse, and so that there might be no mistaking where we were from, we all wore in the Convention a handsome blue badge, the most conspicuous word on which was *Canada*.

THE CHAIRMAN—I feel I ought to apologize for the lateness of the hour in calling upon the Rev. Dr. Stafford to address you; it is not a compliment to ask Mr. Stafford or any other gentleman to address an audience at this hour, but I am sure he will understand the circumstances which have led to this.

Rev. E. A. STAFFORD, D.D.—Seeing that the time has been occupied so well, I am not at all sorry that so much of it has been taken up. Certainly, at this hour I shall not commence anything like an address. We run to extremes in everything we touch, and methods of Bible study offer no exception to our tending to extremes. Now, the ordinary preaching in the pulpits of the world is not calculated to give the hearer a general knowledge of the Scriptures in the sense in which I propose using the word "General." We take a text and expound it, and, above all things, aim at the practical applications which it will bear. The pulpit aims at the fruits of holy living among men, but that is a different aim from the cultivation of a general knowledge of the Scriptures. If we take the other style of preaching, characterized now-a-days as "Bible Readings," there is not much improvement. It is about the same as other kinds of preaching, with the exception that it endeavors to gather together about all, as nearly as can be, in a single discourse, which the Bible teaches on one given subject. It is not a Bible reading because so much of the Bible is read at that sitting, but because it aims at a wider range in seeking in various parts of the Scripture for instruction on some given topic. Well, in this there is no more education in the general knowledge or study of the Word; that is, in bringing its different parts connectedly together. Then another extreme into which we run is—I do not know but the good Mr. Moody is responsible for it largely—that of Bible marking; and this has been so commended that a good many students spend time in counting how often a certain word occurs in the Bible; and linking, by lines, the word as it occurs in one part of a page or book with the word as it occurs in another part; and so the attention is given to the Word in detail. Now, I do not wish to be understood as disparaging these methods of study; but I stand here because requested to do so, and because, more than all, of a mighty conviction in me that there never was a time when Christian people, and especially any one who has anything to do with the teaching of the Word, should come to understand that this is one book—not two, not forty, but one book—all its parts bearing upon and relating to each other. I do not know that the method of study in Sunday Schools is calculated to develop that idea as it deserves. I am inclined to think that if a teacher studies the lesson regularly, and pursues the course of the International Series through a number of years, he will form a pretty good idea of the connection

of the various parts of the Bible with each other ; nevertheless, the passing rapidly from one part to another, and from one book to another, sometimes only one lesson in a book, is not calculated to impress the mind with the oneness of the Bible. Now, the idea I want to impress is that we need to study the Bible as a student studies any work or science—as, say, mathematics. I remember, when a boy, the works of that great man Euclid were put into my hand, and I was set at the beginning to learn some six pages of definitions, postulates, axioms, and so on, a work which I did not enjoy, and the labor of which greatly decreased my zest. Some days afterwards the boys in the class organized a ceremony, called “The funeral of Euclides.” I attended that funeral with great delight ; I was glad to find that the old man was dead, and I would have been glad had it been the last of him. However, we got on into the first book, and I began to understand the meaning of the definitions ; we got on into the second book, the third, and fourth, and fifth, and sixth, and I began to see that the works of the despised author had a connection with each other, and every part of it was exceedingly important. I had to get well on into the book before I could comprehend the meaning of those definitions on which I expended so much time. At last, however, I learned the connection of the various parts. I must interject here that when I became a teacher I never put a boy to learn all the definitions before he got to the more advanced study. Now, we have come to a time in our Bible study when justice, fidelity to the meaning of that Word and fidelity to the souls of men demands a comprehensive knowledge of the truth, a study of the Word actively, that every pupil shall understand what relation Genesis bears to Revelation, and shall be able to understand that if the tree of life disappears in Genesis, it is the tree of life which reappears in the Revelation ; and what relation Exodus sustains to Deuteronomy and to Numbers, and what relation the historical part sustains to Prophecy and the Psalms. I had an illustration of the need of this when a pastor in Montreal. In my Bible class appeared one day one who usually was employed as a teacher, but that day had got ticket-of-leave, and came into my Bible class. She had finished her education in the schools, had enjoyed all the privileges that the schools of Montreal give to a girl, so far as she was inclined to take them ; and she was a young lady of a good family, and I would be the last person to rank her as wanting in intelligence. Well, the lesson that day happened to be one lesson, the sole lesson for the year, from the book of Jonah ; and I began the study by examining the other parts of the Bible for any traces of Jonah, and in the second book of the Kings, 14th chapter, 25th verse, I found a recorded prophecy of Jonah. Usually we do not think there is much about Jonah, except his journey to Nineveh, but he was undoubtedly an active prophet in his day, and, incidentally, there is one record of one of his prophecies in Kings. I referred to this. Now this young lady, I noticed, had a growing expression of

surprise on her face as she went on ; and all at once she said, " Why, Jonah must have lived to be a very old man." I said, " What do you mean ?" " Well, that he should have lived all through the Bible from the second part of Kings right on to Jonah, all through the Bible." That was a revelation to me. I discovered that that intelligent young woman's idea was that the Bible had been made on a plan very much as a farmer woman puts layers of butter in a tub ; one layer is patted down nice and smooth, and another on top, and so on. She imagined Genesis had been so made and packed away, and Exodus came on top, and so on, one after another, until we got to Revelation. That was the girl's idea of the structure of the Bible. I am not prepared to say how generally that idea prevails, but I know that in her case it was due to a want, which I at once set myself to correct, of instruction as to the connection of the different parts of the Bible. And so one thing I want, in my hurried speech to-night, to lay down is, first, that every teacher should study and observe some system of chronology ; the ordinary one is as good as any for ordinary purposes ; and we should never approach a lesson in the Bible without fixing the place and time to which that lesson applies. Even when we come to the Gospels and Epistles, we should endeavor, first of all, to fix that lesson in time ; the number of years after the birth of Christ ; and it is marvellous how readily, after we get the relation of time clearly in our minds, the facts come into order in their proper relation. Well, then, the second hint I throw out—and I can only throw out hints—is that the very best commentary on the prophecies and the book of Psalms is found in the books of Samuel, the Kings and the Chronicles. Sometimes a young man will come and ask, " Where shall I get a good commentary ?" I answer, " What do you want a commentary on ?" " Well, on Isaiah." " Well, go to Kings and Chronicles for a commentary on Isaiah." " What do you mean by that ?" I put it in this way ; I believe common consent credits the late Henry Ward Beecher with the fame of being the greatest preacher of the nineteenth century. Let us suppose 2,000 years hence a volume of sermons by the late Henry Ward Beecher should fall into the hands of a student, and he reads them and he comes to the period from 1860 to 1865, and he reads the expressions such as only the late Henry Ward Beecher could command as to slavery, and the necessity of the hot ploughshare going through the graves of the dead and the hearts of the living, and the streams of blood which the holy preacher does not try to staunch ; and the student says to himself, " What does that mean ?" And he gets commentaries by the cord to study up the meaning of this great preacher's words. He can make nothing out of it ; never would understand it ; he compares passage with passage, and is in the dark. Now, suppose some one should just bring a history of the American Civil War and lay it down by the side of Beecher's sermons, and say, " Study the history of the times, and get to understand the feeling of the nation on the subject of slavery, and get to realize the meaning of

that war, and the intensity of feelings involved in it ; and then you will understand, without a single commentary or exposition of any kind, the meaning of Beecher's sermons." That is just the condition of things with regard to the Bible. Isaiah, and Jeremiah, and Ezekiel, and Hezekiah, and so on, were the preachers of an age, or of ages, of which we have the history in the books of Kings and Chronicles. And, therefore, the teacher requires to be able to place Isaiah's prophecies and those of Jeremiah in their appropriate position in relation to the books of Kings, and requires to know what was going on, what king reigned, what events had occurred when Isaiah preached his marvellous sermons ; and if we can fix the place—and we can do so with reasonable correctness in nearly every chapter—we will have a commentary that will explain Isaiah's meaning, without any reference to Henry, or Scott, or Meyer, or any other commentator on the face of the earth ; we will have the very best exposition of the passage. And this is true also of the Psalms. There are some beautiful illustrations of this. I cannot tarry to dwell upon them, but I am going just to give you one illustration of my meaning. Take the 90th Psalm, the Psalm with which we have become familiar, its words being embalmed with the most holy and precious associations of our lives when laying our dead away : " Lord, Thou hast been our dwelling place," etc. Now, the Psalm to many people means nothing but death, its depth of tears and griefs. But suppose we try to find out the place where that Psalm originated, and the circumstances under which it was written. It is only a few weeks since I heard a minister talking about the allotted age of man being threescore years and ten. Well, he says, " In David's time it was threescore years and ten, and I suppose it will never be any more than that." And I suppose he would have told his people that God had not kept His word if, by scientific discoveries, or by art in living, man had succeeded in lengthening life to 100 years ; they would feel the Lord had broken the truth. Well, let us notice, it is not a Psalm of David at all ; it is a Psalm of Moses. Then the next thing is, when did Moses write it ? If we will take the trouble to turn back to the book of Numbers, fourteenth chapter, we will find the seed-bed of the 90th Psalm, and we will find the circumstances which bring out its beauty in a manner in which we can never see it, unless we read it in that connection. First, there had come the announcement, that in view of the murmuring because of the reports of the spies, God would send these people back into the wilderness, and for forty years they should live there, until all who were now over twenty years of age should perish in the wilderness ; and then there came up a wail of despair, a reference to the eternity of God : " From everlasting to everlasting Thou art God. What are forty years to Thee ? it is all our lifetime ; we will be dead in forty years." Let that eternity of God be the background on which you bring up the past flying periods of time, the years before the flood, the long succeeding years after, the wars, the conflict of races, of men coming and going, and

perishing, all against the background of God's eternity. It is only as the faintest mark, the longest line drawn through the ages of men can hardly be discerned against the background of Thy infinity of years. Well, then he goes on to the direct complaint made under these circumstances: "Thou turnest man to destruction, and sayest, Return, ye children of men." Now, take the very words of the passage as it is written in the fourteenth of Numbers, "To-morrow turn you, and get you into the wilderness by the way of the Red Sea;" and passing over the passage, "How long shall I bear with this evil congregation?" Passing that, we read, "Your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me." There is the "Thou turnest man to destruction, and sayest, Return, ye children of men." "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." There is the "Return, ye children of men." You do not want any further commentary on that. "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. With Thee it goes as time goes when man sleeps; a thousand years, what are they to Thee?" "You sent us back forty years into the wilderness; it is all we have; it is everything to us." There is the meaning of the allusion to the one thousand years; it is not a declaration that God does not care about the events of one thousand years of human history. Now, further on, "Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up." Then, "For we are consumed by Thine anger, and by Thy wrath are we troubled." And "For all our days are passed away in Thy wrath; we spend our years as a tale that is told." I have heard more than one preacher try to explain how all our years are passed away in God's wrath. I have heard more than one sermon bent to the Herculean task, how all we Christians are spending our years in God's wrath. But here you get the meaning plain enough. We spend our years as a tale that is told. In a tale that is told you know all that is to come. So with these people wandering for forty years in the wilderness; there is nothing for them which they do not know in anticipation; they cannot get rich or poor; children may be born, the aged men die, but they know it all from the beginning. They spend their years as a tale that is told. And then comes the passage upon which so much stress is laid. "The days of our years are threescore years and ten," though Moses did live one hundred and twenty years, and the commentators have a good deal of trouble in fixing that up. What does it mean? All over twenty years of age were to perish in the wilderness; well, strike an average; the average would be twenty to thirty-five years of age. Add forty years to that, and you will have the seventy years of age allotted to those people who perished in the wilderness. Of course, the passage has no reference to

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you or me ; the seventy is no kind of gauge for us, though at the present time it is near to the measure of life. I do not think our graveyards would say that seventy years is the average of our life now. I think the graves point to sixty-three or sixty-four years of age ; and when a man gets up to seventy we do not expect him to die from that fact ; he may run up to eighty or ninety ; and then if there are any who reach fourscore years and ten to-day, their years are not years of labor and sorrow, provided a man has devoted his time to the cultivation of moral pursuits. It is a libel upon Christianity to try to make out from a passage like that, that that elderly man, who has been devoted to God, and true to his generation, must of necessity have years of toil and tumult and trouble. Well, now, I have just tried to illustrate the point I have in view. I want to say the passage is equally fruitful all the way along. There is a great passage there. "Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil." Turning back to the commentary, we find that He charged them, "That your children shall wander in the wilderness forty years," and according to the number of the days that the spies went up to view the promised land, the forty days, they should spend forty years in the wilderness. And now the Psalmist takes up God's own reckoning, and he says, "For every day of our privilege you mark down one year of punishment. Turn Thy face, oh, Lord, upon us, according to the days of our affliction give Thou us years of prosperity ; if Thou givest us as a punishment of our complaining of forty days, forty years in the wilderness, then, according to Thy mercy, make every day of that forty years one year of prosperity in Thy favoring mercy." And I tell you that is one of the grandest calculations of the wide-open doors of God's mercy that you can find in God's truth. Every day of misery and suffering and penalty shall be a year of mercy ; and so the prayer actually meant "Multiply these years, these forty years of punishment, by 365, and so give us 14,600 years of mercy." Well, now, there are other illustrations of the same thing. I just give these as a running idea of what I mean by the general study of the Word. What will we gain by it? Well, we will gain, first, a higher sense of the divinity of the truth ; we will not be so outraged by misapplication, by the dragging of passages up from the past, and applying them to the present, where they have no application whatever. Only a little while ago I heard an exhibition like this ; turning up to the forty-fourth Psalm I find the words, "For Thy sake we are killed all the day long ; we are counted as sheep for the slaughter." Well, now, the labor was to show how we people to-day are killed all day long for Christ's sake ; how people who sit on good cushions in churches, and on upholstered chairs at home, and eat three meals a day, and some of them four or five courses in them, how those people are being killed all day long for Christ. It took a vast amount of ingenuity to work it out ; but it was shown how completely we were

suffering and killed all day long. Suppose the expositor had simply studied and discerned the fact that the forty-fourth Psalm was written immediately after the blasphemous address of Rabshakeh, when the people all could feel their very lives in the balance, as it were, and that God had forsaken them, that if they were allowed to fall into the hands of that infamous man, the profession of His name would be cause of their perishing from day to day. And in a case of uncertainty as to what was to come, realizing the truth of the word, suffering a thousand deaths in dreading one. I have just given a hint of what I wanted to develop; that is, we want to get one part of the Bible connected to the other parts. We are enlightened in having studied texts and subjects; but the study of topics is an unsafe work to a person who has not a general and comprehensive knowledge of the meaning of the words. When one has the general knowledge of the connected parts, then he may go to topics and texts, and work them out with advantage; but without that his words, although worthy of respect, will not be of as much value. And this is particularly true of the street preachers—and I have great respect for them—using a passage, a passage which is out of connection, and declaring aloud God says it, and anybody who knows the connection would resent it as being as far as possible from any thoughts of God. (Applause.)

The Convention then sang the long metre doxology, and after the benediction was pronounced by Rev. Dr. Johnston, the Convention adjourned.

### WEDNESDAY MORNING, OCTOBER 23.

The Convention met this morning in Carlton Street Methodist Church, at 9 o'clock, the President in the chair.

After devotional exercises, the President said—Friends, I think we shall have the blessing just in the measure in which we realize two things, our union to God in Christ, and the promises of God in Christ, which are yea and amen, and I am just going to read a few verses now to direct our attention to these two points. St. John's Gospel, 14th chapter, 11th verse.

A conference was then opened on the following subjects:

#### THE ULTIMATE AIM AND PRACTICAL RESULTS OF COUNTY AND OTHER LOCAL ASSOCIATIONS.

Rev. JOHN McEWEN.—As you have remarked, we now begin the business proper of this Convention, we begin by a Conference, and I have been appointed by the Executive of the Association to lead in this Conference on this subject that is before you on the programme. The Committee have given us an outline of the subject. The ultimate aim and practical results of county and other local associations. That

is the topic, outlined along four points, organization and Conventions, Sabbath School Institutes, Normal classes, the establishment and promotion of Sunday Schools. I have given considerable attention to the Committee's line of work submitted, and have made up my mind as to certain points along that line. The Convention, I presume, has given it no systematic or connected consideration; so that, in taking part in the Conference, I would desire to keep you along the line that I have made up my mind to follow; but if I find that the Convention can suggest a more profitable line, I at once follow the Convention. Now, in order to get into the attitude of Conference, let me make the first point. All present in this session who have received personal benefit by being present at any of the Provincial Conventions held by the Association, any of them for twenty years, all who have been helped and stimulated in the S. S. work, and Bible study, by those who have attended such Conventions as your delegates from your schools or counties or townships, all who have attended any of the Sabbath School Institutes or County Conventions held by any of the Secretaries of the Association—now, you have a field there—all who belong to any of the classifications I have stated, please stand up. (Delegates stand.) Now, we have made our first point, that the Association is represented here by those who have received direct personal benefit in the S. S. work in which they are engaged. So that we start out at once in this Conference with the men and women whom you have seen stand up, prepared upon the strength of their benefit, to take personal action in this Conference. Now, brethren, I go back just to bring up the questions along the line indicated by the Committee in this way; not speeches we are after, but suggestions and questions, and I will only try to hold the lines, and I promise you not to put the bit in anybody's mouth, but to assume the old primitive method of driving the oxen by being alongside, come up, hurry up, keep on the line. Now, one point more; you must remember that only a part of the Convention is here; our Conference has a record to write this morning. We are going to write that record, and that record is to go to the other part of the Conference which is not here—ninety miles west, ninety miles east—and as far back north as you like to go. Now, remember this; so that the statements we make, and the conclusions to which we come respecting our Provincial work will go out to the members of the Convention who are not here. When a man says to me, "Mr. McEwen, I used to take an interest in this kind of work, but I think that the Provincial Association has outlived its usefulness," I say very kindly to that man, with my hand on his shoulder, "You have not lived up to *your privileges*, and are not in a position to judge of the Provincial Association and its work." And so that is how the matter comes up before us. Our first thing is OUR ULTIMATE AIM. Now, bring up the questions as I go on. I depend upon you. Our ultimate aim, what is it? Now, when I was a boy, if we wanted to make any good effort

in the line of hop, step and jump, we went a little back, in order to get momentum and power to do it. Suppose we begin where Dr. Stafford brought us last night, viz. : to the need of a comprehensive knowledge of the Bible ; and, for the time he had at his disposal, and the condition of the audience at that hour of the night, the point was well made, (hear, hear) and beautifully illustrated ; and, consider this, the Bible, our text-book. Three hundred and seventy-two years ago (Thursday of next week, 31st October), Martin Luther nailed up on the door of the Church in Wittenburg, his ninety-five propositions that gave the Bible afresh to modern life. What our Bibles are to us, and as we have them, go back to that act. And, now, as we were told last night, we have 19,000,000 of men, women and children studying the Word of God every Sabbath, and in the same lesson at that. And so we see that the aim is to bring the Word of God into the hands of the people. One point more, and we will get into it. The Committee has given us an hour, and we will try and make the best of it. When Martin Luther put up that contention for the authority of the Word of God, it was a revolt of the human conscience from the authority of man ; and, as this is the city of Equal Rights Association, that is a good point to make (Laughter). When the Reformation got to England, it was a political revolution, not much more. When the Reformation got to Scotland and Switzerland, it was a religious revival ; and because England had not much more than a political revolution at that time, what was the result? She made no provision for the teaching of her people, or for the teaching of her children. And matters went on in that condition until Robert Raikes was moved by the sad condition of things, and went in heart and hand, and inaugurated this modern S. S. work. These are big steps, of course, but we must take big steps in a matter like this ; and so Robert Raikes' Sunday School work moved England as it never was moved before along that line, just as the revival of the seventeenth century moved Robert Raikes, consciously or unconsciously. Well, in 1803 the Robert Raikes' Sunday School Work got organized into the English Sunday School Union. The English S. S. Union, now the "S. S. Union," started out in 1833 with this idea ; I want to show you that modern S. S. work is in the line of apostolic succession ; I give you the charge, "Feed my lambs." The first aim of that Union is our aim still ; first, to encourage each other and stimulate each other in the religious instruction of children and youth. Second, by mutual communication, to aim at improving each other's methods of instruction. That is the seed of Normal classes. They are to promote the opening of new schools by influence and personal assistance wherever it may be deemed expedient. Now, sir, from that point, 1803, here we are this morning still at the same work, only advanced in numbers, deepened in spirit, sobered by wisdom, and with a larger grasp of the Book and a larger grasp of the methods of studying and of teaching it ; so that the ultimate aim and practical results have

been along that line. And here we are, Mr. President, the three great Protestant societies of our modern life are the Bible Society, the S. S. enterprise and the Tract Society. The Bible Society gives us the authority of the Book; the S. S. enterprise gives us the practical working out of the Book; the Tract Society, in all its departments, gives us the literature of the whole concern; and these three societies in Providence rose up alongside of each other. Now with such, as the boys would say, with such a behind as all this, and in a Convention like this, and in trying to meet those who are a part of the workers but not just here, we have laid our plans; we see our position. Now, regarding this matter of the S. S. Union that gave us a call last Sabbath to prayer and to work, do you know, sir, that the American S. S. Union was the first body to call the first National Convention on this continent? I am not pleading for the Union, but I simply state that the first National Convention of the United States was at the call of the American S. S. Union in 1832, and at the fifth National Convention Canada was asked to sit in council; and by her indication it became international; and at the next National Convention our International Lessons were adopted. And, now and here, ask of Canada's position in it. The United States never thought of an international system of conventions; it was the national system; it was Chicago's lessons; it was Illinois' lessons; it was the Union's lessons; and it was the first and honored Secretary of the Association representing Canada in these Councils that had almost to plead, and beg to take in Canada and call it International. Now, if the Provincial Association of Canada had done no other work than that, her position is worthy of being better backed up and better wrought out, and better supported financially than it has been. Now, I have made that statement; I have, as it were, as rapidly as I could, given you the second. I have given you the lines; I have indicated the pathway. Now, what about our organization and Conventions? Let us have some questions along that line; hurry up.

A DELEGATE—I was much surprised yesterday in finding no actual report from any county, and I would suggest some way—what way I do not know—should be brought down whereby counties, when they are asked for their reports, would have a report that could be understood, and that we could know something about it. (Hear, hear.)

Mr. McEWEN—What suggestion has any brother to make?

DELEGATE—I suggest that the county delegates use the blanks which they are supplied with by the Association for reporting. They cover the ground fully, and if they were used in a summarized way we could understand them, as our brother has intimated.

Mr. McEWEN—Are blanks supplied for that?

The CHAIRMAN—They could be used for it.

DELEGATE—I suggest that some provision be made on the programme for the discussion of this question. Blanks are supplied by the Secretary, but they are laid to one side and not used, because the

report to the Convention of the work of the counties has not had its proper place. It was ludicrous to sit here and hear from different counties, and not a single report given; simply the work was going on and nothing definite. We want the secretaries of the Conventions to give a proper report, and give a place in the programme for this report, and until that is done we will not know anything about the work that is being done.

DELEGATE—It is scarcely fair to criticise on this point; a great many of the counties are not organized, and a great many of them were not called for yesterday.

Mr. McEWEN—A great many of the counties are organized, and fewer are not organized.

A DELEGATE—Not according to the report yesterday.

Mr. McEWEN—According to the report that will be handed in this afternoon.

Rev. T. W. JACKSON—I was not aware there was a set of schedules for the Provincial Convention. In Haldimand we prepared a set of schedules for the county, and each township is reported through the Secretary for that township to the County Secretary; and the County Secretary has a set of schedules to be filled out, and they are filled out at our County Convention; and I know they were reported and published in the Minutes a year ago, of this Convention. And I think the county of Haldimand has a set of schedules now, of their own construction, in that line. However, if there is a set to be got up by this Association and supplied to each county, I should be glad to know it; but for the two years that I was Secretary of the Haldimand County Association no schedules or statistics were furnished to me for the purpose of filling out.

The CHAIRMAN—Permit me to say then, just in one word, schedules have been sent out by the Secretary to all the counties, whenever he could find any person to send them to. These schedules are not in the shape of a report to this Convention, but, if attended to—that is, filled in and returned—a very excellent report indeed as to actual work could be made from them to this Convention. I think it would be a good idea, however, if, instead of depending upon some brother from the particular county, that that particular county or organization would meet beforehand, and make it the work and duty of one particular brother to present a short report on behalf of the county which he represents.

A DELEGATE—Will there be an opportunity for those who have not reported to report yet?

The CHAIRMAN—Oh, yes.

DELEGATE—Because our Secretary has prepared a report, and has prepared a map of the county of Wellington.

Mr. McEWEN—I am like Brother Jackson over here. I know that a general schedule was issued, covering the ground for the International Convention; but my impression is, and I think it is Mr.

Jackson's, that every time a form is sent out for the Provincial Convention there should be enclosed in it a short small schedule embracing the points of information they want filled up and to be handed in at the Convention.

Rev. T. W. JACKSON—I think I could suggest a better plan than that. It is this: for this Convention to appoint some person; if the county is organized, let it be the Secretary of the County Association; if not, let this Convention select a man in each county, whose duty it will be to collect the statistics of this county and report to this Convention. By that means, we will have some person who has authority to deal with the matter.

A DELEGATE—What county does he come from?

Rev. T. W. JACKSON—From a county that is not organized.

DELEGATE—Well, then, go to work and organize it.

Mr. PEAKE—Would you just allow a suggestion in regard to the matter Brother Jackson has spoken of? That plan would work admirably if all the counties were organized, if we had a Secretary in every county who would be available for the purpose of giving information such as was asked; but what are we going to do in the case of at least seventeen of our counties in the Province that have no organization, and where there is no Secretary to whom application can be made? We may get the complete statistics from twenty-seven or twenty-eight counties, and yet the failure to get the seventeen will make our statistics so absolutely faulty that we are worse off than under the present system, by which we get the statistics from the Church organization by the present state of the organization in our Province. I think we would do better to depend upon the returns made to the Church than we would by adopting any other course at the present time.

DELEGATE—I would have the Central Executive appoint a living man, one in each county, to fill that place.

Mr. McEWEN—The point we have come to is, that in organization something more is required in order to get returns from counties as they are called, more definite and satisfactory than were given.

Rev. J. E. HOWELL (Berlin)—I would like to ask a question here. I have lived in the past three years, until recently, in the county of Huron, which, I presume, is one of the best organized counties we have; and I wondered yesterday why, when Huron was called up, we had not an official report from the Secretary of that county.

A DELEGATE—You are mistaken—about the organization, I mean.

Rev. J. E. HOWELL—If this schedule had been sent to the Secretary, and he was expected, of course, to fill it up—which I know he could do well—and return it, or present it himself, or place it in the hands of some one to present before the Convention; I wonder why it was not done. Now, they have there a very efficient county organization, and one of the best County Associations that I know of, working very effectively, and a number of the townships as well, and

we had no report amounting to anything from that well-organized county yesterday. Now, why was it?

Mr. McEWEN—Some one has blundered. (Laughter.)

DELEGATE—What about Conventions? There is something in these County Conventions that might be magnified.

Mr. McEWEN—Improved, you mean.

DELEGATE—Well, it has got no existence in counties. We placed a chair for each local President on the platform, and he was written to, and told such a chair would be provided for him, and in our county there was just one blank. We had by that means a report from each township. We had seven local Associations represented.

Mr. McEWEN—Do you mean township Associations?

DELEGATE—Yes.

Mr. McEWEN—Any other suggestion along the line of Conventions? I have a suggestion to give, and that is that as far as we can we should aim in our county work that the statistics be given in our Township Conventions, and handed on and produced at the County Convention, and that the officers of the County Convention hand them on in good form to the Provincial Convention, and the Provincial Convention is then in a position definitely to tell the International Convention, not what we might do, and what we ought to do, but actually what we are doing, and it would add very great interest to all our Conventions.

DELEGATE—One thing more is that these annual Conventions should be held about the same time, and the Provincial authorities stir them up if they do not hold the Convention.

Rev. H. W. McTAVISH (Eglinton)—I think there is just one objection occurs to my mind to the suggestion made by Mr. McEwen, and it this; that in our township—and, I presume, in other townships—we hold our meeting in June. The County Convention will not be held until some time next winter, the Provincial coming in between; if the meetings were held in regular order, then returns could be handed in as suggested.

Mr. McEWEN—Well, then, we come to S. S. Institutes. What is an Institute? Will any member answer that question? A S. S. Institute, as contrasted with the Convention, is specially to discuss the principles that underlie Bible study, school organization, and teaching. The Convention is, as now, to discuss these practical topics, and the Institute is to get at the principles that underlie these practical topics; and is generally carried on by a little bit of Normal outlines got out and adapted for the work of the Institute, and is very helpful and very important in helping our teachers to a more intelligent grasping of the book and grasping of the methods of their work. Any questions about Institutes?

DELEGATE—Should not local organization precede the holding of Institutes?

Mr. McEWEN—What do you mean by local organization?

DELEGATE—Well, an Institute is supposed to contain one or more schools; we want sometimes an organization to bring two or three schools together.

Mr. McEWEN—For the most part, so far as my experience goes, a S. S. Institute ought to be inaugurated and carried on under the auspices and authority of the county or township or city S. S. organization; and they ought to be responsible to see that all the arrangements are made, and gather up, as far as they can, the results in impressions or practical results of that Institute. Any other question?

DELEGATE—I can give testimony of practical results of an Institute held in Stratford last year by Mr. Day; the result has been a local organization in the city of Stratford, and duly organized; and we will have a Convention very shortly; we are to hold four Conventions a year. This is the direct result of Mr. Day holding an Institute in Stratford last May.

DELEGATE—How did Mr. Day come to get there?

Mr. PEAKE—That is a case of the Institute preceding the organization.

DELEGATE—Would you advise a township to do without an Institute because they have no organization?

Mr. McEWEN—No. I have often seen this done in townships where there was no organization, and where the matter of organization was problematical, and it might be difficult to gather together enough to make a useful County Convention, and the Institute led to the organization.

Mr. DAY—I might say I invited myself and went there.

Mr. McEWEN—All who have ever attended a distinctive S. S. Institute, as I have indicated it, not a Convention, hold up their hands. (Delegates held up their hands.) All who would like to attend such an Institute hold up their hands. (Hands.)

Mr. PEAKE—I would suggest that you should ask all who would like to, who have never done so. Many held up their hands both times.

Mr. McEWEN—I thought that was the question I put. All who desire to attend an Institute and have never done so, hold up their hands. (Hands raised.)

Mr. PEAKE—I think that shows there is work to be done in the line of Institutes.

DELEGATE—What steps are generally taken in organizing an Institute?

Mr. DAY—I think the proper steps for the Provincial Association—failing the County Association—is to send to some prominent worker in the locality, and ask that invitations may be sent round, calling the S. S. teachers together; that is the only course I have taken.

Mr. PEAKE—I would suggest that all persons present at this Convention who would like to have a S. S. Institute held in their neigh-

borhood would send to the Central Executive Committee, and I promise that steps will be taken by which such an Institute will be held.

DELEGATE—Our county of East Northumberland represents that part of the S. S. work without an organization; we would like to have one.

Mr. McEWEN—Give Mr. Day your P.O. address, and hold yourself responsible to do your utmost. Any others?

Rev. R. BURNS (Waterdown)—The county of Wentworth is not organized. I invited Brother Day to come up to Waterdown and hold an Institute; it was a very successful one, and I think if there were two or three more held in Wentworth we would be able to organize a County Convention. That is an old county to be without a Convention. I think that two or three more Institutes in different parts of the county would be the forerunner of a Convention there.

E. S. AUSTIN—I would suggest that an Institute be held in our county, at Picton.

Mr. McEWEN—Every moment is precious, you will understand, here. If any brother wishes an Institute to be held in his county, if he would just write out a memorandum and send it to the Secretary as to the holding of Institutes, that would be the quickest and most direct way of getting it, and save the time of the Convention.

The next is Normal Classes. This is an extended S. S. Institute with a distinct course of study. That distinct course of study that is now almost universally adopted on this continent is known as the "Assembly Normal Outlines." The Assembly Normal Outlines is the result of a committee's work, appointed at the Centenary of Sabbath Schools in London; and an international committee was appointed in England; the United States and Canada were represented. That committee was instructed to look over all that had been done in an isolated way in the line of Normal Class work; and, after doing so, they adopted what we know and carry out as the Assembly Normal Outlines; and that course is of two parts, the Biblical outline, embracing very largely the points that were presented by Dr. Stafford last night, and the principles of teaching and school organization, and would occupy the time of a class once a week for six months; giving an hour and a half once a week; and any class entering into it and completing the study have put into their hands an examination paper, and upon the result of that examination they get their standing, and if satisfactory, receive their certificate that they have passed that course. It largely depends on local effort. Successful Normal Classes depend largely on pastors and superintendents who are able to take hold of the work. Any questions on that?

DELEGATE—Is this printed?

Mr. McEWEN—Yes, and scattered by the thousands, and hundreds of thousands. I may say that that is the course that is taken up

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every year at the Niagara Assembly, both departments carried out every day for two weeks. It has been carried out in the town of Galt in some of the congregations there; and I might make this statement, that, as a matter of personal experience, I find it difficult in my field, being a comparatively rural field, to carry out this work of the Normal Class; and a year ago I laid down this principle, and entered into a compact with my school and teachers and elders, that we would hold a teaching service of the whole congregation on the last Sabbath evening of each month, and I took just the Assembly Normal outlines, and presented them in my own shape, but kept to the line and the fact; and I may say that we have gone over fourteen of the lessons, and it is the most popular service we have of a Sabbath evening in that congregation. (Hear, hear.) I merely indicate that to show it is not impossible, and the whole congregation are getting Normal training, although they do not know it.

DELEGATE—Is it on the plan of question and answer?

Mr. McEWEN—Yes.

DELEGATE—Do you get many answers?

Mr. McEWEN—Yes. My S. S. teachers and elders are in covenant with me that they will answer when they can, and they are scattered through the congregation, and they do answer.

Rev. T. W. JACKSON—The trouble is we have not Mr. McEwen in every congregation to conduct such an institution. (Applause.)

Mr. McEWEN—That has nothing to do with it; there is plenty of latent talent if there was some kind of effort to make it patent.

DELEGATE—May you have more than one school in these Normal Classes?

Mr. McEWEN—The more the better. In our towns and villages, were they not so much pre-occupied with entertainments (applause), and if they lived in the S. S. world, or the Bible world, instead of the secular world, they could gather together in this kind of work, and do it effectively, without anybody being compromised.

Mr. R. T. WILLIAMS (Galt)—I think just at this particular period this Normal work is very important. Next year we commence with the study of the Gospel of Luke. There is now a new set of Normal lessons prepared which will take up the four Gospels, and depart a little from the old lines followed by the Assemblies for several years past; and if Normal Classes were formed now, and took up the study of the Gospels that we are going into with the commencement of another year it would really be very helpful. One member asked, could more than one school go into it? I think you will find everybody should go into it, from the primary division right through to the oldest man in the congregation, and I think they should all have it.

Mr. McEWEN—By whom is the new series prepared?

Mr. R. T. WILLIAMS—Under the authority of the Normal Chau-tauqua Society.

DELEGATE—Who is to be the teacher of the Normal Class?

Mr. McEWEN—The best teacher in the place.

Rev. Dr. FRASER—Is it expected the minister shall be the teacher?

Mr. McEWEN—It is expected the minister will do it if he is able to do it.

Rev. Dr. FRASER—If he has time.

Mr. McEWEN—Time and will. It has become with me a question of long consideration what a minister ought to do with his time and for his people. There are some things that it will pay him to do, if he is spared long enough to see the result; and there are some things the result of which he will see the next morning when he gets up, and then after breakfast will vanish from his sight forever. And I take this position, that in the ministry the minister should do more work on foundations, and let other people do side-work, or leave it undone. That is the conclusion I have come to. It is the line on which I act. We have too much of the impatience of the present age, and are leaving undone the work that is going to be needed in the generation to come.

DELEGATE—Would Mr. McEwen specify what he means by a foundation-work and side-work?

Mr. McEWEN—By foundation work, I mean teaching the Word of God thoroughly into the minds of the people; and by side-work I mean, well one hundred things under the name of entertainments, socials, and that kind of thing. (Hear, hear.)

DELEGATE—I like this idea; I like this train of thought now. This plan of having a grand Convention in Toronto, or Kingston, or anywhere else, and then that is the end of it for twelve months, I never had much sympathy with; and have always tried to put some of the enthusiasm of my friends into some kind of practical shape. Now, I noticed a number of hands that were up here that would like to attend Institutes and Normal Classes and all those things included. Now, they are going to get the Secretary to run these Institutes for them, and these Normal Classes; and from the number of hands—I do not think anybody counted them—I do not know how Brother Peake is going to see to it. At any rate, I know that the Secretary has not been able to attend one-half of the invitations he has had; and I would like just to emphasize what you said, Mr. Speaker, that there is a great deal of latent intellect and material in every county and township, that all he wants is to touch it. Out here in Vaughan township, close to the city, we did not call upon the Secretary. They said, we should have the Secretary. I said, "The Secretary is busy. I think we can get men here in the township or the adjoining township that will help us, and let the Secretary go somewhere else." Now, I would like to just read you two programmes—

The CHAIRMAN—We will have to stick to the programme.

Rev. A. McLAUGHLIN—That is my point, at all events.

Mr. McEWAN—Number 4, the establishment and promotion of Sunday Schools. I should like to hear from the Executive who have

this programme in charge what they have had in view by this item.  
Can the Secretary help us?

Mr. PEAKE—I would ask Mr. Crassweller to speak for a moment or two on this point.

Mr. CRASSWELLER—I shall have to boil down what I have to say. I was asked by the committee to give in ten minutes the drift of what was done as to missionary work, or rather as to the establishment of Sunday Schools, and otherwise to carry out the work of the Association on that line. It is almost impossible to give you any adequate idea in the time; but I would just say this, that some twenty years ago it was thought desirable that an effort should be made to establish Sunday Schools in needy neighborhoods, and also to help Sunday Schools that needed oversight and encouragement. To make a long story short, they gave Rev. J. MacGuire, who did good work, the charge; and, after others had worked, the mantle fell on my shoulders and rested there five or six years; and the work that was done, was done for the most part in the new settlements up in the bush. Of course, they endeavored to undertake such work as they could in the older settlements; and the older settlements, let me say, in some aspects were harder to overtake, owing to the indifference of those who have taken part in the work, than the new settlements, or the settlements that were in the backwoods. It was the privilege of the workers to go right up to Muskoka—not the Muskoka of the present day, known by everybody, tourists and campers and so on; but the Muskoka of the old times, when the roads were bad, no telegraphs, no railroads, and it was a very hard matter to travel round; but the work that was done in those regions was large, and in the highest sense of the term remunerative; the work extended not only on the frontier, but up as far as Lake Nipissing, which is the farthest limit the white people went to at that time. Behind that there were the trader and the Indian. The work was done; schools were established that are in existence at the present time and are doing much work. I should like to go more into detail, but this will show what was done in the time. The last ten years the committee has not seen its way to carry on a purely aggressive missionary work. What they propose to do I can't say, but I have no doubt they will undertake that work in some form or shape.

Mr. McEWEN—The question has been handed up, "Does the study of Bible history cover what is meant by a comprehensive knowledge of the Bible?" With, of course, the Bible as the text-book—it is that specially—it embraces such a presentation of Bible history as puts the student in possession of head-lights and way-marks that enable him to walk through the Bible as a whole.

Hymn 129 was then sung.

The CHAIRMAN—Mr. Day, the General Secretary, will now address the Convention on

"THE SUNDAY SCHOOL GEOGRAPHY OF OUR PROVINCE IN RELATION  
TO THE EXTENSION OF OUR WORK."

Perhaps it is only right that I should say, on behalf of Mr. Day, that in coming before you just now, he comes under considerable disability, having been for the past two nights very largely without sleep, by reason of work connected with the Convention: but I am quite sure Mr. Day will not disappoint us, even under those disadvantageous circumstances.

Mr. DAY—*Mr. President and Dear Friends*,—I know that a man talking in his sleep does not usually say much that is worth hearing. I am apprehensive that is very much my condition just now. However, the subject suggested in the programme now was only contemplated as a preface to the meeting this afternoon, which will be of a practical character, and somewhat of an appendix to the talk we have had during the last half-hour. I desire that it shall be a matter of general conversation, especially along the line of this mission work to which reference has been so largely made. It is not an unusual thing to find the staff of a coast survey carrying on their operations half a score of miles away from the crested waves, and if you were to ask them why they were doing coast surveying so far from the sea-shore, they would tell you they had got up there to find some eminence from which they could take a bird's-eye view of the coast they were surveying; and it occurred to me that the altitude of this Convention would furnish us a good vantage ground from which to view the survey of the Sabbath School field in this Province. I am quite conscious that the map that I shall have displayed here in a moment or two is not perfect, that there are probably townships, towns and cities organized, of which organizations we have never heard; and I shall welcome very heartily any correction that may be made as to these. And, first of all, as to the value of these organizations themselves. "Organization" is an ugly, dry word; and yet it means a great deal. Some time ago, there was, as you know, a mighty obstruction to the ingress and egress of ships from one of the United States ports, that had existed there for centuries upon centuries, and people realized not the possibility of its removal, until one day some man conceived the idea of burrowing channels all through this mighty rock, intersecting one another at right angles, until the whole thing was honeycombed and charged with some explosive substance, and then the touch of a child's finger on a button exploded and shivered the whole thing, and Hellgate was free to the keels of vessels of ocean tonnage. It was *organized* power that effected the change. The point I wish to make is this, that though in counties where no organization exists there is noble Sunday School work being done; at the same time, there is a great deal of labor being wasted that could be concentrated if the different schools and the different sections of Christ's Church were to work together through the same organized channel,

and meet the wants that are present in these districts. Now, as was stated last night, one of the most marked results of organized Sunday School work is, that it is drawing us together as disciples of the Lord Jesus Christ, and as representing the various branches of His Church. It is uniting us, and the prophecy is being fulfilled as it never was before, that "a little child shall lead them." And the children of this continent are leading us together, and our hearts are throbbing with a keener sense of common interest and common purpose than would otherwise be the case. (Hear, hear.) And, then, these organizations will help in mission districts which otherwise would be lying untouched. For instance, here is a school within four walls, doing exemplary Sabbath School work; and the officers say, "Well, we have nothing to learn from a County Association; we have nothing to learn from a Provincial Association; we have just as excellent a school as could be found in the Province. We are doing splendid work; we don't want anything better." And yet, outside those four walls there are scores and hundreds of thousands of children who are not attending any Sabbath School at all. Methodist brethren say, "That belongs to the Presbyterians." And the Presbyterians say, "We don't want to encroach on the Methodists;" and so the children are left without Gospel teaching, and people are not being drawn into contact with the Bible, nor brought under the vitalizing power of this living Word; whilst with such an Association as contemplated, all *that* would be obviated, for there would be a distinct committee of a city or township responsible for that outside work; to which I intend to refer more particularly in my report this afternoon. Now, in this Province (by the way, I believe, sir, the title of the subject is somewhat of a misnomer), I used to be taught in school that the meaning of geography was a description of the earth's surface. Now it is not of the earth nor of the surface we want to speak, but of the products of the Gospel teaching so far as they have been attained, and so far as there remains opportunity still for further effort and progress. I suppose this Province of ours contains something like two and a quarter millions of population; and I suppose that of that number there will be, more or less, some six hundred and fifty thousand of young people, between five and twenty-one, who are just at that plastic and susceptible age when they need distinct and definite teaching. I use the word "teaching" with all respect, as distinct from preaching. We are taught in the Word of God that there is a distinction, that the early apostles went forth teaching and preaching. And I say the age, surroundings and dispositions of these six hundred and fifty thousand young people are such as need now the influence of teaching, such as is given in our Sabbath Schools. Of course, we all need it. Those of us who are adult members of the congregations need it—and I wish it to be taken for granted at once—if I use the word "children" in connection with the Sabbath School work, it is because I think their peculiar susceptibility and

importance gives them the right to the first consideration. Now, I do not know whether you will be prepared to believe that these figures are correct, but I believe, from official records, that I am very much understating the fact when I say that more than one-third of these 650,000 young people scattered over our Province—this “vestibule of heaven,” as Mr. Reynolds designated its commercial metropolis—are outside the touch of Sabbath School influence to-day. They are not only not attending, but they are not registered, not recognized by any Sunday School in the Province of Ontario.

DELEGATE—Do you mean 650,000 or 250,000?

Mr. DAY—I mean of the 650,000 young people between the ages of five and twenty-one, 250,000 are not reached by Sabbath Schools.

DELEGATE—Do you recognize Protestants and Catholics?

Mr. DAY—I reckon of that 650,000 there will be 100,000 Roman Catholic; and allowing that margin, I still contend we shall find there are not less than a quarter of a million Protestant youth not reached by Sunday Schools in this Province. Let me explain these stars that you may see scattered over this map. There is no difference, so far as color is concerned, excepting the curiosity of having our work counted that has been done within the last three years. The large stars, whether red or green, represent county organizations; that is, counties that have distinct committees, whose duty it is to keep a watch, to keep their finger on the pulse of Sunday School life in these counties, and, in addition to holding Conventions, are to some extent—not to as great an extent as should be—but to some extent, they are organizing and establishing these Conventions and Institutes and Normal Classes in the interim. These smaller stars you see here are representing township organizations under the auspices of the counties in which they are found. In every one of these townships where a small star occurs there is a vigorous—and I use that word advisedly, for, in many cases, the Township Conventions are more vigorous than the County (Hear, hear)—there is a vigorous committee in existence, representing all branches of the Church of Christ that are doing noble work for Christ in this line of Sunday Schools; and I want to make this point here, that I believe the value of this organized work will depend very largely, whether we think it or no, upon the organization of townships. I mean just this, that the area of a county is so large, and the elements of vitality, of force and fire are so far apart, that it takes a good deal to get them near enough to kindle through a County Convention; you have just a few representing this section and the other section; but the great body of Sunday School workers scarcely feel the touch of that County Convention. I do not say that as derogatory to County Conventions; they have their distinctive places, which Township Associations cannot fill; but when you come to a Township Convention, it reaches practically everybody in that township, and everybody feels “This thing belongs to me;” but the other is more wide and general. And I bear witness here that the enthusi-

asm and the crowded gatherings at our township meetings are in excess of those I have found at County Conventions. That result, I believe, will be reversed in proportion as County Associations effect local organization in every municipality; and if you had telescopes, you would see some small round dots here, which represent City Associations; that is, where the different denominations and Sabbath Schools in a given city unite together for the purpose of holding Weekly Teachers' Meetings and Institutes and Normal Classes, such as have been referred to this morning. Now, as to this organization, and the extent to which it has gone, you will see a large section, even larger, in area, than that occupied—I do not know whether I am right, Mr. President, but I suppose that our Provincial Association reaches to the North Pole, though I have never been very far up in that section—but there is, even south of that frigid zone, a large section of sparsely populated country, where you could not get an organization, and where you could not—I speak without personal experience, but I speak from what I conceive to be common sense—where you could not get established Sunday Schools; where homes are five, ten, and even more miles apart than that, you could not get them to any organized Sabbath School centre. Now, my contention is—and I would like the expression of your opinion very freely upon this—my contention is, that if the suggestion of Dr. Duncan, given in an admirable paper in London last July, as to the establishment of home classes in these sparsely populated districts were adopted, much benefit would accrue. Let me explain to those of you who are not familiar with Dr. Duncan's suggestion, it is this: that a missionary shall go round in these sparsely settled districts, and take with him a pledge; and going to the head of the family, he says, "How many children have you?" "Five." "They do not attend any Sunday School?" "No." "Do you read the Bible at all?" "Oh, yes, we have family worship once in a while." "Do you study it and talk about it?" "No, just confine it to the reading of a few verses." "Well, now, do you know anything of the International Lesson system? We have a series of lessons which will, in seven years, take your children through the fertile fields of Biblical truth. Now, will you undertake and give your written pledge that you will, as God helps you, spend, say, an hour every week in studying these Bible lessons? We will send you published helps in the study." Then putting the list of homes thus pledged into the hands of a reliable Superintendent, who will regard it as his "Home School." Let him keep up communication with them through mail; sending review questions, etc., and receiving answers and reports. Now, this is, say, a fifty-mile area, without Sabbath Schools, and we cannot have a weekly common gathering; but if there are any sufficiently near together, let them meet and study the lessons in council. That is Dr. Duncan's idea for the establishment over sparsely populated districts, of Home Schools, where you could not get an aggregated school, much less a Convention. And I think

this plan would, if properly carried out, do very efficient missionary work, such as has been spoken of this morning; and if, for even six months of the year, this Association could afford to send one or two brethren over that field to do that kind of work, I undertake to say they would do a work not less important or effective than the educational influence of Convention and kindred operations, over the richer, because more cultivated, Sunday School areas of our Province; and I believe it possible and practicable. I had the pleasure of attending the New York State Convention last June, and was startled to find that the brethren in New York State are actually employing, this year, eight missionaries in addition to the Secretary to do that specific kind of work, to go over the sparsely populated districts, and to carry out the principle of house-to-house visitation. Now let us just see how far this organization has gone in accomplishing its mission. I have spoken of these sparsely populated districts, which cover, as you see, a large section of this map. There are Parry Sound, Nipissing and Algoma, including the Island of Manitoulin, in which is a very considerable population—ten thousand, I believe—which, I am convinced, would very well repay a month spent by some Sunday School missionary in holding Institutes and Conventions on that island. There is the District of Parry Sound, with only a few germs of population here and there; nor are the counties of Muskoka, Haliburton or Renfrew very closely populated, but as you come down to the water front you get the thick population of the Province; and, as you will see by the stars on this map, the populated parts of the Province are very fairly covered by these organizations; not, we are sorry to say, to as large an extent as they should be, and will be, if the Convention will give us the wherewithal to do it. You will find some counties conspicuous by the absence of these stars, and in some of these places where I have gone and sought to establish an organization they have said, "Oh, well, we do not want any light from Toronto or from the Provincial Association; we are doing a good work, and do not think we can do better, and do not think it will pay you to come up here and try to instruct us in any Sunday School work." That reminds me of a typical Yorkshireman who had a constant habit of talking to himself everywhere, on the street, on the railway, and everywhere; and somebody put the question to him one day, "Well, now, Sam, how is it that you are always talking to yourself every place where one meets you?" He replied, "Well, the fact of the matter is, I like to talk to a sensible man, and like to hear a sensible man talk;" and he was the only man in the community who put that estimate upon his sensibility. But there is just that feeling, "We are doing very good work, and no necessity for any invasion of missionaries in our section." And they do not seem to see that their supposed excellences impose corresponding obligations to let their light shine in adjacent places less favored. I believe that the best way to overcome that, is for the Provincial Secretary to go in there on his own invitation, and, through the press,

through the ministers, and through whatever other agency is open, call Conventions, hold Institutes, and see that there is organization completed before he leaves. It was suggested some years ago that we act upon the wisdom of our brethren across the line, and divide the Province into sections—say an eastern section, and a central section, and a western section; and, furthermore, that in each of these sections there should be a Convention, to be at a point distant from the general Annual Convention. I believe I am right in saying that the Annual Convention is kept pretty much around this water-front; and that the people up here in North Simcoe and Bruce and Grey have very rarely heard or felt the influence of the Annual Provincial Convention. The Convention, two years ago, felt that if there could be a District Convention, little short in importance of a Provincial Convention, held at some of those distant points, it would have great value. We had such a Convention at St. Thomas last April, and at the Convention our wise and far-seeing Chairman said, "Now, let us, while we are here, get together the representatives of these two or three unorganized counties who are present, and appoint them ourselves, forming a provisional organization for that county. Here are twenty delegates from that county, and let us, say, appoint brethren to act as President and Secretary, and Executive Committee respectively for the County Association that is to be." And they accepted the appointments as from the Provincial Executive; but if it had not been put in that way, I think these people would have said, "We are not authorized by our people, and would be taking too much upon ourselves to do that." That remark even was made; and I said, "It is taking nothing upon yourselves; blame the Provincial Association; they imposed this responsibility upon you." And the result was, Brother Hamilton kindly took charge of the Elgin section, to do the best he could to complete the step which had thus been initiated. Last week a very vigorous Convention was held in St. Thomas, and the whole of that county was organized; and, if I am not betraying a secret, voted a sum, I believe, to this Provincial Association right off. I think similar steps should be taken in reference to Essex. Kent is still provisionally organized, and will hold its Convention at some convenient time; but you will notice York is the most densely populated county of the Province, having a population of two hundred thousand; and they have two county organizations; that is, they have a North York organization, and an organization for the East and West Riding, or South York; and I may say, practically, Mr. President, that the whole of those townships are organized. I know that in North York the geographical lay of the district, and the difficulty of railway communication, have precluded their organizing district and separate township organizations; but, in lieu of that, they held a Convention under the auspices of the County Committee in each township; so that for practical purposes the whole of this is organized; and, moreover, the organization results in very

generous financial returns. I mean, as compared with the general Province. Leaving out Toronto, of which I say nothing, each of these divisions of one county has contributed \$100 to the mission work of this Association, so that, exclusive of Toronto, we get \$200 from the county of York for this mission work. Then we come to the county or Wentworth, just at the western end of Lake Ontario, which has, as the brother said over there just now, no organization. I believe it is entirely owing to the want of some distinct purpose and some distinct mission. If some one would go there, as the brother said, and organize Institutes in each township, I believe the county organization would grow right there; and, in a county like Wentworth, with some 35,000 inhabitants, and an average population of nearly 1,300 to a township, I think there ought to be a very vigorous county organization. There is an Association in Hamilton, but I do not know how the brethren find it who are present from cities; it seems as though there was some difficulty in carrying on these organizations in cities. I presume there are so many things claiming the time and attention of churches, that it is a difficult thing to do much in Association work; yet in some cities very vigorous work is being done, and in Hamilton we have a very excellent Secretary in the person of Brother Givin, who is doing his utmost to extend the work in that city, and I think it might be extended also into the county. That is the largest county that is unorganized. Then let me call attention to another feature; in these two counties covering this large area, Middlesex and Lambton, we have one Committee. I do not know really whether the Committee exists now, but there was one. We have not heard from it lately, but there was one Committee for the whole of these two counties, and I believe the want of as much success as was desired in the organization of the work there, has been owing to the fact that the area was too large to be covered by the operations of one Committee. I think at least there ought to be a separate organization for Lambton and another for Middlesex; and in the furtherance of that object, a year and a half ago I spent nearly four weeks in these two counties, organizing Township Conventions. The County Secretary was, by the way, an insurance agent, and said he would insure my life, gave me twenty-four Conventions on twenty-four days, and I held about fifteen of them in the course of a month; and the most pleasant and most inspiring Conventions which I have held were held in those two counties; and yet I believe from the fact that the brethren could not compass that great area, most of the Associations then organized have been allowed practically to lapse.

DELEGATE—Has any attempt been made to organize Hastings and Northumberland?

Mr. DAY—An effort was made last year to get brethren in Northumberland to organize. I think the reply was: "We have no authority; we would not dare to take upon ourselves the responsibility in that regard; we must consult with our people." And I have

lived long enough to know that "consulting with our people" means shelving the whole thing. Martin Luther did not wait to consult anybody about the Reformation, but went at it. I think if there are three men there, they should do as we have heard suggested, make one President, the second Secretary, and the third the Executive, and let them go ahead, and I think that could well be done for Northumberland; and I think we surely should have an Association in Hastings. I am quite aware that Hastings extends a long way up into the sparsely populated district; why not begin with a South Hastings Convention, and touch the thickly populated part near Belleville. I think it is to be deplored that Belleville should be without an Association, and I think Brother Johnson will get ashamed of it and will stir them up soon. I think we should have an Association in Belleville, and fill up these gaps on the map. The county of Frontenac is doing something in the way of organization. They have a very effective City Association at Kingston, and are now contemplating the holding of a County Convention.

DELEGATE—What is being done in Simcoe?

Mr. DAY—Two years ago we held a District Convention in Orillia; there are three Township Conventions; and a President and other officers were appointed; the President removed from the district, and two or three other of the officers collapsed, but the Secretary holds the fort right nobly, and is willing to do anything that the Provincial Association wants him to do. He is still the Secretary; but since that Convention two years ago, there has been no Convention in Simcoe, and it cannot be said strictly to be organized. In Bracebridge, for Muskoka, a good Convention might be held. There was a good one held there fifteen years ago, which Rev. Mr. Millard attended, and it did good service for the time, but was not followed up.

DELEGATE—Is not Stayner in Simcoe?

Mr. DAY—That is in Simcoe; there is an Association for Sunnidale and Nottawasaga, of which the Annual Convention was held the other day in Stayner, one each for Oro and North Gwillimbury; all three Conventions I have attended, and they are about as vigorous as any I know, and ought to exert some influence in the organization of the county.

Mr. HOSSIE—You remarked that Simcoe did not hold an annual meeting last year. How many of those organized counties held regular annual meetings?

Mr. DAY—Every one, so far as I know, except Simcoe and Norfolk.

DELEGATE—Middlesex?

Mr. DAY—Yes. Middlesex holds one. Norfolk and Simcoe are the only exceptions in my present recollection; and there have been special circumstances in each case, which I need not now detail.

The PRESIDENT—Some brother was anxious to know, and the infor-

mation was promised, the number organized, and the number unorganized. I ask the Secretary to give those statistics.

Mr. DAY—I will read you the organized counties, and the number of townships organized in those counties. York, organized in two county organizations, and, practically, ten townships organized; Wentworth, not organized at all; Middlesex, organized along with Lambton, and six townships organized; Simcoe, organized just as I have stated, with already four townships organized. Carleton is not organized; not without effort. I have done all that seemed possible at the time to get Carleton, through Ottawa, into line. I think the only way is to go to some minor places and get them to start, and Ottawa will follow. Wellington is organized, and, I think, has several townships organized.

DELEGATE—Eight townships are organized.

Mr. DAY—Huron is organized, and, I believe, has three townships organized; Lambton is organized, and also three townships; Waterloo is organized, with one township; Hastings, not organized at all either in township or county. Oxford is well organized, every township but one; and I do not see why that should not be effected, in order to make it a banner county; and there is no county in the Province of Ontario where Sabbath School life throbs with greater and more intelligent energy than in the Oxford Township Conventions.

DELEGATE—How many townships has it?

Mr. DAY—Ten townships. Bruce, organized; I know nothing of the township organization. Kent was organized provisionally last April by the Provincial Executive, and has not yet held its Convention; Perth, organized with, I think, four townships; Grey is organized, no townships; Frontenac is not organized, except in Kingston city; and I may say, in Perth, which I read just now, there is a city organization, which was mentioned this morning, at Stratford; and in Wellington, an organization at Guelph; in Wentworth, a city organization, and at Middlesex a city and town organization, viz., London and Parkhill. Essex is not organized. Ontario is organized into two County Associations, North and South.

DELEGATE—I have been nearly two years in North Ontario trying to find out something about the organization, and cannot find out about it.

Mr. DAY—I attended a Convention two years ago at Port Perry, and that is the last I have heard of it. Elgin, organized within the last week, therefore no township yet organized; Leeds is not organized, with Brockville in the very heart of it, and a population of twenty-three thousand. Brant is organized, as you will see, with golden stars; it is a banner county, and every municipality is organized, both city, town, township and county. Lanark, organized within the last year; Welland is organized, with one township association; Durham is organized, but no township association; Lincoln was organized, but has fallen; Algoma District is not; Northumberland is

not; Renfrew is not organized. Last year there was a suggestion from Renfrew, stating that evidently the Provincial Association thought there was no such place; that no effort had been made to communicate with them. I told the complainant his name would be marked, and I have marked it, and written to him and received no reply. Peterboro', three townships organized; Victoria was organized a year and a half ago, but we have never heard of it since; Stormont, well organized; Lennox, not organized; Peel is not organized; Prince Edward, with two townships organized; Glengarry, organized; Dundas is organized; Muskoka is not; Dufferin is organized, and the following districts and counties are not organized in any sense: Parry Sound District, Prescott, Russell, Nipissing District, Addington. Twenty-nine counties organized out of forty-six.

Mr. McWILLIAMS—Are there any township organizations in Dundas?

Mr. DAY—One in Williamsburg.

Mr. McWILLIAMS—There were two.

#### SABBATH SCHOOL STATISTICS—THEIR CHARACTER AND UTILITY.

Rev. J. W. RAE (Acton)—*Mr. President and Fellow Teachers*,—I cannot but feel how sadly I am out of place in attempting to interest you in the somewhat dry subject of Sabbath School statistics. I remember, when a student in our Provincial Normal School in this city, how puzzled I was, and how strangely confused the countenances of my fellow students were, when on entering Class Room No. 2 to receive our first lecture on anatomy, physiology and hygiene, we beheld beside the teacher, who was already seated on the platform, a veritable human skeleton, with all its naked coldness, suspended from the projecting arm of a portable stand. Such was the effect upon us as we entered that room there was "silence deep as death," and the "boldest held his breath" as we saw it there, "long, lank, and lean," anything but an attractive object. But our excitement abated when the learned doctor arose and playfully shook the dry bones till they rattled. He then began his lecture by saying, as he pointed to the skeleton, "I wish to introduce to you this morning *my friend*, who has been prominently before the students in our Provincial Normal School for many years, and who has ever been upon the very best of terms with them all. He is a quiet, inoffensive man. He has never been known during all that time to speak a harsh word, or to do a mean act, and I heartily commend him to you as one in every way worthy of your confidence." Nevertheless, it appeared like a cold subject. Death's head and bones were truly there. But as the lectures progressed, after we had learned the names and number of the bones, we were made acquainted with their functions, with the structure of the joints, and finally, as we began to clothe them with flesh, their coldness disappeared, and we were made to realize that the

doctor's "friend" had become ours. We then understood how a cold attenuated form could underlie a most interesting subject. Now, if I have rightly understood the request of the Executive, whilst I am to present before you a skeleton, and whilst of necessity I must call your attention for a short time to the dry figures themselves, it is nevertheless, upon the *physiology* of this matter that I am asked to speak; and in doing so, I will first call your attention, if you please, to the needful characteristics of all Sabbath School statistics, that shall live and breathe and find a voice, and be of some use, both in our Conventions and in the schools from which they come. As the nature of the statistics themselves is made materially to depend upon the questions sent to the several schools to be answered, let me call your attention to three rules that should guide us in framing these questions, in order that the character of the statistics which are received shall be such as I have described. And *first*, I say that the questions which are sent to the Superintendents for answers should be questions that bear upon the *practical* work of the schools—questions that in themselves can be made to tell upon the very active work in which we are engaged—questions that shall commend themselves to the *good* sense of the Superintendents to whom they are sent. Not unfrequently questions seem to be asked merely for the sake of asking them. Queries are propounded again and again which are of interest only to the antiquarian or to the querist; questions which the live Superintendent himself fails to understand the drift of; and as he reads them over, he says, "Why should I answer these?" And because he is dissatisfied with this desire to probe for that which he conceives to be of little value, and which does not commend itself to his good sense, he refuses to answer; and either neglects to return the blanks, or does so in the same spirit in which a troublesome creditor is often dismissed. *Second*, whilst I would not wish to overpress the idea of the æsthetic, for I realize that it in no way can form the substance of the column, yet it does commend the pillar to have a capital at the top, therefore, I wish to press upon you, as one of the things that shall help to commend your blank forms for statistics to those to whom they are sent, the almost absolute necessity that they be presented in *attractive form*. Sometimes questions are sent down upon paper which it is difficult to write upon with a pen. Sometimes they are printed in such an off-hand, careless way, that, when the letter is opened, instead of interesting its receiver by its very appearance, he is led to cast it aside as almost worthless. There is a value in the material and topography of the questions submitted. *Third*, I think there is another principle, which must lie prominently before the mind of the Statistical Secretary, as he frames his questions. He must remember that they are *didactic*. Let me give you an illustration of what I mean by this: if, when the questions are received, there is not to be found amongst them a query in regard to the amount raised for, say missionary purposes, the Superintendent readily assumes that that is one of the matters in

which the higher Association is not interested ; but, if, when he reads his report, the question is asked : "*How much did your school give last year for missions?*" he says, "We are expected to give." If he reads in addition to that, "*How much was given for benevolent purposes?*" he is made to understand that the rest of the schools in his township or county, as the case may be, are interested in that matter. Thus these questions have a didactic force. They teach something. Hence the questions should be presented in such a way that they may bring something of value to the Superintendent to whom they are sent. And now, before I proceed any further, are there any questions you would like to ask me in regard to the art of questioning in this matter?

A DELEGATE—I would like to know how you get the replies to the questions here?

Rev. Mr. RAE—That leads me to another section of my address. Having discussed the nature and form of the questions to be asked, I now proceed, in the second place, to call your attention to the mode of obtaining answers. How shall we receive answers to those questions which we send down? Let them be as commendable as they may, I am persuaded of this, that, if we are to receive answers from the individual schools—I speak now from the standpoint of Township or County Associations—it is necessary that we be exceedingly careful in our dealing with the organizations beneath us. If there be only a County Association, as there is in our county—the county of Halton is compact and easily gotten over—hence we have no Township Associations—or if the county be more fully organized into Township Associations, it is, nevertheless, imperative that we shall have persons appointed who shall visit the different schools throughout the county during the year, who shall leave there a warmth, a link that shall unite them to the Association above, and give them an interest in it, and incline them to answer the questions submitted. But you say, if they refuse to reply even then, what will you do? I ask you to observe this truth at the outset, that there is no royal road to statistics, any more than there is to learning. They entail labor upon the man who undertakes to collect them. Letters should be first sent to the Superintendents; they may fail to answer. I am in the habit of dropping a second letter to the delinquents a little while later, after they have had reasonable time given in which to respond, mildly suggesting to them the fact that they have not replied. Then, a little while later, if no answer comes, I seek for some other channel through which I may get the information desired. Generally the second step is to ascertain, as best I may, who the pastors of these congregations are. I at once write to them, enclosing a blank form, and say, "I have written to the Superintendent of your Sunday School, and have failed to receive an answer, perchance the letter did not reach him, or he may have moved away." And then I suggest to the pastors that they might answer it; and not un-

frequently the pastor himself is thus interested, and may be led thereby to attend the next meeting of the Association. The rest depends upon the wisdom of the Secretary himself, upon his application, upon the amount of labor he is willing to expend in his efforts to bring forth these answers; they can't be got without it.

A DELEGATE—Do you send the questions to the Superintendents or pastors?

Mr. RAE—To the Superintendents first. Presumably, they are the men most interested in this matter; good organization will aid us largely in this. I think it will enable us to find out who they are, that we may make no mistakes in regard to that matter. *Third*, let me speak to you of the organization of those statistics, after once the answers have been gotten. This is not an unimportant matter in connection with Sabbath School statistics. I have presented a form here (a large map with statistical report for the last year of the Sunday Schools in Halton, was hung in full view of the Association), not because it is a model in any respect, but in order that I may, if possible, bring my work practically before you. We have placed first upon this the post-office addresses of the Superintendents; second, their names, and third, in this column, the denomination of the different schools; and, in this next one, the length of time they are kept open during each year. I now group a certain portion of the work under this general heading, "Work, Workers, Apparatus, etc." Under this, ten questions are asked, in regard to the number of teachers and other officers in the school; how many of them are members of the Church; the number of scholars on the roll; the average attendance; the number of scholars who are members of the Church; the number who have united during the year; the number of reviews held in the year; and the apparatus, either blackboards or maps; and then, in the last column, I have asked for memory verses. By this series of questions, I gather together what appear to me to be the leading thoughts bearing upon the question of the work itself. Then, in these two columns following, I record the gain or loss in the average attendance of the Sabbath School. Under the general caption of "Literature," I have grouped periodicals supplied for teachers; the periodicals supplied for pupils; the number of volumes in, and the number of volumes taken out of, the library during the year. Then, under the heading of "Finances," I have grouped together, first, how the running expenses of the school are provided; that is, whether by the congregation itself, or by collections, or entertainments, etc.; then the amount raised for Sabbath School purposes; third, the amount for missions; and fourth, for benevolent purposes. Next, in this column we have asked for "Helps and Hindrances"; for the obstacles that lie in the way of the success of the school, and for the encouragements that have aided its progress; and lastly, I have made a summary in this large column of the whole report. That appears to me to be one method of group-

ing the statistics when we have got them, and of placing them in a way that may commend them to those who desire to look at them. The grouping aids us to find at once anything we may wish to see. Here again, let me emphasize the necessity of carefully preparing the work. I am persuaded that many of our statistical reports fail of value, because when the Secretary comes before the Association and presents his report, he does so in such an indifferent way, that people are forced to think that he is ashamed of his own offspring. There should be that which evidences care in the execution and work of the Secretary. However he may have failed in mechanical execution, he must, nevertheless, evidence the fact that he has tried to do that which will bring the statistics before the Association in an attractive form, so that when they are there, they will be one of the things the Association will desire to look at during its meeting. In the back part of this room, there are two of our reports of past years in the form in which they are generally handed in to our Association. I know there are some who will say, as they look at them, "Who is likely to engage in such labor as this?" Some would say, perhaps, that the only men who would do so are the idle men throughout the counties, the ministers, editors, and so forth. (Laughter.) And I ask you to observe here, that my predecessor, Mr. H. P. Moore, the editor of the *Acton Free Press*, has been presenting our reports for the years previous to my appointment. I stepped into the shoes of a larger man than myself, you will see. If you look closely at his reports you will discover that there is every evidence of care in the execution of them; and that alone has drawn many an one to look at the statistics, that otherwise would have passed them by. I saw, in looking over the past reports of our county, one written on half of a sheet of blue note-paper, and I discovered that the other half must have been larger than this one, for there was a portion gone from the corner. The lines were not straightly ruled, and everything about it was carelessly done. When I looked at it, I was impressed with the fact that it was a thing of no account to the Secretary of the Association himself. Why should it be so to any one else?

Rev. Mr. JACKSON—Has the Sabbath School Association any questions bearing on temperance?

Rev. Mr. RAE—We didn't ask any questions *last year* bearing on temperance.

Rev. Mr. JACKSON—You must have gone back on temperance.

Mr. RAE—The county appears to have gone back on some forms of temperance legislation, but I don't wish it to be understood the county has gone back on temperance. Perhaps that is an oversight in this report, which will not occur next year.

A DELEGATE—Have you any more than those Provincial Association questions?

Rev. Mr. RAE—I never saw a copy of the Provincial Association questions.

Mr. DAY—There is no specific form issued by the Provincial Convention. I think there ought to be, however.

Rev. Mr. RAE—I intended to treat upon that matter under the second heading given to me for my subject to-day, namely, "*The Utility of Sabbath School Statistics.*" How can they be made useful? How can the skeleton be covered with flesh? How can it be given life? How can it be so presented that these statistics shall not be the driest thing in all the earth? The first thing that is necessary is that these statistics shall be made to live before the Associations themselves. The Statistical Secretary should select and arrange a certain number of appropriate lessons which he may impress upon the Association as he comes before it. In our county last year (and we have so arranged for it this year) the report of the Statistical Secretary was given at one of the popular evening meetings; and there these select lessons were presented as deduced from the report itself, for example: the number who have maps and blackboards, and the number who have none, were stated, and the lesson deduced of the necessity of teaching the children through the eye. Then, from the statement of gain to the membership of the Church, the duty was enforced of looking for immediate fruit. A great many teachers in Sabbath Schools are inclined to say, "I teach now in the hope that when the gray hairs come some of the seeds may bring forth fruit." That may be commendable, but we should look for immediate fruit from our teaching. We should expect and pray that the children become believers in Christ as early as possible. Then there is the question of missions and benevolences, from which many important and interesting lessons may be drawn. In our county last year, these together only amounted to ten cents a child—which was far less than it should be, and here emphasis was placed upon the fact that the congregation should be encouraged to support the school, that the children might be free to use their money for missions, for benevolent purposes, or, as some have been inclined to say—and I do not dispute the principle at all—that besides this, Sabbath Schools should be asked to give a certain amount toward the support of the Church itself. Be that as it may, they should know that they have possession of their own funds, to distribute as they please at the end of the year, and in that way missions would have a more important place. I shall refrain from drawing further lessons to-day. I have merely asked you to notice these, to indicate how many other lessons, equally interesting, may be drawn from these statistics; and to show how, when the statistical report is read, it may be made a thing of life, and a stirring, moving power in that Association before which it is presented. Now, how is it to be made of use to the individual schools? That is the more important matter, I think, in regard to its utility. We admit, of course, that it will be of mediate use to them because those that are in attendance upon the Provincial, upon the County, or the Township Associations, will go back with an impetus

given, that shall enable them the better to perform their work in their several Sabbath Schools. But I am persuaded of this, that we touch an organic difficulty in connection with these matters, when we state that these several Associations do not report back to the school from which they have received their information and supplies. It is necessary for our Association to speak back to each school, that we may show to it, not only what it is doing itself, but that we may show to it also what the other schools of the county are doing. In my home, when Sabbath School teachers call upon me, who have not been in attendance upon the Convention, and I present to them, first, the official reports of my predecessor, which are better written than mine, I observe, if they are Presbyterians, they invariably ask, "What helps do the Methodists use?" And if they are Methodists, they say, "What do the Presbyterians use?" They are at once interested, and look at the reports eagerly, in order that they may discuss whatever things of importance present themselves to them. It is plain to me, that the several schools desire and would prize this knowledge, and hence our Associations should report to the individual schools. The utility of this report would be much increased by presenting also *honor rolls* of the schools in the county. These would suggest at once to the schools which have received reports, where they stand relatively to the other schools. Of course, we all believe schools should give largely to missions and benevolent purposes, and taking the givings on these lines as a basis, an honor roll could be formed. It would be well to number the schools, and give the numbers in the order of precedence on these rolls. To write the names of the schools might seem too invidious. Another honor roll could well be formed on the basis of the numbers uniting with the Church from the Sabbath school, etc. Thus the banner schools would be indicated. I am convinced, if this were done, if our Associations reported back to those from whom they received their statistics, if they told them what amount of money they had received; if they gave them to understand what the rest of the schools in the township or county were doing, that each school might compare itself with all the others, it would give a great impetus to the work, and give our statistics a utility which they have never yet had. A common question among Superintendents, when asked for statistics and money by S. S. Associations, is, "What good are they to us?" "What use is it to send five dollars up to them?" and it is only the enthusiasm of individuals who have been at these Associations that causes the several schools to give at all toward this purpose. But if reports came regularly back to them, if they saw and understood the Association's workings and aims, their value would at once appear, and then we would have an organized, continuous stream (it appears to me) of funds coming up from the schools through the several Associations to the Provincial Association itself. Spasmodic efforts are always weak. I am certain that there is, if we can only find it out, some way of so organizing

these matters in regard to Provincial and other Associations, that we will not be dependent upon what a given Association may pledge itself to give during the year; but, on the contrary, we will have such systematic organization, from bottom to top, that we will be able to lay hold, regularly and easily, of both our statistics and supplies. It may not, perhaps, as it is carried into practice, work as well as the ideal I have presented to you, but I am persuaded that there lies here a great amount of funds of which we, as an Association, have not as yet availed ourselves.

DELEGATE—Do I understand you got those answers in black in reply to two or three letters from the Superintendent?

Rev. J. W. RAE—I got most of the answers I have there in reply to *one* letter I sent to the Superintendent.

DELEGATE—Do you find the teachers keep a record of all those items?

Rev. J. W. RAE—I should judge that they do.

DELEGATE—Would you send back a printed statistical report of the County Convention work to each individual school?

Rev. J. W. RAE—I would; it might be wise, of course, to summarize it a good deal; it might be too expensive an affair to send back *in extenso*, but it is necessary to give schools a definite understanding of what is being done.

Mr. HOSSIE—In the county of Brant we have published a brief report of the addresses, and we give statistics not so full as that quite; and we sent to each school, whether they contribute or not, a sufficient number of the copies of that pamphlet to supply each officer of the school with one. We printed fifteen hundred last year.

Rev. J. W. RAE—If it can be done it is well. Whilst it is possible to receive a complete report of what takes place in this Association, it has, nevertheless, a padlock on it which it requires twenty-five cents to open. That shuts it away from many. From my own school I have authority to purchase as many copies as we have teachers; but at the same time it is the school that is not so interested that we would like to reach, in order that our statistics may be willingly given, and, therefore, a short report that could be sent gratuitously should be framed for the Association.

DELEGATE—In the county of Glengarry the Association prints a list similar to that, and sends one to every teacher in the county.

DELEGATE—Would it not be a good idea on the part of the teachers to present their report to the scholars not so extensive as that, giving the number of verses recited and collections given each quarter? I have tried it, and find it has a good result in my own class. For the first year I gave the report there was a dollar given, and at the third quarter it amounted to eight times as much; and the interest in the school and in the standing of the class has been increased.

Rev. J. W. RAE—I think it is necessary in regard to missionary

matters in the schools that we should instruct the children in systematic giving. Our school raised \$104.14, given entirely to missions; and the fruit in that way has been very satisfactory indeed; but I do not wish to enter into the details of individual schools.

Hon. JAMES YOUNG—The speaker has brought before us, in a very lucid manner the great advantage of statistics in connection with our Sabbath Schools; he has also pointed out the great advantage there is in counties and county organizations; but it has appeared to me in the course of his remarks that the value of these suggestions must depend very largely upon their being of a uniform character. If you have in each county each Association formulating a different set of questions, it is quite evident that, however valuable these questions may be from a Provincial standpoint, they would not have the value that they would have provided the questions were uniform; and this leads me, sir, to make the suggestion which was the only cause of my rising at the present time, that it appears to me that the Provincial Association itself ought to have the form of questions drawn out (Hear, hear), and that these should be the questions asked by each County Association. The result would be that when all these statistics were brought in and laid before the Provincial Association they would be informed then of the whole Sunday School work being carried out in our Province. It seems to me very clear that the Provincial Association should formulate these questions, so that, as far as possible, the same be asked of all the county organizations.

Mr. PEAKE—I suggest that Mr. Young formulate his suggestion in the shape of a motion, that the Secretary of the Committee be instructed to do so and so.

Hon. JAMES YOUNG—I have no objection whatever in moving that the officers of the Provincial Association be instructed to formulate questions to be asked of the different Sabbath Schools, and request that these should be the questions answered by the county organizations. I take it for granted that it would have to be optional whether they adopt the questions or not; but I think, as far as possible, it would tend to the benefit of the statistics and the benefit of the Association if a uniform system were adopted. I will, therefore, move that the officers of the Provincial Association shall formulate the questions to be asked of the schools.

Mr. HOSSIE—I have much pleasure in seconding that, and would refer to the report adopted by the International Association, which gives a form for it. One page is set apart for it, and everybody who reads it may know what is expected; and if such a schedule should be submitted by the Committee, it should appear in the published reports, that we shall know what is expected.

Rev. Dr. FRASER—That will be an admirable thing, but I do not know whether there is money in the treasury, and this will put us more in debt.

The motion was carried.

Mr. PEAKE--I think, in view of what took place, the Committee might try and provide half an hour for the discussion of the questions we could not finish this morning, and that we might send a request to them.

The doxology was then sung, benediction pronounced, and the Convention adjourned.

### WEDNESDAY AFTERNOON, OCTOBER 23.

The Convention met at two o'clock. Mr. Abraham Shaw in the Chair.

After devotional exercises, the report of the Executive Committee was presented.

#### GENERAL SECRETARY'S ANNUAL REPORT.

"A book of remembrance was written BEFORE HIM," of which this record is but a weak, imperfect, human reflection. In that report, complete and indelible, which is *before Him*, not only is every act of Christian ministry inscribed, but every opportunity of such service which has passed by us unimproved, nay more, the very motive underlying these efforts or omissions, will in the end be transmuted into the sentence, "Inasmuch as ye have done it (or 'ye did it not') unto one of the least of these, ye have done it (or 'ye did it not') unto Me," emblazoned in the light of an eternal judgment across the record of each individual life, and without the possibility of hiding our identity in the crowd of gathered worlds. Let these solemn thoughts possess us as we look back over the field in which the Divine Husbandman has called us to labor in the year just closing.

We are called in the providence of God to meet in a city, the name of which throughout and beyond this continent is happily associated with the sanctity of the Sabbath and sanctuary, and whose Christian citizens are always in touch with every influence that tends to the righteousness which exalteth nations, and in no sphere of Christian usefulness is its sympathy more practically manifest than in the training of the young by the inculcation of the ethics of a pure Gospel, with the Bible, undimmed by the intervention of human ecclesiasticism, in the hand, head and heart of every man, woman and child; and it is meet that we should render thanksgiving to Almighty God that throughout our Province the standard of public regard for these Divine principles of right and liberty, puts within our care a raw material of new life, which, by its heredity and environment, is more than ordinarily accessible to the regenerating power of the Gospel.

Throughout the world of thought and feeling, as well as of matter, two contending elements are ever warring for the mastery, viz: *force and friction*. "The hand that rolls the stars along" is so supreme that their journeyings can be calculated to the nicety of seconds in the wanderings of centuries. In the sphere of human life, however, man's energies and ingenuity are taxed to overcome this power of friction, and enslave the elements of nature by which he is surrounded to work his manifold will, and one of his first principles which correctly expresses the genius of our Sabbath School system, is to deal with matter along the line of least resistance.

When we enter the arena of human nature we are confronted by a new dynamic power so vital and subtle, and so amenable to a thousand contingencies, as to require the most intelligent application of definite principles of access to the human will, by those who would "persuade men" to any line of action; and though we teach the enduring words of God, to the power of which the omnipotence of its author is pledged, yet *He* works only in harmony with laws of human nature, of which He is equally the author, and which, as teachers, we cannot ignore without failure; we may piously sing

"Drop it where thorns and thistles grow,  
Scatter it on the rock."

but it were better in practice to deal with the "thorns and thistles" and shiver by the hammer of Divine Truth the obdurate "rock" of indifference. And many a pious, well-meaning worker in Christ's vineyard has utterly failed for want of principles, intelligently applied to his or her work.

To attempt to teach a boy without knowing *the* boy is as futile as to expect to produce enchanting music from an instrument of which we are only less profoundly ignorant than of the principles of harmony on which it depends. The recognition of this truth is largely responsible for the existence of this Association, of which this Convention is the rallying point, representing as it does, nearly the whole area of our Province.

A human life at its opening has immeasurably its highest potential value, and according as the channels of habit are dug, will its after life be; for "as the rain cometh down . . . from Heaven and returneth not thither but watereth the earth," finding its courses in the river beds which furrow our continent, even so the thoughts and words and acts of adult life will course naturally along the channels of early formed habits; we are told that each particle of our bodies is renewed every seventh year, and yet, as some one has said, a child, who by accident, sustains a crooked nose, may die at four-score years, having changed his body a dozen times, and yet, there he lays in his coffin; the crooked nose disfiguring his features even in death, and proving the persistency of a wrong tendency inflicted in early life. It is true of a child that he "shall henceforth return no more that way," and it is therefore little wonder that the world is awakening to its supreme opportunity of saving the nation in the nation's children. The recent gathering of the

#### WORLD'S SUNDAY SCHOOL CONVENTION

in London, England, which has been reported to this Convention, viewed in this light, is fraught with much encouragement. That four continents should commission their noblest citizens to gather for counsel in such a cause, is testimony to this growing recognition of childhood. Moreover it is to be hoped that the approaching

#### INTERNATIONAL CONVENTION,

which is expected to be held next summer in *Pittsburg*, will excite a widespread interest in our own land and province, and prove to the world that our continent puts in a prominent place its estimate of the value, to heaven and earth, of the Christian training of her children.

In looking over the field which is our special care, our thankfulness for undoubted progress is tempered by the clearer vision of the much which remains to be done. With *hundreds of thousands* of Ontario's youth

untouched by those leaves which are "for the healing of the nations," our gratulation is stifled into shame, which should arouse a Sunday School missionary spirit overleaping the difficulty of finance, which God at least will account trifling, and secure either that our youth are brought to a Bible school or that a Bible school is brought to them. It is hoped that the Government by acceding to our request for

#### A CENSUS COLUMN OF SUNDAY SCHOOL ATTENDANCE

will reveal to us more accurately our position in this regard. There is reason to fear, however, that our Sunday School registration will not exceed *sixty per cent.* of our Protestant population of school age.

There are in our Province, without reckoning unpopulated townships which are merely surveyed, 530 populated townships, of which 250 have less than an average of 500 inhabitants, or say 165 children and youth of school age; it is evident that this scattered population is too sparse to be aggregated into a regular school organization, and wanting this facility, its youth is growing up under a tuition which, with all the pastoral care the regular ministry can bestow, will give rein to innate evil, which may be the only mental stimulus of their surroundings.

#### HOME CLASSES,

such as recommended in an excellent paper by Dr. Duncan to the World's Convention, would leaven these homes by the restraining forces of the Gospel, and would draw out and culture the life into a wider sweep of Christian sympathy than accrues from their present environment.

#### ONE OR MORE MISSIONARIES

could well be employed for at least a part of the year on this work in our frontier districts. And what would it cost? *An average of one cent per year from every professing Christian in the Province*, for this specific purpose, would more than triple our present income, and make this work possible. Our brethren in New York State are this year employing eight such Sunday School missionaries for a like purpose.

The remainder of the leakage is, for the most part, to be found at the other extreme of our population in our towns and cities. Here many are born and reared amid hereditary influences by which they seem deprived even of the faculty of moral perception. Yet even the dry bones in the valley of Ezekiel's vision had ears, for the prophet said, "O, ye dry bones, *hear the word of the Lord,*" and forthwith they arose "an exceeding great army."

John Ruskin once said that the three constituents of common London mud, viz, soot, clay, and sand, if crystallized, would give the *Diamond*, the *Topaz*, and the *Opal*; we have committed to our hands the true philosopher's stone. Let us touch these lives with its crystallizing power, and win this redeemed jewellery for the crown of the children's Christ.

Let us not forget, however, that by the rapid growth of our towns and cities the number of these

#### "UNCARED-FOR CHILDREN OF OUR CITY POPULATIONS"

is on the increase. Moreover, they are becoming more and more isolated by the removal of churches to sites up town, or more convenient to the homes of their members. Let us see to it that they are not left without

pastoral care ; but that the mission work so actively carried on by many of our most consecrated Sunday School workers is even more energetically and systematically followed up in response to the wider need that grows. Is there not here a pressing need that

#### EACH TOWN AND CITY SHOULD ORGANIZE AN ASSOCIATION

if for no other purpose, yet for the more complete establishment of Bible teaching in the midst of these, who, for obvious reasons, will not attend our existing Sabbath Schools, remembering "It is not the will of your Father which is in heaven that *one* of these little ones should perish?" If a personal reference may be forgiven, it is that among the most joyous years of my life were those spent in connection with such a mission in my native town, where, among some 5,000 children in weekly attendance, a large percentage was of those to whom it was the only opportunity they ever had of hearing of Christ, whose love for children was emphasized in His life.

Then as to our county and township associations, is it not true of many that the only manifestation of life they exhibit is at the annual convention, with the calling and holding of which their mission seems to be considered as ended? yet a farmer may attend every agricultural show within reach, and witness marvellous specimens of beneficent products, and without, on his own farm, ploughing and sowing and reaping in the months that intervene he and his family will die of starvation. And even these labors, with the most costly of modern machinery, will end in like result unless the heavens distil their showers, and disperse their sunshine.

What is this, but that conventions are only to be a stimulus to more ardent and more intelligent effort, always in humble yet hopeful dependence upon the promised Spirit which "shall come down like rain upon the mown grass," manifesting itself in "First the blade, then the ear, after that the full corn in the ear?" Conventions should be regarded as at least only one part of the mission of these associations, and among their first appointments should be

#### ONE OR MORE SUNDAY SCHOOL CENSUS OFFICERS

whose duty it should be to visit every family whose children are unregistered in the books of any Sabbath School, ascertain the parents' preference, and report accordingly to pastor and Sunday School Superintendent. They should make it their business to see that the attendance at Sabbath Schools is kept in due proportion to that of day schools, and they should report the result of their mission to the Annual Convention. This suggestion may be considered by some as visionary and unreasonable; but before this judgment is passed, let us ask whether it would be so regarded if a political election were the motive power behind it? Can we be followers of Christ and be less concerned that His lambs are in peril, for want of shepherding? The work of the Sunday School Convention is primary, so that organizations which begin and end in the Annual Convention, are doing but little more than "mark time." Let us take the motto which heads our programme, "Forgetting the things which are behind and reaching forth unto those things which are before," let us *go on and get somewhere*.

If we are to compass the work which awaits us, there must be *organized effort*, not effort without organization, which means wasted power, nor mere organization without effort, which provides a respectable tombstone for buried opportunities.

Every Christian of every denomination, in every county and municipality, should rise and join hands and hearts as one man to rescue the children from impending perils which, without the protection of the Sword of the Spirit, which is the Word of God, will rob the Church and fill the prisons, and will poison the very springs of the nation's life.

Let no one suppose from the frequent mention of children that the Sabbath School is regarded exclusively as "the nursery of the Church." They are named first and often because that is their due place in point of importance, but the Church and the school are inseparably one. *The Sabbath School needs the Church that it may study more devoutly, and the whole Church needs the Sabbath School that it may worship more intelligently, and there is a large place for*

#### THE ADULT MEMBERS OF OUR CONGREGATIONS IN THE SABBATH SCHOOL.

Organization will never be complete or effective which stops at county, any more than the provincial executive would be complete in itself without local organization. Associations should be localized in every township and municipality, so as to secure the largest aggregate of co-operation. Individual interest will only be aroused through individual work. A typical Yorkshire lass was indifferent to the cry of fire until, hearing the name of the building imperilled, exclaimed, as she donned her bonnet and shawl, "Eh, that's weir ah work!" and away she went to the rescue. Where we "work" our interest will be most keen. The area of counties is too large to deal effectively with details on which success depends. Schools should report to township, township to county, county to province, province to International Committee, etc.

The provincial executive should seek at each District Convention to organize, provisionally, counties represented; by appointment of officers who should hold from the provincial executive their responsibility until the first Convention has constituted the Association in the ordinary manner. Each county executive should do the same in reference to every township, of say more than 1,000 inhabitants, within its area. This plan would "multiply machinery" somewhat, but would multiply a hundredfold more active workers and work in the county, and would secure a ready-made channel for accurate statistical and financial returns. Moreover, in case the officers of any organization fail to act, it should be the duty of the provincial or county executive, as the case may be, to account them officially dead and call a convention for the appointment of others.

#### DISTRICT CONVENTIONS

continue to bear fruit in new organizations, and evidence their value by bringing to the surface the most influential of our Sunday School workers, and widening the sense of personal responsibility over the land. One has been held during the year in St. Thomas, at which two counties were provisionally organized as above suggested, viz., Elgin and Kent, the former of which has already held a vigorous convention and confirmed the step taken by constituting a permanent association under the auspices of the Eastern Convention; two other counties, Lanark and Grenville, have been permanently and effectively organized. Three townships in Perth and three in Peterborough have been started into association work, as well as four cities, Kingston, St. Thomas, Guelph, and Stratford. Thus in the matter of new organizations we have to report four counties, six townships, and four

cities, making in all thirty counties, about eighty townships, and eight cities and towns in the province having local organizations, conventions, etc.

#### EDUCATIONAL WORK.

In the matter of teacher-training, it is impossible to give details in the absence of reports from local organizations. The aims of the Association, besides that of "Ingathering," with which this report is largely concerned, include the establishment of Weekly Teachers' Meetings for study of lesson and mutual counsel, and of Normal Classes, in which teachers are schooled in a regular consecutive course which may be generally designated "What to Teach, and How to Teach it." It is to be feared that few such regular Normal Classes exist, either from want of interest, resolution, or teacher. Given the first two, the latter will never be wanting. A four days' Normal Course, in which Mrs. Crafts and Dr. Dunning took part, was held in Toronto last January, which was largely attended and was productive of much good.

#### INSTITUTE EXERCISES,

which are detached fragments from the Normal Course, are more common now at conventions, and, as in the case of Vaughan township, at intervals during the year. Confession is made on every hand that under these influences the teacher's office assumes a new aspect, and is invested with a new power.

The *thirty-two* conventions your Secretary has been privileged to attend have shown by crowded and enthusiastic gatherings, that public sentiment is in strong sympathy with the cause of Sabbath Schools. They have been the occasion of pleasant and profitable Christian fellowship and stimulus, and have left, in many cases, an impression expressed by the prophet when he said, "*The name of the city, from that day, shall be, The Lord is there.*" They have, in not a few cases, borne fruit of a truer consecration to a divinely appointed mission, the result of which will be seen "after many days."

Of the *two hundred and forty-nine* engagements, in various parts of the Province, your Secretary has been permitted to fill, during the year, the record will be found tabulated on page 84. That the work has been arduous none will doubt, whose experience justifies their judgment. That it has been possible, as well as blessedly helpful and inspiring, is due to the conscious sanction and promised presence of the Divine Comforter, and to the happy fellowship and hospitable Christian homes it has been my great privilege to enjoy. Let us take, at the lips of our Great Teacher, our motto for the coming year,

"OCCUPY TILL I COME."

- All of which is respectfully submitted.

ALFRED DAY.

## GENERAL SECRETARY'S SERVICES FOR 1888-9 TABULATED.

COUNTY.	S. S. Addresses.	Organization Meetings.	Sermons.	Mass. Meetings of S. S. Scholars.	Question Drawers Answered.	Conferences.	Institutes.	S. Schools Visited in Session.	Teachers' Meetings Conducted.	Quarterly S. S. Reviews.	General Meetings in Aid of Christian Work.	Total.
Brant.....	4	..	..	1	1	1	1	..	..	..	1	8
Carleton.....	2	1	..	..	..	..	..	..	..	..	..	3
Durham.....	2	1	6	2	..	1	..	4	..	..	..	16
Elgin.....	..	1	..	1	1	..	1	..	..	..	..	4
Frontenac.....	..	1	1	1	..	..	..	1	..	..	..	6
Grenville.....	..	..	..	1	1	..	1	..	..	..	..	3
Halton.....	3	..	3	2	1	..	2	..	..	..	..	11
Huron.....	2	1	2	2	..	1	..	..	..	..	..	8
Lanark.....	1	4	..	1	1	..	1	..	..	..	..	8
Middlesex.....	..	1	1	..	..	..	..	1	..	..	..	3
Norfolk.....	1	..	..	1	1	..	..	..	..	..	..	3
Ontario South.....	4	..	7	3	2	1	..	..	..	..	..	17
Oxford.....	7	..	6	2	3	2	1	1	1	..	..	23
Perth.....	4	..	..	4	2	..	4	..	..	..	..	14
Peterboro.....	4	5	..	..	1	1	..	..	1	..	..	12
Simcoe.....	2	..	2	1	1	..	2	..	..	..	..	8
Stormont.....	1	..	..	1	1	2	..	..	..	..	..	5
Wellington.....	1	..	..	1	1	..	..	..	..	..	..	2
Wentworth.....	1	..	3	2	1	2	1	1	..	..	..	11
York North.....	3	..	..	2	..	1	..	..	1	..	..	7
York East and West.....	2	2	9	3	1	4	..	..	2	..	2	25
Toronto.....	2	..	2	5	..	..	..	2	..	2	4	17
Provincial.....	4	28	..	..	..	..	..	2	..	..	1	35
Totals.....	48	46	42	36	18	16	14	12	5	2	10	249

Mr. DAY—Before sitting down, I am anxious to pay a debt I have owed for three years. Three years ago I was asked to take charge of this position amid a great deal of timidity, and for three years I have found an open hand and an open heart in the person of my predecessor, Rev. John McEwen. (Applause.) And when there have been difficulties, they have always been lightened by the consciousness that I could take them to his ripened experience and get counsel and advice.

Mr. J. J. WOODHOUSE then read the Treasurer's statement.

## TREASURER'S REPORT.

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

## RECEIPTS.

To Balance on hand, 31st October, 1888 ..... \$193 09

## To Contributions from Counties—

North York .....	\$100 00	
East and West York .....	100 00	
Huron (1887-88) .....	65 00	
Wellington (1887-88, \$25); (1888-89, \$40) .....	50 00	
Perth .....	50 00	
Oxford .....	40 00	
Peterboro' .....	40 00	
Brant .....	30 00	
Prince Edward .....	30 00	
Haldimand .....	25 00	
South Ontario .....	25 00	
West Durham .....	25 00	
Welland .....	20 00	
Glengarry (Presbytery) .....	14 20	
Middlesex and Lambton (on account, 1887-88) .....	12 77	
Halton .....	1 45	
Stormont (St. Elmo Sabbath School) .....		\$728 42

## To City Associations—

Hamilton:—Centenary Church S.S., \$15; Central, \$15; St. Paul's, \$10; Knox, \$10; Congregational, \$5; James Street Baptist, \$5; Wentworth Street Pres- byterian, \$5; Hannah Street Methodist, \$5.....	\$70 00	
Guelph:—Knox Church S.S., \$5; Chalmers', \$5; St. Andrew's, \$5; Norfolk Street Methodist, \$5; Con- gregational, \$5; Dublin Street Methodist, \$5; Zion Chapel S.S., \$2; Paisley Street Methodist, \$2; Baptist Church S.S., \$3; not designated, \$3.....	40 00 22 00	
London .....		\$132 00

## To Sabbath Schools out of Toronto remitted direct to Treasurer—

First Presbyterian Sabbath School, St. Catharines .....	\$10 00	
Haynes Avenue Presbyterian, St. Catharines .....	10 00	
Grace Church Methodist, Gananoque .....	10 00	
Easton's Corners Sabbath School (W. H. Easton) .....	10 00	
Bridge Street Methodist, Belleville .....	10 00	
Cooke's Presbyterian Sabbath School, Kingston .....	5 00	
North Williamsbury Lutheran Sabbath School .....	5 00	
St. Andrew's Sabbath School, Campbellford .....	5 00	
St. Andrew's Sabbath School, Seymour Township .....	2 00	
Brougham Methodist Sabbath School .....		\$77 00

## To Toronto Sabbath Schools—

Knox Presbyterian .....	\$50 00	
Northern Congregational .....	25 00	
St. Andrew's Presbyterian .....	15 00	
Jarvis Street Baptist .....	15 00	

Carried forward..... \$105 00 \$1130 51

<i>Brought forward</i> .....	\$105 00	\$1130 51
West Presbyterian.....	10 00	
St. James' Square Presbyterian.....	10 00	
Old St. Andrew's Presbyterian.....	10 00	
Erskine Church Presbyterian.....	10 00	
Bloor Street Presbyterian.....	10 00	
Sherbourne Street Methodist.....	10 00	
Elm Street Methodist.....	10 00	
Duchess Street Presbyterian Mission.....	10 00	
Charles Street Presbyterian.....	10 00	
Leslieville Presbyterian.....	10 00	
Central Presbyterian.....	10 00	
Occident Hall Union.....	10 00	
St. Mark's Presbyterian.....	10 00	
Broadway Tabernacle Methodist.....	10 00	
Zion Congregational.....	10 00	
Carlton St. Methodist.....	8 00	
Cooke's Church Presbyterian.....	6 00	
Woodgreen Methodist.....	5 00	
Bloor Street Baptist.....	5 00	
Winchester Street Presbyterian Mission.....	5 00	
Independent Presbyterian.....	5 00	
Dovercourt Road Baptist.....	5 00	
Parkdale Presbyterian.....	5 00	
Chestnut Street Congregational Mission.....	5 00	
Hazelton Avenue Congregational.....	5 00	
New Richmond Methodist.....	5 00	
Western Congregational.....	5 00	
Trinity Methodist.....	4 00	
Mount Zion Congregational.....	4 00	
Cooke's Church Mission.....	3 50	
Wesley Church, Methodist.....	3 00	
Leslieville Methodist.....	2 39	
Tecumseth Street Baptist.....	2 00	
Friends Mission.....		347 89
<b>To Personal Contributions—</b>	<b>\$24 33</b>	
J. Peters, London, England.....	10 00	
Hon. James Young, Galt.....	10 00	
F. T. Frost, Smith's Falls.....	5 00	
William Johnson, Belleville.....		49 33
<b>To Personal Contributions, Toronto—</b>	<b>\$200 00</b>	
Hon. S. H. Blake, Q.C.....	10 00	
Richard Brown.....	10 00	
Kilgour Bros.....	10 00	
A. M. Cosby.....	10 00	
Lyman Bros. & Co.....	10 00	
Elias Rogers & Co.....	10 00	
E. & C. Gurney.....	10 00	
T. G. Mason.....	10 00	
John Kay, Son & Co.....	10 00	
Northop & Lyman Co. (limited).....	10 00	
R. S. Gourlay.....	10 00	
McMaster, Darling & Co.....	10 00	
H. A. Nelson & Sons.....	10 00	
W. H. Howland.....	10 00	
<i>Carried forward</i> .....	\$330 00	\$1527 73

	<i>Brought forward</i> .....	\$330 00	\$1527 73
	Taylor Bros .....	10 00	
	Alfred Day.....	10 00	
	H. S. Howland.....	10 00	
	D. W. Alexander .....	10 00	
	Hon. Senator Macdonald.....	10 00	
	Caldecott & Burton .....	10 00	
	J. J. Maclaren, LL.D., Q.C.....	5 00	
	W. Barclay McMurrich .....	5 00	
	Eby, Blain & Co. ....	5 00	
	J. J. Woodhouse .....	5 00	
	A. M. Smith .....	5 00	
	Warring Kennedy .....	5 00	
	R. Walker & Sons .....	5 00	
	James McNab.....	5 00	
	John Stark .....	5 00	
	Davidson & Hay.....	5 00	
	W. H. Smith.....	5 00	
	Henry Kent.....	5 00	
	J. L. Blaikie .....	5 00	
	Silas James .....	5 00	
	B. H. D. ....	5 00	
	R. J. Score .....	5 00	
	James Scott.....	5 00	
	J. K. Macdonald .....	5 00	
	George Craig .....	5 00	
	Joseph B. Reed .....	5 00	
	William Brown.....	5 00	
	S. F. McKinnon .....	5 00	
	Mrs. James Leslie (Eglinton).....	5 00	
	R. W. Elliot .....	5 00	
	D. Coulson .....	5 00	
	Thos. Thompson.....	5 00	
	J. J. Tolfree .....	5 00	
	A. Friend .....	5 00	
	John Leys, jun .....	5 00	
	D. E. Thomson.....	5 00	
	J. D. Nasmith.....	5 00	
	W. J. Gage .....	5 00	
	The Barber & Ellis Co.....	5 00	
	T. Milburn.....	5 00	
	W. H. Pearson .....	5 00	
	J. B. ....	5 00	
	Wm. Gooderham .....	5 00	
	Peter Macdonald.....	5 00	
	Lewis C. Peake .....	4 00	
	William Davies.....	2 00	
	J. J. Kenny .....	2 00	
	C. S. Gzowski, jun.....	2 00	
	H. P. D. ....	2 00	
	W. H. Orr .....	2 00	
	Mrs. Freeland.....	2 00	
	J. J. Gartshore .....	2 00	
	R. J. Hunter .....	2 00	
	Robert McLean .....	2 00	
	John Hawley.....	2 00	
	J. Goodall.....	2 00	
	<i>Carried forward</i> .....	\$614 00	\$1527 73

	\$614 00	\$1527 73
<i>Brought forward</i> .....		
R. C. Steele.....	2 00	
Ph. Jacobi.....	2 00	
C. M. Taylor and Co.....	2 00	
Mrs. A. Finlayson.....	2 00	
D. & B.....	2 00	
D. Gunn.....	1 00	
T. J. Wilkie.....	1 00	
E. K. Scoley.....	1 00	
J. Leckie.....	1 00	
M. B.....	50	
A Friend.....	_____	\$630 50
To Collections—		
Kingston Convention, \$35.15; \$66 50; \$81.58.....		183 23
Toronto S.S. Institute, \$25.66; \$12.12; \$46.86; \$48.75.....		133 39
St. Thomas District Convention, \$27.86; \$6.11; \$22.70; Guar- antee Fund, \$32.....		88 67
Half-yearly meeting of Executive Committee, Toronto.....		6 60
Per Mr. Day, General Secretary—		
North York, \$1.50; Peterboro', \$4.50; Columbus, \$1.75; Kin- sale and Myrtle, \$2; Beachville, \$4; Orono, \$3; Clinton, \$6; Oxford County Convention, \$5.50; Keene, \$4.50; Burford, \$3.75; Waterdown, \$2; Brussels, \$5; Attwood, \$5.89; Stratford, \$5.73; Mitchell, \$2.50; St. Mary's, \$1.68; Guelph, \$2.00; Nelson, \$2; Dereham Township, \$3; East Oxford, \$4; Etobicoke, 50c; Pickering, \$2; Oro, \$4; Lloydtown, \$2 10; Brougham, \$1.38; Hampton, \$5.00; Hartford, \$3.50; Townships Nottawasaga and Sunnidale \$6.35.....		95 13
To Reports Sold.....		123 30
To Advertisements.....		92 00
To Interest.....		2 82
		\$2883 37
DISBURSEMENTS.		
By Rev. Bishop Vincent, his services at Kingston.....	\$100 00	
" Mrs. Crafts, her services at Kingston, Toronto, and St. Thomas..	165 00	
" By Rev. A. E. Dunning, D.D., his services at Toronto.....	84 00	
" Mr. and Mrs. Blight, their services at Kingston.....	50 00	
" T. Bengough, reporting.....	46 60	
" Sundry Convention Expenses.....	150 00	
" Subscription to International Sunday School Convention, one year.	140 68	
" General Secretary's Travelling Expenses.....	92 30	
" Postage.....	27 70	
" Stationery.....	318 20	
" Wm. Briggs, Printing Report, etc., etc.....	14 00	
" Sundries printing.....	4 31	
" Telegrams and other petty expenses.....	88	
" Exchange.....	5 00	
" Rent.....	900 00	
" Salaries—A. Day.....	600 00	
" " J. J. Woodhouse.....	134 70	
* " Balance in hand, 31st October, 1889.....		\$2883 37

J. J. WOODHOUSE, TREASURER.

Examined and found correct.

C. S. GZOWSKI, JR.

November 25th, 1889.

\* This includes sundry items received during, and after, the Convention.

Mr. J. J. WOODHOUSE—Might I be allowed to say one word, for fear any of you should go away with a wrong impression of what I said last night at the public meeting. My good friend, Mr. McLaughlin, spoke about some lamentation of mine—I forget what it was exactly—but I do not want any one to go away with the idea that I am in the habit of complaining. I try to keep it all to myself. I have some little trouble, I can assure you, when some of the counties promise to give me money by a certain date, and I write for it, and do not even get a reply to my letter. What am I to do? We proceed on the supposition that we are going to receive all the money people promise; and I would like friends to understand that it is because we have not got all that was promised, we have not been able to do as much mission work in the way of organizing outlying counties as we hoped to do; and if the friends would only give us what they promise, and send it in in good time, we should not be so anxious, and we should get a great deal more work done. I must say that it is a pleasure to have anything to do with the Secretaries and Treasurers of some of the counties. For instance, take the county of York; we get \$100 from them quite early in the season; East and West York, and several others, in the same way; but there are two or three, as I stated before, who are late, and we have not heard from them yet, but I hope we shall.

On motion of Mr. W. Johnson, seconded by Rev. O. Lambly, the foregoing reports were received and adopted by the Convention.

#### REPORTS FROM COUNTIES.

Mr. PEAKE—Before taking up this question of the Provincial Association finances for the coming year, there have been two or three what I might call complaints, or questions, if you would prefer, asked, as to when an opportunity will be given for reports from a few of the counties that were not reported from, that there was not time to call for yesterday. I think that probably we cannot have a better time than now, for I shall not occupy all the time allotted to me on the programme. We can have half a dozen brief reports from counties in a very few minutes, just at this juncture; and that there may be no time lost, I will call the roll from where I left off yesterday, so that those who were not called will have the first opportunity. Oxford?

F. VICKERT—I may say, with regard to the county of Oxford, as has been already said this morning, it is well organized. We have our County Association Convention yearly, and nine of our townships hold their annual Conventions. In Oxford we have thrown denominationalism aside, and have joined heart and hand in coming forward to do the work of the Sabbath School; and God is blessing us in that work. There was one thing in connection with our work with which I was very much pleased, and for which I am thankful to Almighty

God, and it was the number of conversions that have been reported from the schools last year. One small school in the township of East Nissouri, with an average attendance of seventy, reported twenty-two conversions last year. In my own school we had a number of conversions last year, and additions to the Church from the school, for which I am thankful to God.

Mr. PEAKE—Parry Sound District; Peel; Perth?

R. R. GOULDING (Stratford)—The Secretary of our county sent a report by me. As the Convention is aware, it is organized, and, as the Secretary's report told you, he sent a map of the county with me, which is hanging opposite; it has ninety-seven blue stars marked upon it. We have had twenty-one Conventions in the county of Perth; consequently, we are of age. I have only been acquainted with the county of Perth four years. At the present time, the Secretary reports no township organizations; but there is one city organization, viz., Stratford. I understand some of the townships have been organized; but it appears our Secretary has not been notified. There are 97 schools: 41 Methodist; Presbyterian, 27; Church of England, 11; German, 10; Baptist, 6; Congregational, 2; and in these schools there are 1,080 officers and teachers; 9,210 scholars, and we raised for school purposes, \$4,368. We had one visit from the General Secretary during the year; and we have contributed, as you heard from the Treasurer's Report, \$50 toward the funds of the Provincial Association. Signed, Rev. J. A. Turnbull, President; Isaac Hord, Secretary.

Mr. PEAKE—Let us have some more just like that. Peterboro'?

Rev. JOHN McEWEN—Peterboro' has been organized two years. Last year we organized three townships, at which we had good Conventions and good assistance from the presence of the Secretary of the Association. We have paid the contribution promised, as has been announced, and have arrangements in progress for our Annual Convention in the month of December, and we hope to extend the organization to the southern part of the county, through the townships, during the coming year. As references were frequently made yesterday to denominational work, I may say that three Institutes, of two days each, were held in connection with the Presbyterian Church, at which the attendance was very large and very encouraging. One of them was on the borders of three counties, and there were teachers from these counties all round. The matter of organization in the adjoining county east of Peterboro' was talked of privately, and I have no doubt that very soon that county may be prepared to move at the instance of the Executive.

Mr. PEAKE—County of Prescott; county of Prince Edward? Prince Edward has sent in a written report. County organized about 1870. Last Convention held on sixteenth of the present month, at Picton. Townships of Ameliasburgh and Hallowell have local Associations and Annual Conventions.

No. of Schools in County..	about 60	reported 23
" Officers and Teachers	" 450	" 212
" Scholars .....	" 3,000	" 1,791
Average attendance of Offi-		
cers and Teachers .....	" 300	" 171
Scholars.....	" 2,000	" 1,173

Four schools have weekly Teachers' Meetings for study of lesson.

Mr. PEAKE—County of Renfrew; Russell; Simcoe; Stormont, Victoria?

Rev. C. PARKER—From what I heard this morning, I believe the county is organized, but there is no practical work going on that I am aware of in connection with this Convention; and I wish to emphasize a thought or two just in connection with some ideas that have been thrown out with respect to Northern Ontario. I think that, perhaps, there is a very important work for this Convention to carry on in connection with the northern part of this Province. North of my home, Fenelon Falls, there is a very sparsely populated district of country, and I have no doubt that extending up to the O. P. R. from the points I have indicated, that there is a large number of children not brought within the range of S. S. tuition. My own experience has taught me, sir, there is a large percentage of children in some of the northern districts of this Province as destitute of S. S. tuition as I found to be the case in the fifty-third parallel of north latitude upon the North Saskatchewan yonder. Now, I do think that with all the intelligent equipment we have in our church organization in the Province, this ought not to be the case; and there should be means raised up in order to reach the children in our sparsely populated districts; and I believe it is the duty of our Churches, and the duties of Conventions such as this, to do more along that line than ever has been done in the past. I am not here to-day to indicate just what the duty of the institutions I have mentioned is, but I do hope and pray that something will be done in connection with what I consider a very important part of our work.

Mr. PEAKE—County of Waterloo; Welland?

Rev. W. J. BRANDON—I was hoping the Secretary of the Waterloo County Association would be present. I am from that county, though not authorized to report. The County Association is well organized, so far as the County Association is concerned, and so far as the Township Association is concerned. We have two townships, at least, well organized, and they will hold their annual Convention; and the county holds its annual Association the fifth and sixth of next month. So far as the districts are concerned, I am not in a position to give any report.

Mr. PEAKE—Wellington?

DELEGATE reads report.—Number of schools reported, 65. Number of teachers, 796. Of these 761 are church members. Number of

scholars on roll, 7,017; average attendance, 4,628. Of these 909 are church members, 343 having united last year. Volumes in library, 11,585. Amount raised for school purposes, \$2,280; for missions, \$1,306; benevolent purposes, \$53; County and Provincial Associations, \$50. Seven townships are organized, and Conventions have been held in Nichol, Puslinch, Garafraxa, Maryborough, Arthur and Luther. The resolutions passed in the Convention of 1888 have borne good fruit in the organization of many of the townships. There is much encouragement to persevere and bring the whole county into a state of thorough organization.

Mr. PEAKE—Wentworth?

Mr. G. W. CAREY—I understood that Mr. Givin was here, and would be prepared to give you a more satisfactory report than I can possibly do. As he is not here, I can only say that we are not asleep, but are awake to the interests of the Sabbath School in the city. In regard to the county, I know very little of it; but I can assure you here that we will be better prepared next year. From the information we have of these Conventions, and the benefit that can be derived from them, we purpose going home to enthuse new life into our people, and by this time next year we will be prepared to bring you in a satisfactory report, I have no doubt.

Mr. PEAKE—North York?

Mr. C. C. WEBB—Our Secretary did not furnish us any report that I know of; but I may say that our county is organized, as you are pretty generally aware. We have held our Annual Convention every fall for a number of years, and in lieu of Township Associations or Conventions, we have held a sub-convention, or, more generally, two, in different places through the county in the winter; that is, through January and February, which I think a great assistance to the interests in the county. Our County Convention will be held the 6th, 7th and 8th of next month. That is outside of the county of York, in the town of Bradford. As has been intimated here, the county of Simcoe is not thoroughly organized; and from the invitation or wish of some of the people in the south part of the county of Simcoe, they have been added for the S. S. Association interest to our county, including the town of Bradford and part of Gwillimbury and Innisfil townships; and their first Annual Convention will be held, as I have indicated, in the forepart of next month in that town, to create enthusiasm in that county, hoping that they may soon organize in the county for themselves. We have had no census taken this year of the attendance on Sabbath Schools. A year ago the census was taken, and showed a very fair proportion of the children—that is between five and twenty-one—that were attending Sabbath Schools, although not so large a proportion as we would wish to see; but we notice that the attendance was much better through the part of the country where the Institutes or the Conventions had been held. That gave us to understand that the Conventions do enthuse

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the people to some extent, and are having a good effect, we consider, in our county.

Mr. GIVIN—I would like to say in regard to the work in Hamilton, as far as I am acquainted with it, it is being carried on very successfully indeed. I think I can safely say that the S. S. work in Hamilton is very vigorous and prosperous. In fact, I attribute the lack of interest in our Association just to that one thing, that it is doing so well, and schools succeeding so well, that they seem to think there is no occasion for anything else. There is one feature of all our S. S. work that I regard as very hopeful, and that is that very many of the individual schools are establishing missions in the immediate localities of the city; quite a large number of these have been established within the last year or two, and I consider that this is a very hopeful sign of the spirit that actuates our schools in Hamilton. I think that, as far as I know them, they are all well equipped, as regards good teaching, as far as the facilities for carrying on the work are concerned; and I am glad to say that lately, I think probably, the majority of the teachers of the city are in receipt of the *S. S. Times*, published in Philadelphia, which you all know to be a most helpful means of preparation for the lesson.

Mr. PEAKE—East and West York not heard from.

Rev. J. MURRAY—I may say, if there is no person else to speak for this, East and West York are thoroughly organized. We have a County Convention, or I would call it a half-County Convention, for the other half is North York. I may state, moreover, that there is a proposal now to divide South York, and have two distinct Associations, one for East York and one for West York, as the city of Toronto lies between them; and Yonge Street would be the dividing line. There has been a deputation sent down to consult them with reference to the matter; and I think there will be a division. There have been Conventions held in the township last year, and a splendid County Convention held, and I think the \$100 promised to the Provincial Convention has been fully subscribed this year.

A DELEGATE—They say in Hamilton, things are going on so well in their own city, they do not need any aid outside. I find that when the work is up to that stage, we want to help others. I would not like the impression to go out from Hamilton, because they are in a healthy state, that they do not want to go out and help others.

Mr. PEAKE—I do not think that would ever go unchallenged; that will come up later. We have now got through the last of the counties; we might give a minute or two, if there is a county which did not respond yesterday; we will give them an opportunity now, without naming them individually.

Rev. ANDREW McWILLIAMS—I was at our Convention at the beginning of this month, and it was regarded as one of the most successful ever held there. There are only four townships in that county, and I understand that two of them have Conventions, and

the other two will be organized soon. There was a sum promised, a handsome sum, according to the size of the county, to this Convention; I do not see it marked there, and it was to have been sent to me by the Treasurer; however, it was not in time to bring. That will be sent to the Convention. The whole county is in a healthy state, the Sabbath Schools being well represented, and a good interest manifested, certainly, in Sabbath School work.

A DELEGATE—Any report from Toronto?

Mr. PEAKE—We have not had any definitely from Toronto.

Rev. HUGH CROZIER—I might say with regard to Dufferin, the work is going on moderately well. We have a Convention every year, and, so far as my estimate is concerned, a very good one; and several of the townships have Conventions which, I think, are doing a good deal in stirring up the people to take an interest in the Sabbath School. I was not appointed to give this report, and I do not know as much about the county as others; but I think the county is not neglecting the work of Sabbath School organization.

DELEGATE—I live in West Durham. I hoped there would be some one here from some other part of the riding to give you a good report. It is a fine section of the country, and it ought to be a live place in Sabbath School work, and I think it is.

Mr. W. N. HOSSIE—I was disappointed in not being here yesterday in time, after coming by a slow train, did not get here till afternoon. I sent my wife early in the morning, but she did not say anything about how Brant was getting on, and one of my subordinate officers did not have the figures, and, if it is not too late, I am prepared to say one or two words about Brant, that hangs up there. Brant held its thirtieth Annual Convention last March. We have seven Local Associations, including the city of Brantford and the town of Paris, with five Township Associations. Each of these has held its Annual Convention, consisting of two days' session. Two of them have held two special meetings in the summer. The youngest Local Association is composed of an Indian township. I may speak of that Association. The township of Tuscarora was organized a year ago last December; and the Indian chief, who was appointed President, realizing the importance of his office, went right to work; and he soon found, as he said, "I no have English, and all these schools speak English." He could speak nine different dialects, but not such English as to be understood. He had an estimate of the importance of his office, and he called a meeting in May to receive his resignation and appoint another; and I was at that meeting in May. I had the pleasure of installing him in his duties, detailing them, and holding up its possibilities; and in four months he visited every school in the township and procured a report; and such an impetus has been given amongst these people—I would like to have it impressed on the whites. Although they had eight schools in that township, which were believed to be enough, and we thought we could not get materia.

to run another school, they organized seven more this summer ; and I want it understood these are evergreen Schools ; they do not close up in winter. An Indian can stay home if it rains or snows, but he comes next week. We have reports from the schools procured now by the local President ; local officers expect to visit every school during the year ; and I am happy to say, with the exception of the crowded centres, where they are so busy, the city of Brantford and the town of Paris, they had not sufficient time to visit the schools, but they have procured a report from each school. We have laid down the rule that every Local Association that visits every school and procures a report from each, and submits that report to the County Convention, is entitled to rank as a banner Association. We have now five banner Township Associations ; but the city of Brantford and the town of Paris have lapsed from their high position. Besides that we have a Primary Association that has held monthly meetings for the last three years. We also secured the presence of Mrs. Crafts to instruct the primary teachers convened in the city of Brantford. We observed the monthly prayer-meeting a year ago, and resolved to continue it as long as we saw it was desirable ; and I am glad to say we have maintained that monthly prayer-meeting. We had a lively meeting last Sabbath ; a large number were present, and observed the suggestions of the London Sunday School Union. With regard to the contributions, our people are asked annually, by a circular, to contribute, and the schools have voluntarily responded ; and, looking at the lethargy in other counties, and the list of the contributing counties, there has been a feeling growing in our county that it was doing too much, and so they have shrunk a little in the contributions. I was pressed last year to name a sum, but I did not do it ; I see you have put it down all the same. They have gone back, I am sorry to say, somewhat ; but I would just say this, that if the other counties will do anything like Brant, we will go up to the old mark yet ; but in the meantime we cannot do that. I should state that by these reports, we have 105 schools, 1,227 officers and teachers, 9,658 pupils, making a total of 10,885, just about one-third of the entire population of the county, and if any other county can exceed that, I would like to know it. I need not take up your time to specify the denominations ; they stand pretty even. The Treasurer sent me a cheque this morning for what he has on hand, \$40. If the other counties had done right, we would have had it \$100.

Mr. PEAKE—I think that is, perhaps, not the good orthodox doctrine.

Mr. REYNOLDS—No, that is not the perseverance of the saints.

## ASSOCIATION FINANCES FOR THE COMING YEAR.

Mr. PEAKE—I have been charged with the duty of bringing before this Convention the subject of the finances of the Association for the incoming year. As a text for that, I have had prepared, and placed upon the blackboard, the results, so far as the county and city organizations are concerned, of the past year. I thought it would save time, perhaps, and speak more loudly than I could speak, that is, as far as those may be concerned who can see the board. We have placed on the board the list of contributions promised at the Convention of last year in Kingston, and in the second column the receipts on account of these contributions. Now, I want to say here, that one great difficulty the Executive Committee have to contend with in the carrying on of the work of this Association during the year lies in this fact: the brethren who come to the Convention—I say the brethren, because, unfortunately, the sisters do not speak very much; I wish they would; if they would speak, I think, perhaps, they would remember what they promised—but some of the brethren who come to the Convention, and receive good—that is, they say they do—and, as was remarked by a brother this morning or last night, they are all Christian people, and we believe what they say—they get good; they receive, and they go away filled with enthusiasm; and in the midst of that they say, as was said by some of these brethren last year, “Well, we will be good for \$30, \$50, \$60 for our county.” On the faith of these representations, the Executive Committee go to work and send their General Secretary as far as he can be expected to cover the ground; and, indeed, a great deal further than any man ought to be expected to do it, does he cover the ground of this Province; but the work of the Association is laid out for the year. Well, now, that pledge that was given last year read something like this: “The Sabbath School Association of the \_\_\_\_\_ county or city agrees to contribute to the funds of the Provincial Association the sum of \$—, for the year ending October 1st, 1889, the same to be paid as follows: one-half on or before January 1st, 1889, and the balance on or before July 1st, 1889.” That is the substance of what was handed in to us last year; and if the pledges that were made at the Convention were carried into effect just in that way, the committee would be relieved of a very great deal of anxiety that they are now called upon to face; for instance, the expenditure of the year does not wait until the close of the year; the Secretary cannot live on nothing during the year; and the salary paid him is not sufficient to enable him to lay up in one year enough to keep him through the next. We have to pay our way from month to month for the work of the Association, and if the counties and the cities will only help us by paying the instalments as promised, why there will be no difficulty in the way; but, instead of that, we find that several of the counties that gave us distinct pledges last year

at the Convention have so far paid nothing. Others have paid small sums. To be sure, in addition to the pledges made last year, we have received contributions from some of the counties that pledged nothing. For instance, from West Durham we received no pledge, but we have received \$25 in cash; Glengarry pledged nothing, but sent \$20. Halton sent \$12 without any pledge, and Perth, \$50; Wellington, \$40; all these without any pledges; but then there are certain counties that pledged something, and have paid nothing. I do not think it is fair to the counties that do pay, or the cities that do pay, that equal credit should be given. The only object in bringing this before the Convention is that care should be exercised, so that when we leave this place to-day, and say we have \$1,000 or \$2,000, as the case may be, promised; we want to know that that money is where we can lay our hands upon it, where we can get it when we need it. (Hear, hear.) Gentlemen come to the Convention and say, "I am not authorized to pledge the county for a certain sum." That has been stated to us by county officials with whom the Treasurer has corresponded during the year. We have said, "Your county was pledged for \$50, or \$40, or \$100." The reply comes back, "Brother So-and-So, who pledged that, had no authority to do it." Well, that is an easy way of letting the thing down, but it does not pay the bills of the Association. Now, when a brother makes a pledge of that sort, if he made it in his own business, or if he signed a thing of that sort, and handed it in on any other account, he would feel morally bound to take steps to carry it out. All we ask is that brethren do the same thing, and carry business habits into the affairs of the Association. It requires money to carry on the Lord's work just as much as man's work. The Lord could carry on His work without a dollar from us; He does not need it; but on the other hand we need it; we need to give it; it is for our own benefit; He works by human agency, and asks us to furnish the means in order to the carrying on of His work; it is only His own we are giving back to Him. We too often forget that, I think. Now, we have a number of counties represented here, and we want to know what money we shall have for the coming year. This is what we have been doing for several years past, and we have found, as you have heard by the Treasurer's report, that money for prosecuting the work of the Association in the way it has been carried on has been forthcoming. If you are satisfied with the work done; if you think we have done all we ought to do, all that the Lord expects us to do, all that we will be held responsible for, just give us the same amount you gave last year; but if you think we ought to do more; if you think there should be some work done in these seventeen counties entirely destitute of organization; if you think that in these twenty-eight or twenty-nine counties of which you have heard, of which one-half are only partially organized; if you think that work ought to be done; or if you think that the work spoken of here to-day—Sunday School Institutes, for which I

saw such a forest of hands held up, of those who would like to have the work done in their midst—give us the necessary means, and I pledge the Committee to do their best to overtake that work. I may say, I was amazed to find so many who wished to have the work of the Sunday School Institute brought into their midst; but we cannot do it without means. We can find the men, but you must find the means. If you think we have done all the work we ought to do, very well, go on the same as before; but if you think we should do more, supposing you all try and add a little to your contributions. Supposing, instead of there being, as in the past year, twelve counties sharing in the benefits of paying for the work of this Association, leaving thirty-four counties doing nothing, we take twelve more counties, then we not only have twelve, but twenty-four counties to-day. That would be a step in the right direction, and that is the way the improvement should come. Those who have been doing nothing ought to do something. I will begin with the county of Addington, and I hope some one in connection with these counties will undertake the responsibility of saying, "I will see to it that a certain amount of money is pledged and raised for the purposes of this Association; there is not a county in this Province but what can, if the right man takes hold of this work, very easily raise the largest amount you are likely to name in connection with it if steps are taken to carry it out. Any one here from Addington? Brant?"

Mr. W. N. HOSSIE—Brant has always paid in advance, and we have paid \$40 now for the coming year. I find, on looking over the record, we began with \$5; next year, \$10; next year, \$35; next, \$60; next year, \$75; and the last two years, \$80; and this year, \$40.

Mr. PEAKE—Brother Hossie is under a misapprehension; one of the years of which he speaks was omitted, and it came in at the end of the year, instead of during the year, and hence the mistake that has occurred. The \$40 now handed in, is all that we have received for the past year. Bruce?

Rev. JOHN McEWEN—Before we pass on, I would like, personally, to beseech Mr. Hossie to consider that as a mistake.

Mr. HOSSIE—It is not on my part.

Rev. JOHN McEWEN—Well, it is a mistake on the part of the county.

Mr. PEAKE—County of Bruce; Carleton? How much can we have from Dufferin for the coming year?

DELEGATE—I have no authority to promise anything. I am not the Secretary, and have no authority, and could not make any promise; but, I may say, I will endeavor to take a little interest.

Mr. PEAKE—Brother Reynolds, what is your plan in a case like that?

Mr. REYNOLDS—We take the authority. Some man says, "I am going to be responsible for \$25 or \$50;" and he goes home to the Convention and says, "I promised \$50, and I want you to endorse it

for me, and if you do not, I will have to see it is paid," and there has never been any trouble. What we want to do is to advance, and there is no use waiting for a county to give you authority to do it; if you have a high enough opinion of that county and the people to help you, just take and pledge it, and work up to it. All over the Union we are advancing. I do not know of a single state that is in the same hole as a year ago; there is no retrograde. I do not know of a state in the Union, that has followed the plan of Brant county. I have been in twenty-eight states, and there is not one of them that has not advanced. Now, in your Convention you need persons to say, "I am going to be responsible;" and if you have enthusiastic people in it, now is the time to do it, and give the brethren the means to take and push this work forward; and I am sure you will find in another year you will not be sorry for it; it will warm you up to raise money. You will not regret it, if your enthusiasm keeps up till you get it.

Rev. G. W. HENDERSON—I have one suggestion to offer, which may be altogether impracticable; I cannot say; and that is, if we could by some means get together and consult; that is to say, take, for instance, London; I suppose there are twenty-five representatives here. I do not, as an individual, care to rise and say what I will become responsible for, I should like if those twenty-five could meet and consult, and report at some subsequent time, if that could be possible. I think if that could be done, it would relieve this embarrassment which so many of us feel at present.

Mr. REYNOLDS—That is a good idea.

Mr. PEAKE—There are some counties here that I have no doubt are quite prepared to make their pledges; but suppose we follow that suggestion of Mr. Henderson's, and ask the delegates from the different counties to meet together at the close of this session, and be prepared to report to-morrow. I will begin these counties again, and we will try that.

Mr. MCGILLICUDDY—A brother here has said we are on the wrong basis altogether. I think so too. This Association is in the condition of a man who said he began life with nothing, and held his own ever since; and it is time the Association took a good view of itself, where it stood on the matter. What was a good plan five years ago, or ten years ago, may be a very poor plan to-day. I do not believe that our plan of choosing officers—having our Executive—is sufficiently representative; and that is one reason why the people do not feel so free to take it for themselves. Suppose that each county had the privilege of appointing a representative, who would be one of the Executive. Well, there would be fifty; that would be too many; but suppose we were to divide our Province into districts of five or six counties; and that a representative of each county, chosen at the County Convention—good representatives of these five or six counties—would meet, that they would select one man, and he would

be the representative of that division or section, on the Executive Board, and we could elect more who could join them; then that man would be in touch with his own section, and he would be able to represent them and speak with authority. Each representative of a county or district could, at some time during the Convention, call every delegate from that county or that district, and they could divide up their work, just as during the Presidential election on the other side, when they have a Convention they meet by States. I think the time has come in this Convention when we can meet by county or Convention; and then any man could speak with authority in regard to what they could give.

Mr. PEAKE—A discussion of this sort cannot help us at this stage. It might be well to bring this up later in reference to the work; but we want to know how much this Convention is going to give us for the coming year. Are there any delegates from Addington; if so, kindly rise (no delegates). Algoma (none); Brant (delegates rise). Will you meet those delegates, Mr. Hossie?

Mr. HOSSIE—I will meet my wife.

Mr. PEAKE—You can meet the rest of them; there are only three or four. Bruce (none); Carleton (none); Dufferin (one). You will have to take the responsibility for Dufferin. What do you say? Will you undertake that Dufferin shall raise \$25 for us for the coming year—the whole county.

DELEGATE—I do not know that I could undertake that. I will pledge for \$10. Probably we will send more. I do not know much of the state of the county?

Mr. PEAKE—Dundas (two delegates rise and agree to consult). Durham (delegates to consult). Elgin; Essex; Frontenac and Kingston (delegates to consult). Glengarry (delegates to consult). Grenville (none). Grey (to consult). Haldimand (to consult). Halton (to consult). Hastings (to consult). Huron (to consult).

Mr. J. A. WILSON—I am very much disappointed that the officers of our County Organization are not here to report on our own Schools. We have several delegates here, and, before coming away, I was authorized to pledge \$20 from our own School, the Seaforth Presbyterian. (Applause.)

Mr. PEAKE—Kent (none). Lambton?

Rev. J. CAMPBELL TIBB—The Lambton Association will meet in about a week, and then we might undertake (to consult).

Mr. PEAKE—Lanark?

DELEGATE—I can pledge \$10 for the two schools. We are all from one township.

Mr. DAY—There is a Convention formed, and \$50 pledged from that Convention.

DELEGATE—That is the first we have heard of it; we represent the backwoods.

Mr. PEAKE—Leeds (one delegate). Haldimand?

Rev. T. L. WILKINSON—I think there is only one representative here ; the ex-Secretary was here, and had to go home this morning.

Mr. PEAKE—Will you do the same as last year ?

Rev. T. L. WILKINSON—The County Association met, and either neglected or forgot to make any appropriation for the next year, and I could not make any pledge for the county.

Mr. PEAKE—It would not stand back of you, you think ?

Rev. T. L. WILKINSON—It is not likely it would stand back of me. I think the purpose is to share as far as we can. Last year we called a District Convention, and we realized \$30, paid in here, chiefly through the holding of these subordinate Conventions ; and we have arranged to hold them again this year, and we will probably do as well as we did last ; but I would not like to make any pledge.

Mr. PEAKE—Lennox ; any delegates from the united counties of Lennox and Addington ? County of Lincoln ?

A SISTER DELEGATE—I am authorized to pledge \$10 from the First Presbyterian Church of St. Catharines. (Applause.) (Lincoln delegates to meet.)

Mr. PEAKE—Middlesex (delegates to consult). Muskoka, Nipissing, Norfolk, Northumberland (to consult). North and South Ontario ?

DELEGATE—South Ontario voted \$25 for the coming year.

Rev. W. G. MILLS—I did not report from North Ontario, because I had no authority from the Association. I came from our own Sabbath School. Our Association tried to get a place to meet this spring, and could not secure a place ; but the Association is in good working order, and, no doubt, will contribute ; and as Brant has gone \$40 and South Ontario \$25, I think we will give \$25.

Mr. PEAKE—Oxford ?

DELEGATE—I may say, I am prepared to report for Oxford. We dealt with this question at our last Convention ; but I would like to ask one question before reporting ; have you a pledge signed by our delegate last year for \$60 ?

Mr. DAY—The question was asked whether Oxford would raise \$100, and the reply was, "We will raise \$50 ;" and the request was made from the platform, "Well, make it \$100?" and the delegate said, "Well, \$100, less \$40."

DELEGATE—He informs us emphatically that he only said he would pay \$50, and that \$50 we have paid, and if you have any pledge for \$60 we will make it up ; and, under the circumstances, I do not think we should be called upon to make it up ; I may say that for next year we are prepared to pledge \$50, and pay it at the proper time.

Mr. PEAKE—Peel (delegates to meet).

DELEGATE—I think they are pledged already ; I think they have promised \$100.

Mr. PEAKE—But, for some unaccountable reason, they have not paid.

DELEGATE—There was no Convention held last year. I do not know whose fault it was ; it is the first omission in a number of years.

Mr. DAY—I understood the Convention was held in Streetsville.

DELEGATE—No, there was no Convention ; but there was a Conference held in Brampton. I was not able to attend it. I heard it was a good meeting, but I was not able to attend ; and I know there was a paper passed around through the county getting signatures promising to raise \$100.

Mr. PEAKE—I think we may pass that ; we have a written pledge from the county of Peel for \$100 a year for ten years. Perth ?

DELEGATE—I think we would be quite safe in promising \$50 without any meeting.

Mr. GOULDING—That is our instruction.

Mr. PEAKE—Peterboro' ?

Rev. JOHN McEWEN—The county of Peterboro', at the meeting of the executive last week, empowered me to promise \$40 ; but, seeing there is so much necessity for bringing it up, I shall make myself responsible, on behalf of the county, for \$50, remembering that the county of Peterboro' can furnish more granite to the acre than Brant and Oxford put together.

Mr. PEAKE—Prescott, Russell, Prince Edward (delegates to meet). Renfrew, Simcoe (delegates to confer). Stormont, Victoria ?

DELEGATE—I would like to know if the county of Victoria is really organized ; I am a perfect stranger in the county, and know very little about it.

Mr. DAY—Dr. McTavish will bear me witness that it was organized two years ago ; but he removed from the neighborhood, and I do not know the condition it is in now.

Mr. PEAKE—Waterloo ?

DELEGATE—I am a newcomer to Waterloo, but I expect to attend the Convention two weeks from the present time ; and I will see, with the other brethren who are there, that this matter is brought before the Convention, and we will settle the amount we will give there.

Mr. PEAKE—Better meet here and settle the amount you shall recommend. Welland (to confer). Wellington including the city of Guelph ?

Rev. J. BROLEY pledges \$50.

Mr. PEAKE—County of Wentworth, including the city of Hamilton ?

Mr. GIVIN—We met and discussed this question at our Association ; and we decided to do this year as last year. We will pledge ourselves to do our best. We could not agree upon any sum, knowing the difficulties we had in raising money ; but I am prepared to say now we will do as well this year as last. We gave \$70 last year, and I know that all the schools who contributed last year will contribute this year and more, and I am prepared to pledge the city of Hamilton for \$75.

Mr. PEAKE—Will you meet with these delegates, please, and speak for the county of Wentworth as well?

Mr. GIVIN—Hamilton seems to have been in the condition of Oxford in connection with pledging. No one in Hamilton seems to be aware how the pledge came to be there before.

Mr. PEAKE—County of York; North York?

DELEGATE—The Committee took no action at the last meeting. I would not like to undertake to pledge anything for the county, but we can meet.

Mr. PEAKE—East and West York?

DELEGATE—I think, without meeting, we will safely assume we will give \$100; we did last year.

Mr. FOTHERINGHAM—I think that may be done without any hesitation.

DELEGATE—Let me suggest a resolution here, that hereafter it shall be considered a part of the duty of the County Convention to bring the matter of the financial claims of the Provincial Association before the Convention, and settle the amount to be given for the Association work.

Mr. A. SHAW—That will be referred to the Business Committee, who will act upon it.

Mr. PEAKE—We have provided for all the cities except Toronto. Allow me to say, that although the deputations from counties are to meet together, it does not follow at all that the contributions are to be lumped. The city of Hamilton has made its own pledge of \$75. We want London and Kingston to do the same. Their meeting together is simply a matter of convenience. As to the city of Toronto, I do not know that any one is particularly charged with the duty of speaking for that city. I feel free to do what I have done on several previous occasions, however; that is, to say that the city of Toronto will be good for the same amount that it has heretofore given and a little more; we pledged last year \$500, and have pledged that for several years in succession, and have paid generally nearly double that, last year a little over \$900.

Following is a Summary of the pledges received in reponse to the foregoing appeal:

SUMMARY OF PROMISED CONTRIBUTIONS.

COUNTY OR CITY.	NAME.	POST OFFICE.	AMOUNT.
	Hon. S. H. Blake, Q.C.		\$200 00
Dufferin	Rev. Hugh Crozier	Grand Valley	10 00
Dundas	{ Rev. A. McWilliams	S. Mountain	10 00
	{ Mr. Edwards	Iroquois	
Elgin	Rev. R. D. Hamilton, Sec.	Fingal	50 00
	(Will endeavor to raise)		
Frontenac	Abraham Shaw	Kingston	50 00

COUNTY OR CITY.	NAME.	POST OFFICE.	AMOUNT.
Halton.....	{ Rev. John Wakefield.....	Burlington.....	\$50 00
	{ Rev. J. W. Rae.....	Acton.....	
Lambton.....	{ Rev. J. G. Fallis.....	Warwick.....	25 00
	{ Rev. J. Campbell Tibb.....	Lucas.....	
Lanark—Township of Dalhousie and N. Sherbroke..	Rev. Alex. McAulay.....	McDonald's Cor's..	10 00
Lincoln.....	Rev. Thos. W. Jackson.....	Beamsville.....	30 00
	(If possible \$50)		
N. Ontario.....	Rev. C. W. Watch.....	Cannington.....	25 00
S. Ontario has voted			25 00
Oxford.....	Mr. F. Vickert.....	Gobles.....	50 00
Perth.....	{ Rev. R. Hamilton.....	Motherwell.....	50 00
	{ Mr. R. R. Goulding.....	Stratford.....	
Peterboro'.....	Rev. J. McEwen.....	Lakefield.....	50 00
Prince Edward.....	Mr. D. S. Austin.....	Picton, Box 91.....	30 00
Waterloo.....	Rev. J. E. Howell.....	Berlin.....	50 00
	(May probably increase)		
Wellington.....	Rev. James Broley.....	Fergus.....	50 00
East and West York..	Rev. J. Mackay.....	Agincourt.....	100 00
North York.....	{ Mr. C. C. Webb, Pres.....	Newmarket.....	100 00
	{ Mr. W. G. Graham, Treas.....	Aurora.....	
Hamilton.....	Mr. W. Givin, Sec.....	274 Hughson St. N.	75 00
	".....	Dundas Street Baptist S. S.....	5 00
London.....	{ Rev. G. W. Henderson.....		55 00
	{ Mr. T. Muir.....		
Seaforth.....	{ First Presbyterian S. S.....	Seaforth.....	20 00
	{ Mr. John A. Wilson.....		
Belleville.....	{ Bridge St Methodist S. S.....	Belleville.....	10 00
	{ Mr. Wm. Johnson.....		
".....	Mr. Wm. Johnson.....	".....	5 00
Kingston.....	Mr. Abraham Shaw.....	Kingston.....	5 00
Picton.....	Rev. Thos. Griffith, Ph.D.,		10 00
	R.C.G.....	Picton..	
St. Catharines.....	{ A Lady Delegate.....		10 00
	{ First Presbyterian S. S.....		
Toronto.....			500 00

THE CHAIRMAN—The next part of the programme is the reception of fraternal delegates. As the clause after that is the one in which we would all be interested, we thought we would ask those parties to only take five minutes. The three delegates who will speak to you are, Judge Moore, of Plattsburg, N.Y.; Rev. A. B. Mackay, D.D., Montreal, and Mr. S. J. Parsons, of Benton, N.B. The first to speak to you will be Judge Moore.

Mr. JUSTICE MOORE was received with applause. He said:—*Mr. Chairman, Ladies and Gentlemen,*—It seems to me a good thing to mix the law and the Gospel; and as I have only five minutes,

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I will try and stir them up together as rapidly as possible. I come to you with fraternal greetings from the State of New York, with its five millions of people, with its 1,750,000 children of school-age, one million of whom are in the Sunday-schools of that state; and I regret to say that 750,000 are outside; but, Mr. Chairman, we are after that 750,000, and we propose to add them to the great majority; and I am very happy to-day to bring you such a greeting from the New York State Sabbath School Association. I feel sort of at home here, after all. Bro. Day said to me when he met me here to-day, "I want you to do just as if you were at home." I heard a gentleman get up and talk about this Union, and I thought I was on the other side; and I heard some one say something about Michigan, and my star-spangled banner rose up before me. I heard my friend talk about the county of Essex; that county is in New York State; and is one of the great working counties in the Sunday School work of New York State; and when you were taking up the collection I wanted to get up and put in a word; a lawyer don't know when to stop, and the judge is never able to stop him. It is simply this, that there is no more important work that a Christian Convention like this can do, next to reading the Bible and studying it, than giving money for the cause of Christ, and we love things for which we have to give something; you love your wife because you give everything for her. One gentleman said he would meet his wife; and I thought I would like to meet my wife, with our twins and our other children; as fast as they grow up they are in the Sunday-school. As I saw you raising money for this wonderful cause, I thought of the importance of this cause, and what a great work this work of yours is; it is that which is going to keep alive our churches; it is that which the apostles undertook years and years ago, when they not only stood in the Temple rejoicing and praising God, but they ceased not to go from house to house teaching and preaching the Gospel; and they gave their means for that cause and consecrated themselves to the work. I remember reading a story of an old negro preacher down south. There was an old colored man who was especially flush whenever the missionary cause was presented, and finally the minister said, "Brother Sambo, how is it you always give more than anybody else?" "Well," he said, "I will tell you how it is." He said, "I has got a missionary hen down there, and that missionary hen lays more eggs than any other hen, and I sell the eggs and bring the money here." And the good brother responded, "God bless that lay member." (Laughter and applause.) Now, I have been in many Sunday-schools, and I want to say to all of you that when you are giving your money, this vast army of Sunday-school children throughout the world will utter the prayer, "God bless those lay members when they give this money." I guess my five minutes are up. (Delegates—Go on.) So far as my experience goes, one of the greatest obstacles to the success of the Sunday School work is the indifference; it is not the infidelity;

it is not the saloons ; but it is the indifference which exists oftentimes among people who think, "It is all right as long as they don't happen my way." You cannot sit still and let these social problems solve themselves ; and your schools cannot do it ; there is work outside the schools ; and it is left for the half-hour in the Sunday School to battle against the evil of the week. But I think I may be talking about wicked New York now, and not good Toronto, where they do not have any saloons open on Sunday, and where they do not have any horse-cars running, and you people that want to go to church have got to live pretty near one to get there. I began to tell you that the thing which opposed us most in this work is indifference. I remember once reading a story of a good man, a minister ; at the prayer-meeting and everywhere he would say, "I am ready to be offered up any time ; I want to go." Well, one time his congregation thought they would send him to Europe ; and they raised a fund ; and he went ; and on his way a great storm arose ; and the minister was like the rest of us ; the ocean did not quite agree with him ; and he went up on deck to consult with the captain about the storm, and he says, "Are we in danger ?" "Yes, we are." "Can you tell me how far we are from land ?" "Yes, sir, I can." "Well," he says, "about how far ?" He says, "About two miles." "In which direction ?" Says he, "Straight down, parson, straight down." "Well," says he, "is there a great deal of danger ?" "There must be." "Can you tell me when we are safe ?" "Yes, I can ; come along." And he took him and pointed to a hole in the deck, and he said, "Listen there ;" and there were the sailors swearing as only sailors can swear, stowing the cargo away to prevent the ship from sinking ; and the captain said, "Do you hear those men swearing ?" "Yes," said the parson. "Well, as long as you can hear the sailors swearing, you are safe." "But," said the parson, "do you permit such blasphemy on this ship ?" And the captain said, "I did not come for a lecture," and he went back to his post. And, after awhile, the ocean got more boisterous, and the captain came out on deck, and the parson said to him, "Is there any danger now ?" and the captain said, "You can go and find out ;" and he said, "I will go and see if we are safe ;" and he returned to the captain and said, "Thank God, those men are swearing yet ; we are safe ! we are safe ! we are safe !" (Laughter.) What was the matter with the good man, ready to go to heaven at once ? What was the matter with him ? He did not care for the blasphemy really in his heart, so long as he was safe, and that is the trouble with you and me my friends ; we are indifferent about it ; and the thing we should do in this great work is to rouse people from indifference to the fact that the children are being destroyed ; that it is *your* boy and *my* boy ; and it is *your* girl and *my* girl ; and that these people must be saved, and that they must be taught the Lord Jesus Christ in the Sunday School. Away up upon the Adirondacks there lies a lovely lake ; upon its bosom was

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fought, at one time, a bloody battle. Near that little town, where I live, is a tombstone, and upon the tombstone the name of a gallant man; that man was the commander of the British navy upon Lake Champlain, where he was killed in battle; and, although no Briton ever strews his grave with flowers to mark the spot where his remains were laid, yet the American children ornament that grave, and come and do honor to that British Commodore. (Applause.) That Commodore, perhaps, does not live in the memory of the British; his name may not be found in the British Encyclopædia; his memory every day is honored by American children, and his grave is strewn with flowers, and is scented with the sweet breath from them. To our people the grave of that British soldier is precious. (Applause.) I want to say to you now that the time has come in the history of the Church of God when Christian heroism and Sunday School patriotism should break down every barrier, and we should march forward a tremendous, glorious and triumphant march to meet our King, who is Lord of Lords and King of Kings; and say "Hallelujah!" and "Amen!" (Applause.)

Rev. A. B. MACKAY, D.D. (Montreal)—*Mr. President and Christian Friends*,—I come from a Province which is not quite so favorably situated in regard to this work as the Province of Ontario; and I thought it might be interesting to you, to gather together a few facts in regard to our Sunday School work. I am happy to say that during the last eighteen months or two years, there has been considerable progress made in our Province of Quebec, a great improvement, indeed; and we all trace this improvement most unmistakably to the self-denying efforts of Mr. Reynolds. (Applause.) I can testify here to the good that he has done in stirring up teachers there to organize the work and to press it in all directions. We have great difficulties, for we are only—that is, the Protestants—fourteen per cent. of the population in the Province of Quebec; and we have had few, or no Conventions in the past. The schools are rarely visited; and the results are, that only about half of the young people able to go to school are in the schools. During the past we have been trying to organize District Associations, and to instruct the teachers in the best methods of studying lessons and of doing their work. During the past year, also, we have been holding Conventions; they seem very few to what you have been holding in Ontario; but they have necessitated a great deal of labor, because they are a new thing in that Province. We have held Conventions in Sherbrooke, in Lachute, in Waterloo, in Coaticook, and in Quebec and one or two other places; and all these have been exceedingly encouraging in their attendance. In some districts all the schools were visited beforehand, and personally invited. The figures of these Conventions may seem small; but they represent, I can assure you, a very great deal of hard pioneer work. Then this work of organizing will be continued during next summer; and it is hoped that six more districts

will be organized similarly, and that the six districts of this year will be again visited this winter. We hope to hold an Institute of two or three days in Montreal, and to secure the attendance specially from the districts which have been visited during the past year. The object, of course, is to improve and help the teachers. In Montreal city—to give a few statistics which may interest Sunday School teachers here—about sixty-five per cent. of those who can come to Sunday School are in the schools; and the three larger denominations have each Associations of their own, working on their own lines, for the improvement of their teachers. In the city of Montreal there are 70 schools, with 1,350 teachers, and 14,500 scholars; and in the whole Province of Quebec, we have 676 schools, 4,300 teachers, and 37,000 scholars; that is, giving it in round numbers; and there is one particular feature which I must refer to in gratitude—because, as we have owed this revived interest in the general work of the Sunday School in the Province to Mr. Reynolds, so I believe we are indebted for this other thing to which I am to refer, to the example and the efforts of the Hon. S. H. Blake—that is, the establishment of a teachers' class, a class for studying the lesson, which meets every Saturday afternoon, exactly similar to that which Mr. Blake conducts himself every Saturday. That class is very well attended, as my friend Dr. Parsons can testify: he once took it when he was in Montreal, with great acceptance to the teachers; and this class is a united class, no denominationalism in it; there are Methodists, Baptists and Congregationalists present; also Episcopalians and Presbyterians. It was commenced a little more than a year ago, in the lecture hall of the American Presbyterian Church; and soon it increased so much that that hall could not contain it; then it was transferred to the basement of the Dominion Square Methodist Church; and it so grew that we had to leave that again; and now it meets in the lecture hall of Crescent Street Presbyterian Church; and that is so crowded, that we are anxiously waiting for the time when the Y. M. C. A. building will be completed, and we shall have a hall large enough to contain all the teachers who come together, from Saturday to Saturday, to study the lesson. Now, I feel that we owe these things, in a great measure, to your example; and it is only right we should tell you these things, and give you thanks for the help we have got. Sometimes we wait till a man is dead before we give him any praise, but an ounce of taffy is worth a ton of epitaphy. If we receive good, I think we should acknowledge it, and I heartily do so. I was just fancying, when the business of the previous part of the meeting was going on, and groups of delegates were gathered together round the pillars of this building, I felt that these groups were, after all, the pillars of the Convention. You can talk as you like, and be as long-faced as you like, if you don't put your hand in your pocket, and come down with the dust, it is no good. (Applause.)

DELEGATE—Some years ago I lived in the Province of Quebec,

and I say this because the speaker did not refer to it ; there was then, and I hope is still, a capital Convention meeting yearly, non-denominational, in the counties down by the New York border—Huntingdon, and Chateaugay, and part of Beauharnois ; I hope that continues.

Rev. Dr. MACKAY—There was a Convention held at Huntingdon.

Mr. S. J. PARSONS—I am very glad indeed to see you, and meet the members of the Ontario Convention. I appreciate the honor you have done the little sister Province down by the sea ; and, although we are not so wealthy or numerous, we are trying to keep up our interest in the Sunday School work. I am proud to-day to wear the badge of the Ontario Convention, and shall take it home with pride. I must not detain you more than two or three minutes ; but allow me to say we are trying to work up our territory as best we can. Three years ago we had Brother Reynolds and Mrs. Crafts, whom many of you know, at our Provincial Convention ; and we had an excellent Convention, but from the outlying counties comparatively few were able to be present. The Executive Committee concluded, the next year, that instead of having one big Convention, at which we would have great attractions, we would have the fourteen counties thoroughly organized, and take the best Sunday School worker we could find in the country around to each one of the counties, and see if we could not get audiences at each one of the Sunday School Conventions. We secured the services of Colonel Cowden, of Ohio, and organized the last one of the fourteen Conventions ; so now we are a banner Province, with all the counties organized. We held these Conventions, and about twenty meetings besides, and the result was that a great deal of interest in the work was aroused. We were fortunate this year in securing the services of Mrs. Crafts, whose subject is primary classes ; we have been able to hold a large number of meetings, and she has delivered about forty addresses, which have been of very great service to us. Our Provincial Convention was held in St. John a few days ago, and was representative, so far as the different counties are concerned ; and the sessions were of great interest. Allow me to say, that as far as our finances are concerned, the Lord has always given us just as much money as we could wisely use, if we trusted Him and went forward to do what we thought God wanted us to do. The first question is not how we are going to get the money ; the first question is, does God want this work done ? If so, we will go ahead and do it ; and He has never disappointed us, or the people either. (Applause.) At our last Convention, the Statistical Secretary's report was brought in. We have adopted a new plan this year of collecting our statistics, and have received the report from every County Secretary that there is in the Province. This report shows we have increased in number of schools twenty-two. We have also increased in evergreen schools, for that is one of the great difficulties we had to meet there. We have forty-seven schools now keeping open all year than last year. We have an increase

teachers and scholars; and the increase in the whole field is thirteen hundred and ninety-six. This year the Executive Committee have a new plan in hand by which they expect to have an earnest, thoroughly-fitted Sunday School agent, who shall give three hundred and sixty-five days of his time during the year to this work; and the motto we have placed before us is, "All of the Sunday School in the Church, and all the Church in the Sunday School." (Applause.)

The CHAIRMAN—I have a telegram from Nova Scotia to read to you. "Halifax, N.S. Cordial fraternal greetings from Nova Scotia Sunday School Executive; read Colossians 1st chap., 2nd to 6th, 9th to 20th." We have received a note from the Woman's Christian Temperance Union that they desire to speak a word. If there is a delegation here, we will hear them for a few moments. Owing to the lateness of the hour, it has been thought well to postpone the item, "Convention in Council." I am sure every one here would willingly remain for the hour and a half Mr. Reynolds would hold us in Council. It will come off to-morrow afternoon.

Mrs. Wiley, Corresponding Secretary of the Provincial Woman's Christian Temperance Union, was introduced, and read the following address:

*Mr. President, Officers and Friends of the Sabbath School Association of Ontario,*—We come to you with warm greetings from the Ontario Woman's Christian Temperance Union. We feel that it is a great privilege to stand as the representatives of our Provincial Union, which forms a link in the largest organization of women the world has ever seen. An army of women which encircles the world; whose object is to wage war against the worst foe woman has ever had to cope with; a foe who dates his age by the centuries, and whose nefarious onslaught is supported by far more wealth than any other business commands. To defeat this powerful enemy will not be the work of a few years, but of many. It is therefore necessary that we avail ourselves of every inch of vantage ground in this warfare. In looking abroad, and very carefully considering our needs and advantages, at this critical time in our temperance work, we look to the grand Association here assembled for support and sympathy. We have ceased to put hope or confidence in the political parties of our country. Our hope is, under God, in the Churches and Sabbath Schools of our land. Let us educate the children in the precepts and advantages of total abstinence. Let us teach our boys that the only true reform on these lines will be the total extinction of the vile traffic; and when these boys, as men, control the affairs of the nation, at the ballot boxes our teachings will be felt, although these tongues may be forever silenced in death, and these hands mouldering in the dust. The Woman's Christian Temperance Union of Ontario has, to-day, nearly fourteen thousand children in her Bands of Hope, pledged, not only to abstinence from intoxicating drinks, but to absti-

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nence from tobacco and profanity. Then think of the many thousands of children pledged in our Sabbath Schools! What a grand army of temperance warriors are coming in the not distant future. This is the power that will shake King Alcohol's kingdom, and win the world for God and right. But, Mr. President, why should we not have more temperance teaching in our Sabbath Schools? Here is where we get most children together; here the influences are the purest; here temperance is most at home, and in harmony with surrounding influences. What is the object of Sabbath School teaching? Is it not to teach the children to live pure lives; to shun the evil and choose the good? Then, who of us will not admit that the craftiest foe, the direst temptation which lurks in the path of the child, is the drink habit? Then, why should they not be set against it in the Sabbath School? We rejoice that the International Bible Lessons furnish a temperance lesson at the end of each quarter; but, as it is optional whether this be taught or not, we fear that it is very often passed over. We cannot see why it should be placed at the end of the quarter, and left optional with review lessons. Surely it should have a more prominent place than this. Then again, Mr. President, we would think it a great gain if every Sabbath School furnished its pupils with a temperance paper. We know that our Sabbath School papers have a column devoted to temperance. This is well; but let us have temperance papers and temperance literature distributed, Sabbath after Sabbath, month after month, year after year; and the seed will grow and yield a bountiful harvest in God's own time. Let us do *our* part in this work, content to leave the rest to God, who knoweth all things best. But, Mr. President, we must not trespass on the valuable time of this Convention; but, in the name of the Woman's Christian Temperance Union of Ontario, wish you God's blessing in your "work of faith, and labor of love."

The above address was referred to the Business Committee.

WEDNESDAY EVENING, OCTOBER 23.

The session was opened at 8 p.m., the President in the chair. Rev. B. D. THOMAS, D.D., read a portion of the fifth chapter of St. John, and led the Convention in prayer.

THE CHAIRMAN—You will see from the programme in your hands that we have a good bill of fare for the evening—a bill of fare that will not admit of my taking up any part of the time which will be allowed to those who are regularly appointed to the several subjects to come before the meeting. I will, therefore, not trespass upon their time, because we want to begin, as nearly as possible, on time—and we are just on time now—and we want to keep to time, and after a good meeting to get away at a good hour, not too late. I will call upon the Rev. T. F. Fotheringham, of St. John, N.B. I think I should introduce him with a military title. I think I should say the Rev. Brigadier Fotheringham, as he will speak to us of a part of that young army which he has taken under his direction—the Boys' Brigade. (Applause.)

THE BOYS' BRIGADE.

Rev. T. F. FOTHERINGHAM, M.A.—*Mr. Chairman, Fellow-workers in the Sunday School,*—After that flattering introduction, I need hardly say I have been an enthusiast in military matters ever since my boyhood, which was spent in this same fair city of Toronto; and ever since I had the honor of being a member of the Queen's Own I don't think I have been in a position where I felt my personal dignity of so much importance as when I had the honor of wearing the sergeant's cross-belt in that famous battalion. Our Boys' Brigade, then, is legitimately born. It has sprung, in Canada at least, from Canadian military enthusiasm, and it takes hold of an instinct which is born with every boy—the love of military service. The Brigade was organized some six years ago, on the 4th of October, in the city of Glasgow. It was organized to meet the wants or the difficulties which they experienced, I think, in almost every Sunday School. It was found that boys of a certain age were either leaving the school altogether, or if they remained there were becoming decidedly unmanageable. A young volunteer officer, who was a teacher in that school—Mr. William A. Smith, now the Brigade Secretary—thought that if he could put these boys under military drill for a little while, he would teach them obedience and manliness generally; and the school permitted him to try the experiment. He tried it. He went forward as he found the way opening, devising this and the other means for carrying out the general idea of instilling Christian manliness into the boys, until the result was this thoroughly organized Boys' Brigade. It has extended itself throughout Great Britain and Ireland; there are branches formed in the United States and New Zealand, and we

now have at least one company organized in the Dominion of Canada in 1888. Starting in 1883, with twenty-eight boys and three officers, in 1888 the Brigade numbered 230 companies, 800 officers and 11,000 boys. In the city of Glasgow, where the Glasgow battalion was reviewed last April, there were over 3,000 boys marshalled in six battalions, who passed in review order before the reviewing officers. It has been found to meet this want very successfully in many quarters. It has been found to keep the boys in the school, strengthen the cords which bind them to the school, and at the same time instil into them the principles which boys know they need, which they yearn after, but which they need some one to teach them successfully—manliness, truthfulness, obedience, courtesy, and all that goes to make the Christian man. The object of the Brigade is briefly stated in the opening clauses of the constitution. The object of the future shall be the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, self-respect and all that tends toward true Christian manliness. Military organization and drill shall be used as a means of securing the interest of the boys, binding them together in the work of the Brigade, and promoting among them such habits as the Brigade is designed to form. That, in a word or two, is the substance of the whole organization. This organization, briefly, is as follows: There is a company organized in definite connection with some Sabbath School or church. It must be under proper ecclesiastical oversight. Its officers are Christian young men connected with that church or Sabbath School. Wherever three or more companies are formed in a town or city, a battalion may be organized, governed by the Council, the members of the Council being the officers of the companies forming the battalion; and the whole Brigade throughout the whole country, Great Britain or New Zealand, United States or Canada, is governed by the Brigade Council. That council is elected by the captains of the companies, and the captains thus form the greater council of the brigade, the executive being, as I have said, elected by these captains. That is, briefly, the governmental organization of the brigade. Now, as I have said, the object of the brigade was to meet this great want. We all feel it. I think there is not a school that does not realize this difficulty, how we can keep the boy's attachment to the school, and how at the same time we can develop him in the right direction. All a boy's aspirations are after manliness. Anything that will go to make him a man he will at once take hold of. The organization, then, in endeavoring to meet this difficulty, finds that it has inaugurated a movement of far wider significance than that of merely meeting a particular difficulty. It has succeeded in laying hold of the whole boy's nature, and seeks to mould him in all his faculties and aims in the direction of Christian manliness. It not only keeps him in the school; it not only interests him in work connected with the Church, but at the same time it goes to develop in him those very

powers and energies and aspirations which he is blindly and foolishly expending in wrong directions. It lay holds, in the first place, of the boy's love of soldiery. There never was a boy yet that didn't, as soon as he could walk, want to beat a little drum, and wear a cocked hat and wooden sword, and older boys have felt the same thing. They want to join the volunteers or play soldiers just as soon as they are able to do it; and the military instinct is, perhaps, one of the strongest in the youthful nature. Now, the brigade takes hold of the boy on that side of his nature. It gives him a military organization; it gives him the drill, no parody upon drill; no parody upon military organization, but the regulations of the infantry are adhered to; and the military rules laid down for the volunteers are carefully followed. The Queen's regulations form the standard to which all are to conform. They are made to feel that they are soldiers so far as authorized regulations go among them as such; and whilst drilling them and putting them in military discipline, they are taught obedience. They are taught that obedience is not unmanly; that proper deference to authority is the mark of a true man and soldier; they are taught order, promptitude, punctuality, and respect to those who are officially their superiors; and there is instilled into the boy's mind what is best understood by the expression *esprit de corps*. He is made to feel that the company is an organization to which he must owe something; that he must yield somewhat to others; he is taught habits of self-denial; deference to his comrades; a sense of conscious honor is raised within him, which goes a long way to destroy the poison of self-consciousness which so soon creeps up in him; he is made to feel he does not stand alone in life; he is made one of a company which must stand or fall together; and he has the honor of his comrades, as well as his own, to maintain. Well, then, it meets again the boy's aspiration after manliness. I don't know whether others have felt it as I have felt it sometimes, that in our teaching we dwell upon the softer side of our Saviour's life and character. I don't wonder at all that we are able to hold our girls in the Sunday School, and that our young ladies' Bible-classes are always well filled, because the aspect of Christ's character that we are presenting is just such as would lay hold of the tender, affectionate, sympathetic disposition. Now, a boy you know, rather dislikes that kind of thing. He does not want to be soft and affectionate and spoony, and so on; he takes it all, of course, because it comes to him in the way Sunday School teaching, and his reverence will not allow him to say a word against it. But is there no other side of Christ's character which we should appeal to in teaching our boys? Was he not the perfect boy, the perfect man? The perfect Christian man that we want this boy to imitate? And do we not, all through our Scripture teaching, fail in sufficient proportion to set forth the manly side of the true Christian man? Well, the brigade, I think, does somewhat to counteract that. In connection with every company there should be a Bible-class for Scripture

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teaching, which must form as large a portion of the company's work as the drill. Have a topic selected bearing upon this point—Christian courage, Christian heroism, Christian courtesy, and so on. Such topics as these are made the subject of Bible-class lectures, and the boys are made to feel that their whole life, their work, their recreation, and their daily avocation, whatever it may be, must be permeated throughout with the influence of Christ. That He is to be with them, His influence to overshadow them, and His spirit is to be manifested through all life; and thus carrying Christ with them, they grow up to be the perfect man in Christ Jesus. Then, as I have said, the officers are Christian young men. A boy will imitate young men of from eighteen to twenty years of age; these are the persons whom he places before him as his model, and boys will follow one who is frank and daring, courageous and self-assertive, whether he be right or wrong; most generally if he is wrong the boy will follow him the more readily, because there is a spice in wrong-doing which there is not always in virtue. Now, in the company, we place over these boys, young men whom we can trust to be their leaders, and the officers of the company, stand closer to the boy than even his Sabbath-school teacher, for they touch the secular side of his life. They meet him in the week days. They join with him in his sports; they guide these sports, they influence them; the officers care for the boys in regard to looking after a situation, for example, in regard to his study, or his progress in his trade or vocation, whatever it may be, and do all in their power to assist him. The officers are to know personally every boy in the company, and care for him as an elder brother would; and thus you will see the boys are brought at once under the influence of young men of the age they respect, of a character which has a right to demand their confidence, and of an affectionate disposition which will gather the boys round it. Then, further, let me mention briefly how this idea is carried out in detail. We have spoken simply of the process; how are we going to apply these principles in our general work? The methods are, drill—on a week night, of course,—once a week the company meets together for drill; every drill is opened with singing and prayer; as soon as the company is formed caps are taken off, and one of the officers leads in prayer. Drill is then pursued for about three-quarters of a hour, at the close of which time there should be singing and a short address from an officer or some person selected for the occasion, who will speak to the boys on some topic that will make them better boys and better men. They have a wide range of subjects to choose from. The whole exercise is then closed with singing the National Anthem, and repeating the Lord's Prayer. So that all through the evening they are made to feel that the religious atmosphere is to be around them, that they are here as Christian boys drilled by Christian men in habits which are to form in them a symmetrical, well-developed manly character. Every company, then, should have a Bible-class, meeting on some

suitable occasion—in the Old Country the standard seems to be now that at half-past nine on the Sabbath morning—or whatever hour is suitable, either Sabbath or week nights, the company should meet to be instructed in the Bible as a book for boys and men. National church parades take place, when the boys are brought into church together, and the services are adapted more or less to the occasion. In the Old Country ambulance corps have formed, and instruction has been given to the boys as to what they should do in case of accident; and in Glasgow, I believe, many serious accidents have been prevented, or the danger resulting from them averted, through the instruction given to those boys in the ambulance lectures. Then clubs are formed of various kinds. Cricket clubs, football clubs, swimming clubs, and athletic clubs of many kinds. The company may form itself into any number of these, always keeping these under the supervision of the officers, with the officers present; and the Christian spirit, the prayerful spirit, prevailing them all. In some cases a boys' room is provided, where on week nights the boys may come, and parlor games are provided, healthy boys' literature, lively, such as boys like to read; something that would supplant the pernicious literature scattered so widely now all over our country. That room upon every night in the week is a refuge for many who may not have pleasant homes to go to, or if they have, would like to have some place where they might meet boys of their own age, and spend a pleasant hour together; and in other places a camp-out during the summer is part of the programme—a very pleasant diversion in the work. In St. John we have formed a company; and I have several copies of our company card and paper, which I shall be very glad to give to any who will choose to ask for them. It will show you how we are trying to follow out the principles there. We have our company rules, which must be strictly adhered to. What is expected of every boy is clearly laid down; certain prizes are promised. Then, throughout the season we alternate on Friday evening the half-hour succeeding drill, between the Bible lesson and an address on some interesting or useful subject. One evening I take the meeting in a Bible lesson, the next evening, according to programme, an address is given by some one on an interesting subject. For example, such subject as this: Next Friday evening there will be an address to the boys on the life of Captain Hedley Vicars, the Christian soldier. Then a few chemical experiments by the public analyst; cotton manufacture will be described on another evening; and mercantile life in St. John, with the lessons to be drawn from it, will be described by one of the most successful merchants in the city. "Sermons in stones," a short lecture on Geology by a leading geologist. Life of General Gordon to be taken on another occasion. Sir Henry Havelock, and one or two subjects, not announced. Such will be the programme for the season. In the first Glasgow (the original) company, a very large card shows a full equipment of the company; the company carefully divided into squads, and these

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squads told off for duty on particular evenings; and cricket clubs, swimming clubs, and athletic clubs and others formed in connection with that company, which is still the leading and model company of the organization. In a word, in concluding, for I would not trespass too long upon your time, the object of the brigade is to put Christ at the head of the boy's life in everything, to banish once and for all from the boy's mind the idea that religion is something apart from his daily life, that religion is something that belongs to the Sabbath School and the church merely. To show that it is something which must carry him through life, without which he can't be able to reach unto that manliness after which he so instinctively yearns; that he can't be a true man unless he is a true Christian soldier; and then, on truly Scriptural basis, we teach him to arm himself with the whole armor of God, and that military drill is but the outward symbol of the means by which we reach the heart, the soul and the conscience of the boy. So that we take the boy just as he is. We don't try to run him into a mould, such as we think he ought to fill. We take him with all the disabilities of his nature, with all the wild energies which are spending themselves so aimlessly in his young life, with all the warm affections which are so often chilled by those who don't understand them. We take him just as he is, and try to point those energies in the right direction. We try to mould those affections toward the man Christ Jesus. We try to reach the heart and conscience, the inner life of the boy, touch the springs of his being, and so make him what God meant him to be, a leader in the future life of the world, and one who shall be a pillar of strength to the Church of God in future years. (Applause.)

#### BIBLE READING IN THE HOME AND SCHOOL—ITS BEARING ON THE FUTURE OF THE CHURCH AND OF THE STATE.

Rev. D. McTAVISH, D.Sc.—It will bring us face to face with this topic, and, perhaps, enable us to get a better idea of its wide scope, if we ask three or four questions which it really suggests:

##### I. What is the Bible?

This question would receive widely different answers, according to the standpoint from which it was viewed. The Biblical critic, for example, would say it is a book of Divine origin—God's inspired revelation to man. The theologian would probably say, it is a book that reveals to man the way of salvation and sanctification. The historian would say, it is a record of God's dealings with men and of men's dealings with one another. But the subject before us makes it necessary that we should look at the Bible in a practical way, in order that we may see its probable influence upon the future of the Church and of the State. From this standpoint, therefore, I prefer to look upon the Sabbath as a moral and spiritual *force*. In thus considering it, one is not propounding an idea that it is based upon no

Scriptural authority, for the inspired prophet Jeremiah, uttering the words of the Lord, says, "Is not My Word a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" And the writer, in the Epistle to the Hebrews, says, "The Word of God is living and active, and sharper than any two-edged sword." And in the record of the wonderful effect of the Gospel upon Ephesus, in Acts xix., we have this testimony, "So mightily grew the Word of God and prevailed." And in the parabolic teaching of Christ He compares the Word to seed cast into the soil, and manifesting that mysterious force we call vital energy. DeQuincey distinguishes between the literature of information and the literature of power. A cook-book, for example, gives information, and is useful according to the value of the information, but Milton's "Paradise Lost" has above and beyond its information a moral and spiritual power. A man's mind is instructed by the one, a man's heart and soul are influenced by the other. Applying this distinction, are we not right in saying that the Bible is pre-eminently the Book of power? Not that we imagine there is any magic force in the mere words and sentences in the Book we call the Bible, more than in similar words and sentences in any other book, but the words and sentences of this Book, as they stand, are the revelation of God's purpose of Grace to man, and are the especial channel through which the Holy Spirit operates upon the hearts of men. In speaking of the Bible as a *force*, therefore, there is of course implied or understood the operation of the Spirit in and through the Word, "The words (says Jesus) that I speak unto you they are Spirit and they are life." They were Spirit and life because He uttered them, and because they were the vehicle through which, by His Spirit, He was to communicate truth and life to all generations. We can see this more clearly if we take Christ's own simile of the seed. The seed is a force manifesting itself "first in the blade, then the ear, and after that the full corn in the ear," and overcoming to a great extent the other mighty force, of gravitation. But in a seed there are two elements. There is first the external or material part through which the vital energy works, and there is the life that operates upon and develops the material form. So we may compare the written Word to the material part of the seed, and the Holy Spirit, who operates in and through that written Word, to the life of the seed. The Divine power or force has been manifested in the three especial ways calculated to influence man morally and spiritually—in the works of creation, in the written word, and in His Son Jesus Christ; or in the material Word, the written Word, and the Living Word. Of the first of these three the Apostle Paul writes, "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." This material word is such an evident manifestation of God's power and divinity that they ought to have been influenced by it. Of the two latter we read in

the Epistle to the Hebrews, "God having of old time spoken unto the Fathers in the prophets by divers portions, and in divers manners, hath, at the end of these days, spoken unto us in a Son." This, then, is the Trinity of means or forces, or the Triune force by which God has sought to lift up man from a state of sin and death to a state of salvation and life. If we will use the analogy of some of the forces in Nature we will see the position the Bible occupies, and how it should be used. There are many forms of force in Nature, such as electricity, heat, gravitation, attraction, chemical affinity and vital energy. It may yet be shown that all these forces are but forms of one force, and that force is God Himself, who, as a Personal Being, guides, impels and controls all things. Thus

"The whole round world is every way  
Bound by gold chains about the feet of God."

Suppose we take any one of these forces, say, electricity, and use it analogically. It is present almost everywhere, and yet for long ages it was only known in the mysterious lightning flash, and by a few lesser manifestations. But by-and-by, it was discovered by man to be a force that could be harnessed and practically employed to great advantage. Its usefulness has, little by little, extended, until to-day it is recognized to be one of the mightiest forces in the civilized world. It flashes the telegraphic message across continents and under seas, and transmits the very tones of the human voice over hundreds of miles. It gives relief to sufferers from many forms of disease. It is illuminating the night world with the brilliancy of its light, and is becoming one of the great forces in locomotion. What a change it is producing everywhere. Well, to carry out the analogy, the Bible, this great moral and spiritual force, may lie untouched, and men go on in sin, and suffering, and darkness. But once utilize this force, and then behold the transformation. When the Bible is brought forth from its obscurity, as King Josiah brought it, and as Martin Luther brought it, see what magnificent results follow. This moral and spiritual force was borne to the South Sea Islands, where many of the inhabitants were not only savages, but cannibals of the most revolting type; and look to-day at the marvellous changes that have been wrought on thousands of those islanders. It was taken to Tierra del Fuego, where the natives were of so low and brutal a type, that so calm and judicious an observer as Charles Darwin, declared it to be utterly impossible to civilize them, and yet, by the power of this Bible, that awful immoral wilderness is being transformed into a beautiful moral garden. So convinced was Darwin of the reality and greatness of the change, that he actually subscribed toward the support of the missionary society that carried on the work. In fact, the distinction between civilized and uncivilized nations may be said to consist in this, that the one is under the influence of this force, and the other is not; and if our beloved Queen did not say

that the Bible is the secret of England's greatness, she might truthfully have said it. Did time permit, it could be clearly shown that what is true of society at large, is true also of the home and of the individual. There is a beautiful testimony borne concerning the Berean Christians, in the Acts of the Apostles, to the power of the study of the Bible in producing strength and nobility of character. "Now these (Bereans) were more noble than those of Thessalonica, in that they received the Word with all readiness of mind, examining the Scriptures daily, whether these things were so." These few examples will, perhaps, serve to show what I mean by saying that the Bible is a *force*—a moral and spiritual dynamic, influencing the character and life of those with whom it is brought into living contact.

II. What are we to understand by Bible reading or Bible study?

According to our simile, or illustration, it will be bringing man in the world as man; man in the home as parent or child; man in the Church as professing Christian; and man in the State as a citizen, into such relation to the Bible as to bring its moral and spiritual influence to bear upon the character. Dr. Harper has recently pointed out the distinction between Bible listening, Bible reading, and Bible study. He says there is much of the *first* in our Churches, Sabbath Schools and colleges. Many enjoy it, and it is, no doubt, better than nothing; but it is a sad mistake to confound this with Bible study. There is much of the second (Bible reading) also, and, while it is better than mere Bible listening, it implies the danger of satisfying ourselves with the less and neglecting the greater; of resting content with the *form*, instead of grasping after the *life*. Of Bible study—he goes on to say—there is very little, and the fact that many confound mere Bible listening and mere Bible reading with Bible study shows that they do not really recognize the latter. Yet it is only when the two former imply the latter that they can have any value. When we speak, therefore, of Bible reading, I take it for granted that it is such reading as implies study; that is to say, it is such reading as brings the reader under the influence of the thought and life of the written Word, and, through it, brings him in contact with the Living Word. It is not the knowledge of electricity that has practical value. It is not seeing the dynamo or the battery that produces practical results. It is turning that electric current in such a way that it carries the message to the desired destination, or that lights the places that are in darkness. It is only when the weakened sufferer places himself in contact with the battery, and allows the electric current to pass into his body that he is helped by its influence. So we want to have those who are in our schools and in our homes, not merely reading over verses and chapters—which often leaves as little impression as walking through the sands of the desert—not merely knowing about certain persons or events, but we want to bring the soul of the reader in contact with this mighty moral and spiritual force in such a way that it will touch the conscience, dispel the spiritual darkness, and bring life

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and health to the soul suffering from the diseases and defilements of sin. Man cannot produce the effect, but he can bring the Bible into such relation to himself and others that the effect is most likely to be produced. A mere reading of the Bible, without coming in contact with its moral and spiritual influence, is of no more value than the reading of any other book. To merely read the facts about David or Solomon, for instance, can have no more influence, morally, than reading the facts about Charlemagne or Alfred the Great. It is bringing the soul into contact with the spiritual force manifested in and through the record of these lives that produces the effect. It is for this reason that the teacher who has little knowledge, but who applies what he knows, always produces better results than the teacher who has a great deal of knowledge, but who never applies it. For no one knows a moral truth in the real sense until that truth takes hold of his life and influences his character. Of course, the ideal teacher is the one who combines, in the highest degree, both qualifications—but ideals, like white blackbirds, are rather hard to find in this world.

III. How can we have such Bible reading or study as I have indicated carried on in all our homes and schools? I say *all*, because I believe an earnest and successful attempt is being made in some classes, and in not a few homes to do this now.

1. The nature of the work must be explained. Until parents and teachers are brought to see that mere repetition of Bible verses and mechanical reading of chapters is in itself of little or no value; that to know the Bible means to apprehend its truths in such a way that they will influence the life and character, no true progress can be made. Until a man is made conscious of his error, it is impossible to put that man right.

2. The importance of the work must be emphasized. Should it not strike any thoughtful Christian as preposterous, that while from twenty to thirty hours are employed by children every week in study directly calculated to develop and inform the mental faculties, not more than perhaps two or three hours are employed directly during the same period of time in influencing and developing the moral and spiritual faculties? I do not mean to say there is no moral influence in what are called secular studies, far from it. On the contrary, I believe that many an earnest teacher in a secular school will communicate more moral truth through a lesson in English literature or history, than many a careless teacher in a Sabbath School will through a lesson on the Ten Commandments, or the Sermon on the Mount. But I am speaking of *direct instruction*, and I think any parent ought to become serious when brought face to face with such a question as this. Is that part of the training of your child, which touches the very centre of his being, of so much less importance, comparatively, than that which develops the mind, that you devote twenty or thirty hours every week to the latter, while two or three hours are sufficient for the former; or in other words, is moral character of so much less

importance than mental superiority? Until this question is fairly faced and thoughtfully considered, Bible reading will never occupy the place it should in our homes. But you ask—How is this work to be emphasized and explained? I answer—The minister must do it in the pulpit, the pastor must do it in the home, the superintendent must do it constantly in the teachers' meeting, the religious press must do it, and the faithful Christian must do it to his careless fellow Christian. Rest assured that others will never feel the importance of it unless those who ought to do so feel it first and maintain it uncompromisingly. One evil tendency of this age, and of almost every age, is to make spiritual interests give way to material interests. Men are increasingly making press of business engagements an excuse for the neglect of their spiritual obligations. Are not pastors and teachers in danger of encouraging this excuse, or at least of accepting it?

3. The best methods must be adopted. Many methods for Bible reading have been adopted at different times and by different persons, but it will be manifest to every one that a method calculated to produce the best results must be both *systematic* and *inclusive*. The scrappy, haphazard reading of the Bible is better than nothing, but certainly not the most profitable method of reading. Reading consecutively, or by books or topics, is much better, in that it is systematic and comprehensive, but it is not *inclusive*. By *inclusive*, I mean that the reading of the home will be in line with the study in the Sabbath School. The best results can only be obtained when the home and the school are a unit in regard to Bible study. We see already what an immense advantage the international system of lessons has been. Through this unification upwards of ten millions of Sabbath School scholars on this continent are, every Lord's Day, bending over the same portion of Scripture. How greatly the value would be extended and enhanced if in tens of thousands of homes the reading and study of every day were in line with the Sabbath School lesson. It is with this aim in view that the International Bible Reading Association has been organized in connection with the London Sunday School Union. Its object is two-fold. *First*, to promote a more general study of the Bible; and, *secondly*, to make the daily reading effective and useful by associating it with the International Sabbath School Lesson. The International Sabbath School lesson is read on Monday, and for the following days portions are selected that throw light upon the lesson. But some may say our lesson helps and papers have been giving us these selections all along. But, as some one has well said, "It is one thing to provide the selections, and another to secure the reading of them." Something is needed to urge and enforce their practical use. This is what the International Bible Reading Association is organized to accomplish. Any one can become a member by pledging himself to read the selected portions each day. Ten or more persons in a congregation or district

may form a branch, and appoint one of their number as secretary. Each person, on agreeing to become a member receives (a) a card or folder, with the readings of the year; (b) a monthly leaflet, giving notes and suggestions on the daily readings; and (c) a circular letter, in January and July, bearing upon Bible study. When I tell you that the annual subscription to each member is only a penny, or about two cents, no one can make that an objection. Time will not permit me to enter more fully into the discussion of the Association. It has already over a quarter of a million members in almost every part of the globe, and is increasing at the rate of nearly fifty thousand every year. It has the hearty endorsement of many eminent Christians who are familiar with its working—such as Lord Kinnaird, Rev. J. Jackson Wray and others. I believe it to be the twin sister of the International Lesson system; and when it becomes as general in use as the latter, a great forward step will be taken in regard to systematic and profitable Bible reading.

IV. What will be the bearing or influence of such reading on the future of the Church and the State?

It does not require very much oracular wisdom to answer that question. No one here will have any doubt about the salutary influence. It will be highly beneficial to the Church.

1. Because it will prepare the congregation to listen profitably to expository preaching. As soon as the minds of a majority of the people awaken to a real intelligent interest in the reading and study of the Bible, they will thirst for the exposition of the Word itself, and then expository preaching will become—as I believe it ought to be—the crown and glory of every pulpit.

2. On the other hand, it will cast out the demon of humbug that is creeping into not a few pulpits in the form of quasi-religious discussions of current topics. Once get the people, as a whole in their homes, interested in the Bible, and those fellows who go into the pulpit with dry straws to tickle the itching ears of idle curiosity-seekers, will wake up to find their occupation gone. The sheep will no longer starve their souls in the trodden-down pastures and sicken their spiritual life with the foul waters, but they will feed in the green pastures and drink of the clear streams of the Word of Life.

3. It will preserve the Church externally from the encroachments of that cheap and common kind of scepticism that arises from an improper use of Scripture. When a sceptic wrests a text from its proper connection, and hurls it at the head of one ignorant of the general teaching of the Bible and of such a passage in its true connection, he is stunned by it, and so rendered powerless. But such a text used on a thoughtful reader will be like the sword of Goliath, with which the enemy's own head will be cut off.

4. It will save the Church, internally, from the encroachments of those who would divide the people of God by making all-important little notions concerning Scripture, that are often pure, unadulterated

nonsense. What pastor does not remember with sorrow, of families or congregations broken up and divided by those who were led astray by some foolish notion, that they thought to be a Bible truth of vast importance. It would be easy to show, did time permit, that wherever the Bible was laid aside, and human teachings and traditions took its place, that moral corruption ate the life out of the Church and spiritual darkness spread over it like a dark funeral pall. When it was exalted and honored the Church became a mighty power, that swept before it all the powers of darkness, and went forth to conquest "fair as the moon, clear as the sun, and terrible as an army with banners." In considering its bearing upon the state, we need to have some sort of definite idea of what the state is. Is it not simply a collection of individuals united together within a certain territory for mutual protection and mutual help? What, then, will constitute the strength and grandeur of a state? Not its great armies, not its vast natural resources, nor its material wealth, not even its intellectual culture, but its morality. About as wise a king, and as great a statesman, and as wealthy a proprietor as this world has ever known, says "Righteousness exalteth a nation," and I think the history of the world has shown that nothing else will exalt or establish a nation. But what does the morality of a nation consist in? It is not something separate and distinct from individual morality; it is simply the aggregate righteousness of its citizens. Now, apart from the many other questions that gather about it, we believe that the morality of the Bible—such morality as we find in the Ten Commandments and the Sermon on the Mount—has never been, and never can be, equalled. If, then, a strong state must be a moral state, and if the Bible furnishes us with the highest system of morality, the conclusion seems evident, that the state ought to make this moral system a part of its educational system. But if we have it even in our homes and in our Sabbath Schools, the state will inevitably be benefited by it. What are some of the benefits likely to flow from it?

1. It will inspire mutual confidence and respect. This is greatly needed, for the buyer and seller are for the most part enemies, planning how to get advantage of one another; and we know that those of one particular way of thinking on politics do not scruple to call those of another way of thinking the *enemy*. Can you make a strong state, commercially or politically, while that state of things exists?
2. It will establish true liberty. Show me a country where the Bible is under lock and key, and I will show you a country where tyranny has its foot on the neck of true liberty. Show me a country where the Bible is flung aside, and I will show you a hotbed of immorality, license and anarchism. "They are free whom the truth makes free, and all are slaves beside."
3. It will help to remove social inequalities and right social wrongs. One of the striking signs of the times is, that associations and organizations that are seeking to aid the working-classes, and to

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bring better times to people as a whole, are basing their arguments upon the Word of God. Enforce such teachings as those in the Sermon on the Mount, in the Golden Rule, and in the parable of the Good Samaritan, carry these out in the life, and wrongs will hide their head and righteousness and prosperity will prevail. Let the Bible be recognized as a moral and spiritual force that will bring light, and strength, and purity to the individual, the home, the school, the Church and the state; and ignorance, vice and tyranny would give place to liberty, intelligence and righteousness.

WHAT CAN THE SABBATH SCHOOL DO FOR THE UNCARED-FOR CHILDREN OF OUR CITIES?

REV. A. B. MACKAY, D.D. (Montreal)—*Mr. President, Ladies and Gentlemen*,—I have been wondering since I got the invitation to come to speak to you to-night why the subject which I am to treat should be, "What can the Sabbath School do for the uncared-for children of our cities?" I was wondering why I was asked to speak on that subject to-night, because in Kingston, last year, I spoke to you about neglected children, and I want to know the difference between neglected children and uncared-for children. (Laughter.) And I want to know if you want me to repeat the address I gave you in Kingston. Well, I could not do that; but I must acknowledge that when I gave that address in Kingston, I did not give the kind of address that you expected on that occasion in Kingston. It was certainly about neglected children, but not the kind of neglected children you wished to hear about. It seems to me you have, as it were, roped me in to-night to talk about that kind of neglected children you wished to hear about at Kingston last year. (Laughter.) Well, I shall try to talk about that subject. What can the Sabbath School do for the uncared-for children of our cities? Well, I get the answer to that just as you get an answer, as any one can see on this programme that was put into my hands by your Secretary. You will find at the bottom of the first page: "And he went forth unto the spring of the waters, and cast the salt in there." Who did that? I wonder if there has been sufficient Bible reading, Dr. McTavish, for every one in the audience to be able to answer that question. Well, it was the prophet Elisha did it. The men of Jericho came to him and said, "You see the position of the city is pleasant, as my lord seeth, but the water is naught, and the ground barren;" and then Elisha took a new cruse and put salt therein, and he went to the spring of the water, as we read here, "he went forth unto the spring of the waters, and cast the salt in there, and the waters were healed unto this day." Now, it seems to me that the Sabbath School is just the new cruse which God wishes us to carry to the spring of the water, in order that they may be healed for all time to come. I have been going through Canada lately, more I think, than I have done since I

came to Canada, about twelve years ago, and I have been struck with the beauty of many of the places in this Dominion. It can be said of a great many of them, "The situation of the city is pleasant." How pleasant many of them are; but in how many of them is there also a bitter stream of spiritual death and barrenness running? And now it seems to me that God wants us just to do what Elisha did, to take the salt of Gospel truth and to go to the spring, to go to the fountain-head, to go to the children, to the little ones, to go to the neglected, the uncared-for children in our cities, and there pour in that salt, that those waters may be healed. Yes, we are glad of all sorts of reformation work, and we are glad that men in this city, good men in this city and other places, are trying that the devil should not have so many victims; and we are glad that an endeavor is being made to put a stop to the pernicious practice of placing our youthful offenders among a lot of hardened criminals. What are you doing? Just sending him to a place where he cannot help but learn crime; and I was glad to hear of a movement going on at this moment to prevent such evils as that; but while that reformatory work is absolutely necessary, yet the preventive work is better; it is better to go right away and get hold of the uncared-for children in our cities and bring them under the influence of Gospel truth, that those very lives may be purified and elevated, and be a glory to our land. I say then, you see my whole address is contained in a nutshell in that passage which you find on the first page of the slip in my hand; but we all know that it was in the desire to do good to neglected children, to uncared-for children, that this Sunday School movement originated; I mean in modern times. A Mr. Trumbull in his book has proved that father Abraham was the first Sunday School teacher and, according to his definition of what a Sunday School teacher is, I think he might have gone a great deal farther back; he might have gone to father Adam and mother Eve, for I believe they both trained their children in Christian truth; and that they, therefore, may be called, according to that definition, the first Sabbath School teachers; but the modern Sabbath School originated not so very long ago; and there is no name more honorable in connection with the modern Sunday School than that of Robert Raikes. Now, what was it that led Robert Raikes to put his hand to that work which has increased so wonderfully all over the world? Just the sight of the uncared-for children in his native town. They were growing up little heathens; did not know anything; could not read nor write; they didn't know anything—absolute heathen in the centre of Christendom; so he asked himself, what can I do for them, the little ragamuffins, as he called them, and what can the Sabbath School do for the uncared-for? Let us answer the question by asking another; What has it done for them? Think of the results, the grand results that have flowed from that simple work of Robert Raikes. Any man informed on the subject will tell us that the present system of elementary education in England can be directly

traced to the good work which Robert Raikes did among the uncared-for of his native town. All that grand and elaborate system of elementary education which obtains at present in England can be distinctly traced to the efforts of that good man who cared for those who were not cared for; and therefore all the benefits, material, mental and spiritual, that come from a good wholesome education can be traced back to this source; and though Robert Raikes' "body lies mouldering in the dust, his soul is marching on," as we see by such a gathering as this. The work is not nearly finished; the work is going on in innumerable places. Let me tell an incident which has come under my own personal observation; sometimes these are more valuable than theories. What can be done for the uncared-for children of our cities? Well, I go back to my native town; it is on the east coast of Scotland. One of my friends there, when he was a young man, was converted, and his first desire was to work for that Saviour that had saved him; that is a good sign of real conversion, when the soul at once desires to work for Him who has done everything for him. Well, he didn't feel that he could teach in the Sunday School, but his occupation led him of necessity among the lowest class of people that live in my native town. He had to do with buying and curing fish, and we know in Scotland that the fish catchers are in about the lowest possible social scale in Scotland; and he had to be among the fishermen, you might say, the Billingsgate of my native town; and there were several young rascals of boys that used always to be around there, their mouths filled with vile language; and he hit upon a plan; and so one day he called up a boy; he said, "Come here;" but the boy was frightened; he thought it was some punishment; and he said again, "Come here," and spoke to him in his own speech; he didn't try English on him; he said: "Do you ken any lads of the town as wild as yourself?" "I do sae," he said. "Well," he said, "will you come to the coffee house at Ferry Street with half-a-dozen of them on Saturday next at six o'clock?" To go to the coffee house at Ferry Street was a very humble place, but it was like going to a palace to these street arabs; he said, "I will gae there; I will get half a dozen mair." And so at the hour appointed my friend was at the coffee house, and was afraid they would not come; but he turned up with six others, like himself, the wildest, roughest characters in that town, always in mischief, always the terror of respectable people; and he took them into the coffee house; he gave them a splendid feast; they had never had such good things; they had shorties from Mrs. Henderson's. You do not know what that is; well, it is Scotch cake; but we call it shorties, shortbread, and Mrs. Henderson was a famous maker of them, I can tell you; she had them exported to India. He had all possible good things for the boys; and they did eat; they enjoyed it; and after he had thus won their hearts, he said to them, "Now, lads, what do you do on Sabbath?" "Oh, get down the docks." Well, he said, "Would you not

come to my loft in the morning? I would like to see you there." He did not say what he was to do. They asked him where it was; well, it was a loft where the firm stowed away their salmon nets, and things of that kind; and so at the hour appointed these seven boys turned up; and he sat down on the salmon nets there; and he took a Bible with him; and he began a Sabbath School there in the loft, until the nets had to be turned out of the loft to make room for the children; and by-and-by the loft was too little for the children, he hired a hall in the lowest part of the city close beside the habitations of the poorest people in the city. By-and-by that hall got too small; and it was like to fall down; he prospered in business all through this time, and ultimately he built a splendid new hall for the Sabbath School. It is by far the most prosperous Sunday School in my native town to-day; and one of these original boys is at present a most respectable member of society in that place, where very likely he would have turned out a criminal or a pest, an active member in one of the churches there; and the influence for good which has sprung from that Sunday-school, it is impossible for me to tell. Hundreds have gone forth from it to the ends of the earth; some of them are missionaries just now preaching the Gospel to the heathen. I should not be surprised to find that there was in the audience to-night some one that was once a pupil in Briggs' Sunday School; I should not be a bit surprised, because I have met them in the Dominion of Canada, and some may be here to-night. Eternity only will tell the good that that man has done by going out to the uncared-for children, those whom no man regarded, and laying hold of them with the hand of love; and what Robert Raikes did, can be done in any large city or place. Let us go to them in that spirit; let us work with them in that spirit, and who can tell the good results which may spring from that. What can the Sunday School do for the uncared-for children of our cities? Well, I could answer that in another way; we can give them a chance, the uncared-for in our cities; they do not have a chance. Some of you have, perhaps, been in London; a great many of you have been there, no doubt. Well, in going down toward the city you may have seen that hopeless-looking building called Newgate, with its miserable-looking granite stones facing towards you. I have always thought that Dante's words, written over the Inferno, might well be written over Newgate, "Abandon hope all ye who enter here." You have seen Newgate prison yard, where the prisoners are buried, and perhaps you have gone to Westminster Abbey, where the noblest of the land are laid to rest amid the tears of a weeping nation. It has been said by a great authority that a grave in Newgate or a grave in Westminster Abbey depends in a great measure on early influences and on early training. (Applause.) Is it not so? Perhaps you have stood with reverence there over the ashes of David Livingstone, that humble cotton-spinner. How came he to that honorable place? just because of early influences and early train-

ing; just because that Gospel soul sweetened his life at the fountain-head. But go into the places that are called home; the homes of the neglected, the kennels of the uncared-for, we might call them, what chance have they? That is what a detective said to a minister who was working amid the uncared-for in one of our English cities, as he looked at the father and mother—drunken blasphemers; no word to encourage or to educate the children in regard to that which was right: "Why, sir," he said, "they have not a chance, they have not a chance." Well, let the Sunday School go into these places, and give the children a chance. That is what the Sunday School can do for them yet—can give them a chance. Bring to their knowledge the truth as it is in Jesus. You can tell them that God has loved them and given His only-begotten Son for them, that those who believe on Him should not perish, but have everlasting life. Yes, and we can also brighten the lives of the uncared-for; they have very little to brighten their lives; it is a very miserable existence; sin and misery always go together, and the homes of the uncared-for are very dark and very dreary places. Now, the Sunday School, therefore, in dealing with such, in going to the uncared-for, should have as a distinct object in view to brighten the lives of these little ones—to brighten their lives, to make them happier, and more like other children in this respect—and here comes in the question of amusement. I believe that thing has been very much overdone, and is being very much overdone in connection with Christian congregations. I believe the right place for amusement, the safe place for amusement, is the Christian home. The amusement is needed; if you want a bow always to be strong, you must unbend it sometimes. A short time ago one of the business men I know, I saw romping like a boy with a dog, and I am sure the pleasure he had in teasing the dog helped him in his work a great deal more than if he had been at it all the time. So we need change and amusement, and many amusements that are perfectly harmless within the sacred precincts of the home are altogether pernicious when sought to be enjoyed outside. And that is the place for such things. But when we consider the condition of children who are not cared for, whose lives are so gloomy and dark, I believe one of the most legitimate things we can do is to try to make the lives of these children more bright and more cheerful, make them more like ordinary boys and girls, and, therefore, in the Sunday School, which dealt exclusively with the uncared-for, I should say, let there be bright entertainments; but let there be social meetings of all kinds. Why, they are far more comfortable, that kind of children, in the Sabbath School than they are in their own homes; it is warm and bright and cheerful, and they know the difference, and they delight to be there; and there is one instrument, I think, which can do incalculable good to such; it is a magic lantern for instruction of all kinds. For innocent and healthful recreation, I believe there is nothing so well adapted to it as just our old

friend, the magic lantern ; and, therefore, those things that go to make the life brighter should specially be attended to in the case of uncared-for children. The Boys' Brigade, and things of that kind ; and another idea, too, that of the camp, which was slightly touched upon by our friend, that, I believe, originated also in Glasgow ; we think sometimes we are far ahead of the people of the Old Country in regard to Sunday School work ; well, it is a pleasant thing to think that, very pleasant ; and in regard to outward appliances we are very decidedly ahead of them, but I am not so sure we are so far ahead of them so far as hard work goes, and success of the work. I have been on both sides, and I am not so sure of that. Well, in Glasgow, where this Boys' Brigade originated, there has always been a Foundry Boys' Association ; and every summer-time a lot of these foundry boys are taken down from their grimy homes, down the beautiful Clyde, and camp out a week ; and I was pleased to see in a late copy of the *Illustrated News* that they have been doing the same thing, taking the boys from London down to the sea-side, and making them live under canvas for a month or two ; and I can conceive of nothing more useful for the uncared-for children of any large city than such a thing as that. It is a most helpful and beneficial thing ; and it seems to me that if every summer there could be made a camp away up at Muskoka, or away down on the Lower St. Lawrence, with a number of bell tents, and boys, those that are not cared for in the city, taken to these camps, put under military drill, and allowed to go fishing, and wandering through the woods, here, there and everywhere, always under discipline, and attending to these rules, a great deal could be done to brighten their lives, to elevate them, and to make them useful citizens. I say that all that will tend to let the uncared-for ones know that there are hearts that do care for them is useful ; but we are never to rest content in these things ; and there lies the danger ; we are never to rest in them ; we are never to think that that is the end at which we ought to stop. We could easily, by means of such things as these, get children to have confidence in ourselves ; but confidence in us will never save a child ; and except we lead them past ourselves to our Master, except we influence their hearts to put their trust in Him, all these things will be of no avail, and I am afraid there is a great tendency to rest content with these means, and not to proceed to lift them up to moral, intelligent men and women, nor merely to be profitable citizens, but to be sons of God, to be heirs of God, and joint heirs with Christ. That is our object, and the only way in which that can be attained is by linking their hearts with the heart of the loving God by means of our sympathetic interest in all their interests, their wants and their amusements. We ought to seek not to influence them toward ourselves, but toward God : we ought to seek to attach to their hearts the cords of Divine love ; let them know that God has loved them far more than we have, that He has sent His Son to save them ; and if we do not keep that in the fore-

ground, then all these subsidiary means will really be prejudicial, but if we do keep that in the foreground, we may well expect God to honor us. Yes, there is our object, to attach the cords of Divine love to the hearts of those who are uncared-for in our cities; *our* cords are clumsy; strand by strand, and rope by rope we twist our cables; yet we dare not lengthen them too far, for they would break by their own weight, and in the strain to the utmost the strongest of them would fly asunder like flax in the flame. God spins His cords so fine that they cannot be seen, except by deflected light, but these cords of His are seldom broken. Of all God's cords, the finest, and perhaps the strongest, is the cord of love. Just about this time of the year, quitting his native chimney among the grassy fields of Holland, the stork pursues the retiring summer, and soon overtakes it in Nubia or Morocco. He is quite unaware of that hawser which is under his wing; he revels on the snake of Taurus or the frog of the Nile; and thus he continues for several months, till on some brilliant May morning there is a sharp tug, and then a strong, steady pull, and, lo, overhead float the broad pinions; it is away north, north, to its old home, and by-and-by, in the streets of Haarlem the boys shout their welcome, as, with clamorous outcry, it settles down upon that gable, brought back to the old anchorage by the hawser of a thousand miles. Thus it is with those souls to whom a Christ-like teacher has sought to attach the cord of Divine love. They may wander far to the ends of the earth; they may forget much; for a while they may revel upon that which is more poisonous than snakes, or more loathsome than frogs; but by-and-by, in God's good time, it may be when laid upon a bed of sickness in a foreign land, the remembrance of a faithful teacher's prayers and tears and entreaties comes back to their hearts, the breast heaves, the eye moistens; it is the old forgotten cord tightening around their hearts, and by-and-by there is joy in the presence of the angels of God over another sinner that repenteth. (Applause). Yes, our labor is not in vain in the Lord. What can the Sabbath School do for the uncared-for children in our cities? Well, we can turn them into that which is most precious, into that which is most beautiful. Suppose we all knew that we could transform the mud of our cities into something that was precious and beautiful, I think there would soon by-and-by be a corner in mud. We have read of a man called Silas Wegg, who was very much interested in the dust heaps of the Golden Dustman. He thought there was a fortune there, and he would not give slumber to his eyelids lest he should lose that fortune that was possible to be made in that way. Well, the mud in our large cities is not pleasant to look at; in fact, apart from organic matter, there are few things more loathsome, and I believe in your time you had plenty of mud here. It used to be called "Muddy York," I think. I think we have got to that name down our way, "Muddy Montreal." It seems to me that for the last six months the streets were not made for

the public, but the public was made for the streets, and for the men that make the streets. Well, there is that mud there; it looks very miserable stuff; what good can come of it? A very able man has told us much good can be made of it. Take the mud of our large cities. It is generally composed of four parts; it is composed of clay, of sand, and of soot and of water. Can any good thing come out of that? Yes, says the great authority; he says, "Suppose we separate that mud into its constituent parts; separate it perfectly, and allow them to follow their instinctive unity, and the result will be very wonderful. First of all take the clay; it becomes a white earth, and when ready we will bring great heat to bear upon it and turn it into porcelain, and by painting it, make it a fit ornament for the palace of the king. There is the clay. But leave it alone; let it follow out its instinctive unity, and it becomes clear and also hard, and so set that it will reflect the most beautiful blue rays in the sunbeams, and we call it now a sapphire. So much for the clay. Then take the sand; it also becomes a white earth; leave it alone and it becomes clear and hard, and finally it branches itself into mysterious and infinitely fine parallel lines so set that it gathers out of the sunbeams the blue, the green, the red and the purple rays of light, and we call it an opal. So much for the sand. What do you make of the soot? Well, you cannot make the soot white. Clay turns into a white earth, and the sand also, but let the soot try ever so hard, it cannot make itself white; but it becomes harder, and harder and harder, and at last it comes out clearer than crystal, and the hardest thing on the earth, and instead of its blackness it has the power of transmitting all the rays of the sunbeam in the most vivid blaze that any solid thing can emit, and we call it a diamond. So much for the soot. And what about the water? Well, leave it alone; it is quite pleased if it reaches the purity of the dew drop. But let us crystallize it into a cross of snow, and now instead of our slimy mud, what have we? We have a sapphire, we have an opal, we have a diamond, set in a star of white, surely a fit gem for the crown of the proudest king. (Applause). Aye, but brethren there is no chemist in the University of Toronto, there is no chemist on the continent of America, there is no chemist in the world that is capable of doing that. Such change as that is impossible with that mud beneath our feet, but fellow-workers for Christ it is not impossible in connection with this work which we seek to do, with the uncared-for, those who are naturally loathsome, offensive, pernicious, and whose continued existence in their present state will lead only to evil. Marvels such as that are what we seek for; Jesus has given us power that greater wonders than He did should be done by us and by the Divine alchemy of the Holy Ghost, by the crystallizing power of the Cross of Jesus Christ. This influence brought to bear upon the most degraded, can change the earthly into the heavenly, the sapphire; can change the degraded into the princely, the opal; can change the worthless into the

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priceless diamond; can make the impure whiter than the snow. Of how many now sunk in the horrible pit and the miry clay has the Saviour said, "They shall be Mine in that day when I make up My jewels." And oh, believer in Jesus, what an honor will it be for you and me on that day if we recognize amongst those gems sparkling on His brow, those who by His grace we have been the means of lifting up from the mud and mire and the pollution of sin. There on His crown is eternal glory, our eternal reward; is it not worth working for, is it not worth living for, is it not worth dying for? (Applause).

After the doxology and benediction the Convention adjourned.

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*THURSDAY MORNING, OCTOBER 24.*

The session opened at nine o'clock, with the singing of Hymn 62. Judge Moore read part of the ninth chapter of Amos, and led the Convention in prayer.

Judge MOORE—I think that the low spiritual state of the Church—and by the Church I mean the great Church of God wherever it exists, under whatever name—is owing to the fact that we neglect the study of the Word of God. What would you think of a man who went out to fight a duel against a man who was fully armed, with only a cane? You would say that man is a fool. Or what would you think of a soldier going to battle without being fully equipped? Well, now, all the equipment which God has given us is in this Word, and it is nowhere else. The helps are all right. These papers are all right. What the ministers say is right enough, but the help which God has given, and the power which God has given is in this Word and nowhere else; and if you neglect it you are going to starve spiritually, you are going to be absolutely defenceless against the assaults of the enemy, and in a state where you cannot be offensive against the offensive. Those three things are going to happen to you. Jesus said, "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Did you ever think of the peculiarity of that word "laborers;" it is not that He will send forth sowers or harrowers; it is to send forth reapers. "Behold the days come, saith the Lord;" and here they are; these are the days "that the plowman shall overtake the reaper;" the work is to be done so fast and so perfectly that you may say the sowing and the harvest come almost together. God is giving the fruits of the labors of His people, "and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine." Look all over the land, look at the Conventions and the work which is being done by the Lord Jesus Christ, and see if the mountains are not dropping sweet wine, the gracious words of the Lord Jesus Christ; "and all the hills shall melt." I tell you all the hills of differences between denominations

are melting down. I love my own denomination, that is my earthly religious home; but it is one thing to be denominational, and one thing to be sectarian; and all these mountains and differences are melting down, and we are all becoming fused by such kind of work as this. I do not want to take up any more of your time. I see we have begun very late, and that the time is pretty nearly gone; but I would like to leave with you four texts. I do not want to speak to you any words of man's wisdom. If I did, it would probably be words of man's foolishness. I am going to leave with you this morning, to carry home, four words of God; they are mighty, and powerful, and let them be your inspiration; let them be to you what the Lord Jesus Christ meant that they should be, the power and the life. I suppose if I were to ask every Christian heart here what do you most want this morning?—not to-morrow night or yesterday, but now—I suppose there is not a Christian here but would say, "I want more power with God and with man." Now, I believe that every Christian heart has the Spirit of God; I believe every good impulse comes from the Spirit of God; but while we have it, we do not all have it with power. I believe that that is the privilege of every Christian to have the Spirit of God with power and with fire; and He says, "Ye shall be kings and priests unto God." What does that mean? The priesthood is the power of man with God, the mediation between the people and God; and the kingship means the power God gives every man to bring them to Jesus Christ. That is what it means. Now any church in a community which does not advance in a year, goes backward; if that church, after being in existence a year preaching the Gospel finds it has not advanced any, and that it has not reduced the amount of evil in that community, I insist upon it that that church is not what it should be in that community. The work of Christ is not to be done by the ministers so much, the work of the ministers is to preach the Word, and your work and my work is to spread the Word. John B. Gough once said there were three things which made a successful orator, the first was action, and the second action, and the third action. I say there are three things to make a successful man and woman, and the first is Christ's action, and the second Christ's action, and the third Christ's action. The Church to-day, and for 1,500 years, has sat in its churches and in its cathedrals; it has come and listened to the Word and taken it and been contented with that, and thought it had done good service. But that is not what the Church of to-day has got to do. It has got to do the other things; it has not only to be present in the Temple, but it has got to go from house to house, never ceasing to preach Jesus Christ. That is the work not only of the laymen, but the laywomen. Now for these words which I would like to have you carry away. In the first place, I say there are twelve commandments in the Bible. Ten of them you all know. There is the eleventh that you know; but there is another one, and you will find it in Deuteronomy xxxi. 12. Put down on

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your papers just the text. Then, connected with that, turn over to Matthew xxviii. 19, 20; these two go together: "Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God." That is just what you have been doing by gathering this great Convention. You have been obeying that command. Then you find in Matthew, the greatest commission which was ever given to a human being: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you" (Matthew xxviii 19, 20). Go, means action, force, electricity, if you please. Teach, means to sound the note. Now, I want you to take home with you an idea which came to me from something which I heard, and I would like to impart it to you, because I think it is a valuable idea. Look in 2nd Kings iv. 28-34. You will find there that Elisha attempted to perform a miracle; Elisha attempted to do good to some person. Why could not Elisha have raised the widow's son the first time? Because he tried to do it with his staff. He sent his staff alone. He says, "I cannot do it, I cannot go there; you go, and take this staff and lay it on him;" and it didn't do any good at all; and the word came back there was neither voice, nor hearing, nor anything. What was the result? The boy was not raised. Elisha had to go himself and touch the boy and come in contact with him; he had to have the living object of a living man in order to raise him. That is just what we have to do if we are going to raise these people out of the dust. And the last is almost parallel to it. The story of the Good Samaritan, Luke x. 30. I simply want to ask you, would the Good Samaritan have gone down to history remembered as he is, had he not gone to where that poor man was? He went to him. The very method which business men take, the Church have to take; they have not to go to the Church only; they have to go into the by-ways and hedges, go down where these men are, and put their hands upon them, and touch them, and lift them up, and set them upon their feet. (Applause.)

The PRESIDENT then led the Convention in prayer; followed by silent prayer.

The PRESIDENT—I have now to call upon Mr. J. L. Hughes, who will address the Convention with respect to

#### SABBATH SCHOOL ORGANIZATION AND ORDER.

Mr. J. L. HUGHES—*Mr. President and Friends*,—I shall try and save part of the ten minutes which the Convention is behind time. I intend to be on time at both ends, if possible. I believe that is part of Sunday School organization, as well as all other organization and order. We do not need to speak long on organization. Your various denominations lay down the organization of Sunday Schools to suit

themselves. I will refer to two points of classification first. I believe in having three great departments of the Sunday School—primary, intermediate and advanced. I would have these subdivided, if possible, and have them meet in their own departments, so that they may be able to subdivide to advantage. Each of these should be separated, if possible, from the others during the teaching time. There is no objection to bringing them together at the opening. We do not now, with our very ineffective arrangements in a good many of our schools in the city, we do not bring our whole school together at the close. I do not see any advantage in it. The junior pupils should not be kept as long as the intermediate pupils, nor the intermediate as long as the advanced. The teacher of the advanced class is a poor teacher if he gets through with his work and the application of it in the same time that the infant class does. I would say bring the whole school together at the *opening*, but not at the *closing*. In the second place, as to the course of study, I would like to have all the advantages of the uniformity of lessons throughout the world, with none of the disadvantages. I believe in uniformity for the world, but not uniformity for the Sunday School, for each individual class. I do not believe in having the same lessons for the primary class, and the intermediate class, and the advanced class. I will give you a few reasons as rapidly as I can, and if you should differ, I would like you at any time to interrupt and question, at the middle of a sentence, or at any time. Among the reasons for this are: (1) Special work can be adapted to each grade. (2) More definite teaching can be done, because the work is more specially adapted to the advancement of the pupil. (3) We can lay down a specific work for the junior or primary department that they should do. Their mental characteristics are different from those in the advanced classes; and therefore we should have work adapted to them. (4) The teachers would be better fitted for their special work. (5) The same work would go on in the same department from year to year. (6) Promotions could be systematically made. (7) Examinations could be held to test fitness for promotion, so that by the time a pupil had been a few years in the Sunday School he would have a very well-defined Biblical knowledge. I think the trouble with our work is that there is not cohesion in it. With the plan I propose there would be sequence, one part depending upon another. (8) Lesson papers could be dispensed with, and suitable books adapted to the grades prepared. Of course, I do not suppose that many of you allow the lesson leaves to drive Bibles out of your schools, as they used to. I hope you do not. I hope the time will come when they will not print Bible texts on the papers, so that they cannot be substituted. The Bibles should be used in the school in the intermediate and advanced departments at any rate, for the study of the Bible itself.

A DELEGATE—Would it not do away altogether with the International Lessons?

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Mr. HUGHES—Not necessarily; we should have international work throughout the world, but not international scrap work; and we might do away with those International Lesson Leaves, if you like. I am not going to grumble much if you do. The sun will rise tomorrow if you should never print any more. We might have lesson leaves, or lesson suggestions, or lesson books adapted to the various grades, very much more definite and instructive than those lesson papers are. In the 9th place, "it is not possible to have reviews," some people would say, "by this system. The superintendent could not review the whole of the pupils at the close of the school." Well, that would be providential. The best review—the only satisfactory review—is the reviewing done by the teacher of a class. No other person can review my pupils. They may examine them, but not review them. The reviewing should be done by the teacher. The pupils who were promoted from the primary department one year, would take a new course of work next year, based on what they had taken the year before; that is the best kind of review. Re-teaching the work after it has been taught is not the best way of reviewing. The best time for reviewing is when the lesson is just slipping out of the memory. Repeating work is not as good as reviewing work; and reviewing should be done at longer intervals than is usual.

A DELEGATE—You would recommend that the teachers hold their own quarterly review?

Mr. HUGHES—Yes, decidedly. If you are to have a review simply of the work of the quarter, you can do it better by having the teachers review their own classes. Occasionally, for variety, perhaps, you could interest the public by reviewing the whole school; but I cannot review my infant class properly if the advanced class is being properly reviewed at the same time; they should be reviewed separately.

A DELEGATE—What standards would you lay down for the various classes?

Mr. HUGHES—That would take an hour and a half to explain; and when we get sufficiently advanced to have this, the wisest men of the continent and of the world will have need to come together and arrange the programme of the work.

A DELEGATE—Will you please tell us why you would not have the same lesson for the primary class as for the intermediate?

Mr. HUGHES—If you look into public school work, the first good public school you come in contact with anywhere in the world, you will see that they do not try to hash up the same lesson for the different departments of each school. They have specific work in each department adapted to that grade. They do not try to teach the same lesson in geography and history to all the different departments; but they adapt the work in each subject to the advancement of the pupils in the various classes.

A DELEGATE—Is there not a difference between teaching the same lesson, and teaching the lesson in different ways?

Mr. HUGHES—Yes.

A DELEGATE—Is not the public school teaching the intellect more than the moral faculties, and the Sunday School the reverse?

Mr. HUGHES—No, I hope not. The public school that is teaching the intellect only is doing poor work. We should train the body and the mind and the moral nature; and all the work of a properly conducted school, the physical, intellectual and moral, are all bearing in the same direction; and if they are not in harmony, we are fighting against God, because God put them in harmony.

A DELEGATE—Can you conceive of any lesson which we had in our International series that the teacher could not simplify so as to teach it to the smallest mind.

Mr. HUGHES—I do not say it could not be taught simply, but I do say that you cannot make as definite impressions on the child's mind by giving it one scrap one day, and another disconnected scrap another day, as you can by teaching it a series of connected and related lessons. I would like to ask how many of your Sunday School scholars have, to-day, ability to give practical lessons from the lessons of last year. If you have not tested them, you are not in a position to say whether they have the lessons in their hearts and lives.

A DELEGATE—You would not approve of all the classes having the same lesson on the same Sunday?

Mr. HUGHES—No, I do not; because I do not believe it can be advantageously done. If we had time, we might outline the programme of work for the different grades. I have not undertaken to do so, and have not time; but I say a specific programme should be prepared for each grade, so that the children, in passing from one grade to the other, would be sure they knew the whole of the previous work. I do not believe in taking disconnected portions from the Bible, even although there is an apparent golden thread running through the whole. They are not based one on the other. You cannot best teach a Sunday School class in that way.

A DELEGATE—Why not have the same lessons?

Mr. HUGHES—I will go over the reasons rapidly again. The first point was, that special work could be adapted to each grade. I would have a great deal of memorizing done in the lower class. I would not try to give the pupils in the lower grade the same work as the other grades; but would have a specific work for the year to be done there before they passed up; and if you give me time I will prepare for you a lot of work that the children in the primary grade can do better than any other grade; I want them to know thoroughly a good deal of God's Word when they grow up to be men; and I believe the best time to commit to memory is when children are young. You cannot memorize as well to-day as when you were young. If I had my way, I would have special work adapted for each grade. I want you to think about it; and I think if you think about it for five years,

you will think there is something in the idea. I do not do away with uniformity throughout the world, but I would do away with uniformity in the school. I would not force the different classes to have the same lesson on the same day. The only objection to my plan is about the reviewing, and I think I would alter the character of the review, because the reviewing by the Superintendent at the close of the school is not a satisfactory plan.

A DELEGATE—Would you have a uniform lesson for each class?

Mr. HUGHES—Yes.

A DELEGATE—Who would prepare this?

Mr. HUGHES—The greatest men we could get to do it. We would require a larger staff to prepare these lessons than we have at present.

A DELEGATE—Would not that interfere with the teachers' meeting?

Mr. HUGHES—No; the advanced class would be a perpetual Normal Class; the advanced class of the Sunday School would be a perpetual Normal Class, so far as the study of God's Word is concerned; they would not take just specific parts of the Bible for study, but they would study matters relating to the Bible, the evidences of Christianity and matters of that kind, so as to qualify them more thoroughly for the teaching of the Word. They would have a knowledge of the Bible itself before they reached the highest class of the advanced department, by a properly graded system; and that highest class in the advanced department should consist of those who are willing to be trained to be teachers in the Sunday School. I am not satisfied with the present Normal Class system throughout the world, and I am not satisfied with the attention paid to teachers' meetings; and my plan would improve them. The teachers' meeting and the Normal Classes to-day are chiefly for the improvement of those who are already in the teaching work. What we want to do is to arrange to have a system by which the teachers of the future are to be trained before they begin to teach; and my last reason, which is the most important, the eleventh reason for grading the work in Sunday Schools, is that the advanced class of the advanced department would be a perennial training class for the teachers; that is, in matters relating to the Bible itself. I do not say I would give them on Sunday the methods of teaching, and matters of that kind; they would have to come to the teachers' meeting during the week, where we would give it to them. I believe by having that system you would get specific work adapted to the minds of the children. You would have a more definite teaching; you would be able to make better promotions; there would be more coherence and relationship between various departments of the school, and between the lessons of the various departments of the school; the lesson papers would be set aside; and as a substitute we would have books bearing on the work of each grade of a higher class and more permanent character. We would have better reviewing, because the teachers would review each class separately, instead of the general review. Each department would be reviewed on its

own particular work. And lastly, the highest class of the advanced department would be a training class for the teachers. Even now, in my Sunday School we have something like this last idea. Our advanced class always takes the lesson of next Sunday; that is, they keep one Sunday ahead of the rest of the school; so that if teachers are absent I have little difficulty in getting those who have at least been taught the lesson, and know what they have to teach, to take the class in the body of the school. And you can improve on that a little, if you have in your advanced class a number of ladies and gentlemen who are willing to begin to prepare to teach, to be occasional teachers, to fill up the places of absentees. You can do very well by having these teachers set apart by themselves in a room, and let them take turns in teaching one another each Sunday, the lesson of the following Sunday; and then those you need, take them out in the school to fill vacant places, and let the remainder of the teachers' class continue the study of next Sunday's lesson. Next Sunday it would be their turn to go out, as they would have studied the lesson. They will get the practice of teaching, and, in addition to that, they will get the specific training for next Sunday's lesson. I was sorry that I had this subject of organization at all; but I thought for the purpose of setting you to think during the next five or ten years, I would touch on these two points.

I come now to the part of the subject I am most interested in, to the part of teaching I am most interested in, to the part of the Sunday School work and public school work I am most interested in, because I do not believe it is the object of public school work to train the intellect alone. I grant that half the time it is only half the intellect that is taught. But the whole intellect is not enough; man is more than intellect, and we should give a due amount of attention to each part of his nature. I believe I cannot develop one department of my life without having the whole developed; and I do believe I can be a co-worker with God in public schools and Sunday Schools more definitely and more successfully in connection with the agencies for order more than in any other way, because I am to-day not the result of what I have heard, or read, or thought, or felt, but the result of what I have done. Many things you have heard have not influenced you at all. Nothing you have heard influences you until you put it into the life activity some way. If I by my agencies for order lead the pupils of my Sunday School to be true in the way they do things, by making them do things truly through their lives, when they are in their most formative period, I am doing the most I can to advance the work of God.

What is order? Order is a condition resulting from the exact performance of duty in the right way and at the right time. Order requires conscious recognition of law, and a co-operative submission to constituted authority. I must recognize the law, and I must be willing to co-operate with the authority that is over me. Order is

not restrictive to the well disposed. The law against stealing, for instance, does not interfere with me in the slightest, because, providentially, I have no tendency to steal. Law is perfect liberty to those who wish to do right. Law includes activity. I was impressed by that address a little while ago. Do you know the reason why men do not do as much good as they ought to do? It is because we train them improperly in our public and Sunday Schools. We develop their power to gain knowledge. In some schools they only stuff them with knowledge. In other schools they train the power to think, and those are better schools. But if you give a boy knowledge, and make him able to gain more for himself, and train him to think and feel right, and do not go further, you have made him worse than if you had not trained him at all. If you give a boy a grand feeling or grand thought, and he does not put it into execution, he is weaker than he was before; and we fail because we do not put into activity these principles in our schools. Sunday Schools are worse than public schools in this respect.

Order is positive and not negative; order means work, conscious work, and it has its aim in ceaseless activity. We want the order of life, not of death; it is not a dead calm; it may be a good stiff breeze, if you like; everybody should be at work, and I am not objecting to a little noise, if the noise is essential. I want work, everybody attending in an exact way to duty. Order is work systematized. Now I claim that this is, as I said at the beginning, supremely important, and I am sorry that so many Sunday School Superintendents and others say that "it is only just the pedants that claim they must have absolute order." It is by having good order that I can do most for the development of the characters of my boys and girls. I believe this, in the first place, because it promotes progress. That is the least important reason. No boy can study if he is not orderly; so, for the simple object of learning it is important to have order; but I repeat that is the least important reason. In the second place, it moulds character. A prompt performance of duty for years is the best way to make it automatic, and if I allow my pupils to do wrong consciously, I am making wrong-doing automatic; and I claim that in any school where the pupils are allowed to be disorderly, they are allowed to do wrong consciously; and, therefore, if I allow it I am an agent in defining wrong-doing in their lives and making it habitual and automatic in their lives, and I cannot ruin a boy quicker by any other process that I know of. The idea that it is not necessary to have order, or that there are certain rules that are trivial in their consequence, is largely responsible for the fact that the human race does not improve more rapidly than it does.

Order and habit strengthen the will. The quickest way a child's will can grow is by response to a superior will; there can be no doubt about that. Those who say we should not coerce the little children to do what is right without their being willing to submit, are making

a mistake. When children are older they should be consulted, I admit, but when they are young they should obey our wills. They begin to develop their wills by conscious, responsible, co-operative activity in the line of our wills.

I believe in order, because of the awful consequences of violating law. Most people only recognize one consequence; that is, if I make a rule against swearing, when that law is violated, the swearing is the only evil result; or if I make a rule against talking in my class, they say the only evil that results is the disorder and the fact that I cannot teach. That is the direct result of disorder; but the indirect result is vastly more important than that, because the indirect result is ruin of character; violations of law never can be trivial, because they influence character. Do not, therefore, make many rules. Christ's work will be done in this world when every man and woman in it—I would like your attention to this little point of the reasoning, as to the awful consequences of allowing conscious disorder, conscious failure to recognize law—Christ's work will be done in this world when every human being is brought into conscious, reverent and submissive co-operation with God. There is nothing more to do. "Education is a conscious growth toward God." That is the only ideal of education that we ought to have in our Sunday Schools at any rate, and I believe the only ideal we ought to have in the public school work. Everything I do to the minds of the children should have this for its aim—conscious growth toward God. When every human being in the world occupies that relationship to God, is consciously submissive to God, willingly submissive, not merely yielding to God, but thoroughly submissive to God, then Christ's work in the world is complete. Now that time never can come so long as in the Sunday School the child is not in the proper attitude towards the constituted authority over it. If in the homes of our land, and the Sunday Schools and public schools of our land, we do not train pupils to a conscious submission to superior authority and co-operative submission to law, they cannot be truly, co-operatively submissive when they come into the state, and they can never become truly submissive to God. That celebrated Frenchman, Rochefort, said, "I rebelled against my nurse when I was a child; I rebelled against my parents in my home; I rebelled against my master in the school; I rebelled against the government in my own country, and if I ever go where there is a God, I will rebel against Him." He could not do otherwise. If he was rebellious up to that point; his whole life was moulded in the line of rebellion, and a perfect revolution would have been necessary before he would be otherwise than rebellious. That is why I believe that it is so essential that we should in all our work train our pupils to be submissive and co-operative, that we must make them recognize the superior power, and we must train them—make it our grandest effort to train them to be co-operatively submissive to authority. That is why I magnify order; and surely if it is im-

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portant in the day school, it is much more important in the Sunday School, where we are in God's house, and where we should train children to reverence. It is not only best it should be so, but it is easiest to have it so, and pupils like it best. There are no boys or girls who do not like to be controlled better than to be allowed to have their own free will. Men like it. I heard of a day school superintendent who was called in to settle a case in a school out West; a young lady was teaching the school in the winter time, and she had a number of grown-up young men in her school. She whipped three of them, and he was called in to settle the matter; and the matter was arranged; but at the end of the year he was called in to a wedding; one of the young men was going to marry the young lady. He showed good judgment; I expect that man will be well educated.

What are the disciplinary agencies we can use? There are three kinds of agencies, only two of which we can use to advantage in the Sunday School. First, the coercive influence; that is the power we use to make pupils do the right thing. I do not believe in that. I do not believe in it anywhere except with the little ones. I heard of a little boy who was only thirteen, who was once given charge of a class in a Sunday School, and the next day he said that he had the best class in the Sunday School. He was asked, "How did you get order?" "Oh, I told them I would lick every one of them if they didn't keep still, when I got them outside." That is only a negative result, and you want a positive result. You want development to come from the inside, and not from the outside, and so the coercive agencies are not very developing; but executive agencies are very much better; you will be restricted in the Sunday School in regard to that; but the standing up, and taking Bibles, and singing—all these things are on the line of executive agencies, and if the boys stand up when they *like*, after the word has been given in a Sunday School, I would say that that Sunday School is not a good one; and the pupils are not being well trained morally. In the Sunday School we will have to depend chiefly upon the motive agencies. And there are a great many motives we might refer to. Emulation, pride, the desire to please, the dignity of being trusted, the delight of co-operation, the sympathy between teacher and pupil, the knowledge of victory, the delight in overcoming difficulties, the desire to know, or curiosity, a love of activity, love of work, the sense of power and a sense of responsibility that follows it—all these are motives you can use in Sunday School to advantage. Praise is a very low motive perhaps, but little boys like it. Such motives as ambition and pride are not the best motives we could have. But you will have to take the boys where they are, and let these motives be used for the best purpose.

I will give you briefly certain rules for keeping order. (1) Do not try to keep it yourself; you cannot; there is no teacher who can keep it himself; the scholars must keep order with you. (2) Let the

pupils find the remedy for disorder. When anything is going wrong you suggest the difficulties. Sometimes the pupils will suggest the difficulty; let the pupils find the remedy, and they will find it too, and often find a better remedy than you would. Let that be your rule, that the scholars should co-operate with you, and not simply obey the rule. (3) Do not try to terrify your classes into order; you cannot do it long. (4) Suggest the good; do not be continually discussing the bad, finding fault with the bad, but suggest the good; the way to overcome evil is to use it up in good. (5) Do not threaten. (6) Mean what you say; let your orders be carried out when they have been made, both by you and your scholars. A little girl one day went out and said to her brother, "Bobbie, you must go on an errand." He said, "Tell Ma I have not got time." She said, "But, Pa says you must go." "Oh, well, if it is Pa, I had better find time." (7) Have few rules, very few; the fewer the better. A man once started a school, saying to his pupils, with a rawhide over his head, "Would you like to feel it; if you break any one of my forty-eight rules, you will feel it." He failed, and he deserved to fail. Have few rules; never have any rules until you find there is a need for them. See that your few rules are carried out. "You always do what Ma tells you," said a minister to a little girl. "I guess I do, and so does Pa, too." Ma was the head of the house, and what she said had to be done. There are plenty of boys who have strength of mind; there are a lot of boys whose strength is "don't mind," and the teachers are to blame for it. (8) Let the obedience be to the right and not to your will. Do not do a thing because I say so, but because it is right. You have no more right to break the will of the child than you have to break his arm. God gave him his will; God gave it him as the grandest intellectual characteristic He could give him, and you have no right to break it, but you should direct it in the proper channel. (9) Be cheerful and hopeful, and expect success in your order. (10) Teach the children in the belief that you can win them. There are many ways of doing it. (11) Do not let any boy imagine you make him a hero because he is a bad boy. (12) Do not antagonize the bad boy; recognize the good thing that he does.

A DELEGATE—What would you do with a boy, who was destroying his class?

Mr. HUGHES—If he is really injuring the class, and the teacher cannot have control over him, get him into some other class, and take him back, perhaps, after awhile; but that is the boy who needs our work most. You must train his character, and you cannot do it by any amount of mere teaching you do, even out of God's Word. I would never give that bad boy up. Bad boys are often made of the very best material. I was sent for three times to come and suspend a little girl; she had been bad and stealing, and doing lots of bad things. I asked her, "Is your father living?" "No." "Is your mother living?" "Yes." "Where is she?" "In the Home for

Incurables." I said to her teacher, "Come outside; I could not stand it there. Just look at the condition of things. There is a child living with some woman who is kind—because she would not keep her at all otherwise—she has no mother to help her; and you are the agency in God's hand to help her and bring her up, and if you are a true woman, willing to be an agent in God's hand, you will find out a way to make that child love you; and as soon as you do it you can lift her up, and you cannot do it till then. If you punish her you simply harden her, and she goes home with a bad report. She is a bad girl, and you are the only one in the wide world, perhaps, who can save the child from an awful end. Are you willing to do it?" And she said, "Yes; and that is why I wanted her suspended, to make her a good girl." And I said, "If God sees that that was your object, He will recognize it; but if He sees you are trying to get rid of the child simply, He must have a wholesome contempt for you." I think there is no child in your class, or any other class, who cannot be reached. There is a good deal of armor around them that the devil has put there, but if you search carefully you will find a way into it and through it. I hope no one will feel, because he cannot keep order as well as he would like, that he ought to give up. Whatever talent you have for keeping order, God will develop it for you if you use it for Christ Jesus. (Applause.)

Judge MOORE—*Mr. President, Ladies and Gentlemen of the Convention, and Christian Friends,*—I read in a Canadian newspaper one day that Canada is the land of religious feeling. I beg to say that if it is such kind of religious feeling as I have found here it is the kind I like to breathe and walk in. I have simply got up to say to you a few words as to some practical method of raising money. There is a great deal in raising money for this work, and one of the most practical means which we have found, is to see how much a man may pay to become an annual member of our State Association. We say to a man or a woman, one dollar makes you an annual member of our Association; you might say one dollar, or one pound, or whatever it is, one-fifth of a pound if you like, will make you a member of the Provincial Association for one year. At the great Convention which we held in the State of Alabama, we had a table, and the Secretary sat there, and as the people came in, they saw this sign all over, and heard the people talking about it; why for the simple matter of a dollar I can become an annual member and receive all the publications of the Association free, and the dollars were piled up so high, and he had a pretty good fund to begin the missionary work with. Ten dollars makes you a life-member of our society, and we have also adopted the plan of an endowment policy, a permanent policy. We propose to make the Sunday School Association a permanent institution in the State of New York. Not a mere enthusiasm for a few days, and die away like a wave on the sea-shore. We propose to make it a permanent thing with permanent objects and definite aim,

and the motto is this: "The Bible in the hands of the loving teacher for every child in the state, and organization or evangelization." The greatest sermons which Jesus Christ ever preached, were not preached to great congregations; but the greatest and most powerful sermons which He preached were preached to the audience of one upon the well, to the audience of one upon the wayside; and the Church of God has to become preachers to the audiences of one in the house, in the field and everywhere. In order to do that, we have adopted the plan of canvass work. We call it canvass work. Now, I am going to leave this little book with you. We take the public school districts oftentimes, and we appoint people to go from house to house; and there they find the names of heads of families; they find the number of children between five and twenty-one. The number of those between five and twenty-one who attend Sunday Schools, the number over twenty-one who attend Sabbath Schools, and new scholars who promise to attend; the denominational preferences; and if they find there a man who was thought once to be a good Methodist, but has backslidden, they turn him over to the Methodists and say, "Go, and take him back;" if they find a Baptist who requires to be reclaimed, they turn him over to the Baptist; and if they find a good Presbyterian who has persevered so much in the doctrine of the perseverance of the saints that he has managed to persevere the other way, they turn him over to the Presbyterians, and they say, "Bring that man back to the perseverance of the saints." And if they find some one there who has believed in the doctrine of the apostolic succession, they take him and turn him where he belongs. There is a practical Christian work, and you will find that house-to-house canvass work will solve many problems in your work; it will lead you to Christ; you cannot get too near to Him; you cannot get near enough to Him. Every bit of work you do for Him will bring you nearer and nearer to Him; and as you get nearer to Him, and as you get the Christian's heart in you, Christ will go out and will embrace you until you touch them with the Christian touch, and that means life and life everlasting beyond. I had not been here twenty-four hours before I saw the necessity of the canvass work. I was at one house, and the person said to me, "We live on such a street, but nobody ever comes to see us from that Church." I said, "There is a work right here for some member of the Church to visit that house." I say the work of Christ lies all about you, and around you, and it is for you to do; and if you will let Christ develop you in that work, He will develop you, and He will lead you to do that for which you are best fitted. Your business and my business are to save souls, to get others redeemed, and bring them to heaven. Did you ever think what a scene there must have been in hell, when the Lord Jesus Christ walked into heaven with that saved thief by the hands; and He said, 'Father, here am I, with the first-fruits Thou hast given Me.' The dying thief did not forget. It is the human soul you are after; it is

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the elevation of humanity you are after; and as you elevate humanity you bring them nearer to God and our Lord Jesus Christ. I want to leave with you these few verses appropriate to the subject, written by Mr. F., arranged by Mr. George C. Spain, that sweet singer of Israel, and I simply do this that it may echo long after the words which have been taught here, cease to remain in your minds. One good statesman said, "Let me make the songs of the country, and I do not care who makes the laws." Now, if my friend Mr. Blight will help us, I want you to learn this chorus:—

Throw out the life-line,  
Some one is drifting away;  
Throw out the life-line,  
Some one is sinking to-day.

Throw out the life-line,  
Across the dark wave,  
There is a brother  
Whom some one should save.  
Somboddy's brother; oh, who then will dare,  
To throw out the life-line, his peril to share?—*Cho.*

Throw out the life-line with hand quick and strong;  
Why do you tarry, my brother, so long?  
See! he is sinking; oh, hasten to-day;  
And now with the life-boat, away and away.—*Cho.*

Soon will the season of rescue be o'er;  
Some one will drift to the far-distant shore;  
There in the dark hour of death may it be,  
That Jesus will throw out the life-line to thee.—*Cho.*

Brethren, I bid you farewell. God comfort you and bless every effort to His glory and the salvation of men. (Applause.)

THE WEEKLY TEACHERS' MEETING—ELEMENTS OF VALUE AND  
SUCCESS—ITS ADAPTATION TO COUNTRY AS WELL AS  
CITY SUNDAY SCHOOL WORK.

Mr. W. REYNOLDS—I had intended to bring the Convention up to time, and occupy twenty-one minutes in this exercise. The trouble about it is, we have got to have a Convention Executive who will not put so much on our programmes. (Hear, hear.) We are loading our programmes and hurrying things through. Now, this is not an address or a paper, but it is a conference on the Weekly Teachers' Meeting; elements of value and success; its adaptation to country as well as city Sunday Schools. Will the delegates please rise? (Delegates rise.) Will those who have no teachers' meeting sit down? (Some

delegates sit down.) I should think a little more than half of the delegates present have teachers' meetings. What time do you hold your teachers' meeting? Those that hold them in the first part of the week, previous to Wednesday, hold up your hands. (Hands raised.) Those who have them after Wednesday night. (Hands raised.) Those who have them in connection with their prayer-meetings hold up their hands. (Hands raised.) Do you take it as a prayer-meeting, or do you have it after the teachers' meeting?

DELEGATE—After prayer-meeting.

Mr. REYNOLDS—What length of time do you give to your teachers' meeting?

A.—Half an hour; three-quarters of an hour.

Mr. REYNOLDS—Do you consider an address on the lesson is a teachers' meeting?

A.—No.

Mr. REYNOLDS—What is the object of a teachers' meeting?

A.—Instruction.

Mr. REYNOLDS—Another?

A.—Study; interchange of ideas.

Mr. REYNOLDS—Another?

A.—Conference together.

Mr. REYNOLDS—Anything else?

A.—Training.

Mr. REYNOLDS—The object of some teachers' meetings, those in the fore part of the week, I suppose, meet together to study the lesson. I do not consider that is the best kind of teachers' meeting, merely to study the lesson. I prefer having it at the close of the week, having a separate session, not attaching it to the tail-end of a week prayer-meeting; not crowding it along, so that you have not enough time; but have the whole evening to it; and have it on Friday night, and have it a place of conference, where, after having studied your lesson, and gained all the information you can upon the lesson, you come together with your combined knowledge and give it to each other.

DELEGATE—If you have a meeting every night, how then?

Mr. REYNOLDS—That will be one of the meetings.

DELEGATE—But without that?

Mr. REYNOLDS—Then I would put in another. I consider that the Sunday School which has no teachers' meeting, is the same as a Church without a prayer-meeting, and I do not believe it can be efficiently carried out. A teachers' meeting, as I understand, is a place of inter-communication, first, upon the lesson, to gain all the information we can in regard to it; am I correct in that?

DELEGATES—Yes.

Mr. REYNOLDS—What else would you say in connection with a teachers' meeting can be advantageously brought up every week?

DELEGATE—Methods of teaching; study of character.

Mr. REYNOLDS—Of the teacher or scholars?

DELEGATE—The scholars.

Mr. REYNOLDS—Well, they are not there. Well now, there is one thing, and a very important thing, to know what to teach and how to teach it. Many people know what to teach, but do not know how to put it. Teaching is an art; and in these teachers' meetings my advice is to take up forty-five minutes with an interchange of ideas; and, before I go further than that, who ought to be the leader of the teachers' meeting?

A—The best man.

Mr. REYNOLDS—Who else?

A—One of the teachers.

Mr. REYNOLDS—Would you have a permanent leader or change round?

A—Permanent.

DELEGATE—Change round.

Mr. REYNOLDS—We will take a vote on it. Those that think that change is best, say Yea; and those that prefer one leader, Nay. (Delegates do so.) The majority is on one, and no doubt you are right; keep changing until you get a good one, and then hold on to him. Don't let your teachers' meeting drift into a theological discussion; more teachers' meetings are ruined in that way than from any other cause. Another thing, do not discuss a thing you do not know anything about, and cannot find anything about, non-essentials as far as that is concerned. The things that we discuss most are things we know least about.

DELEGATE—Would you not say change in those who lead that class, in order that you may educate your leaders?

Mr. REYNOLDS—That would do very well, as long as the class does not suffer. Now then, when you come together, and after you have done that, and the difficulties are cleared away, and you have got at the points of the lesson that is going to be taught then what are you going to teach, and have you any good illustrations? Illustrations are very good things sometimes. Some of the best things I have ever heard come out of the selection of teachers, and a good illustration can be used by all the teachers. I have said often, "Do not give my illustration because I expect to use that in review myself." Mr. Hughes does not believe in reviewing the school afterwards, and I do. I keep any illustration I have myself to use in the review. I do not want to tell the same story twice. After that is all over, we then have a word of prayer; and then we devote thirty minutes to learn how to teach the lesson; and we have some person appointed beforehand to give us an illustration of how they are going to teach. Sometimes we turn the whole into a Bible class, and let one of the teachers teach it. Sometimes we let them give the points. That is my mode of conducting our teachers' meeting. Are there any of the rest of us who can give us some thoughts and ideas of

how you have made your teachers' meeting interesting and successful? Let us have them briefly.

DELEGATE—I have a little experience in that line, I gained in the last six months, to give the Convention which has resulted in a great deal of good. We established a teachers' meeting, and appointed a night specially for it; take one night of the week and keep that night just as sacredly as Sunday School workers keep Wednesday night for prayer-meeting; and we have those prayer-meetings at the house of any person that asks for them. They have been uniformly successful. We have had the teachers take up the lesson in turn, those who were willing and able to do so; and we have had our teachers' meetings attended by our teachers by an average of half the teachers; and in Stratford that is considered a very good average.

Mr. REYNOLDS—Any other person who has succeeded in getting a large proportion of teachers to attend teachers' meeting, how did you do it? Well, I will tell you what I did. My teachers' meeting had lapsed for some time, and I called the teachers together, and said, "I want to see every teacher present at the close of the Sunday School this afternoon on special business;" and they were all there. I gathered them in the room and spoke to them in regard to the importance of the work. I said, "Do you feel the lack of any one thing? Do you feel a conference of teachers in coming together would be of any advantage. All of you who feel that way, rise?" And they all rose but two or three, and they rose then. "Now," I said, "all who are in favor of holding a teachers' meeting in the Sunday School remain standing; all the rest sit down," and nobody sat down. "Now, all who will pledge that you will attend and meet me every Friday night, and only be absent when you have excuse which you will be willing to give to God, remain standing," and they all stood. And I said, "Now, please come up and sign the contract;" and I had pen and ink, and got them right down on it; and whenever one is absent I send a post-card, "Please, send excuse." You may think that is a little kind of Yankee trick.

DELEGATE—That is in Peoria; how about rural districts?

Mr. REYNOLDS—Yes; there is a difficulty with country schools.

DELEGATE—Fergus is a little town, and we have four Sabbath Schools; we find it easier to carry on a teachers' meeting by forming an Association, and we have a very interesting teachers' meeting; that is composed of the Sunday School teachers in the town; every Thursday evening.

Mr. REYNOLDS—That is a good idea, and in our larger towns and cities we are having this Friday afternoon or Saturday afternoon meeting. In Portland they had over two hundred of their teachers there; Mr. Dunn led that meeting; and Mr. Jacobs leads a teachers' meeting in Chicago; and you will see about twelve hundred of those teachers coming in there to listen to Mr. Jacobs give the lesson for the Sunday on Saturday, at 12 o'clock, in the Young Men's Chris-

tian Association Rooms; and all over the country this is spreading. I advise you who live in towns and cities to organize a Superintendents' Union, and then meet once a month, not less than that, discuss all these things, and organize in your towns and cities a Saturday meeting, or at another time, if it will do better, either afternoon or evening; in some places five o'clock will do, and have a teachers' meeting, and some one to lead it, and develop the whole lesson. Now, then, we come to the country districts.

DELEGATE—Do you regard that as a fair substitute for a Sunday School teachers' meeting

Mr. REYNOLDS—No substitute; it is an addition to it. I would have my individual teachers' meeting, as far as that is concerned; but there are some schools that do not have them; they will not have them; but this is an addition to it.

DELEGATE—And would it not be likely to lead to teachers' meetings where they do not exist?

Mr. REYNOLDS—I think so; give them an appetite for it; anything that is good, you just create an appetite along that line, and it will work all right. Now, our country friends very often they say, "Oh, you have these things in your cities and towns, but you do not appreciate our difficulties here in the country." What are your difficulties along this line?

DELEGATE—Isolation; distance from the school.

Mr. REYNOLDS—Are there any who have country Sabbath Schools who have teachers' meetings; if so, rise? (Delegates rise)

Mr. REYNOLDS—Tell us how you do it, Mr. Parsons?

Mr. PARSONS—I think the greatest lack in most of the country places is the want of some single individual who will push this work. I find it is a good thing to send a personal invitation to teachers if they live even two or three miles away; they will come, and you can make it as attractive as possible when they get there. I find a black-board with a sketch of the lesson will help very much. We belong to different denominations, and we bring the quarterly paper with the helps. Two-thirds of the teachers are reading Trumbull's book on teaching, and we devote some time to discussing that book; we introduce variety, and it will make them more anxious to come next time; we give teachers something to do, and they report next time, what they have done.

Mr. REYNOLDS—That reminds me, two years ago I was at the New Brunswick Convention; I saw a pile of books, and noticed that they were Trumbull's book on teaching, and they were selling them at ten cents apiece. And I met Mr. Trumbull afterwards, and I said, "You have reduced the price of your books, Mr. Trumbull, to ten cents apiece;" he said he was not aware of it; and I told him about seeing these books at New Brunswick, but it seems they were a special edition they had printed for themselves by special permission, and sold at ten cents apiece.

Mr. PARSONS—We do not publish the book. We got an edition with the permission of the publisher and the author; we do not sell it to anybody except round our county; we only have sixty left.

Mr. REYNOLDS—It has had a good effect on the teachers?

Mr. PARSONS—Yes.

DELEGATE—We spend about three quarters of an hour at the lesson, and we try to get the drift of the lesson. The next thing is, "How are we going to teach it?" And we try to get the best illustration we can; we have ninety per cent. of the teachers come, and find it very beneficial.

Mr. REYNOLDS—How far do they come?

DELEGATE—Two or three miles.

Mr. REYNOLDS—What time do they come?

DELEGATE—Half-past seven in the evening.

DELEGATE—We have had a teachers' meeting, and we cannot say it was a very grand success; but I think it can be made a success, even in the country. It has been suggested to me here that the reason why it was not a success, was that there were so many dark nights, and you cannot get farmers out in day-time. Business men can do their business at almost any time, day or night, and can attend a religious meeting at almost any hour in the day if they make arrangement for it. Farmers must make their hay in the sunshine, and cannot do it in the moonshine; and we have bad roads; but we have a great deal of moonlight and good roads too, and I think if two or three will go to work to make it a success, we can do so.

Mr. REYNOLDS—There is a great deal in what Brother Parsons said, that one good man or woman who has got the thing at heart, and determined to stick to it, can move a whole section. A man told me one time that a friend of his preached a sermon six miles long every Sunday, and that man went to Sunday School and Church six miles every Sunday. Now, there are plenty of dark nights, but lots of kerosene and lamps, and there is nobody being lost, I reckon, along these roads on dark nights. Now, has any one else any suggestion to offer. I thank God more for my difficulties than my successes, because it is difficulties that make men.

DELEGATE—That is what I was going to say. If you get men and women interested in missions, they will get there on dark nights. I am a farmer myself, and always attend teachers' meeting, and I find my teachers nearly always get there. We have it in the form of a conference on the lessons. Most of our teachers, but not all are quite competent to take up the lesson and lead at the teachers' meeting; and they do it alternately, the lady teachers as well as the men. We have had a very successful teachers' meeting in spite of bad roads and dark nights. Our time is at six o'clock in the summer time, and earlier in the winter, so that our lady friends can get there; we have no difficulty in getting our male teachers to come out. They are willing to leave their work for the Master's work.

DELEGATE—I think there is one difficulty that will apply to our county, in allowing the use of lesson helps in the schools, making the teacher say, "I need not go and study the lesson; I have the help and I can get through it."

Mr. REYNOLDS—We are gradually getting that thing cured. Of course, it has to be gradual. We cannot sweep them right out and leave them all at sea; but gradually we are working them out. That is one reason why I believe in review.

Rev. E. BARRASS, D.D.—I think another difficulty arises from this source. In small villages and rural districts a few individuals who are active in Sunday School matters have to be active in everything else, such as temperance lodges and so on; consequently when you try to organize a teachers' meeting for the study of the Sunday School lesson, it is almost impossible to get them out, because there is always some meeting interfering with it. I live in a village where we have six hundred inhabitants, and we have only seven denominations in the village, and two of these are Quakers or Friends; and every night in that way is taken up. There are two different kinds of Temperance organizations in the town, and the Band of Hope for the juveniles; we have the weekly prayer-meeting in some of the churches, and find it impossible to give a night without coming in contact with some of the meetings; and everybody has his hobby, and will run his hobby, whatever else is done.

Mr. REYNOLDS—Well, run your hobby. I heard it once explained that the difference between a horse and a hobby-horse, is that you can get off a horse and you cannot get off a hobby-horse. This is very excellent testimony, and it shows what can be done. This brother says he lives five miles from the school, yet is able to keep up his school. I tell you that is grit.

DELEGATE—We find a great difficulty in having our prayer-meeting as well as the teachers' meeting attended. A great many of those who are teachers are the very best in our prayer-meetings; and would like to attend both; and some of them have at least four or five miles to go. Now, I find this in my short experience, thus far, that either one or the other suffers in these districts; so I combined the teachers' meeting and our prayer-meeting. Every Tuesday evening I give an exposition of the lesson, and our teachers are certain to be there, unless there is some good cause for being absent. They come with their note-books and pencil, and they all take notes. After explaining the lesson for twenty or twenty-five minutes on the practical points, I then ask them for suggestions or questions; and, after having done that, I find they are all prepared to teach the lesson well on the Sabbath. We have a good prayer-meeting afterwards, and I am certain our prayer-meeting has been much more interesting since we began that. I think in some of our rural districts they can be much better combined than meetings held separate. Theory is good enough, but there are some places where theory cannot be worked in practice

Some teachers have to come four miles, and it is impossible for them to come to two meetings. It is not that they have not a heart and desire to come, but they cannot spend two days in the week at it. I find our lessons are well taught; I have myself a Bible-class of over one hundred scholars every Sabbath, and I have more than half of my church attending the Bible-class and the prayer-meeting also. There is not another Bible-class in that section.

Mr. REYNOLDS—I believe there are places, undoubtedly, where they cannot hold two meetings. If you cannot have two evenings, have one evening, such as he has spoken of. Do the best you can under the circumstances.

DELEGATE—I happen to be pastor of a country circuit, but I have three congregations. We have a teacher's meeting, or an attempt toward it, in connection with the prayer-meeting of each congregation every week. There are some things that are encouraging and some that are discouraging. The greatest difficulty that I find is that many of the teachers do not prepare the lesson for the teachers' meeting. They come expecting that I am going to prepare them for their teaching on Sunday; and they try to benefit by anything that I have to give them; but some of them not having made any preparation, are not in a position to afford interchange of thought, and have very little to give to any one else. I was going to speak about the difficulties of having two meetings a week, till our brother over there met the case. I have three each week. It would be an impossibility to have a separate Bible-class, for in my congregation there is no one who would take charge permanently either of the Bible-class or the prayer-meeting, and I have to be at the head of the affairs myself.

Mr. REYNOLDS—It just amounts to this, is this work that we are engaged in of less importance than business affairs, and lodges, and secret societies? If it is, let us understand it and know it. (Hear, hear.) And, brethren, if this thing is good work, if the things of eternity as well as of time depend upon it, if we are dealing with the immortal part of our being, then I think it should be prominent above all things. We are unwilling to commission any person to teach in our public schools unless they have a certificate that they have passed the examinations and are qualified for it; but what a condition we are in as far as the Sunday School is concerned. Our teachers are dealing with this important matter without qualification of head or heart; and we must bring this thing to bear upon our teachers, so that they will feel the importance of this work, and then they will grasp it. We have a gentleman on our side who won great laurels in our last war; and, though he stands high as a soldier, he is immeasurably higher as a Christian man, General Howard. That man when he was leaving San Francisco, where he had charge of our army on the Pacific coast, was tendered a banquet previous to his leaving to accept the higher charge of the army at New York. They

prepared a great banquet at the Palace Hotel, San Francisco; and when he received the invitation he sat down and wrote a letter declining, saying: "It is impossible for me to attend that banquet; I have a permanent engagement with God to attend our prayer-meeting Wednesday night. (Applause). That was the grandest piece of heroism I ever heard of. They were amazed that he would attend a prayer-meeting and throw up the banquet; but it raised the standard of Christianity along the pacific coast. If we have our meetings once a week, what a grand thing it will be, and what good it will do. Let us go home and appoint our evening and be there, and do not let us give up a thing because it is not as great a success as we would like it to be. Let us persevere in this thing; let us commence and continue it, and erect our standard of a teachers' meeting, and maintain it. (Applause.)"

The CHAIRMAN—I have a telegram from Clinton, "Happy greetings to the Convention assembled; regret I could not be with you in the good work. J. C. Stevenson, ex-President of Huron County Sunday School Association." I have also had a letter put in my hand, written upon the paper of the Royal Templar Book and Publishing House; it is signed with initials. It makes some suggestions, probably good in themselves, but scarcely applicable to this Association. I shall refer it to the Business Committee. I suppose it is the pleasure of the Convention that a suitable acknowledgment shall be sent in reply to this telegram.

DELEGATES.—Yes.

#### VITAL STEPS IN THE TEACHING PROCESS.

Rev. JOHN McEWEN—A teacher is always disorderly when he goes on without order; so I am waiting for order. The subject to which we have come in the programme is designated, "Vital Steps in the Teaching Process." In itself it has the sound of being a technical subject; but, with the co-operation of the workers, of the teachers, of the Convention, the technical character of it will disappear. I am very much pleased to have heard the statement to-day about Trumbull's book on "Teachers and Teaching." I hope something will be done in Ontario, if we can, to have that book more widely disseminated. I shall, as far as I can, with your co-operation, make this a teaching exercise; and I start out with my first question, for clearness, what do you understand by teaching? I will take any answer or part of answers. What is teaching?

DELEGATE—Causing any person to know.

Rev. JOHN McEWEN—Any supplement to that?

DELEGATE—What you know yourself.

Rev. JOHN McEWEN—What you know yourself, and if you do not know it, you cannot cause another to know it; and, another point, you cannot cause another to know all you know, or you will get an

exhausted receiver before you get it all out. What are we to understand by the expression, vital steps in causing another to know what you know ; what do you understand by that ?

DELEGATE—Beginning at the bottom of the ladder.

Rev. JOHN McEWEN—You cannot begin at the bottom of the ladder, I suppose, without vitality, and taking a step. Any other answer ?

DELEGATE—Steps without which you cannot do it, and steps with which you cannot help doing it.

Rev. JOHN McEWEN—Well, that covers the ground, and it comes to my mind in this way ; those are essential steps, without which the process can neither be begun nor carried on. Now, we have got an outlook. We are intelligent about our subject, and after we get our first step taken and our position taken, we will have comparative ease in tracing the others ; but in order to get at that, I fall back upon the paper and the subject of the paper read last night by Dr. McTavish. You will call to mind how clearly and how tersely he presented to us the electricity, the force of nature, and how little avail they were to us until we got them applied, harnessed up to the objects we had in view. Now, we can accomplish nothing in causing another to know what we do know, until we are in the position of getting in touch or contact to the subject we personally know, the person we want to teach. How many is it absolutely necessary to have to constitute a teaching exercise ?

DELEGATE—Two.

Rev. JOHN McEWEN—All that think that two will really constitute all that is necessary for a teaching exercise hold up their hands. (Hands raised.) Then it is absolutely necessary to have two ; two pupils, or what ?

DELEGATE—Teacher and pupil.

Rev. JOHN McEWEN—Now, let me take these positions, and you can take them with perfect safety, not because I take them, but because every intelligent teacher, either consciously or unconsciously, must. There is only one plan of the human soul on which we can work ; and the more we know of that plan, the better position we are in to work ; and the Lord Jesus Christ as a teacher, because of His position, because of His character, because of the perfection of His nature, and because of his being in perfect touch with those whom He taught, taught as He did, because of His perfect knowledge of the plan of the human soul. The next position is, that there is only one process of teaching. There may be many modes, many methods, many aspects of dealing with it ; but there is only one process ; so that the ordinary teacher, who thinks, or the technical teacher, and the public school teacher, or the Sabbath School teacher, thinks, " Well, if he were just like me, he would get along ;" and he, at least, got the idea that there was something obtuse and difficult and dark in the whole matter, and he has not got it ; a teacher is born and not made.

I do not believe such a doctrine. There are adaptabilities more in some cases than others ; but with intelligent graspings of the principles, and of the working of the mind, every ordinary Christian teacher that teaches every Sabbath can come up to a wonderful degree of power ; and this is manifest always in the preachers who have preached so much that they think they have not time to teach ; and the moment they get embarrassed in their teaching they resort again to the preaching. That is my experience.

DELEGATE—What do you mean by your expression, the plan of the human soul ?

Rev. JOHN McEWEN—My conception of the plan of the human soul is the way God has built up the human soul, and the way the powers of the human soul work without friction, or with friction ; and if you want to teach, you have got to work on God's plan of the human soul, which is to begin with the understanding.

DELEGATE—I see through you now.

Rev. JOHN McEWEN—Well, if you see through the subject, it does not matter whether you see through me or not. We can take now our first step, and we are just going to take it ; what, then, is the first vital step in the process of teaching a pupil, or a class, or a convention ?

DELEGATE—Contact.

Rev. JOHN McEWEN—Contact ; that is underlying the great principle upon which God has been dealing with you and me and the human family, and you cannot conceive, either Him or you, dealing with a living soul in any other way. Here is a fallen world, and God can only lift up that fallen world by process teaching ; not by might, but by process, and He had to begin at process. He begins by process, by coming in contact with some one of that race He is going to lift ; and He does it first by reformation, speaks out to you ; the ear, or the eye, or the soul, or He reaches the soul through the ear or the eye. The next point of contact is the incarnation ; it is closer ; it is more manifest ; it is vital ; it is impressive ; it is controlling ; it is abiding. The next is inspiration ; former revelation will not live unless it is embodied ; and there is the embodiment ; the former revelation will not live unless it is transferable ; and it can only be transferable by a book ; and that book has to be sanctioned ; and the contact is not deep enough yet ; it has to get deeper ; regeneration ; light shone in the darkness, and the darkness could not see it ; darkness never did see light ; but God brought us unto a soul regeneration. You say, why dwell on that in a subject like this ? I will tell you why. The teacher that really wants to learn to teach in the best way possible, you can aid him by showing him that it is God's way. It is hard for me, as a man, to get past that great teacher that you laid away in this city a year ago. I refer to Professor Young. It is hard for me to get away from him ; but only as I get away from the man that got nearest to me and impressed me most, am I able to im-

press others ; so with you. Suppose, now, contact is established between the teacher and the pupil or the class—we keep to the pupil rather than the class, because you cannot at once come in the same degree of close and effective contact with the class—you have too much to consider, the social conditions, mental conditions, literary conditions, family conditions, age, and so forth ; all these things have to be taken into consideration. What would be the second vital step in order to evince that the contact has been made ?

DELEGATE—Confidence.

Rev. JOHN McEWEN—Any other ?

DELEGATE—Attention ; assimilation ; sympathy ; impression.

Rev. JOHN McEWEN—Impression is the first. Take the primary class. The teacher has been away ; some person has been detailed for the class work that day ; and in the primary class, as in every other class, there are quite a number that are very little interested and very little impressed by the regular teacher ; he cannot be alike helpful to all. That is true of a Sabbath School teacher. Jennie is a little girl ; she goes home ; she is not in the habit of saying much ; she says, "Ma, we had one of the nicest teachers to-day you ever saw, and she gave us such an awfully nice lesson." Now, Jennie is touched and impressed temporarily. Simply the teacher touched and came into mental contact with that child, according to the age and position of the child ; and the child is so much impressed, and the memory so much helped by the impression, that she goes to work and tells Ma all about her lesson, and all about the class ; and she can do that far better than she can tell what she had on, simply because the teacher impressed her. Now, we can easily pass from that. What is the next vital step ?

DELEGATE—Life ; co-operation ; action.

Rev. JOHN McEWEN—What kind of action ?

DELEGATE—Instruction ; desire to know.

Rev. JOHN McEWEN—Any other ?

DELEGATE—Attention ; expression.

Rev. JOHN McEWEN—But before you get expression you must have—

DELEGATE—A desire for the truth.

Rev. JOHN McEWEN—That is so theologically.

DELEGATE—Retention.

Rev. JOHN McEWEN—Before there can be retention of anything, there must be recognition. You do not remember and retain anything until you recognize the importance of it.

DELEGATE—Would not comprehension be better than recognition ?

Rev. JOHN McEWEN—No ; the child does not comprehend it.

DELEGATE—How can he recognize ?

Rev. JOHN McEWEN—He is impressed ; I am touched ; I am interested. What does it mean ? Was it the teacher that did that ?

That is nice ; I like that now. I recognize ; and then you come to the next step ; what was that ?

DELEGATE—Does not attention come before recognition ?

Rev. JOHN McEWEN—No ; you do not give attention till you recognize.

DELEGATE—Such a recognition of the teacher or subject ; that involves attention, as a matter of course.

Rev. JOHN McEWEN—I am not talking of involution ; I am talking of evolution.

DELEGATE—There can be no recognition without attention.

DELEGATE—Is it the privilege of the Convention to discuss it after it is presented fully ?

Rev. JOHN McEWEN—Certainly, it is the privilege of the Convention to discuss it as they go along.

DELEGATE—I would like to ask why the speaker waited for the attention of the Convention before he commenced.

Rev. JOHN McEWEN—I waited, not for attention, but for order. (Applause.) That is the point ; and, brethren, there is where a great deal of our mystification comes in in our work. You cannot have attention without order ; but you may have very good order and very poor attention. I wanted to speak about this attention, and appeal to your personal experience. Generally, and with the most of people, busy people in every department of life, there is nothing so difficult to get as definite, sustained attention. You can try that next Sabbath morning when you go to Church, having been up to eleven o'clock on Saturday night on business ; the preacher knows all about it ; and, moreover, there is nothing on the part of the teacher so difficult to get, and keep when he has got it, as attention. We will put the word "approach" here on the blackboard ; approach to the pupil ; approach to the work ; approach to the process of definite, essential, thorough, vital, effective teaching. Now, we will take the next step after attention ?

DELEGATE—Impartation.

Rev. JOHN McEWEN—Of what ?

DELEGATE—Application.

Rev. JOHN McEWEN—Of what ?

DELEGATE—Of truth. Assimilation.

Rev. JOHN McEWEN—Any other ?

DELEGATE—Give him something to assimilate.

Rev. JOHN McEWEN—Next step ; any other ?

DELEGATE—Preparation ; what you are going to teach.

Rev. JOHN McEWEN—If you have not got that before you have made the contact, you are too late. (Applause.)

DELEGATE—Instruction.

Rev. JOHN McEWEN—How are you going to instruct ?

DELEGATE—Tell what you know.

DELEGATE—How can contact be the first step and preparation not come before it?

Rev. JOHN McEWEN—That is settled, brother, till the next Convention. Co-operation, in my judgment, is the next step. The pupil and the teacher have accomplished this. The pupil through the contact is impressed; and it is manifested by a recognition that he is impressed, either through his eye, hands, or ear; and if he is favorably impressed, he says, "What do you want with me?" You go down Toronto Street, and you come up to two brethren who are talking to each other; you are full of business, and you are in a hurry; and he says, "Brother, I want you to come along," and he comes to you and you tell him; and it is of no interest whatever; and he says, "Do not stop me on the streets of Toronto that way again; I do not believe in that kind of thing; if you want anything with me, come to my office." And you see another, and you come up to him, and say, "Mr. So-and-so, I want to see you when you are ready," and he comes and says, "What do you want?" Your method in the one case comes in contact with an unfavorable mental condition; and in the other, no co-operation there. So it is with our scholars many a time. There comes the method. Now, when you have got the attention, you are prepared to go to work. I am prepared to teach and have something to teach, and you are ready to have it. Now, let us have a good struggle to have it.

DELEGATE—Was not that expressed by somebody as sympathy?

Rev. JOHN McEWEN—Sympathy underlies it; sympathy establishes it; the circuit is perfect; and now to go to work, what is it you want?

DELEGATE—Reception.

Rev. JOHN McEWEN—Now, you have got the co-operation, you can tell all you know of any subject, I do not care how well informed you are, in a very short time, at least I can. But it takes me a long time to cause any other person to know the little I do know. Why? Because it takes so much co-operation, and so many repetitions, and so many modes of representation, and so many questions; it is not the ground you go over in a book; it is the mental activity you have awakened, and the difficulties you have roused up in some brother's mind. I do not expect to get through this without raising difficulties and meeting difficulties, but the difficulties arise not because I am dark and you are clear; but the difficulties arise because I have my subject in hand, and I am trying for you to get it in hand; and it is hard work. It is so with the class. These are the vital steps in the process every time you sit down to teach; you know it from your young men's class; the primary teacher knows it from his class, and the intermediate teacher knows it; and so they work along with question and answer, in order to get what the teacher knows, get the pupil to know it, and you cannot get the pupil to know it without the pupil giving back what you have given him.

DELEGATE—That is what I said, that there is necessity for instruction before that co-operation commenced.

Rev. JOHN McEWEN—But the impression is the thing first, and now you come to instruction by the process of co-operation, by the step of co-operation; that is, you have it definitely before you, and through co-operation you get it in; and after the process of co-operation, it is done; I know it. How do you know it? Because I can tell it to another. Oh, could you? Yes. Sure you could? Yes? Well, that is good, and you are a good Sunday School teacher if you understand the process of getting another to tell you what you tell him. Now we have got that; we have got the two things. You have reached the condition of the child's knowledge, and the child's mental condition; and you have got this result from it, and this result out of that; and you have got attention; then you both went to work, and you have labored together, and you have got the lesson in now. Now, what comes next? We had the answer some time ago.

DELEGATE—Persuasion.

Rev. JOHN McEWEN—If you have your persuasion before you get in your instruction it will not be very effective.

DELEGATE—Comprehension.

Rev. JOHN McEWEN—If the pupil has not comprehended what you have to teach, you have not taught.

DELEGATE—Expression.

Rev. JOHN McEWEN—You have got the expression through the co-operation.

DELEGATE—Assimilation.

Rev. JOHN McEWEN—Assimilation; that is it; if you or I cause another to know, we cannot do it without mental activity. There may be mental assimilation without much moral assimilation, and the moral assimilation is brought about by two things; first, that the pupil I am instructing believes that I believe what I do; he has confidence in me as to my sincerity, as to my honesty, and as to the truth that I am teaching; and as Dr. Mackay said last night—and he teaches a vital point—if we as teachers making our impression, and receiving the loyalty and fealty of our scholars, cannot lead them past, to the highest and best teaching, the assimilation in the best sense does not go on. (Applause.) That is the value of these exercises, that they gather up the points as they come along and assimilate. Have you had your breakfast this morning?

DELEGATE—Yes.

Rev. JOHN McEWEN—Are you sure?

DELEGATE—Yes; I know it's there all right.

Rev. JOHN McEWEN—Well, then, I pity you, if you know it is there. Now, I put that point, not for the spice of it, but for this fact, that wherever there is a healthy, active body or mind, the process of assimilation is never filled until the strength of the light.

or the power of God has got up to such a pitch that it has either to go, or something has to break; but where you take something as you take sermons, and are overfed, and dying all the rest of the year of mental and moral dyspepsia, no wonder you are suffering from it. That is just the philosophy of the whole matter, assimilation. Suppose that I have taught the way of salvation and the love of God, and the law of God, and the Ten Commandments, and the Sermon on the Mount, and it is settled in a boy's mind, and has been assimilated, how will the first symptoms of the assimilation come up or be manifested to others?

DELEGATES—Life. By a different feeling. Expression. Actions, growth.

Rev. JOHN McEWEN—What form of growth?

DELEGATE—Mental and moral growth.

Rev. JOHN McEWEN—By what word is mental and moral growth expressed in its early stages?

DELEGATES—Activity. Existence; proper modes of action; spirituality.

Rev. JOHN McEWEN—Conviction. Here is a boy in my class; I have been teaching him, and aiming to get him from following the wrong course he is pursuing in some direction. I do not run up against him with a battering ram and say, "You have got to stop this, or get out of this;" but I approach him, and I insensibly get the truth brought into him, and by-and-by I find that John, who was in the habit, with half a dozen other boys not in the Christian Brigade, in the habit of going down to the corner of the street in the town to see the people go past, and make remarks about them, and have a good time generally; I find that John says to-day, as they start off, "I am not going down there." They say, "Jack, come along." "No, I am not going." "But, I say, John, come on; there is going to be lots of fun down there." "I am not going." And the boys say, "What is the matter with you?" "Well, I have got it." "Got religion?" "Yes." "Got converted?" "Well, I do not know." And Jack goes on; and the struggle Jack has gone through, through the power of that truth which has been assimilated into his mind is such a struggle as a teacher ought surely to understand; John makes the struggle, he takes the position, and comes back next Sabbath, the struggle not so hard; comes back the third Sabbath, the struggle less difficult; comes back the fourth Sabbath, and he is strong; and, by the power of that truth that has been assimilated, not lodging there and troubling him merely, but producing conviction, he has resolved he will not do that kind of thing any more. Now, you have got the conviction; what follows the conviction? What follows the determination to dissolve his connection with these companions from that time?

DELEGATE—Transformation.

Rev. JOHN McEWEN—It is formed already.

DELEGATE—Conversion.

Rev. JOHN McEWEN—Do not get so theological.

DELEGATE—Do we understand from you that the truth alone makes conviction.

Rev. JOHN McEWEN—No. That truth, or any other truth of a moral nature, never converts without the co-operative power from above. (Hear hear.) Hence the importance of the teacher travelling in the line that God travels on the plan of the human soul; and travelling in the line that the Holy Spirit uses to convince or to convert the soul; and you are sure of the co-operation then; you are sure of it. Now I want to give you a chance to discuss this. Now, the next is *habits*. Every time he made that struggle he was stronger than before, and he overcame the difficulty. Our friends are like the deer in the back part of the county of Peterboro'; in winter they come to their haunts and roosting places, but they have got a long range to travel; if they are hunted they cannot go into the snow very well; they go round and round and they always come back to the same point they were before; like a man who was asked if he was a member of the Church; yes, a member of the Church. How long? "Well, I have been a member, off and on, for twenty-five years;" but he was more off than on. Your circle and mine is not a very wide circle, but every time we go round we do not come back to the same point. We have got up higher, and look down to where we were before. And then the last, character. Now you have got the approach, here you have got the process, and there you have got the result.

DELEGATE—Must you not have conviction before you can have assimilation?

Rev. JOHN McEWEN—Why?

DELEGATE—A man must be convinced that he needs his dinner before he begins to assimilate.

Rev. JOHN McEWEN—That is the conviction of the shade of an impression. That is a homeopathic dose of conviction. (Laughter.) It is not a conviction that leads to action. Character is the result of conviction, but I bring in *habits* in order in the process, and in order to impress upon the teacher the importance of his having an intelligent regard to the habits of his scholars, how he can strengthen that scholar in habits by kindly attention. In the case of that illustrative boy that I had here, the teacher, as soon as he discovered that he had gone through that struggle that Sabbath, took the first opportunity and shook his hand, and said, "Jack, I was delighted to hear you did not go down to the corner, as you sometimes do, last Sabbath." That is looking after the habits.

DELEGATE—Does decision follow conviction?

Rev. JOHN McEWEN—Well, conviction is decision.

DELEGATES—No, no, no, no.

Rev. JOHN McEWEN—The pupil in this process has decided that

it is best for him not to do that thing, but he may not have come to the decision that it is best for him to receive the Lord Jesus Christ to help him.

DELEGATE—That does not answer the objection at all.

Rev. JOHN McEWEN—You can file the objection.

DELEGATE—It is not the teaching process.

Rev. JOHN McEWEN—It is not the teaching process of the theological world.

DELEGATE—A person might go through all those steps without being converted. It is mixing theology.

Rev. JOHN McEWEN—It is not theology I am after ; I am after it as a teacher.

DELEGATE—A man may be convicted, and, as a matter of course, resist his convictions.

Rev. JOHN McEWEN—What I want is some intelligent ground taken against that as indicating the vital steps in the process of teaching. Just as I close, I want to say this. I do not expect, and never do expect, to settle people's minds on my lines of teaching, but I sometimes succeed in awakening a little interest in the direction ; and if I have accomplished that, I have accomplished all I intended to accomplish in accepting this subject at the hands of the Committee. (Applause.)

After the doxology and benediction, the Convention adjourned.

#### THURSDAY AFTERNOON, OCTOBER 24.

The session was opened with devotional exercises at two o'clock ; the President in the chair.

The CHAIRMAN—I have a letter which I want to read to you. It is addressed to me as Chairman of this Convention. "I take the liberty of sending a thought for some part of the devotional exercises, 'the sick, absent worker, that God may comfort, and, if His will, speedily restore' (Galatians vi. 2). I am prompted to this by the knowledge that only a few blocks from the place of meeting, there lies, stricken down in the prime of service, one of the most earnest and successful Sunday School superintendents in the county of Welland." I would ask the brethren when leading in prayer to remember this request.

Hymn 16 was then sung, followed by prayer.

Mr. DAY then read a letter from the President and Secretary of the "NIAGARA ASSEMBLY," dated 22nd October, 1889, inviting this Association to hold a Summer Normal Institute for the benefit of Sunday School teachers and superintendents, on the grounds of the "Assembly," at some time during next summer. Mr J. N. Lake also moved, and Mr. Day seconded, a notice of motion relative to the

same. The whole matter was referred to the Executive Committee.

Mr. DAY—The programme invites the suggestion of new topics to be discussed. I have a card, handed to me from Rev. Dr. Moffat, Secretary of the Upper Canada Tract Society, saying that he would have great pleasure in speaking for a few minutes on "Colportage work for Sabbath Schools." I move that it be referred to the Business Committee. Carried.

#### ATTENTION ; HOW TO SECURE AND KEEP IT.

Rev. R. P. MACKAY, M.A., was received with applause. He said,—  
We have had a good deal of discussion about subjects that are of a great deal of importance. However, I think that the subject with which I am about to deal is, perhaps, the most important on the programme. The fact is, there are two essentials to the Sabbath School ; they are the class and the teacher ; and if the work is done rightly in the class by the teacher, then that school cannot be a failure ; and unless the work is well done in the class and by the teacher, then I do not care what the organization may be, the school cannot be a success. Before discussing the question of attention, I would just like to make two preliminary remarks. In the first place, I think every teacher ought to take it for granted that every scholar is capable of giving attention, and if there is failure, that the failure is upon the part of the teacher. I think that should be understood and taken for granted. You know preachers are often told that if there is weariness and sleepiness in the congregation the fault is the preacher's, and not the congregation's fault. I presume, with certain exceptions, that that is true, that the preacher is responsible if there is sleepiness in the congregation. You have all heard the story of the parson who suggested to one of his parishioners that he should take a pinch of snuff to keep him awake ; and the brother said it would be well to put the snuff in the sermon. I think we should recognize as teachers, that if there is failure, it is on our part ; so that the duty of the teacher is to endeavor to get his material, and so present it and flavor it, that it will meet the wants of the children, for they all have their appetites ; and we want to find out what those are, and give them what they desire ; so that after all, attention is very much a matter of flavor in what we give the children. If two cakes are upon the table of precisely the same ingredients equally nourishing, yet if one is nicely flavored it is accepted, and the other is left alone. Two teachers may come before their classes, having studied the lesson precisely in the same way, and give the same interpretation of the passage ; they understand it, and yet the one is successful, and the other fails ; the reason is, that the one has not only understood the lesson, but he has acquired the method of putting it so as to arrest the attention ; everything depends upon that ; so that the teacher that thinks that he is ready for teaching as soon as he understands the lesson is

making a great mistake, for the greatest difficulty begins there. The other preliminary remark is this, that if we are going to have attention in our classes, we must see to it that there are no counter-attractions in the school. For example, if there is somebody walking about during the school hour, that will distract the attention, and, of course, the teacher loses by that. If some of the scholars are dropping in constantly, as they do into our churches, and attract the attention of the other classes, there is distraction, and the teacher cannot do his work; and for that reason I think it is extremely important that wherever it is possible, every class should have a separate room for itself. It is not only for this reason of keeping attention, but for other reasons. I do not think a teacher can teach readily unless he is able to speak out without interfering with somebody else who is teaching just at his elbow. Of course, in our schools ordinarily we have to speak under our breath, and we lose our power because we are not able to hear our voices; but it is not always practicable to have separate rooms; and, consequently, I would say that the other distractions should be reduced to a minimum; and, as far as possible, there should be nothing to disturb the school while the teacher is doing his work. I remember once teaching a Bible-class in one of our western towns in which I happened to be preaching, I had just commenced to teach the class, in a separate room, when somebody came in to count the scholars; he went out and I got started again, when somebody came in and laid the collection plate on the table; a third time we began, and the person came for the collection, which had been taken up; we had just got started again, when the main body of the school, separated from us by a partition, and it was a pretty large school, rose for singing; and the result was, my class was spoiled; there was no pleasure connected with it. We cannot keep attention if there is anybody moving about in the school during that hour. Let us look at what attention means. What do we mean by securing the attention of the scholar? I would say this, in order that I may have the absolute attention of any scholar, that it is needful that I should arrest the attention of every part of the nature of that scholar. We are composite beings; we have bodies and minds; and unless the boy or girl is arrested body and mind, then I say the attention is so far defective. So that we would need to look at the different parts of our nature, and see, if possible, how we can get the attention and utilize it. In the first place, look at the body; I should say, in order to keep attention, it is needful that we should see that the children are comfortably seated, so that there should be no unnecessary weariness during the hour, or half an hour, in which we are teaching. Then it is absolutely necessary that there should be abundance of fresh air. Of course, that applies to children that are crowded together more than to older people. There must be plenty of oxygen, or they will get drowsy and will not be interested in the class. Then, besides that, it is desirable that we

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should arrest the eye of the scholar ; we all understand and try to do that. Of course, that can be done by the use of maps and blackboards in some of our schools, but it is not so universal as it should be ; I think we should have them in every class. (Applause.) It is not easy to do it sometimes when we have separate classes ; but every teacher may have a slate, or pad and pencil, and do the work of a blackboard with it ; and it will arrest the eye, and do a great deal in this respect. Then we should look after the ear of the pupil. I do not mean by that simply what we are teaching ; I was talking about the inability to use the voice when we are in a large school, with classes all around us. What I refer to is this ; that the teacher should see that the voice is used in a natural way, in order not to be offensive, for one dislikes unnaturalness. Some people, talking of religious matters, use an unnatural tone ; there is a whine about them which is unpleasant. Nobody needs to do that ; everybody cannot have a musical voice, but everybody can use the voice God has given in the way God intended, and if that voice has soul in it it will have its effect. I think the time is coming, or has come, when there will be more attention paid to this than there has been in the past. Then, in addition to that, we should look after the talking. Mr. Houston will deal with that department of the subject this afternoon. The children should have the most of the talking to do. The object of the teacher should be to get the children to talk ; and, if they are talking about the lesson, they will not talk about other things. There is the first part of our human nature, which is a composite one. You must look after the body, and then you must look after something else. Next to the body, we must look after the intellect. There are three things I would like to say about that. In the first place, if you are going to interest the children's intellects, you must recognize the fact that they have intellects, and that they are able to appreciate good, and clear, and strong thought. I do not think we ought to trifle with children. We ought to give them thought which is of interest. The children, and grown-up people, too, can appreciate strong thought as well as I can. Children are often thinking of the most difficult problems in theology. Those of us who had a religious training when young, will remember we used to talk about the most profound problems, and, perhaps, we understood them then about as well as now. I heard a little girl of eight years of age asking such questions as this : " Why did God allow sin to come into the world ? Why does not He destroy evil and destroy the evil one ? Why did not he compel Saul to be a good man when he did not want to be ? What could Saul have done when God took His Holy Spirit away from him ? " These are problems which we, perhaps, cannot answer now ; and yet children think about them, and it is of interest, and it is our duty, to hear what God says about them ; in that lesson, to take these profound and strong thoughts, and endeavor to explain them to the children. A gentleman was telling me, some months ago,

about a teacher in his school, to which his boy was going ; it was just about the time when a man was hanged in the Central Prison for committing murder ; and he was telling me that that boy came home from his school, and told how he was hanged, and everything about it. He did not know the golden text, or anything about the Bible. The teacher evidently had this idea, that the Bible was not sufficiently interesting to keep boys entertained ; and he went to the newspapers and tried to entertain his class in that way. It seems to me such a man is a fit subject to be hanged himself (laughter) ; ecclesiastically, any way. The next thing I should say is this, that you must see to it that you express your thoughts judiciously, avoiding all extremes. You are neither to be too rapid, so as to confuse the child, nor to be so slow as to allow the attention to lag. I do not know that there is any point where a teacher needs more fine discrimination than here. When the teacher is able to judge from the face of the scholar that he understands, and that there is no more illustration necessary—for you know that if repetition is continued, or illustration, after the thing is understood, it becomes wearisome ; if, on the other hand, the subject is left before it is understood, then it is disappointing, and the scholar will become confused, and you lose his attention. It is extremely important we should be able at this point to know how fast to go ; not to go too fast, and yet to go fast enough. We know how it is when we are listening to speakers ourselves. It is a simple delight to listen to a man who can dispense truth as it ought to be dispensed, not too fast, to weary us, nor too slow, to weary us. We are just being carried along and entertained as rapidly as we can take it in ; and yet the speaker is leaving this impression upon us all the time, that he has a great deal more that he could give you ; but he knows you are not able to take it in. Now, here is a point ; if we are going to succeed, we must be thoroughly up in the lesson. You must know it in such a way that you do not need to be thinking what you are going to say now ; you must know it as the bell-ringer knows the bell ; he lays his hand on the bell ; he wants it, and he uses it as he requires. So with our thoughts and illustrations, and everything else. We need to have them at our fingers' ends ; and we are giving the whole force and magnetism of our nature, to adjust it to the wants of our scholars and the changing phases of life we see before us. Unless you are prepared to give the needful amount of labor, to prepare your lesson in that way, you might as well not try to do it. You know it is said of George Whitefield, that he did not preach his sermons at their best until he had preached them forty times. I believe that thoroughly. He did not have them perfectly, so that he could give his personality to the audience, until he preached them forty times. If such distinguished brethren find that to be the case, I do not see that teachers have any reason to expect that they will be able to teach their lessons effectively simply upon the wing, without giving due

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attention to familiarize themselves with them during the week before. The point with regard to the intellect is this, that we ought to exercise the imagination. I suppose I am talking to ladies and gentlemen here who know that the imagination is not an inventive faculty; the imagination does not create anything. The object, or the function, of the imagination is to make pictures. As the eye gives us the picture of what surrounds us, so the imagination gives us an image, or a picture, of those things which are in our thoughts; and when we see things vividly, we shall speak about them vividly, and other people will receive vivid impressions. We are told of Moses, that he endured as seeing Him who was invisible, and he spoke with such emphasis just because it was so. It is so with us all. I do not know of any faculty that it is more desirable we should cultivate than the imagination, that we should see distinctly and vividly every thought which passes before us, and so be able to impress it upon other people. I saw a story one time which impressed me exceedingly. I think I saw it in that little journal of Dr. Gordon's, of Boston, *The Watchword*, about a man who had been a drunkard for a great many years; he had dissipated the whole of his life until he became a cripple, almost an imbecile. He came home one night and went to his bed intoxicated, as usual; he rose in the morning, and, instead of going away to the tavern, as he was accustomed to do, he sat down and began to read his Bible. His family were very much surprised at it, but they said nothing; and he said nothing. He continued, day after day, reading his Bible, and did not return to his old practice. Soon afterwards, he went and became a member of the Church. The minister at first did not receive him; but he persevered, and by-and-by he was admitted into Church membership. Then, afterwards, he used to go to, and remonstrate with, some of his comrades, and they would say, "You will be back with us; it is simply a whim." But he persevered; and somebody asked him, "What was it that brought about this sudden change in your life?" "Well," he said, "I went to bed that night intoxicated, as usual, and I saw, or I imagined that I saw, the face of Jesus Christ—that face—He did not say anything to me, but there was so much love in that face that I fell in love with it; and when I fell in love with Him I lost love for everything else." Toward the close of his life he lost his eyesight, and his wife and children, and lived in a house by the roadside. He continued in the faith; and people used to converse with him for their spiritual comfort. What was the strength of that man? He had had a vivid view of the Lord Jesus Christ. He had seen Him with the eye of faith, and he could never forget the impression; and it should be so with our lesson. If we are simply reciting what we have to do, we shall have no force; but if we are speaking what has become an experience to us, that is vivid to our eyes, we shall make it vivid to other people's eyes, and the impression will be lasting. These are the three points I wish to make with regard to the intellect. First,

see that you get good thought, and do not go out of the lesson for it ; see that you give it at the proper rate, not too rapidly or slowly ; and then cultivate the imagination, make it graphic, so that the child will see it and it will remain with him. You have got the body and the intellect, and the next thing is that we should win the affections. Now, you know, religion is largely affection ; our love is an affection. God is love, and if we are Christians, we must be love. Now, I say, in order to win the affections, we address the understanding, that we may reach the affections. In order to get the affections of a child about the truth, I would say you would require to see to it, that the child loves you personally. Of course, it is possible to win the love of children, and it is possible to do it in this way, that you show them that you love them. Love gives love back again. You can do it in this way : you come to the Sabbath School regularly ; you do not miss one Sunday, and you leave the impression upon this child, that you will not forego the pleasure of meeting them for scarcely anything else that comes in the way ; it is only an absolute necessity that will keep you from the school. The children began to see you love them so much that you will not stay away from the school if you can possibly help it. They begin to respond to that and love you in return, and they will listen to you then. It is affecting to see how children feel the absence of their teacher. The teacher is away Sunday after Sunday, they see another class where the teacher is constant, and they begin to be envious of the other children who have such a loving teacher. Now that destroys the influence of the teacher, and he should not expect to be able to get the attention and love of children who are treated in that way. You must get the love of your children before you can get them to listen attentively to your words. And, in the second place, if you want to win the attention and confidence of children, you must show to them in everything you do, that you mean what you say, that your character is true, you will then get their esteem, and, getting their esteem, you will get their affection. You must, when you are teaching, teach in such a way that the children will feel that it is a matter of tremendous importance to you, that you feel it is of vital consequence, and this will give a ring to your teaching that will win the attention of anybody. Those of you who have studied in Toronto University will know that it has been favored in the past with one of the greatest teachers of this age, or, perhaps, any age, that is the late Dr. Young ; and, I suppose, we all recognize this, that the success of Dr. Young as a teacher in winning the attention and love of his pupils consisted much in his enthusiasm and love for truth. Dr. Young's strength was supreme. When truths were propounded sometimes that would startle the students, they would say to Dr. Young, "Where will it lead?" and the doctor's reply would be, "I do not care where it will lead, I am always prepared to follow it ; it is divine." Now, when the children feel that you and I are deeply

interested in the truth, and that our character is in harmony with the truth, then we can teach anything; and when we can teach anything that is true, the children will embrace it and rejoice in it. We have the example of Jesus Christ Himself; He spoke with authority, and the people were yearning to hear His words. Was it ecclesiastical authority? No. Civil or social authority? No. Political authority? No. What was it? It was simply that He was a person teaching and speaking what He had seen, who was speaking out His own life; and because He spoke in that way He had authority, and the impression was made. Now, brethren, teachers, I suppose I am going to the very core of the matter when I say, that unless your character is in keeping with your teaching you had better give up your class, for you cannot make an impression that will benefit them unless that is the case. Now, there is one thought more, and that is, when you have got the scholars so far, there is another step; you have got the attention of his body, you have attended to his bodily faculties; you have got his intellect, and you will have it if you attend to these three points I have mentioned. You have got his affection, and you will not fail to get his affection if you love the scholar, and your character is in keeping with your feeling. But there is another thing, and, perhaps, the supreme thought after all. We must get at the scholar's will; that is the fortress we cannot take by assault; the child must surrender his will; and your part and my part is so to present the truth and so impress it, that we shall get the child to surrender his will, and give it to that Saviour whose truth we are teaching. We should always teach the truth, conscious of the fact that here is a department we cannot lay hold of; but we should pray that the Saviour would exercise His power and captivate that will and bring it into subjection to His will; and then, when you have got that, you have got the whole scholar, and the work is done. If you have got the attention you can keep it, so far as you have a right to expect to keep it, by pursuing the same course. (Applause.)

DELEGATE—It is utterly impossible to carry out the speaker's plan in a very large majority of schools. I mean with regard to the separate classes. In very few schools can we do that. We want to know how to keep attention in the intermediate classes, where we have fifteen or twenty classes on the floor of our school-room.

Rev. Dr. BARRASS—That is an important point with which we have to grapple in the country.

Rev. A. McLAUGHLIN—If we have a room for every class there is no difficulty; otherwise there is.

The CHARIMAN—I am afraid you cannot have a number of classes meeting on one floor without a good deal of noise and interruption.

Mr. JOHNSON—But if Mr. Mackay's rules are carried out, you can have attention in a class where there are fifty or sixty classes even in the one room.

DELEGATE—I would like to congratulate Mr. Mackay on the

splendid address he has given. There is one point he has not impressed ; that is, using the simplest class of language in addressing a Sunday School. I will illustrate it by a story ; there was a young preacher, a very eloquent young man, who was preaching a special sermon to children ; and as he came home from the church in company with the old pastor, he was throwing out little hints for compliments as to how he got along ; so the old brother turned round to him rather abruptly, and said, " Now, see here, young man, you want my opinion of the sermon. The text was admirable, " Feed my lambs," but you put the hay so high in the rack that even the old sheep could barely get a nibble of it."

DELEGATE—Mr. Mackay's remarks would suit admirably for such a Sunday School as we would expect to find connected with this congregation or many other congregations in the city ; but we want to get at the root of the matter, we want to be as practical as possible, and try and devise some plan which would work successfully in the country ; it is impossible for us, under existing circumstances in the great majority of places, to find Sunday School accommodation of that character of which we have been hearing this afternoon. In the great majority of cases, as our brother yonder has referred to, a dozen classes are being taught on the same floor, and we want to devise some means by which they may be successfully taught without friction.

DELEGATE—I just want to make a remark. I was appointed superintendent of a school where we all meet on one floor. We have a small school ; it is in the country. Well, I took the situation just as it was given me, and I wanted to make the best of it. I got a number of screens, and screened off every class. First, I commenced in the corner, and I put two screens, and another two screens, and so on, leaving the screens on an angle. I just throw out this suggestion, Mr. President, as I find the plan works admirably, and our school gets on very well in that respect.

DELEGATE—It is impracticable to have separate rooms for classes, almost universally impracticable ; and I hope the members of the Convention will go away impressed with the importance of one thing at least, that the question is solved in the main by a thorough acquaintance with the lesson as the best method of securing the attention of the children and the scholars. There is an intuitiveness about the minds of the children which knows instantly whether the teacher has the lesson or not, and if he has not the lesson, their respect for him is gone.

The CHAIRMAN—I think the difficulty will be met by following out what Mr. Mackay has suggested, and by some such system as the curtains.

Rev. Mr. MACKAY—I was once conversing with a prominent worker in Chicago in Mr. Moody's church, and they have some such system as in a theatre, with curtains that roll up and come down. I

did not make reference to that, I might say, because I supposed Mr. Hughes would have done so. I had regard to the programme, in arranging what I said.

Mr. A. SHAW—I have always felt the main object in gaining the attention of the Sunday School class is to know the members of the class, to know them individually; and I think when once you know them, in a large room where there are numerous classes, or in a separate room, you can easily enough gain their attention.

The CHAIRMAN—I want to announce the Middlesex and Lambton Association Convention to be held November 4th and 5th. A cordial invitation is given to all.

“QUESTIONING.”

MR. WILLIAM HOUSTON, M.A.—*Mr. Chairman, Ladies and Gentlemen*,—Before taking up the subject of questioning, I would like to make a preliminary remark or two which will lead up to what I have to say on that point; and the first remark is, that in Sunday School teaching, more than in any other kind of teaching, method is of the greatest possible importance. A teacher who has his class with him every day in the public school, or in private school, can make some impression upon the class in the course of time, while the teacher who is in the Sunday School for only one hour a week, may be able to make very little. In the one case, the teacher may be able to accomplish very much by very bad methods, or almost no method at all; in the other case, it is absolutely essential that the teacher, who, too often, has had no professional training, and is almost without the voice of authority at his back, should be furnished with the best possible methods of imparting knowledge to his pupils. If anybody stands in need of having placed in his hands the best possible method of dealing with his pupil, the Sunday School teacher is that person. Then I would like also to make this further remark, that the great prevalent defects in all teaching everywhere I have ever been, or heard of, the great prevalent defect in all teaching arises from an entire misconception of the teacher's relation to his pupils. I suppose I might classify the majority of teachers generally into these two classes, without doing very much injustice, so far as my opportunities for observation go. There is, in the first place, a class of men and women who think their function is to assign lessons for the pupils to learn; and then afterwards change their position from assigning lessons, simply to hearing them recite them. Now, if any Sunday School teacher thinks, or any other teacher in any walk of life thinks, that is his function, then he has mistaken his vocation. It is of very little use for any purpose that I can conceive of, simply to assign lessons and have them learned and recited afterwards. All that resolves itself into a mere acquisition of words; and the chances are about ten million to one that the child afterwards will not have

any conception of the meaning of the words ; before he is old enough to have any conception of the purport of it, the language will have vanished away. That kind of teaching is utterly useless in public schools, and also useless in Sunday Schools. Then there are some other teachers who do not seem to think so meanly of their vocation as those I have been speaking of, who conscientiously and honestly think it is their business to stuff their pupils full of information on all sorts of subjects. That is the idea and that is the conception they have. They are not to be blamed, perhaps, if they have no higher conception ; but that is the conception which they carry into their work, and they honestly endeavor to do that. I have said that is a higher conception than the other, but that is all I can say for it. In these days, when we are talking about the methods of teaching, and when so much criticism of the teacher's work finds its way into the daily newspapers, you have all come across that curious word "cramming." Cramming is exactly what I have been describing to you, that process of stuffing the child with information. Information so acquired is not honestly acquired, any more than the money which a gambler wins ; the information is not honestly acquired by the child, and information that is not honestly labored for by him and acquired by him in legitimate ways will never do him very much good. I wanted to make those preliminary remarks just to bring to view the importance of having right means of imparting instruction and educating the child, if we are going to have any success in educating him ; and my remarks do not apply to Sunday School teachers alone. What I want to convey to you is my conviction that it is even more necessary in Sunday School teaching to bear these things in mind, because the opportunities are so few, and the time is short, and the teacher has not the voice of authority over the child. Whatever he can accomplish must be by his personality alone. I see by the title of the subject on the paper that you expect some illustrations. I will give you one. I once knew a teacher of English in one of our high schools, one of the most accomplished teachers of English I know of in this Province. I happened to know from experience and observation something about the particular subject he had in hand, and had some views upon that subject, as he was aware. He came to me one time in a great deal of distress, I may say, genuine distress, as he was very conscientious in his disposition ; he regretted very much that he could not get his boys interested in his work ; that is a good sign in a teacher. I was glad he was in trouble, and told him so ; and that rather astonished him. I said, "I am glad to hear that you cannot get your pupils interested in the work ;" and that astonished him more. And he said, "What do you mean ?" I said, "Just what I say." He said, "I know there is something behind that, and I want to get at it." I said, "Let me ask you a few questions. You are teaching grammar, are you not ?" "Yes." "How do you teach it ?" "Well, we take the High School Grammar, and I assign lessons in

it, and when they come back we talk about that, and I add further information." And I said, "I am glad the boys do not take any interest in it; my respect for the intellect of those boys is greatly heightened by what you tell me. I would be sorry to hear that they took any interest. I would have great contempt for the minds of the boys if they did. "You teach rhetoric?" "Yes." "How do you teach that?" "I do just the same; give them lessons out of the book on rhetoric, and they learn and we talk about it afterwards, and make applications, and so on." And I said, "My respect for the intellect of those boys is still further heightened." And you teach derivation and etymology?" "Yes." "Teach it in the same way?" "Yes." "Well, I am glad they do not take any interest in it. I suppose you teach them about the structure of verse as well as prose?" "Yes." "And teach it in the same manner?" "Yes." I said, "I am heartily glad the boys do not take any interest in that either." He said, "What am I to do?" I said, "What use do you make of the prose and verse assigned to you for the teaching?" "We use it for reading lessons." "Well," I said, "throw away all the text-books on the subjects, and lock them up, and tell the boys not to look at them; do not assign any lessons; they will only interfere with the work you are going to do, and teach your grammar out of your prose and verse, and your rhetoric out of the same thing. What is grammar? A certain system of laws of language viewed under one aspect. And what is rhetoric? A certain system of laws of language viewed under another aspect. And the boys can get at these laws in the study of the prose and verse; and if they cannot, you can help them." He says, "They will ask me questions I cannot answer." I said, "Well what about it? Just be honest with the boys and girls; tell them the best English scholar in the world does not know any more than such a proportion of the English language as an ant-hill bears to a ten-acre field; that you do not pretend to be a great English scholar, but that you know where to get the answers for them, and turn round and ask them questions. Do not tell them anything, but make them tell you." "Well," he says, "I will try it; but what about the examination?" I said, "Well, a month before the examination, if you think it necessary to stuff them, cram them for all they are worth, for they will forget it any way." I saw him a month afterwards, and he was a completely changed man; never saw a man so full of joy as he was; and I said, "How did it succeed?" He said, "I never had so many questions fired at me in three years as I have had in the last three weeks, and I like it." So will you, if you adopt the same method.

Now, I just mention this case, a case of actual occurrence, to show you how important it is that you should pursue some right method, if you want to really educate and not simply stuff the pupils, or cram them. I want to ask here, because it is closely connected with my subject, what are the objects we set ourselves in Sunday School teach-

ing? First, spiritual development of the children. Second, the development of their moral characters; that is, the getting them into right habits and thinking rightly about matters in practical life; such things as truth, courage and purity, and manly virtue of every kind we want to inculcate on every possible occasion when we can bring them in. And third, it is legitimate for us to aim at getting a certain amount of intellectual training, if it is not incompatible with the other. Let me take this threefold object, and apply what I have been saying to it. The teacher who thinks it is his business to assign lessons and hear them again is not going to do much for the spiritual improvement of the children entrusted to him. I take that position fearlessly; even if the matter that he assigns to be learned is taken out of the Bible or the Westminster Church Catechism; it matters not where it is taken from; he is going to do very little for the development of the children by that mode. Perhaps, I may be told after all this is a work of the Holy Spirit. Well, then, I say this in reply, "We had better let the Holy Spirit do His whole work, and not come to His assistance, or else come in some other way than a bungling way; or if we are going to be the means in His hand of performing a certain work, let us do it in the most rational and intelligent way." It is perfectly clear we have no right to work in methods we know to be ineffective. Let us stop doing work altogether; far better to do that than to go on bungling as we do. Then, if it is moral character you are seeking to develop, develop the love of virtue, and that habit of looking at things which will make the boys not merely think well of those things, but reduce them to practice in actual life. Then the man who simply hears lessons previously assigned is not going to do much there; that is perfectly clear, and he will not do much in the way of intellectual discipline; neither will the man nor the woman who thinks it is their business to tell the pupil all those things. If you cannot get the pupil's whole mind enlisted in seeing those things and finding them out, and mastering the truths himself, if you cannot get at some method to enable you to do that, your teaching will be a failure. Mere cramming on those points will neither mould his character nor give him intellectual training. So that, from all points of view, these methods are complete failures. And that brings us to the point that there is only one other method that I know of likely to be effective. I do not mean to say you should never tell the pupils anything. There are ways, and ways of doing things, and you will have to find out the ways by which you will have to tell them the least possible amount; but the true way of telling them is by questioning them, and letting them question you.

In reference to questioning, there are two methods. I once read a very amusing story of a man who went to hunt buffalo for the first time on an experienced buffalo-hunting horse; and he said he could not get that horse into any kind of expeditious action at all until the

buffalo came in sight, and then the horse was all alive ; too much alive for him. He said that horse took the greatest possible amount of pleasure in chasing buffalo, and he seemed to get just as much pleasure when the buffaloes were chasing him as when he was chasing the buffaloes, which made it more interesting for the rider. It took him all his time to hang on, where tumbling off meant death. So it is with the teacher and the class. It does not make any difference, so far as the benefit to the pupil from the process is concerned, whether he or the teacher is asking the questions ; but the method must be questioning. Education proceeds from the known to the unknown. That is a grand characteristic of all true training, of all sound advances, all useful advances in knowledge. Now, this process, the going from the known to the unknown, is not on the part of the teacher. On whose part is it ? It is on the part of the pupil. It is the pupil that must take the step from the known to the unknown. The teacher who assigns a lesson and who simply hears its again does not make the pupil take that step. He gets some text-book to lift him over. The teacher who simply tells the pupil and expects him then to know what he has not known before, simply lifts the pupil over. The pupil has not made a step for himself in either case. Only that teacher is successful, only that teacher knows his business, who can find out some way of making the pupil take the step for himself. That is what is meant by passing from the known to the unknown. There is only one way that I have heard of that will be effective ; and that is the questioning method. Now, this is no new discovery. That method was found out, at any rate, as far back as three hundred and fifty years before Christ, by an old Greek called Socrates. That flat-nosed, thick-lipped, ugly looking man, going about Athens, adopted this method. As he went along the street, he would meet some person, and commence to question him ; he would go back, asking questions with reference to his physical environment, his social environment, his life and destiny, stirring men up simply by questioning them ; first a question and then an answer, and then another question ; and by-and-by the person who was questioned found out where he was drifting, but could not help himself ; on he must go if he would answer at all. Now, that old Greek philosopher found out the true way of teaching. We honor him by giving that method his name ; but the practice is "more honored in the breach than in the observance" by the teachers of this day. In the light of what I am telling you, look through the Gospels, those marvellous stories of the life of Christ, and you will find out how much of teaching He did by questioning. And that was His method. If we only knew all, we would probably find out His method was far more than it appears to be.

Now, I propose to occupy the rest of the time by asking a few questions which I would like you to answer me ; and the questions which I am going to ask will have relation to this point, what we

expect questioning can accomplish. I do not know whether I will be sufficiently well heard far away in this church, for the place is large, and if you answer at all, answer distinctly. Will somebody just give me—I do not care whether your ideas agree with mine or not—will you give me your idea as to what you expect to accomplish by asking questions in the Sunday School class about the lesson?

DELEGATE—Create an interest in the Sunday School.

Mr. HOUSTON—That is right; there is no way equal to it.

DELEGATE—To make them think.

Mr. HOUSTON—I think these two answers are not very far apart. Did you ever know any person who really thought about a subject without taking an interest in it, and did you ever know a person who took an interest in a subject without thinking about it? Is there anything else?

DELEGATE—Secure the scholar's attention. Find out the position he occupies by asking your class questions.

Mr. HOUSTON—Yes. If you are always telling them, they will always expect to be told.

DELEGATE—Find out how much the teacher knows, and find out how much the scholars know.

Mr. HOUSTON—Finding out how much the teacher knows is for the pupil to do. That raises this important point, that it is a dangerous thing, this questioning, for a badly-prepared teacher. If you are in the habit of going into your Sunday School class with lessons ill prepared, perhaps you had better not adopt the questioning method. If you provoke questions by your method, you had better go prepared for all emergencies; and then, as a last resort, do as I advised my friend to do, tell the pupils frankly that Biblical knowledge and Biblical experience are far wider than the knowledge of any one person or hundred persons, and that no man should be ashamed to admit he does not know a thing if he does not know it. Let me tell you that that teacher in a public school, or in a private school, or anywhere else, will have many a bad quarter of an hour, who assumes to be infallible. It is far safer to pose before pupils as a simple human being, and not some divine providence who knows everything. Let the teacher's attitude to the scholars be that of one of a band of earnest searchers, persons endeavoring to find out what is in this passage or that passage, or anything else you have in hand; and who are going to question each other to find out how far they all agree about it, and see how much they all know about it. In that way you are pursuing this method; and if you do it deftly and well, they are deriving the benefit and they never know that they have a lesson imparted. Is there any other object?

DELEGATE—Lead to self-expression.

Mr. HOUSTON—You mean, perhaps, the experiences of a child are brought out in that way. That is most important. How can you adapt your discourse to a child whose disposition and thoughts you do

not know? But there are one or two other things which questioning will bring about which I have not had mentioned. It enables the teacher to resort to some natural method of expounding the subjects. We have these lesson helps. I know they are useful; but, at the same time, they are mischievous. They are spoiling a lot of good teachers. They are simply the particular view the man who prepares them takes of the subject. It may be that some of you, with deeper insight, though perhaps not as long experience as the person who prepared these, may see a better way of developing the subject; and that questioning method may enable you to control that development. But you are dealing with a class, not with one individual; you are dealing with ten or twelve little minds, no two of which are alike; the process of the development of the subject for one might not be what you would choose for another. How are you going to reconcile all this? How are you going to select that particular development which would be, on the whole, best for that class of minds before you? That is the problem, and you have not much time to think about it. You come saturated with the lesson; you do not know what questions the lesson is going to bring out through the hour; or, if you do know, your teaching will not be as good as if you did not know it. You must answer the questions when they are put to you, or tell them you do not know, and you will find out for them next Sunday. But what line of development of the lesson will best suit that class of pupils before you? There is no way to determine that but by dint of experience, and long experience of this art of questioning. Your class changes from Sunday to Sunday, and that is unfortunate; but, so far as you have been able to make acquaintance with the disposition and previous attainments and previous developments of the children, and so far as your experience of the questioning method goes, you will be aided to that extent. You must make use of all these things. Nothing but long experience with this method will enable you to discover the best possible line of developing the lesson in a particular class. I do not say you should not have some line in your mind; come prepared with some line of development in your mind; come prepared to modify that as you go along. Come perfectly free and untrammelled before your class, or else you will be more or less at the mercy of emergencies. Now, I think there is something else still that questioning will effect besides what we have been speaking of.

DELEGATE—To give information through questioning.

Mr. HOUSTON—I think that is exactly what I have noted down as one of the things. You must convey information; but you must resort to the better ways of telling it than the usual way. It is a perfectly sound pedagogical maxim, that you should never tell a pupil what you can by any reasonable amount of questioning get the pupil to tell you. Then apply that to a class. Never tell a class of children what you can get the class to tell you; and when you have gotten ten or twelve children in a class, the experience and knowledge of

ten or twelve children is more than the experience and knowledge of one. I do not say you should not throw in information occasionally. If you never did more than that you would do a great deal more than many of you are doing now. That is, communicate what you do communicate in the shape of knowledge in the most impressive possible way by questioning.

DELEGATE—If they misapprehend your question, put it in another form?

Mr. HOUSTON—Yes. Do not think when you have asked the question in one way that that is enough; I said by a reasonable amount of questioning; change the form of the question; approach the thing in different ways. In conducting Teachers' Institute Meetings, as I have often done, I conduct them in the Socratic method, and I have often found it necessary, when I absolutely failed to get teachers to say what I wanted, to drop that line altogether, and take some circuitous route. Go out to the suburbs of the city, and take them into the heart of it, so that they may recognize where they were when they get in; and you will find, if you pursue this method with children you will acquire a dexterity in that way. Do not tell your children what your motives are; do not expose your hand. There is one other point I have noted down which somebody may have thought of, and I think it is more necessary to bear it in mind in Sunday School teaching than almost any other kind of teaching.

DELEGATE—You can find out a good deal of what they do not know by what they do know.

Mr. HOUSTON—Yes; that is the way we get all true knowledge, by passing ourselves from the known to the unknown. Now, any teaching that does not result in the increase of power or faculty on the part of the person taught to learn things for himself is of very little use. Any teaching that aims simply at filling the pupil full of information is of very little practical value for any purpose afterwards in life; and it is just as true of Biblical knowledge and catechism as of anything else; just as true of moral knowledge. It does not follow, that because a child can give you an answer to a question in morals that it will have any effect on his life. He may have mastered it intellectually. What you should aim at is making the pupil a possessor of a faculty of following these things out for himself, putting himself into a method of self-inquiry, conducting these investigations, such as you have been conducting, all his life with himself. That kind of teaching will have that effect, and no other teaching will. But then, there is another thought. Questioning is the very best way of exposing wrong itself. This is a matter of very great importance. That old Greek philosopher of whom I was speaking, Socrates—if we may judge from the description handed down to us of the effect of his teachings by one of his pupils, Xenophon—and if we may judge of the manner of his teachings from the dialogues of Plato—that old Greek philosopher devoted the greater part

of his time to exposing wrong views and fallacies about man's future destiny, and his relation to his fellow-men, and to the physical world. The chief part of his business was to expose wrong views, and not to inculcate right ones, except incidentally. There were a class of people in existence in Athens called Sophists, and we have made those people famous, or rather infamous, by designating intellectual dishonesty as sophistry; and if you want to expose sophistries or wrong views dishonestly or honestly held by those who hold them, the best possible way is to ask questions. You cannot argue a man out of sophistry, but let him undertake to answer a few questions, and you will expose him. It is a wonderful method of teaching, and there is nothing more valuable about it than this, that you can expose all wrong views. Now, your experience is different from mine as a Sunday School teacher, if you have not some small boys who hold some curious views of all sorts of questions. Are you going to condemn them because they have doubts and honestly hold convictions that you believe to be wrong? Why, that is brutality; nothing else. What you want to do is to convince them that there are some other and better views to put in place of them. What is the best means of convincing those boys? Simply showing them how absurd their position is by asking them a few questions. That may be dangerous for the teacher, because the boy may turn out to be right and the teacher wrong; and then what is the duty of the teacher in that case? It is to own up honestly that he is wrong, and that the boy is right. Will that take away from the influence of the teacher over the class? No, not a bit of it; it will increase it a hundredfold. You cannot deceive children by any affectation of infallibility of one kind or another.

I have now gone very cursorily over the ground I have set for myself to go over, and given, as far as circumstances permitted, a few illustrations of the method I would like to pursue in dealing with the question of method, and that I would like to see you deal with in teaching your Sunday School classes.

DELEGATE—Would you question individually, or collectively, in a class?

Mr. HOUSTON—Now, I would answer that, perhaps, best by asking a question or two. What is the object in questioning? One of them is to secure attention, is it not? Are you likely to secure the attention of a class best by asking a whole class a question, or by asking some individual in the class a question?

DELEGATE—An individual.

Mr. HOUSTON—If you are going to ask some individual a question, is it best to ask them in a certain rotation?

DELEGATE—No.

Mr. HOUSTON—Because the boys keep an eye on you, and can tell where the question is, and if it is not quite around to them, they will play away. The only way to question effectively, is to question individually and miscellaneously; always ask the boy who is not

thinking about it, if there is one ; let the question drop on him ; do not name the boy before you ask the question. Give him no warning ; the boy that is pulling the other boy's hair is the boy that should answer that question ; at least, he is the boy that should be asked it. I am glad that was asked, because I omitted to mention that very point. Are there any other questions ?

DELEGATE—How would you draw answers when there were no answers to your questions ?

Mr. HOUSTON—Well, I would take myself seriously to task, for having in some way or other failed in my mission, if I cannot make a class answer me. If such a thing should occur, I must try to educate them up to the point of question and answer ; the lesson has been assigned the Sunday before ; there must be some way or other by which you can get some answers to the questions. Of course, a boy who is inattentive cannot be compelled to answer, but a skilful Sunday School teacher can soon make him feel uncomfortable by dropping the questions on him.

Rev. E. BARRASS, D.D.—Would you write out the questions before you went to the class ?

Mr. HOUSTON—It might not be a bad idea to have a few prepared. If I wanted to prepare a Sunday School lesson, I would not first go to a Sunday School help ; that is not the first place I would go to. If I went there at all, it would be the last place ; just to see what somebody else thought about it. The best way to prepare for any class, on any subject, is to read over your work ; read over the passage with its connections ; do not think you have read enough when you have read just the verses assigned for the lesson. Read that, and the adjacent context over and over again ; I would not like to set any limit to the number of times you should read it over. I venture to tell you this : every time you read it attentively you will see something in it you did not see the last time.

DELEGATE—Would it be advisable to allow the boys a week to hunt up an answer to a question ?

Mr. HOUSTON—A very good plan, indeed, if it is something that is necessary for them to search.

DELEGATE—When the boys and girls have not looked at the lesson, and do not know where it is, and are there in the class, how will they proceed with the questioning ?

Mr. HOUSTON—I would not confine the questioning to the lesson. The lesson is only a starting point. If you have been teaching a class long by this process of questioning, you will be enabled to sound the depth of the nature of every child in the class ; you know just his position by the way he answers his questions ; you cannot find it out in any other way. I have no objection to resorting to telling a story now and then ; and if it is going to be the best way, I would drop the lesson for that Sunday, and take an examination of some other kind. What you want to do is, to get the pupils under your moral

control by some means. If the lesson will not enable you to do it, let it go.

DELEGATE—Would it not be better under these circumstances to give a short lecture, and then turn round and question?

Mr. HOUSTON—I would not say that that would not be a good plan now and then. I am speaking of the general method. Perhaps I put my views too intensely and too strongly; but, as a general method, the questioning is the rule.

Mr. JOHNSON—Is lecturing ever desirable?

Mr. HOUSTON—I doubt it. I have had in my mind a little class seated in the middle of a dozen other classes, each with a teacher, around them; that is what I have had in my mind all through my address. That is the average situation, as I know it.

DELEGATE—Would you make this apply to the infant class as well as to the adult classes?

Mr. HOUSTON—Yes; even more, if possible. The infant class exercises should be all questioning; and there should be no lecturing there.

DELEGATE—Would you have any memorizing?

Mr. HOUSTON—Yes; passages of Scripture, and hymns and psalms.

Mr. A. SHAW—Don't you think if a teacher comes to his class with a preparation of the lesson that he can keep that class interested in that lesson without departing from it? Don't you think it is unwise to turn the attention of the class ever from the lesson laid down in our series?

Mr. HOUSTON—I would not say ever, because that would conflict with what I said a while ago; stick to the lesson, but if the time comes when you must depart from it, have the courage to do it. I would not feel bound to stick to the lessons under all circumstances.

Mr. MCLEAN—I undertook to teach in one of the schools in the city a class of boys, the very worst in the school; I was prepared to teach and could not get attention; I dropped the lesson and asked the boys if they had seen the circus? And what did they see? The animals? Where did they come from? They commenced to tell me, and they got into Palestine, and we got to the lesson. That is an experience. (Applause.)

Mr. HOUSTON—You have all heard this remark, "All roads lead to Rome;" it depends on yourselves whether you get to Rome or not. Start anywhere you like, you will get there if you pursue the right way.

DELEGATE—Is it not then the teacher's fault if he does not get the ear of his class?

Mr. HOUSTON—Yes; I do not care whether the starting-point outside is the circus or not, as long as it does not suggest moral evil. I do not care where it starts; but what is the end of it all? Jesus Christ and Him crucified. If you can get at it one way and not another, take the way that suits you best. Start the boy to answer

your questions and take him anywhere you like. It puts you in possession of the means of absolutely controlling the boys if you only have power to do it.

DELEGATE—If they cannot answer, would it not be well to give them a week?

Mr. HOUSTON—Yes; especially those questions which cannot be answered except by searching the Bible.

DELEGATE—Is it not a good plan for the teachers to ask the scholars to prepare questions on the lessons studying through the week?

Mr. HOUSTON—Oh, yes, I think so; there is a general understanding of the method between you and pupils, and that you are prepared to answer all their difficulties.

Mr. MCLEAN—In what part of your economy would you place the teachers' question book.

Mr. HOUSTON—Outside of it altogether. I never saw a teachers' question book that was of the slightest use to a teacher.

DELEGATE—How would you get the class to ask you questions if they were not in the habit of doing it?

Mr. HOUSTON—I think they should be gradually educated into it. I never saw a class that could not be trained to ask questions. They become very keen questioners. One of the greatest difficulties would be to distinguish between questions you should parry and push aside, and those that should be answered. Ingenious boys would try to trip up the teachers, and they can be tripped sometimes, and that is one of the dangers.

Mr. REYNOLDS—When a boy asks you a question on the line, Why did God allow sin to come into the world? How would you treat that kind of questioning, coming from a boy that really had a desire to know those things?

Mr. HOUSTON—That would depend upon what I believe on those subjects very largely; but having made up my mind on those subjects, I would answer him according to that position.

Mr. REYNOLDS—Suppose you did not know?

Mr. HOUSTON—I would have to tell him so.

DELEGATE—What would you do with a boy continually asking catch questions?

Mr. HOUSTON—I would try to answer them and to overcome him by sheer force of intellect.

Mr. REYNOLDS—I had a boy who was continually doing it, and I said, Now, look here, we have not got time to discuss that question, but if you will stay half an hour after the rest have gone I will attend to you. (Laughter.)

Mr. HOUSTON—If you think the questioning method is an easier method of teaching, than carefully preparing the lesson, and telling the pupils honestly all that is in it, you are greatly mistaken. I am urging you to adopt the hardest possible way of teaching; the hardest on the teacher, the hardest on the intellect; but then it is the most

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satisfactory; and that is where the reward comes in. You will get to feel that you yourself are making marvellous progress which you could never have made in any other way. I never knew a child three years old that could not educate me with its questions, make me think of things I was not in the habit of thinking about, just fairly to answer those questions; and if you go through that process with your class you will be educated yourself more than you will dream of; your ideas will have become enlarged on many subjects and definite on many others. Your mental discipline will have gone on, and your spiritual discipline, too, to such an extent that you will be thoroughly convinced that the questioning method is best for the teacher as well as for the pupil.

#### CONVENTION IN COUNCIL—SABBATH SCHOOL BUILDINGS.

Mr. REYNOLDS—This is a Conference, an interchange of views; and the subject, I believe, was for yesterday afternoon. "The Convention in Council," Sabbath School buildings. Now, the Sabbath School is the furnisher to the Churches of about three-fourths of the membership, a great deal of their piety, and a large amount of their activity; and I think the Sabbath School has a right to demand of the Church the very best appliances in the world for doing its work. If you want a good dinner, you require to have a good kitchen, a good stove and all the appliances; and we don't propose to be stuck down in cellars, in basements, much longer. I never saw a basement in my life that was fit for a Sabbath School to be held in. You can't get ventilation; you can't get light; and children have a kind of dark, musty view of religion, because that is the place they are put in. We keep potatoes and salt and pork down in the cellar, but you have no right to put your children there. It is not a good place to raise them. We must have light rooms. So, then, teachers all, who are going to build new places, agitate that question, have an addition put to the church. The room in the rear of this church is very good room; we must have separate rooms, if possible. Then remember, speaking in regard to the dividing of the classes, do the best you can and work for better things. Putting up screens and curtains is very good; it is the next best thing to having separate rooms, and it is applicable to any place almost. But the fact is, where we have to teach our scholars all in one room, with a class right here, and another right over there, with an interesting teacher, and half of your scholars are listening to that teacher who is talking a little louder, the result is you have to speak louder still to keep the attention of your class. Then another thing, sitting down in seats like this, which are well adapted where one person is to teach the whole, but how are you going to manage when teaching a class? You have to turn round to get your face towards some of them, and then you have your back towards others. We see all these difficulties, and let us move in the direction

of having good rooms. This is a splendid room for a Sabbath School, divided off by pillars. Then, having a place for your infant class room, and dividing it off in the way in which I spoke, from the intermediate classes by these little divisions or screens.

Mr. JOHNSON—A great many schools do not know where to get the plans of Sabbath Schools you speak of. A great many people have written to me personally for plans of Sabbath School rooms. I know the dear friends in Toronto think that there is nothing very good outside of Toronto. But you know there are good things outside of Toronto as well as inside. If there is anybody here who wants to get plans of Sunday School rooms, and will write to me, I will be very glad to supply them. I will give them a plan for a two-story building, or a plan adapted to the basement. There are plans by which the basement can be made into a model Sabbath School room.

Mr. REYNOLDS—Now, how many primary class teachers are there here? Please rise. (Delegates rise.) Those who have separate rooms hold up their hands. (Hands raised.) It is not possible to teach a primary class properly unless you have separate rooms. You require to have a separate room for that, and it ought to be so detached that the children can come into that primary class room without going through other rooms, because short children like short sermons; and some of us who are longer like short sermons, too. I allow the primary class teacher to dismiss them when she pleases, and she can do it without interfering with the rest. In regard to securing them; how many of them have proper seats, I mean where they can sit down properly and put their feet on the floor. That is a necessary thing. In church we find that to be the case. They wriggle round if the seats are not proper, and we would too, if we were in their position. We should have the proper kind of seats, that the children's feet may rest upon the floor. Another good thing is to have a mark on your seats; that is, the name on the seat. It will conduce very much to the attendance to have the name put on; some piece of paper with the name of the scholar on it. Red seats are a very good thing.

Mr. DAY—If you had a class of large boys, about eight years old, and two new ones came to the class, about fifteen, and as soon as they came the rest left, what would you do?

Mr. REYNOLDS—I would divide. I would have an infant class and a primary class. The infant class all under six years of age, and the primary over six, to themselves.

Mr. DAY—Fifteen years old?

Mr. REYNOLDS—Oh, boys fifteen years old have no business in the primary class.

Mr. HOSSIE—How would you number the benches?

Mr. REYNOLDS—You could number them, but you should get rid of the benches and have the chairs. They are attractive to the children. Have your seats arranged so that the teacher can stand in front of

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them and teach the whole. What do you think of one teacher teaching the whole class, and having assistants to keep order, whether is it better to break up the class?

DELEGATES—No.

Mr. REYNOLDS—What is the advantage of one teacher teaching the whole of them?

A DELEGATE—One good teacher is better than half a dozen poor ones, and the scholars like to be together.

A DELEGATE—Would not the assistants feel as if they were doing nothing?

Mr. REYNOLDS—Yes.

A DELEGATE—The teaching has got to be done by blackboard exercises, and, therefore, if done separately, can't be so well done.

Mr. REYNOLDS—If you have excellent teachers, I think it would be well to divide the class; but primary class teaching is a gift, and if you have a first-class teacher, I think it is well to have the whole class under one teacher; divide them up into fifteen or twenty divisions, having an assistant for each one of the divisions, who takes the count of their attendance, and helps them, puts on their cloaks, and so on.

A DELEGATE—How about promoting?

Mr. REYNOLDS—When I graduate them out of the primary class, I graduate a teacher with them. They know the teacher, and that is a good thing. They, having taught them before, are able to go on with them. I think it is well to take the teacher with the class. Take a dozen of the scholars and take the teacher out with them.

Mr. McLEAN—In this school the scholars have little chairs as described by Mr. Reynolds. They are in a separate room—a large room entirely occupied—and since the class has been divided up for about a year it is about half as large again. There are from fifteen to twenty teachers. There is an admirable teacher at the head of it. They go out and come in alone, and it has been an admirable success so far as this school is concerned.

A DELEGATE—Supposing you have only one primary class teacher and he does not want to go with the class?

Mr. REYNOLDS—I always keep that teacher in there continuously.

A DELEGATE—Is not that school described by Brother McLean as a separate school?

Mr. McLEAN—No; there is not room for that.

Mr. REYNOLDS—That is one thing I would have; have it in a position where the infant class can be identified with the other classes, and where there can be opening exercises. I often give them some part to do, ask them to repeat a passage of Scripture, or sing a verse of a hymn. It lends interest to the whole school. In regard to the appliances, you want a blackboard. It is an indispensable article for the infant class, as you can readily understand; you want to get every advantage that you possibly can. You can get the attention

of the scholars by something on the blackboard often, even a homely thing.

A DELEGATE—If a teacher belonging to the lower class takes the place of the higher one, what will you do with the higher?

Mr. REYNOLDS—Bring them all up higher. There is another thing. Have these pictures. I do think this "Providence lithographing company" are publishing the very finest thing ever published for Sunday Schools yet; and I am not advertising anything, either. I think it is as well for you to have a little form of opening your school. My infant class teacher has a very good way of opening. In our primary class we have 200 that can repeat the 23rd Psalm, the Ten Commandments, the Apostles' Creed, and most of them the names of the books of the Bible. She calls them to rise, gives them a verse of Scripture, and they respond in a verse of Scripture, then they take their seats, and then the collection is taken up. One stands in front of the whole class, and while the boys are dropping their pennies in, the girls are singing, and while the girls are dropping their pennies in, the boys are singing, and they take their seats. In regard to that matter, I have advised giving out these little envelopes like you get in the drug stores, some white, and some red and some blue. She says, for instance, "Now, next Sunday we will take up a collection for foreign missions," telling them what they are, and to use the white envelopes, "Bring your money and put it into them." And they come with the envelopes. And when she takes up a collection for the temperance cause, she gives them a red envelope. I don't know what the blue envelope is for. Whenever their birthday occurs, she has them bring in a little envelope as many pennies as they are years old. That is a birthday fund she keeps for them until the end of the year, and they vote how they will expend it. That is a good thing to remember, a thanksgiving offering of that kind. Now, after they have gone through these exercises, then comes the lesson. How long a time do you think it is advisable for a primary class lesson to be taught?

A DELEGATE—It depends upon the lesson.

Mr. REYNOLDS—A good deal depends on the teacher too. Well, I think fifteen or twenty minutes. Of course you have the usual object lessons and ask questions just as our Brother has said. Last Sunday I was in Quebec. I was speaking to about a thousand children in the Methodist Church there. I was talking about David and Saul; about David and his killing the giant. I said, "You have all read about Jack, the Giant Killer?" and they said "Yes." I said, "There are some great giants we have to kill. Now, tell me one of them." A little boy got up and said, "Jack the Ripper." Of course I lost him right off. There was a great commotion in the building, and I said, "He ought to be killed; what is he?" He is a murderer. Add I gave them the Scripture version of a murderer, and so on. I might have reprov'd that boy, but it was better, I thought, to follow it right up and encourage him in it. Then you have got to use

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objects and illustrations, but be careful not to shade the truth. It was only two weeks ago, in Wilkesport, Penn., Dr. Worden made an excellent address to the children. At the place I was staying there were two little girls. I said, "Girls, you are going to hear Dr. Worden, and I am going to ask you what you hear." And they had got the story, but not what it was for. I don't know that it was the doctor's fault. It was a good deal like the lady who was talking about hypocrites, and who brought two apples to school and said to the children, "These apples are just alike." And she cut one apple in two, and said to the children, "That is a good apple." The children said, "Yes." And she cut another apple in two, and it had a worm in it, and she said to the children, "Now what is that?" And they said, "That is a hypocrite, and the other is a good apple." She said to the children, "What is the difference between good people and those that are not good?" And the children answered, "Why, those that are hypocrites have worms." You see the danger in illustrations, unless you are careful to see that the application is made properly, the truth is shadowed by the illustration.

A DELEGATE—Would you teach anything but the lesson in the primary class?

Mr. REYNOLDS—I would teach the lessons, stick to them. Of course you can explain it by telling stories, but teach the lesson right straight through. On review Sundays, instead of reviews I use a temperance lesson. I have a little pledge in my school for the infant class, the primary class, and the others; and I don't force it if they are not willing to take it. I have seen such good results from it that I want to recommend it very strongly in the primary class as well as the others.

A DELEGATE—What do you think of the female teacher teaching the boys, and the man teaching the girls?

Mr. REYNOLDS—In the primary class I believe females are better teachers, and better adapted to the children's needs. I have seen very fine men teachers of primary classes, but they are the exception. So I think with boys, a godly, earnest, warm-hearted Christian woman can reach boys a great deal better than men. They have more patience with them.

A DELEGATE—If there is a good teacher in the primary class, is it not well he should stay there?

Mr. REYNOLDS—Yes, for life.

A DELEGATE—If you have good teachers in the primary class, is it well to take them out of it?

Mr. REYNOLDS—There comes in a difficulty; but the difficulty is this, with getting the children out of the primary class to go into the intermediate, away from the teacher.

A DELEGATE—Don't you think good teachers are needed in the primary class?

Mr. REYNOLDS—Yes.

Rev. Dr. FRASER—You said in the outset you promoted the teacher with the class. You mean the teacher of the class, do you?

Mr. REYNOLDS—Yes. My infant class teacher gets her assistant sometimes to teach, giving notice to one of them, and so they do it, and she has that way of educating them. She has some whom she believes to have a natural adaptation in the line of primary class teaching, and if she is absent they are able to take it; in that way they are being educated along that line; and when she graduates out the class she lets one of them go out, and brings in another one.

A DELEGATE—Did I understand you to say you would have an infant class and primary class as well, and then a division?

Mr. REYNOLDS—I would rather have it divided. I would rather have the infant class in a room by itself; and then the primary class, from six years old to ten or eleven, in a room by itself. I think there is an advantage in having the two.

A DELEGATE—Is your school graded?

Mr. REYNOLDS—Yes.

A DELEGATE—Don't you think that would interfere with the grading system?

Mr. REYNOLDS—No; when they are graded out of the primary class they have to be able to repeat the Ten Commandments, the 23rd Psalm, the books of the Bible, and several other things; able to repeat all these before they are graded into the intermediate class. Then she takes them out.

A DELEGATE—How do you keep the class interested?

Mr. REYNOLDS—If they fall back I put them into the lower grade.

A DELEGATE—My idea of grading was to move the scholars up.

Mr. REYNOLDS—No, I promote the teacher with the class.

A DELEGATE—How will you keep an efficient primary class teacher with the primary class?

Mr. REYNOLDS—I don't promote the principal teacher in the primary class. She stays there all the time, the superintendent; but it is the assistants we promote out, and new assistants are brought in.

A DELEGATE—As to the Bible texts, what do you do?

Mr. REYNOLDS—She has a little book in which they are printed. Two years ago when I was in London I showed one of these books, there was about a thousand of them asked for, and I got her to print and send them.

A DELEGATE—Do the children repeat it altogether or learn it at home?

Mr. REYNOLDS—They take it home and learn all these things. She has a verse for every day in the week. She has an alphabetical verse commencing A B C, and so on; and besides this, the Beatitudes; they learn them at home, and she calls for them.

A DELEGATE—Has every child the same lesson on the same Sunday?

Mr. REYNOLDS—Yes.

A DELEGATE—Do you know where these books can be obtained?

Mr. REYNOLDS—They can't be obtained; they have run out.

A DELEGATE—How soon can children come to Sunday School?

Mr. REYNOLDS—Soon after they are born. I think their mothers should bring them there.

A DELEGATE—Does she use the books with the Golden Text?

Mr. REYNOLDS—Yes, and gives them every Sabbath some kind of card with the text on. They will all come with the Golden Text.

A DELEGATE—Is it good to give the infant class or any class reward tickets?

Mr. REYNOLDS—Well, I would use rewards carefully. Don't get them in the habit of expecting to be paid for everything. Prizes are bad things, but rewards are not so bad. Rewards are things any person can get, rewards are things which a great many can get.

Mr. A. SHAW—A lady wishes to know when the parents will not teach the little scholars at home, what the teacher should do?

Mr. REYNOLDS—Then you have to do it there. This teacher invites any to go to her house, and she will be willing to meet them there. Last year she visited each one of her scholars, 215 in number. She visited each one of them on her birthday; it was a great labor, but she got the hearts of the children as nothing else could do. This year she sent a birthday card to them on their birthdays. Often she brings them to her own house, when they can't be taught at home.

A DELEGATE—What other employment has your teacher?

Mr. REYNOLDS—She is a very busy woman; the busiest women are the ones that do the most. In fact, it takes a great deal of hard labor, but she thinks it is a most important thing, if she is able to save these 200 scholars for God.

Mr. JOHNSON—As to whether it is well that the scholars should know the lesson before they come to the class. Do you think it an advantage?

Mr. REYNOLDS—Yes, certainly.

Mr. JOHNSON—Mrs. Crafts thinks the contrary, but that when they return they should know the lesson.

Mr. REYNOLDS—I will submit to Mrs. Crafts. She is much superior to me. My teacher encourages them to learn it at home, and the Golden text. She sends out little leaflets.

Mr. JOHNSON—As a matter of personal experience we have tried Mrs. Crafts' plan during the year, and we agree that it is better than for the scholars to come with an imperfectly learned lesson. It is much better for the scholars to come knowing nothing about the lesson than having it imperfectly learned.

Mr. REYNOLDS—Would that hold good for older scholars?

Mr. McLEAN—If it is good for younger scholars it should be good for older ones.

Mr. McGILLICUDDY—Mrs. Crafts took a different ground from

that. In Mrs. Crafts' teaching of the lesson she would not tell them anything about the lesson first of all, but got it out of them by questioning. She would not read the lesson over, but she would tell them something they knew about, and from that which they knew she would tell them something in the lesson.

Mr. WOODHOUSE—She said she would like to have the first chance of impressing the lesson on the minds of the scholars.

Mr. REYNOLDS—Well she has no superior in this country or any other, as to infant teaching. I am just giving my own teacher's work, and she will bow before Mrs. Crafts.

A DELEGATE—What about the review for the primary class?

Mr. REYNOLDS—Instead of the quarterly review my school has a temperance lesson. We are a whiskey town, and we propose to make all the effort we can along that line; some of the children of my school are children of saloon keepers. Quite a number. Well now, in regard to the senior class, which is taken up here upon this programme. What do you understand? I suppose what is understood by the senior class, is the older classes in the school. Commence, for instance, with the young men. There is one of the greatest difficulties in our school. It is comparatively easy to get scholars into the infant, the primary and the intermediate classes; but when it comes to holding our scholars, particularly the young men, there is the great difficulty. Now, who has succeeded in holding the young men in the school at the time when they are about graduating out? What are some of the means which you can use to hold those scholars in the school?

Mr. MCLEAN—Get them converted.

Mr. REYNOLDS—Strike for their conversion in the primary class and intermediate class. But there are so many teachers that have no aim, apparently, in Sunday School teaching except to come there and fill their places and go through a routine; and there are no conversions. What can we do with the girls and young men when they come to that age?

A DELEGATE—Would it not be well to have them converted before they come into the senior class?

Mr. REYNOLDS—Yes, but if they are not? Unfortunately we have so many that are not, and often some of the converted are going out of the school; they say, "Father is converted, and he is not going to school."

Mr. A. SHAW—Get the parents to come to Sabbath School, and you will have no difficulty in training the scholars.

Mr. REYNOLDS—Young men at a certain age are very peculiar institutions; a boy is a peculiar institution all the way through, and he gets more peculiar about seventeen or eighteen or nineteen years of age, when he begins to think he knows all there is in this world; and he is the biggest fool at that age he can be. At least, I was. Now, what can we do to hold them in? I have studied along that

line a great deal, and there is one thing necessary, that is to have our class rooms. We must have these young men by themselves. You must put them in one corner. If they will not come to the front corner, they must be back by the door. They have to be by themselves. If you have a room give it to them. Call them young men and not boys, and treat them as such, and be cautious with them; they have to be handled like eggs; and put the best teacher you have got over those young men. Don't put some man that is cold and indifferent; although he may be intellectually a very fine teacher, and understand all the principles of teaching, he will not do for the boys. And don't put in some sleepy kind of man that has not got much get-up or vim in him; and don't put a theological discourses in there. What you want is an earnest man, full of the Spirit of God.

A DELEGATE—Or a woman?

Mr. REYNOLDS—Yes; the best teacher I have had in my life I have now, and she has been there fourteen years. She is a woman. I said to her: "How is it you succeed so marvellously with these young men?" "Well," she said, "I take a deep interest in them; I make them feel I have a personal interest in them; I go after them when they are away, and when I meet them on the street I stop them and speak to them." And then another thing is to get up a class. We have one there, and none are admitted but by members of the class. It is quite an honor to be in that class. They go off on excursions in summer, and they have a secretary and treasurer—in these respects they are distinct from the school—they meet together and have socials; and sometimes this gentleman invites them to his house, and they invite their young lady friends, and have a very fine time.

DELEGATE—What becomes of the blackballed members of the class?

Mr. REYNOLDS—There are none in that class. I think they are admitted, generally. One thing they are careful about; a certain class of rowdyish young men want to get in there, and younger ones. There is nothing that a young man has more contempt for than a boy younger than himself. If one younger boy gets in, it will break up the biggest class in the country. If he does not get out they will get out.

A DELEGATE—At what stage would you teach the boys and girls together?

Mr. REYNOLDS—Well, not before marriage. (Laughter.) I don't believe in mixed classes until after marriage. Then after that you can do so. I tried it, and I found it resulted in a courtship class.

A DELEGATE—Do you object to that, Mr. Reynolds?

Mr. REYNOLDS—No, not in its place. I object to it in the Sunday School. I was susceptible myself in that line some time ago, but I don't think a Sunday School is the place to do it. Now, I think a pastor ought to be a teacher in the Sunday School. I think that the minister makes a great mistake if he does not identify himself with

the Sunday School ; that is my notion. This practice of going in and visiting from place to place round, and so on, is not the thing ; they want to see him there as a teacher ; and I believe he ought to be a teacher in the Sunday School. I think we ought to have the pastor's Bible class in a room by itself. If it can't be in the Sunday School, let him take it into the church, or some other place, and there gather together the members of the Church ; if some young people come in, well and good ; but more particularly it is for the adult members of the Church.

A DELEGATE—You would not expect him to preach on Monday after he attended the class on Sunday and preached twice ?

Mr. REYNOLDS—I would not expect him to preach twice on Sunday.

Mr. McLEAN—Would you have a lady superintendent in a Sunday School ?

Mr. REYNOLDS—If better qualified than a man I would.

A DELEGATE—You would not advise the minister to take the class, would you ?

Mr. REYNOLDS—Yes, I would, and give up one of the sermons.

Mr. HOUSTON—In such a class as that, would you stick to the series of lessons, or have different courses ?

Mr. REYNOLDS—No, stick to the lessons.

Mr. HOUSTON—I find it useful in classes of that age to take different courses. I find no difficulty in getting them interested in the life of Christ, taken out of the Gospels.

A DELEGATE—As to keeping order ?

Mr. REYNOLDS—The superintendent should see that the teachers keep order, and the teachers should see to the scholars. The superintendent is the general of the army. The general does not give orders to the privates ; but he gives orders to the captains, who are over the privates.

A DELEGATE—Do you think it is a good plan for the Superintendent to review the lesson at the end of the school ?

Mr. REYNOLDS—I do, decidedly.

A DELEGATE—If he can't do it ?

Mr. REYNOLDS—Have some one else do it, if he can't.

Mr. JOHNSON—You ask who has succeeded in the line of keeping the young men together. I know a Sabbath School of three hundred and eighty, in which there is a class of young men between sixteen and twenty, who have been kept in the school by precisely the same method that you have laid down. It is found to be a great success.

A DELEGATE—How would you review ?

Mr. REYNOLDS—I would take and review at the close in about five minutes, and put on the blackboard the thought I wanted to bring out. I don't try to cover the whole lesson, but only one thought along that line, and then I leave them there ; and then I commence next Sunday : " What is the Golden Text of last Sabbath, and what

do you learn in the lesson?" They think a minute, some boy or girl will get up and give us a thought or two upon that lesson. They are ready, and know I am going to ask that question. Then I say, "Will some one give me the connection between the last lesson and this?" I have spoken to some teacher to do that briefly. In one or two minutes they will give the important points in connection with it, and I say, "Now will you take up this lesson to-day?" That is the way I commence the lesson, with a short review of the lesson before. I know Ralph Wells does that; and there is no better Sabbath School teacher on the globe than Ralph Wells, and he reviews his lesson of the last Sabbath; but it takes a good memory to remember it that long, though I have never tried it.

A DELEGATE—I have a large class of young ladies between the ages of fifteen and twenty, would you adopt the same rules as with regard to the young men?

Mr. REYNOLDS—A good deal the same. There is a good deal of human nature in both of them. The fact is, women and girls are so much better than we are, they don't need so much attention. There is not the drift of girls out of Sabbath School as of boys. One thing more, and I will close; I would advise you by all means to have a Normal Class or an Institute class in your Sabbath School; a Normal Class, teaching them how to teach. I have a class of that kind, and we teach them along one line one Sunday, and along another line the next; teaching the lesson all the time, but giving them an idea of different ways to teach.

A DELEGATE—I quite agree with all you have said with regard to young men's classes; I believe in respecting the young men fully, and having the teacher consider these young men as his fellows, and in addition to that giving them something to do. Now, the young men's class in the school I am in, raised for missions alone \$150, in addition to the regular collection. The plan adopted was this—it was an idea of their own—they instituted a missionary bank. The stock is put at ten cents a share, and shares payable monthly; the scholars could take one, three or five shares, and the teacher never insisted on their giving if they didn't wish to, and they came up in that way; that is the way that class raised so much money. I have a question here to ask for a lady. Would you object to having a teacher who was not a Christian, nor a member of the Church, over the Bible-class?

Mr. REYNOLDS—That depends upon circumstances. I would rather have a consistent sinner than an inconsistent Christian. I mean a person who makes no profession at all than one of these people called Christians, whose life is so far at variance with their religion, that they are a reproach to their religion. I mean a dancing, theatre-going, card-playing Christian. I have no use for that class; therefore I would rather take a good moral man or woman and put in charge of the class.

A DELEGATE—As to the praise service, how would you conduct it?

Mr. REYNOLDS—I will give you my order, and you will understand how it is. My school meets at three o'clock; I come there at half-past two. Fifteen minutes are occupied for the social service and talking. You think that is a strange thing on Sunday. My scholars are from the homes of humble people, and scattered over the whole city or great part of it. They come together and are just full of information they want to give to one another; and they would string it out during the whole service. For instance, a new baby; and the sister of that baby will burst right out if she is not allowed to tell it. I said, "You may come, and fifteen minutes will be given to conversation; but remember this is God's house and God's day, and I don't want you to talk about things you should not talk about on Sundays." And so they have religious conversation. And then I have fifteen minutes for praise service. During that time we learn occasionally a new hymn, and we sing an old hymn, and I read it over and say, "Now let us sing this hymn, and let us remember the words, and let us remember the praise of God." And then a prayer, such as "Jesus like a shepherd lead us." Remember it is a prayer. Sometimes I will ask for passages of Scripture. Suppose the hymn has an invitation in it, I will say, "Can you give me an invitation Christ gave to anybody when He was here on earth?" Well, now I say, "Here is an invitation, let us sing it." "Come to the Saviour, make no delay." It lends interest to the hymns, and it is in reality a profitable exercise we are engaged in in that time. I have an orchestra of all Christian boys in my school, a band of boys about fourteen years old, belonging to the Sunday School; and they play well. One of the girls plays the piano, a young man the organ, others play the cornet, the flute, the violin, and violincello, and the music is good; and at three o'clock we have the service. (Applause.)

Moved by Mr. R. R. GOULDING, seconded by Mr. E. LEADLAY—That at least one session of our Provincial Convention be devoted to the consideration of "Primary Work."

Referred to the new Executive Committee.

Moved by Rev. J. E. HOWELL, and seconded by Mr. A. SHAW—That the following resolution be referred to the Executive Committee: That whereas, it is eminently important that the Provincial Sabbath School Association be in possession of full and complete reports and statistics from the fields under its jurisdiction at the time of its Convention. And whereas, there has been in the past a serious want in that respect; and whereas, the Convention has already recommended the preparation of a blank schedule for the purpose of receiving uniform statistics, be it resolved that the Executive of the Provincial Association respectfully request the County Associations to hold their Conventions, where at all practicable, during the month immediately preceding the 15th October in each and every year; that

said County Associations secure, as far as possible, the required data or statistics from the different schools under their jurisdiction, and fill up the schedules required to be filled; that the secretaries of the County Associations be responsible for the presentation of these tabulated statistics either personally, or by some one deputed by him if he cannot be present; and failing this, the tabulated statement be sent by him to the Secretary of the Provincial Association in time for the meeting of the Convention.

Referred to the new Executive Committee.

#### REPORT OF BUSINESS COMMITTEE.

*Resolved*,—That we thoroughly endorse the motion presented by Rev. J. E. Howell, seconded by Rev. O. R. Lambly, and would urge that hereafter it shall be the duty of the County Conventions to bring the financial claims of the Provincial Association before their sessions and there settle the amount to be apportioned for the provincial work.

The report was adopted.

Mr. L. C. PEAKE—I present this resolution for the appointment of the following named gentlemen as the General Executive Committee for the incoming year.—Carried.

For list of names, see page ii. of Introduction.

After the doxology and benediction the Convention adjourned.

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#### THURSDAY EVENING, OCTOBER 24.

The session was begun at eight o'clock p.m., the President in the chair.

Rev. DR. PARKER conducted the opening services.

THE CHAIRMAN—*Ladies and Gentlemen*,—We enter now upon the last session of this Convention, a Convention in which the workers in the Sabbath School have felt very much encouraged by the assistance rendered and the interest manifested. In fact, I doubt if ever in Ontario a Convention has been held in which more encouragement has been given to those who have been engaged in the work, than in the one which we are just completing here to-night. This splendid meeting is a fitting ending to the various sessions of the Convention. We have had, I believe, much profit to the Sabbath School workers in the sessions which have been held; and I am glad to anticipate that we shall have much to-night in the same direction. We shall have those speaking to us to-night who are practical workers, not mere theorists, but men who have been in the field, and therefore come to us replete with all we want to know about the work. I trust our Sabbath

School work will receive an impetus from the various gatherings we have had in Toronto, particularly at this Convention, that will be felt throughout Ontario. I have the pleasure of calling on the Rev. G. H. Sandwell, lately from England, to take up the first subject for this evening. (Applause.)

PARENTAL EXAMPLE AND TRAINING; THEIR NECESSARY INFLUENCE  
FOR GOOD OR EVIL.

Rev. G. H. SANDWELL—*Mr. President and Christian Friends*,—I have, placed in my hands to-night, a subject that is very easy, a task which is very pleasant; and at the same time extremely difficult and responsible. It is easy and pleasant to speak of home life, its privileges and its duties, for surely it is the one topic that comes nearer to us than all others; but the subject is so large, and it covers so wide an area, that it is extremely difficult to know just what portions of it to touch upon, in the somewhat narrow limits of a brief address. There is also an added difficulty in the fact that probably not a third of this great audience come within the category of those to whom I am speaking to-night. However, I am not going to be daunted by that evident fact. I never knew a young man yet, of sound physique, and well balanced mind, who didn't anticipate, sooner or later in the good time coming, being a husband and a father; while as to the *superior* sex, do we not all know that the Mother is latent in every womanly heart, manifested even in babyhood in the love and attention bestowed upon dolls? I am quite sure, therefore, that the subject of parental influence and training is one that will appeal equally, and be equally interesting, both to old and young. Indeed, I am not at all certain that the confirmed bachelors, and determined spinsters, if there be such, don't feel an interest in the topic, deeper even than that of actual mothers and fathers. Quite sure am I that it is from some of these theorists of the singular number that I have, at various times in my life, received the most impressive lectures upon the duties that I owe to my offspring; "bachelors' wives" and "old maids' children" being, as you know, always perfect. Well, we are glad that the children are loved by all, and we don't complain that they are thought about and theorized over sometimes by unpractical and inexperienced persons. Anything is better than indifference or cold neglect. Have you ever thought how unique is the position of the Family in the Christian system? According to the teaching of Christ and His apostles it is the symbol of the highest and the noblest things. God is our *Father*, Christ is our *Elder Brother*, and Heaven is our *Home*. All the things that we associate with home on earth are sealed and sanctified by the divine relation. How strange it is that for centuries the greater part of Christendom should have been shadowed by the suppression of this divine truth, and the exaltation in its place of a mawkish sentimentalism, that proclaims celibacy and a cloistered life

as the highest virtue and the noblest service we can offer God. How glad and how thankful we ought to be that this mediæval lie has been exploded, and that to-day the sweet names of Mother and Father are the highest titles of honor conferred by God upon us, His children; titles, moreover, that are invested with responsibilities and obligations the most onerous and profound. That thought brings me right up to the very threshold of my theme: Parental example and training; their necessary influence for good or evil. No one knows more than the pastor or Sabbath School teacher how mighty is the influence of *home* upon the children who are growing up therein. No feature of our work among the young is more saddening or disappointing than the fact that in many homes our efforts are neutralized, our teaching is contradicted, and our influence is destroyed by the influence and example of others; and mark you, brethren, this is not in irreligious or Godless homes alone, but mainly in those of Christian professors. I don't say that these opposing influences are wilful. I don't say that they are designed; in many cases they are unconsciously exercised; in others they are mourned over and lamented; in most cases they are caused by a low tone of spiritual life, resulting either from an indistinct idea of the Christian religion, or a supposed inability on our part to rise to higher and nobler levels. Whatever be the cause, the effects are equally disastrous and sad. Who has not seen example of children, trained in so-called Christian homes, who go out into the world to laugh and scoff at a faith which, beautiful as it may be in theory, never controlled the mother's bitter tongue; nor made the father, deacon or class-leader though he may have been, honest in his business or considerate in his home. Of what avail, think you, are the efforts of pastor or teacher, when flatly contradicted by the inconsistencies of parental life? What chance has the hour or more of Sabbath teaching, in connection with the seven days' object lesson of a piety that is seemingly ignorant of the first principles of the Christly spirit? My topic speaks of the *necessary* influence of parental example. Of course, it is necessary; it is necessary and inevitable. You can't gather grapes from thorns, nor figs from thistles; and you can't live any kind of life in this world, without its bearing its own natural and inevitable fruit. I suppose, Mr. President, that in material things, in matters of worldly possession, we are all of us here to-day, in one of two conditions, we are either making headway with a growing balance at our bankers, or else we are getting a little behind. There is no standing still in this world. Let us hope we are all getting richer, if that is good for us. But have you ever thought, fathers and mothers, that a like process is going on from day to day, in the moral and spiritual possessions of your children; and that for this growth in wealth or this deepening in poverty, you are mainly responsible? Oh, it is a solemn and a fearful thought, that day by day we are making or marring all that is most important and most abiding

in the characters of those we love ; and yet, that is one of the true and certain things, about which there can be no manner of doubt. My subject to-night is really a double one, and must, I fear, be treated as such. There is the question of *example*. That is very simple, and may be dealt with in a few words ; and then there is the larger and more difficult question of *training*, a question which can't be dismissed so summarily ; seeing that every person who has thought about it at all, must have formed some theory concerning the proper training of the young. Just let us get the question of parental example out of the road first. My idea of the parental relation is that *mother* and *father* stand to the children as the representatives of God. Their authority is a delegated authority. Their work is to lead the little ones to Him who is the great Father. Their responsibility is the responsibility of those who must give an account. The question of what their example must be is, therefore, an easy one. What they see in God, what they see in the great Father Himself, that they must strive to show forth in their own lives. The divine patience and love, the unfailing tenderness and compassion, the forbearance, the unselfishness, the combination of wisdom and purity, which ever discriminate between the sin and the sinner, loathing the one and loving the other ; all these attributes manifested and enshrined in Jesus Christ ; the Christian parent must seek with unwearied zeal and earnestness to make his own ; and then, as much as mortal can, to live them in his daily life. Such an example cannot fail to exercise an influence for the highest good. And now, what shall we say with respect to the question of training ? Well, first of all, I will say this, though it seems like going back a little. It is of no use, our thinking or talking about training at all, unless we are prepared with example first. The "Do as I say, not as I do," principle will never succeed in family life. The man whom I remember in my early life as the most glib and the most talkative on this very subject of the training of the young, was a mournful illustration of this great truth. He *could* talk, if you like, he could talk all day ; and he tried to carry out his ideas as well, but his seven children, most of them were schoolfellows and playmates of mine, all went to the bad one after the other, just as soon as they got away from their home of gloom and perpetual restriction. They had never seen a ray of sunshine, nor heard a note of music in their father's religion ; and alas ! they had no mother to show them the other and the sweeter side of things. Oh, mothers and fathers, be sure of this - precept without example, like faith without works, is dead. A man came to me once, a deacon of my own church, and asked me to speak to his son for him, to urge upon that son the claims of religion. I took the lad aside on an early occasion. I pleaded with him ; and never shall I forget the bitterness with which he replied, "What, would you have me to be like my father ? No, thank you, sir. I would rather be as I am." I don't defend such a spirit. I

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hold it to be wrong and illogical. If my nearest and dearest one be inconsistency itself, it is no reason why *I* should reject Christ and His love to me. But we know that men do argue thus. We are the Bibles the world is reading. They take knowledge of us, and not of our professions. They judge Christianity by us, not by its Founder and Lord; and, therefore, it becomes us so to live before men, that they may see that we have been with Christ, and learned of Him. Premising, therefore, that example must precede and accompany training, what is the training to be? Upon what principles is it to be based? Surely those principles which, as I have already pointed out, should rule our daily conduct and example. The great principles of divine training and culture. If the Christian parent stands to his children as the representative of the divine, then it is only reasonable to assume that the divine method of training is the method we should adopt in our culture of the little ones. What is that method, that we may imitate it? Well, brethren, God's methods are not many. Indeed, I think they may all be condensed into one, so far as the human race is concerned. God rules and trains by love, by love alone. It has always been such a singular thing to me that the Christian Church, which is built on a revelation of love, a Church whose ministers talk of love every Sabbath day, a Church whose one word to sinful men is that the God of love so loved them as to give His only begotten Son, and whose one contention is that, as God loved us, so ought we to love one another; I say it has always puzzled and astonished me that the holders of such a faith should be silent in the presence of the crimes and enormities which give the lie to its declarations and contradict all its testimonies. What are our laws and penal punishments, but anti-Christian; vindictive but not remedial? And are not many of the wrongs and sorrows of the poor and helpless, the same to-day, in essence if not in degree, as they were of old when our Lord so fearlessly denounced them? Why is the Christian Church silent in the presence of these things? Why does she not bear her testimony faithfully? I will tell you why. It is because with the vast majority of her members expediency is before principle. They can't expunge the words Christ, but they can and do ignore them. "The theories of our Lord and the practices of the primitive church are very nice, you know, very beautiful and all that, but really they are hardly suitable to a civilization like ours. Business could not be carried on. Fortunes could not be made. Society could not exist, if such ideas were carried out literally." Mr. President, what men are collectively, that they are as individuals; and the policy that rules the state and guides the Church will rule that germ of all communities, the home and the family. That is my excuse for the apparent digression of the last few moments. In the training of the young, as well as in the government of men, many of us have fallen into the wrong channel. Expediency has ruled us instead of principle, instead of the will of Christ. I am one

of those fanatics who believe with John Bright, and with One greater than he, that "force is no remedy." I said that to an Irishman one day, and he asked, "Well, what do you believe in?" "Love," I said, "with all my heart, I believe in love." "Why, sure," he replied, "that is the greatest force of all, is it not?" And so it is, the greatest force of all. Since the days when it went forth and turned the world upside down, until now, it is the one great influence that has made for righteousness and for peace among men. Mothers and fathers, let love be the first principle of your home life; let it be the foundation of all your training. A man will say to me sometimes, "You may be right with some children, but love is not strong enough to control mine; I have to use the rod sometimes." Well, I always reply to that, "If love alone will not do, suppose you try, mixed with love, a little patience too, and see what wonders that combination will effect." I feel very strongly upon this point. I was brought up under the *regime* of the rod; not at home, oh, no, there the weapon was a little strap, as I have good cause to remember; but at school the rod was regnant. Oh, well do I remember, when my heart was hungering for a little friendship, a little love, a little confidence, that cruel rod came down for every trifling sin, and sometimes for no fault at all. I well remember what tempests of hate and bitterness and rebellion it awoke within me, and how I longed for the day when I should be a man, and be able to take revenge upon the brutes, who I dare say, thought they were doing me the highest possible service. Mothers and fathers, rule by love. I never struck my children yet. God helping me, I never will. I am obeyed, and I mean to be; but it shall be the constraint of love, not fear. Some one will be saying, perhaps, that I am laying down no rules for training. Well, I frankly confess I don't much believe in rules, specially in the home or the church. Principles are better; great guiding principles; they can be applied at all times. I like the life of home to be free. The best training, that which has a permanent influence for good, is that which makes the children—and I include the big boys and girls—feel that home is the best place on earth, the happiest, the jolliest, the brightest place they know, and Mother and Father the truest and kindest upon earth. The best training is that which draws out from the children by precept and example, all that is latent in them of goodness, nobility and love; and depend upon it, there is a good deal of it in us when we are young, before the fires of this world have scorched and withered the sweet buds and blossoms. The best training is that which inculcates from earliest infancy the lessons of self-denial; that teaches the duty of living for others; that makes every boy feel that he is his brother's champion, and his sister's protector; and every girl realize that home, with its "daily round and common task," is the sphere of purest happiness and most abiding joy. That is the best training which makes our boys manly and true, and our girls womanly, humble and brave; so that when they come out from our

homes to fight the hard battle of the world, we shall be able to *trust* them ; shall know that our sons will be safe, that womanhood is as sacred to them as their mother is ; and that, to our daughters, virtue and truth are just as dear as their hope of heaven by-and-by. What *rules* can bring about such results as these ? What hard-and-fast systems do what love can ? Love, manifesting itself in the parent by a solicitude that is sleepless and enduring, that is sweet and reasonable, and responded to in the child by an obedience quick and prompt, and a devotion that is ample payment for all that is suffered and given. You know that it is an idea with some that it is possible to love your children too much. These poor deluded creatures will come to you sometimes, and say, "God will take that child away from you, if you think so much of it." Well, I have no time to-night to speak of the horrible reflection there is in such a speech, upon the great Father's name and nature. I brand the whole idea as false. God might well punish some of us for our cold and *loveless* life, but He never yet punished men for too much loving. You may love foolishly, it is true, and that will bring its own swift penalties of disobedience and rebellion ; but if you love wisely, let me assure you, you cannot love too well. "Let us live for our children" was the motto adopted by that kind friend of the little ones, Fröbel, the founder of the Kindergarten. And is it not a heavenly sentiment ? Let us take it, every father and mother here present, and every Sunday School teacher too ; let us live for the children. Let us so live here that by example, and by training, we may prepare them, not only for this world, and this life, but also for that higher and better life which is to come, to which this life is but the prelude and the portal. Oh, remember we don't lose by loving ; no bank yields a nobler interest, or holds our wealth in safer keeping, than the human heart.

"Love on, love on, the heart *must* have a shrine,  
The rudest breast must find *some* hallowed spot ;  
The One who formed us left no spark divine  
In him who dwells on earth yet loveth not.  
Affection's links compose a sacred chain  
Of holy brightness and unmeasured length,  
The world with selfish rust and reckless stain  
May mar its beauty, but not touch its strength.

"Love on, love on, though we may live to see  
The dear face whiter than its circling shroud ;  
Though dark and dense the gloom of Death may be,  
Affection's glory yet shall pierce the cloud.  
The truest spell that Heaven can give to lure  
The sweetest prospect Mercy can bestow,  
Is the blest thought that bids the soul be sure  
'Twill meet above those whom it loved below."

(Applause.)

The CHAIRMAN—I am going to call upon our friend, Mr. Reynolds. Mr. Reynolds has been kind enough to say that he will answer one question which the Secretary has in his hand. The answering of that question, however, I am directed to say, does not mean that Mr. Reynolds' time is to be taken up with answering questions to-night.

“BETTER THINGS.”

Mr. REYNOLDS—I understand there is a question which I am asked to answer.

Mr. DAY—The question reads thus: “How would you avoid the interruption spoken of by Mr. Mackay this afternoon, namely, the treasurer coming and taking numbers of class, and so on, as well as distributing papers?”

Mr. REYNOLDS—That is during the time of the Sunday School session. I think that the superintendent should guard the teachers against any interruption during the time of their teaching the lesson, just as carefully and as vigilantly, as an officer in this Church would guard the minister against interruption by any person in the audience. (Applause.) I know that in many cases superintendents are very lax about that, they allow business to be transacted while the teacher is trying to teach the lesson to the scholars, and the whole thread of the discourse is broken; their attention is taken away, and the result is that but little good is done. The way I would do, if I were that teacher and interrupted in that way, I would go to the superintendent and protest against it. I think if any teacher will do that, the superintendent will at once see the wrong that is perpetrated upon the teacher, and guard against it. Now, my friend, that leads me to just say this, that we want the very best ability we have in our Church to go into the Sunday School. We have a right, as Sunday School workers to demand of the Church every facility which it is within their power to give, and I hope that this magnificent church --I have not been in the Sunday School room yet—I hope that this magnificent church has a Sunday School room in accord with this elegant auditorium. Any congregation that will build a new, or a fine church, and leave the Sunday School out in the cold, or put it in the cellar, which is the basement, about the same thing, are doing a great wrong. (Applause.)

Rev. Mr. PARKER—Our basement is not a cellar, please.

Mr. REYNOLDS—We want our Sunday School rooms above ground. We want them well ventilated, well lighted. When we give about eighty-three per cent. of the additions to the Church that you receive, I think we have a right to every encouragement, and every facility. In 1887, according to representations of Churches, as far as we could go, the Protestant churches of the United States, eighty-five per cent. of the additions in that year came from the Sunday School. It is a grand feature of the Church. Therefore I

say we may ask of the Church the very best ability they have. We want the best executive ability you have in your Church. We want the very best man of business and professional man to come in and take charge of our school, to conduct it upon the most approved business plans. We want thorough system in regard to this whole thing. We don't want a man put in because he is particularly good; that is a necessary qualification; but a great many good men are stupid men, and because he is good that is not sufficient qualification. We want him to have capacity; we want him to have good, consecrated common sense. Sometimes I have thought common sense should be called uncommon sense, because there seems to be so little of it in our religious work. We conduct our business upon common sense principles, but it seems as though our business was something like our Sunday coat. It was laid aside on Monday morning, and put on on Sunday morning. Now another thing, we want better teaching in our schools. We have better work done for God to-day than has ever been done in this world, and more of it. Last Sabbath there met, in the United States and Canada, 150,000 Protestant Sunday Schools; in those 150,000 Sunday Schools there were 1,300,000 teachers; a grander army, as grand an army of Christian workers, never was mustered on this planet. Not one dollar of compensation has been given to them. If you would pay them the paltry sum of \$1 apiece for their labor, it would require \$65,000,000 to pay for the labor in the Sunday Schools. I don't know of a dollar that is paid. It is the love of Christ that brings them together to teach one universal lesson all over this world to millions of the youth of our land. Think what an army that is to meet together every Sabbath. While you are meeting in your Sunday School, this great company all over the United States and Canada are meeting together and teaching the same lesson. But, while we are doing better work than ever was done before, through this great International lesson system, by which we are enabled to get the brightest men and women of this land and other lands, to give us their best thoughts upon the lesson every Sunday; so that to-day 250 noble Christian men and women are giving us their best and practical thoughts along the line of the lesson; while we have all these advantages over the people in earlier years—twenty-five years ago no minister of the Gospel could get what the Sunday School to-day is able to obtain—while we have got this, there is an amount of poor work done to-day for God. And I believe there is no being who has a right to demand of us better work than God has, and we should give Him the best we have. I know there is a great improvement along the line of Sunday School work. I can remember well when the old question book used to be brought in; the teacher had a question book, and we had an answer book, and he asked a question and we answered it, and it didn't take more than fifteen minutes to get through. I used to have a slow teacher, and it took him twenty minutes, and I changed off to one of

the faster teachers. But strange to say, in some Sunday Schools they are using these lesson leaves and helps, and they bring them into the Sunday School, and use them as question books. But how different the teaching is to-day. A friend of mine who lives in New York was, some time ago, rustivating in one of the country villages of New York for a little while. He heard a bell one Sunday morning, and thought he would go and find out what was going on. He went down there and he found a Sunday School, a right good-sized Sunday School in operation. He waited there until the opening exercises were over, and the Superintendent came down to him and asked him if he was a Sunday School man, and they were talking together. This friend of mine looked across the room on the other side, and found a class of boys thirteen or fourteen years old, and they had no teacher, and they were occupying themselves. This man thought it was a queer thing they had no teacher, and called the attention of the Superintendent to it; "there is a class without any teacher." And he said, "No, nor will they have one." "What do you mean?" "Well, those boys are a great nuisance, I don't know what they come for; I have had half a dozen teachers try them, but no one can do anything with them. I believe I will bounce them out of the school." My friend said to him, "I don't think I would do that if I were you. Would you be willing I should try them to-day?" And he said he would. My friend started down; he had to go down through a lobby to get to the boys. While he went down he thought of a story he once heard of a lost mule, where the owner offered \$5 reward to anybody who would find it, and it could not be found. A man went to the owner, and said, "Did you lose your mule?" He said, "Yes;" and he said to him, "Will you give me \$5 if I find him?" And he said "Yes;" and the man said, "Well, I will try," and he went off; after a while he came back with the mule, and the owner said to him, "How did you find him!" "Why, I inquired the last place he was seen, and went and sat down there and thought to myself, if I was a mule where would I go, and I went there and found him." (Laughter). Now that is putting himself in the place of a mule, to try to think like a mule. This man thought, "When I was fourteen years old what influence had an effect on me." If he went round there and said, "Now boys, you must straighten up and behave yourselves," there would have been trouble. He didn't do that. He went and took them by the hands. There is a good deal of Gospel in hand-shaking. (Hear, hear.) I had a man in my school who could not teach, but who had a good, broad, loving face. He said, "I can't teach, is there any thing I can do?" I said, "You have a good-natured face and a pleasant smile, you stand at the door and shake hands with everybody that comes in. Call all the boys John and all the girls Mary." And he used to shake them all in, and he shook them all out; and there was no man in the Sunday School did such good as he did with his strong, warm grasp. You know you would just

as soon catch hold of a salt mackerel as shake hands with some people. He sat down and asked their names. I tell you my friends, if we want to get at these people we want to get down to them. You can't take them and reach them at arm's length. Jesus Christ didn't try to reach men afar off. He went down to the dregs of society and associated with them, and took them by the hand and lifted them up by His almighty arm. We must follow in the same way with Jesus Christ if we expect to reach the masses, we must go where they are. Now, then, this man sat down there and asked their names, and took out his little pocket-book, and opened it and commenced writing something. The boys thought he was taking their names, and they thought after a while that the exercise was rather protracted, one boy's curiosity was aroused; you can get a boy's attention by illustrating, telling a story; another way is to excite their curiosity. One boy looked over his shoulder, and saw him doing something astonishing, and he conveyed it to the rest of the boys. "Boys, he is making a lot of pigs." They thought that was strange. Then another boy looked over his shoulder and said, "That is a fact, and he is making two or three men and a house." He said, "Boys, I have been making a picture, and may be you would like to know all about it. There is a story about it; sit down and I will tell you," and they sat down. "You see that man?" "Yes." "These two men were his sons; and they lived in that house, and the man was rich. This was the youngest son, and he had never been away from home. He heard a good deal about the city, and thought he would like to see it; so he asked his father for money, and got some. He went down to the city; he found gambling houses, and dens of infamy, and various styles of fast living, and all such things. They took him round and showed him the city; and he paid the bills; but after awhile he found his money was gone, and he tried to borrow from his friends, but they said they were not lending that day, and he got hungry. He saw a man feeding pigs; he told him his condition, and he said, 'You are in bad shape. I guess we can do something for you; if you feed these pigs I will give you something to eat.'" It was the story of the prodigal son. He commenced making the application, which it was necessary to do. He told who the Father was; told who the son was; told them how they had treated God. They were all deeply interested; he was applying it to their hearts; when the bell rang, and he said, "We have to stop. I hope you will remember what I have told you." They said, "Stranger, do you live round here?" And he said, "No." And one boy said, "I am mighty sorry." "Why?" "We would like to have you for our teacher." "And would you come if I was to teach?" They said, "You bet your life." So they would. That man understood human nature, put himself where those boys were, won their attention, and won their hearts, and gave them that lesson, which they will remember all their lives. What we want to-day is to study this thing. The beings we are dealing with have immortal

souls which Jesus Christ died for, and I would like to know if there is anything in this world which can compare with the work which God has given us? I don't believe there is an angel in heaven, I don't care how high he is, it may be Gabriel himself, who would not willingly leave heaven to come down and do the work we are doing; but God will not allow the angels to do it. He has given us the great privilege of being co-workers with Him. I thank Him for the forgiveness of sins, that He has forgiven my sins and raised me up to the high position of being a son of God. Did you ever realize that? And I do thank Him from the bottom of my heart that He has given me the great privilege of being a co-worker with Him in this work of redeeming lost souls to God. Let us feel the importance of it more and more, and let us realize what an inestimable privilege it is to be co-workers with Him. Then, another thing, we want these schools different from what they are. They are not merely for children; they are for all, old and young. How are we to keep our elder scholars in? The young men and young girls at certain ages drift out. We had a man living in our country, quite a noted individual, he is dead now. His name was Josh Billings, and he used to give us some quaint truths. He used to say, "Train up a child in the way-he should go; but don't you forget to go two or three times that way yourself;" and if we could only get the whole church in the Sunday School what a grand thing it would be; we need it. I have often thought that if we could have things arranged this way we should be nearer the millennium. Then another thing, I would have one sermon a day. I believe if I took a vote of the ministry, they would say, "One good sermon is enough for a week." It is enough for us to hear, if we can take and practise what we hear. One good sermon; if we practise the good advice it will give us, we will have all we can do that week. Now what would you have next? I would have the whole church in the teaching service, children and all, in the afternoon, and the minister having the Bible-class of one or two hundred; and it takes about as much time to prepare a lesson of that kind, for the kind of questions that will be put to him, as a sermon; for I tell you, some of these live laymen would ask questions which would keep them alive. Well, I one time saw a service of that kind, when I was in Cincinnati. A friend of mine asked me if I would go down to his Sunday School where he was teaching. I went, and he took me into his school. What do you think his class was? It was a class of mothers by themselves; and I saw the extraordinary sight of about twenty-five mothers, and every one of them had a babe in her arms; a mothers' class and who do you think this man was teaching them? A bachelor about fifty years old. I don't know whether he gave them lectures on how to raise children or not—I think they could have given him one. He asked me if I would teach that class, and I said I would; I lifted up my voice to teach them, and about fifteen babies lifted up their voices at the same time.

I persevered and got ahead. I saw one woman sitting down in front of me with a fine looking child in her arms, and I said, "How old is it?" She said, "Seven months." I said, "How many more have you?" "Eleven," I think she said. I said, "Where are they?" She said, "Well, this is one of them." I said, "Undoubtedly." (Laughter.) She said, "Two or three are out in the infant room, and two or three more in the intermediate room, and several in the Bible room." And she said, "The old man"—she called her husband the "old man." I never believed in that, and never like my wife to call me the "old man." She said, "The old man is up in the Bible-class." I said, "God bless you, I wish there were a hundred thousand of such families." It was delightful to think of a family all there. They knew where their children were on the Sunday afternoon. I reckon they did, they were there themselves. They could say, "John, come off to Sunday School." It was not, "John, go off to Sunday School, while I sleep awhile." They said, "Come along, John," and I would like to see that family go to church—it would be refreshing to my eyes. Then at night I would have the minister superintending the exercises, and laymen standing up speaking for Christ. What is the matter with us laymen that we cannot speak for Christ? There is no dearth of eloquence in our country. If we could have it announced that such and such a man was going to speak upon the great business of life, not making money, but preparing for the life beyond; if our physicians were to stand up and preach of the great Physician for souls; and our lawyers of the law and the Gospel, we would reach a class of people our ministers cannot reach. Would not that be a delightful service? I pray for such a thing as that. Some of our churches are moving in that direction now. And then, another thing, we want better things along this line; we want the parents to take more interest in their children. That is a strange thing, is it not? and yet it is an astonishing thing to state that there are parents that virtually don't know what their children are learning at Sunday School. They allow their children to go there and be taught by somebody they don't know anything about, who may be entirely incapable of teaching. They would not think of having them under such teaching as that in every-day-school. Teachers require certificates, and so on, before they are allowed to teach in our public schools, but in the Sunday School they pay no attention to that. What the parents want to do is this, prepare your children before you send them to the Sunday School; help them with the lesson; teach them so that they will know something about it when they go there; and when they come home from the Sunday School ask them what they have learned. Catechise them about it; show an interest in it. There was a gentleman in our city thirty years old who had never been in a school, and could not read; he came from North Carolina mountains. He was led into the Sunday School by his little girl when he was thirty years

old; he learned to read, and learned something of the Word. He gave himself to Sabbath School work. He died in our city a few years ago, after having established 1,300 Sabbath Schools in that State. I know of scores of Sunday School scholars the result of Stephen Paxton's work. What school could do as much for a man as that except the Sunday School? He was down in Southern Illinois establishing a Sabbath School, and one evening was being entertained by a gentleman there, and this gentleman had some hogs across the street, and he said to him, "Whose hogs are those over there?" He said, "They are mine; come and look at them." They went over there and stirred them up. "Ain't they beauties?" Well, he said, "They are very good hogs. How many have you?" And the man said, "Forty-two." He went and sat down, and he said, "Johnson, how many children have you?" And the man said, "Let me see; there is Peter, and Eliza, and Nancy, and Jacob—" and he said to his wife, "How many children have we got?" She said, "Nine; you ought to know." Now, what is the inference? He knew the hogs and not the children. He thought more of his hogs than of his children. How many men to-day think more of their business than their families? How many get up early and hurry off to the cars, and are not home again until night, till bedtime, and their families hardly see them at all, except on Sundays; sacrificing all the ties of home and home-training for the miserable purpose of gathering a few dollars in this world, which will be no good to them, and a curse to their families? What we want to do is for our families and parents to help and assist the Sunday School work in every possible way. Another thing, teachers, we want to have some aim and purpose. How many come into the Sunday School and teach Sabbath after Sabbath, and have no aim at all? They go through a routine, and never think at all of the great work they are doing, and who they are doing it for. I remember one time when I was first teaching a Sunday School class, a gentleman came to our city to preach in our church, and I was asked to entertain him. He came to my house—that friend was a great blessing to me. He said one day, "What kind of Christian work are you engaged in?" And I told him teaching in the Sunday School. "How long have you been teaching your class." Eighteen months. He said, "What kind of a class have you?" I said I had young girls between fifteen and sixteen years old. He said, "Are they Christians?" Well, I never had inquired whether they belonged to the church or not. I didn't know whether they did, but I rather thought they did. He said again, "How long have you had that class?" I said eighteen months; and he said, "And you don't know whether they are Christians or not?" I said I had no distinct knowledge. He said, "God have mercy on you." I said I hoped He would. He said, "Any man who has been teaching eighteen months, and does not know whether his class is going to heaven or hell, ought to be very careful." I interviewed my wife, and

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said he was a peculiar man, very pointed in his remarks, and he was rude; and she said, "I think he is about right." I tell you it is a good thing to have a good wife. I went down to my office and I commenced thinking, and the more I thought the more I was stirred up; and I went back and had a further interview, and I tell you he was a blessing to me. I went to the school next Sunday and I taught as I never taught before. They looked at me, and they looked at each other, and I said, "Annie, are you a Christian?" And she looked at me rather startled, "Mr. Reynolds, I am not." And I said, "Annie, do you expect to be a Christian?" and she said she did. I said, "When?" and she said she would like to be one now. I said, "Nellie, how is it with you?" And it was the same way with her; and I said to them, "Girls, I want to meet you." I made an appointment at the home of one of them. I went home and took my Bible, and looked for passages to help the girls. I went there and I read to them, and I said, "Girls, I am going to pray for you." I got down on my knees, and I said, "You may pray yourselves, if you like." Then the girl next me lifted up her voice in prayer, a most touching prayer, giving her heart to Christ; and the next girl did the same, and the next one, and so on. Two of those girls are in heaven now, and the others are Christian workers. Now, brethren, if we had an aim in our teaching, if we felt the responsibility upon us, what different results we should have. Now, brethren, we are closing this Convention. It has been a delightful Convention; one of the best I have attended in this Province; and I have attended some delightful Conventions here; and there is no better Convention held anywhere than this Convention. It has been so practical, so useful and helpful. And, brethren, I will tell you what has burdened my soul, and that is, the great number of teachers who have not been here, and have not received any of the blessings you have received, that don't know anything about the thousands struggling along in the dark, and who are bungling because they know no better way, being discouraged and disheartened; and I said, "What can be done to carry this enthusiasm down to them?" Is there no way? I tell you there is a way, and we found it out last year in Illinois. Beside our County Convention in the State of Illinois, we had 1,055 Township Conventions. What does that mean? It means that Conventions like this have been carried down to the very homes and places where these schools are, and they have been refreshed, and revived, and stimulated, and encouraged. It means that hundreds of new schools have been organized by men who live there; men and women have been stimulated to do it, and told how to do it. It means that the character of the teaching has been elevated and raised, I can't tell you how much, all over the land. Now, that is what these organizations propose to do. It is not to meet here and say, "We have had a good time;" but, "What can we do to reach the neglected masses in this great Province?" You have only got sixty per cent. of the Protestants in

the schools. It means, how are we going to get the other forty per cent.? It means, to hold these County Conventions and Township Conventions, and carry the blessing down to them. It means, the raising up of the standard all over the Province. Now, brethren, will not you help them? This thing can't be done unless you furnish the means. And in this great audience to-night, what a grand thing it would be to say, "We will give \$1,000 to this work, that we may carry on the work all over the Province." What is this money good for that we are making? Are we going to live here forever and enjoy it? It is one of the talents God has given us. You have lately followed to the grave one of the grandest men in Canada, or on this continent (Mr. William Gooderham). God has taken him home. His work is done. I am sorry he has left us; but God knows best. We can't spare such men from the work. The world is poorer for it; but, brethren, that man was his own administrator, and when his funeral took place, it was a grander monument than can be got in marble, or anything that can be raised by man, the tribute that was paid to that man by the poor, and by those to whom he had extended the hand of love and charity. It was a thing precious in the sight of God's people, and precious in the sight of the world. Oh, that we had other men that would stand up and fall into line as that man did! I remember two years ago, when I was in this city, he took me in his carriage; we spent the whole afternoon going round to the places benefited by him, and I said to him, when I left him, and took his hand, "You must be the happiest man in Toronto." He said, "'It is more blessed to give than to receive.' Oh, what a joy it is to me to be able to help those things along!" Oh, brethren, if we just realized that fact! God has given us opportunities to a greater or less extent, and if we would go and give them back to Him, what a blessing it would be, and how our own pathway would be made brighter, and how those that are gathered together around us would see what we were doing and be led into the work. Now, here is an agency for the purpose of benefiting this Province, and nothing that we can give our means to, it seems to me, can be put to more practical use than that of teaching these children all over the land. Teach them that they are coming to take your place and mine in a short time. Teach them that they may be brought up nearer to God. May the Lord bless us, and may His blessing be upon us; and may He touch your heart, and your heart touch your purse, and may you give of your means as He has given you. (Applause.)

The Elm Street Church Quartette sang "Rock of Ages."

Mr. ABRAHAM SHAW—The Business Committee desires to place before this meeting the following resolution:

*Resolved*,—That we desire to express our hearty sympathy with, and concurrence in, the great work of the Woman's Christian Temperance Union; and, while we realize the importance of training the young of our country in the principles advocated by the Woman's

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Christian Temperance Union, and so ably expressed in the address presented before the Convention, yet we cannot but endorse the past record of the International Sunday School Committee in their preparation of the series of lessons for the world's use, and trust that God the Holy Spirit may influence them in their labors for the future. The resolution was adopted.

Mr. ABRAHAM SHAW moved, seconded by Mr. WILLIAM JOHNSON, that the following resolutions be adopted :

1. *Resolved*,—That we regret to have heard of the death of D. C. MCHENRY, M.A., of Cobourg, President of the Convention of 1883, and since then, Vice-President of the Association, a man admired and respected by all, and whose loss will be felt by this Association.

2. That we are pleased to hear of the success attending the efforts of the Executive Committee to organize the various counties of our Province, and recommend the hearty support of every member of the Association by word and deed toward the furtherance of such organizations.

3. That we deem it in the interest of Sunday School work that, as far as possible, District Conventions be held in as many parts of the Province as the Executive can arrange for.

4. That, as the census of our Dominion is to be taken in 1891, it is desirable that every Christian worker heartily co-operate with the Executive Committee in any way and means which they may devise for having a column in the returns, giving the number of persons attending Sunday Schools.

5. That we have listened with much pleasure to Mr. S. J. Parsons, Secretary of the Sabbath School Association of New Brunswick ; also, that we express our hearty thanks to the Sunday School Union of the Province of Quebec for having appointed Rev. A. B. Mackay, D.D., to convey to this Convention their words of greeting.

6. That we also rejoice that the Sunday School Association of New York State sent us such a representative as Hon. Charles Halsey Moore, whose words of greeting and whose accounts of the success attending their work will stimulate this Convention in renewed zeal for some time to come.

7. To Wm. Reynolds, Esq., President of the International Sunday School Convention, we express our delight at having again listened to his voice, and gained from him such practical and experimental suggestions in the Conferences held by him, as well as in his many impromptu remarks, all of which will tend to mould the character of many members of the Convention in view of their future work.

8. We acknowledge our debt of gratitude to those who have conducted Conferences or Institutes, or delivered addresses, as well as to those who have so delightfully led in sacred song.

9. That the invitations from the various cities for the holding of the next Convention be referred to the Executive Committee.

10. That our most cordial thanks be tendered to the kind friends

of Toronto who have so generously opened their homes to delegates and visitors attending the Convention.

10. That we cannot too highly compliment the Reception Committee for the complete and very satisfactory manner in which their duties have been discharged.

12. That we return our thanks to the pastors and office-bearers of the Carlton Street Methodist, Central Presbyterian, Jarvis Street Baptist Churches, and the Broadway Methodist Tabernacle, for the use of their beautiful and commodious churches.

13. We express to the President our appreciation of the very satisfactory manner in which the duties of his office have been fulfilled.

14. The services of the Minute Secretaries are very gratefully acknowledged.

15. That our thanks are due and expressed to the Toronto press for the admirable reports of our meetings, as well as in other respects, keeping the subject of schools before the public.

The resolutions were unanimously adopted.

Mr. PEAKE—I wish to make a statement to the meeting. The brothers who so kindly responded to the appeal made yesterday for funds for the carrying on of the work during the coming year, have a right to know some of the results of that appeal. I am very glad to say that responses have come from a larger number than have ever responded before in the same way. Responses have come from some twenty counties so far, and several others will be heard from later, and the aggregate amount is about one thousand dollars. That is outside of the city of Toronto. As to the number of delegates present, I have asked the Reception Committee to enable me to state something in reference to the *personnel* of this Convention. Four hundred and thirty-six delegates have registered. We are quite conscious that a good many have been present who have not registered, but four hundred and thirty-six have registered with the Committee. Two hundred and ninety-one of those have been furnished with billets in the homes of our friends in the city. The others from the outside of the city have found their homes with their own friends. I, in common with the rest of the Committee, have to express appreciation of the kindness of the people in Toronto in thus extending their hospitality to the friends; and those specially who have offered to entertain delegates, and who have not received any, to whom none have been sent, the thanks of the Committee are equally due and tendered. We hope that the next time that the Sunday School Convention meets in Toronto, we shall be able to accommodate you by sending delegates to fill the homes that are thus placed at our disposal. I am very thankful to say that in the work of this Convention we have had no disappointments on the part of our speakers. Every gentleman whose name appeared on the programme charged with any duty, has responded to the call and discharged that duty. Requests have been presented personally to other members of the Committee and to my-

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self, for work on the part of the General Secretary during the year. Now, as it is utterly impossible for any one man to overtake the work of forty-six counties in one year, it is absolutely necessary that counties or any existing associations where work is to be done, or where assistance is required, either in organizing or carrying on the Sunday School work or Normal Classes, during the year, should send timely requests to the Committee. Mr. Woodhouse, the Corresponding Secretary—Mr. Day—or myself will be glad to receive and give prompt attention to any requests that may be sent to us during the year, only let it be as early as possible; in order that the work of the General Secretary may be laid out so as to be carried forward with the least possible loss of time.

The PRESIDENT—We will now have a few two-minute addresses.

Rev. S. HOUSTON was received with applause. He said—My experience of these Conventions has not been very great. It has been confined to the meeting held in our city a year ago and the present Convention; and I need not tell the members of the Convention that we had a very successful meeting in Kingston, and profited much by it. I am very thankful to say that this present Convention now has fully come up to our expectations, has even exceeded them very much and those of us that came from far will return home thankful for the privileges we have had. We realize that responsibility is laid upon us in this respect, so that when we go back we will do the utmost to diffuse the information we ourselves have received with regard to the methods and organization, and the better conducting of the Sunday School. I don't think any of us realize in any way—I trust not—that we have learned all that we are to know about Sunday Schools. If I were permitted, or if I were to speak of my own experience, I could say, most decidedly, that my aptitude in teaching, and with regard to many other things about the Sunday School, has increased very much within the last four or five years; and particularly within the last two or three. We have received lessons, some of which we have been trying already, in a measure, to carry out. Mr. Reynolds in his address referred to a very large family. Some of us think we have some experience and know a little about the United States; and I suppose we did not think there was any such family there, from the Atlantic to the Pacific. If he comes to Kingston at any time—we shall be glad to see him there, and delighted to hear him; and when he does come, we will show him a family there of eight children, who with the father and mother, have attended the Sunday School morning and afternoon for several years. I know it because I board there. (Applause.)

Rev. JOHN WAKEFIELD—I have to speak just a word as to my own personal testimony of the value of the exercises connected with this Sunday School Convention, and I would premise it by saying that it has been a rich treat to me. Many years ago I was accustomed to attend many of the leading Conventions of this Province of Ontario;

but for a number of years, from no fault of my own, I have been deprived of that until lately, and have felt the deprivation to be exceedingly great. This is the third Sunday School Convention I have attended during this year, and I have to bear testimony to this, that every one of them has made me a better man, better fitted, I believe, for my work as a Christian minister, as a parent, as having anything whatever to do with Sunday School work in connection with my own church. I regret very much, sir, not having been able to attend all the sessions of this Convention. I was necessarily kept away by other and important official duties during the entire proceedings of the first day, and some parts of the other days; but I have felt it a very great honor, and a very great privilege to be brought in touch with some of the grandest men for work on this continent. I never listen to such words, coming from such men, and in such a spirit, without feeling that I am broadened out and made larger and better prepared for the responsibilities and duties that belong to life, and especially those connected with the Sunday School work. The Convention has been to me an exceedingly profitable one; and just while Mr. Reynolds was speaking about multiplying Sunday School Conventions, I was at that moment pondering in my own mind how it would be possible—and why it would not be possible to have similar Conventions. We could not expect them to be so large; but if we could only get a dozen schools in the immediate neighborhood in which we live to confer together about the best methods of carrying on the work, and stirring each other up to greater vigor and earnestness, I believe that these very small Conventions would be exceedingly profitable, and do a very great deal of good; and if I possibly can, I have it in my mind and heart to begin just that kind of work as soon as I can after I get home. I am very grateful for the privilege of having attended this Convention, and feel that it has done me personally a great deal of good. (Applause).

Mr. R. S. GOURLAY—*Mr. President and Friends*,—When a memorandum was passed to me a few moments ago that I was to speak for two minutes, and give my personal testimony as to the benefit of the Convention, I felt I really had but little to say. The Convention is one which I have not had the opportunity of attending in all its sessions. I have attended about half of them; and I think I would not be doing my duty now when I have come upon the platform, did I not say that its sessions have been of such a practical nature to me that they have set me to take stock of myself as a parent, to take stock of myself as a Sunday School teacher, to take stock of myself as a superintendent; and I have to confess that listening to the address of the evening sessions, that is about all I have heard, I have found when doing so that I am upon the side of the balance that does not go very far down; it goes up. I have come to the conclusion that as a result of this Convention, that it has not only been a practical one, but that it has accomplished that for which

it was designed by those who carry on Sunday School work. I feel this, that if it has had that effect upon me in part of its sessions, surely it will be of greater benefit to those who have had the privilege of being present at all of its sessions; and I do trust that God will so help me and you that, when we go to our homes, and to our work, we will realize perhaps more than ever, just the nature of organization, and the nature of organization in the line of missionary work. The estimate given is that there are forty per cent. of our Protestant children not in the Sunday School, and if not in the Sunday School they are not in the Church. When you add to that the percentage of absentees, I am afraid it may show a little over fifty per cent. of those that are not under the influence of Gospel teaching on the Sabbath day; and I am afraid that they are not getting a great deal of it at home; because my experience has been, in the city and country, that the father and mother who are training their children at home, are looking to the Sunday School to supplement the home training. Therefore I say, that if we do nothing else, we should go home from this Convention inspired with the thought that these children shall be brought in. As Dr. Mackay said last night, we must get into touch with them; and though we may give them amusement, let us endeavor to bring every means to bear to get them in and bring them into living contact with the living Word, Christ Jesus Himself, so that they may live and become men and women, who will bring glory to the God who glorifies us and blesses us from day to day. (Applause.)

THE CHAIRMAN—I occupy a cruel position to-night. I really feel that in calling upon the Hon. S. H. Blake to address us it is necessary we should apologize to him for doing so at this late hour.

The Hon. S. H. BLAKE was received with applause. He said,—Mr. Chairman, my Christian friends and fellow-workers in the Sunday School, I have always felt, attending a good many of these Conventions, that our parting hour is a very solemn one. We have met together on the mount of high privilege, and we are now about to part, and each go our several way. We bear away with us a large weight of responsibility, because of all the advantages, and all the opportunities that have been given to us in these varied meetings; and I ask you, men and women here, do you leave with the earnest and steadfast determination that you are about to answer that call that you feel, that responsibility; and that each one goes his several way, and to his several work, determined that it is to be better and truer work for Jesus than it has ever been before? If that be so, then it is well that we have had this Convention, with all its opportunities, and all its teachings, and all its lessons. But if we go away allowing our hands to slacken in the work, then it were better for us that we had never been present at this Convention, with these opportunities and these calls for this work to which I refer. Now, which is it to be? Why, that very last statement, friends, that has been given, shows how enormous is the work before us; because I doubt not, that

if we take the two hundred and fifty thousand children that never come within the Sunday School we must add to that a large number, and we have virtually fifty per cent. of our children that we have not yet touched. The work before us, therefore, is enormous; it is work to the individual, it is work to the organization; and it is work that, if it is to be performed, we must not slacken, but we must put on the armor; we must gird ourselves, and in God's strength go forth to this work. Now, what are we to bear away with us from this Convention this evening? You have had a lesson as to our Bible; the Bible has been exalted; as to our lesson helps, and those have been dealt with rightly. The best methods and true modes of teaching teachers' meetings, has been brought before you and put in its proper place. Then you have had the mode of dealing with the adult, with the intermediate, the mode of dealing with the primary classes. You have had the boys' brigade. You have had the uncared-for children; you have had the benefit of association in our work; and you had given to you a description of the World's Convention. I am glad that all through there has been the spirit of hope. I am glad that, instead of there being a need for any new inspiration, for which so many people are looking, here and there, we have the grand old inspiration of God's Word. We have the grand inspiration of the finished work of the Lord Jesus Christ. We have the grand inspiration of the preciousness and the full efficacy of that atonement. My friends, what we want is the application of this grand old inspiration, instead of any fresh or new inspiration. And the question is, whether there is not to go forth through the length and breadth of this land, the voice of the absolute sufficiency of this inspiration, this Word, intended to do God's work; and we are to lift it up, and we are to present it as it has never been presented before? Now, I want to say a word upon that. I just want that we shall go away with this idea: "What is our aim?" The Lord Jesus Christ came down here to give life, and the aim of all Sunday School teaching must be to give life. If life be not given, then the teaching is useless. Our Lord says He came to give light and life. In this Word it is written, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name" (John xx. 31). That was brought out, as nobody else could bring it out, by our friend Mr. Reynolds, in his class for eighteen months, and yet still not knowing whether those scholars were dead or were alive. The Lord Jesus Christ came down, building up this kingdom of His, to take the dead and give them life; and life is the great object of all Sunday School teaching. Now, I think we might all take to ourselves as a motto, what we have on this leaflet, "Reaching forth unto those things which are before." Not at all satisfied with the work done as we stand here, but "reaching forth unto those things that are before;" "reaching forth unto those things that are before"

for more consecration, for more zeal, for a fulness of light and life to self. Let us see that this year we do spend in reaching, or stretching forth for ourselves, to that complete self-consecration, to that complete fulness of light and life which will fit us for this work. Then we want this reaching forth for our scholars; reaching forth for them, that they may all have life, that they may be living stones in the great building. Unless this be so, we have sinned; that is, we have come short of the mark. Let us, therefore, take that motto again, reaching forth, or stretching forth, as far as the scholars are concerned; and I want that just for a moment I dwell on that which should grow out of it. We want not only to have each child in the class a living member, but we want that child to be infused with the spirit of the Master; and each one to be a missionary in the school, going out and seeking to teach some other child. Friends, it is of vast moment to us that we engage in this work, and that we see that it is completely and well done; whether it be right or wrong, we stay not to argue. This teaching, the religious teaching of the children of the Province of Ontario, is immensely cast on to the Sunday School, and I believe that we don't need any other inspiration than the new inspiration given in the Sunday School, in order to deal with the great question that our legislators are vainly dealing with. If you teach the child, and if the growth of the child goes out to the brother, the sister, or the one in need, you then get that spirit before anarchy, communism and oppression, and the great gulf that exists between the employer and the employed at once disappears. The moment that you have the spirit of the Lord Jesus Christ in the being, then there can't be that which, vainly to-day, in the United States, in Germany, in France, in England, in Ireland, all over the known world, vainly are they combating. Why? Is it not a marvellous thing that the great emperor on the throne does not dare to travel here or there, without being protected by armed warriors? Why, it is bred by the absence of the spirit of the Lord Jesus Christ. And I say that if we are to save our country from that, it is no new inspiration, but it is the old inspiration of God's Word and its grand truths of the fatherhood of God, and of the common brotherhood of men and women, which should cause to disappear these phantoms which are being aroused, and in view of which thrones are tottering, and people occupying high positions are in fear and dread. I say, therefore, that whether we love God or we love our country, the work in which we are engaged is that which, whether from the standpoint of patriotism or Christianity, we are bound to pursue. I say, then, let us see that we reach forth unto those things that are before, this spirit of the Lord Jesus Christ, pervading all the youth of our land, so that these dark things may ever be kept from our Province of Ontario, if not from the whole of our Dominion. "Reaching forth unto those things that are before." Why, is it not grand to think that, when the days of reaching are

ended, the Lord Jesus Christ will touch our outstretched hands with His own hand of love and power, and take us up to that wondrous home, and give to us those things which are before, those glories that He has laid up, those crowns for those that have faithfully worked? Let us then strongly reach unto the things which are before, a better, truer, more earnest life to the child, a source of sympathy by which the heart will well out to those in trouble or distress, and through all this be supported by the grand thought that we are reaching forth unto those things which are before, that "eye hath not seen, nor ear heard, neither have entered into the heart of man." I rejoice that we have had with us Mr. Reynolds, and I would have liked if our session could have closed with that address which rang in the ear and touched the heart. I am glad that on this great continent we have such grand workers in this neighboring Republic; and God grant that ever we may be seeking, Canada on the one side, and the United States on the other, to ring out everything that is false, everything that is sinful, and everything that is unholy; and to ring in a better and a truer and a higher life. (Applause.) I close with that thought, that we are the harbingers in ringing out these things. I close with the thought that God's Word is that which is the great means in our hands; I close with the thought that there is immense power in this audience. I close with the thought that what we want to do is to apply this power, because, being applied, all that is of good for this land can be accomplished. Let us, then, take this motto, "Reaching forth unto those things which are before," and let us put it up before us, so that we see it morning and evening as our Convention motto; and let us see we are working under the benign influence of this motto.

"Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

"Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

"Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful rhymes,  
But ring the fuller minstrel in.

"Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

“Ring out old shapes of foul disease ;  
Ring out the narrowing lust of gold ;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

“Ring in the valiant man and free,  
The larger heart, the kindlier hand ;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.”

The Convention then sang the hymn, “One more day’s work for Jesus,” after which the benediction was pronounced by Rev. Dr. Parker, and the Convention closed.

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## LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and visitors who signed the "Attendance Book." The Publishing Committee have added the names of many who failed to do this, but who are known to have been present:—

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Abraham, Rev. R. H.	Burlington.	Presbyterian.
Allen, Rev. Jas.	Cobourg.	Methodist.
Allen, Mrs. J.	Mississippi Station.	Presbyterian.
Allen, T. B.	Galt.	"
Armstrong, B.	Toronto.	"
Armstrong, J. W.	Flesherton.	Methodist.
Armstrong, Samuel.	Parry Sound.	"
Ashby, Miss C.	Toronto.	Presbyterian.
Austin, D. S.	Picton.	Methodist.
Austin, J. A.	Toronto.	"
Aylward, B. A., Rev. Robt.	Cobourg.	Congregational.
Aylward, Mrs. R.	"	"
Baird Charles.	Fullarton.	Presbyterian.
Barker, Herbert M.	Toronto.	Congregational.
Barker, H. T.	Stratford.	Methodist.
Barker, Rev. Wm R.	Streetsville.	"
Barrass, D. D., Rev. E.	Pickering.	"
Bauld, Minnie H.	Toronto.	Presbyterian.
Beath, Miss Euphemia.	Columbus.	"
Beattie, Rev. Frank.	Galt.	Baptist.
Beattie, Miss Lizzie.	Fergus.	Presbyterian.
Beattie, Miss H. E.	Guelph.	"
Beatty, George.	Fergus.	Methodist.
Beatty, R. jun.	Harriston.	"
Beatty, Rev. R. J.	Guelph.	Presbyterian.
Belfry, Miss Sarah.	Newmarket.	Methodist.
Bell, D. G.	Stayner.	Presbyterian.
Bell, Minnie.	Toronto.	"
Best, Mrs. Laura.	Mount Pleasant.	"
Bigham, S. W.	Islington.	Baptist.
Blackstock, Mrs. G. A.	London.	Methodist.
Blain, J. L.	Streetsville.	Presbyterian.
Blake, Hon. S. H.	Toronto.	Episcopal.
Bleecker, Donald.	Belleville.	Methodist.
Bond, Rev. Stephen.	London.	"
Brandon, Rev. Wm. J.	New Hamburg.	"
Brandon, Miss Martha.	Cannington.	"
Bridgland, Miss.	Toronto.	"
Brown, Miss Fannie.	Paris.	"

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Brolley, Rev. James	Fergus	Methodist.
Brolley, Mrs.	"	"
Brown, J. T.	Scarboro'	"
Brown, Thos. T.	Tilsonburg	Methodist.
Brown, Mrs. Thos. T.	"	"
Brownlee, Wm.	McDonald's Corners.	Presbyterian.
Bryce, Mrs. W. S.	Gananoque	"
Burns, Rev. Robt.	Waterdown	Methodist.
Burns, Mrs. Robt.	"	"
Burns, Rev. Wm.	Millbrook	"
Cadow, Mary E	Toronto	Presbyterian.
Cameron, Rev. D. G	Dungannon	"
Cameron, Miss Sophy	Peterboro'	"
Campbell, J. F	Fenelon Falls	Methodist.
Campbell, Rev. Peter	Maple	"
Carey, Geo. W	Hamilton	"
Carmichael, Rev. J. A	Columbus	Presbyterian.
Carr, Rev. G. Trotter	St. Catharines	Congregational.
Carr, Mrs. G. Trotter	"	"
Case, Jacob S	Glanford	Methodist.
Cassels, Hamilton	Toronto	Presbyterian.
Caswell, Mrs. N. F	"	Methodist.
Chant, Christopher H	Unionville	"
Chapman, Rev. J. A	Parry Sound	"
Chestnut, Rev. E. B	St. Catharines	Presbyterian.
Chown, Rev. E. A	Elora	Methodist.
Clark, Miss Annie J.	Alloa	Presbyterian.
Clarke, George	Milton	Methodist.
Clarkson, George	Rockwood	"
Clement, Miss Annie	St. Catharines	Presbyterian.
Cober, W. F	Galt	Methodist.
Coles, Heman	Minesing	Baptist.
Conger, Miss Bessie	Belleville	Methodist.
Conway, J. D	Hespeler	"
Cook, Rev. Robt. B.	Acton	Baptist.
Cook, Mrs. Wm	Carrville	Methodist.
Copeland, Miss Lizzie	Guelph	"
Copeland, W. S	Otterville	"
Coulter, Mrs. M. A	Seaforth	"
Cowan, Miss Lillie	Berlin	"
Crane, Mrs. S	Toronto	Presbyterian.
Crookshanks, Miss Hester	Millbank	Methodist.
Crosby, Miss N	Burlington	"
Crowle, Dr. Edward T	Markham	"
Crowe, Mrs. John	Guelph	"
Crozier, Rev. Hugh	Grand Valley	Presbyterian.
Cunningham, Miss Janet	St. Catharines	"
Currie, Mrs. Wm	Ayr	"
Dale, Mrs. Alma G.	Uxbridge	Friend.
Davidson, A. B.	Newmarket	Presbyterian.
Davidson, R.	Toronto	"
Davidson, Mrs. W	Nelson	"
Day, Alfred	Toronto	Methodist.
De St. Dalmas, Rev. A. E.	Petrolea	Baptist.
Diek, Miss May	Belleville	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Dick, Thos.....	Hamilton.....	Presbyterian.
Dickson, Miss Ida M.....	Seaforth.....	"
Dickson, James, jun.....	Donegal.....	"
Dinning, Maggie.....	Toronto.....	Baptist.
Dixon, Mrs. Jas. H.....	Peterboro'.....	Presbyterian.
Dixon, Miss L. E.....	".....	"
Doan, Miss Lucinda.....	Newmarket.....	Friend.
Doel, Wm. H., jun.....	Eglinton.....	Methodist.
Doel, Mrs. Wm. H., jun.....	".....	"
Donald, Miss Alice.....	McDonald's Corners.....	Presbyterian.
Dougan, Miss Mina.....	Thorold.....	Methodist.
Downing, Miss.....	Toronto.....	Congregational.
Doxsee, Maud.....	Baltimore.....	Methodist.
Duckworth, H.....	Dracon.....	Presbyterian.
Duncan, Miss E.....	Toronto.....	"
Dunlop, Rev. T.....	Tottenham.....	Methodist.
Dyer, Mrs. Jas. E.....	Stony Creek.....	"
Easton, Harry C.....	Guelph.....	Methodist.
Eby, Mrs. J. E.....	Galt.....	"
Eby, Miss Susan.....	Berlin.....	"
Edgar, Miss J. L.....	Hamilton.....	Congregational.
Edmonds, Thos. M.....	Toronto.....	Methodist.
Edwards, James.....	".....	"
Elliott, Miss Mary.....	Brampton.....	"
Fallis, Rev. J. G.....	Warwick West.....	Methodist.
Farron, Miss Mary.....	Thorold.....	Presbyterian.
Ferguson, Hugh.....	Arthur.....	"
Ferrier, John C.....	Islington.....	Methodist.
Ferrier, Carrie.....	".....	"
Fleming, Joseph.....	Toronto.....	Presbyterian.
Fletcher, W. P.....	Newmarket.....	Christian.
Flint, George, jun.....	Stouffville.....	Methodist.
Fotheringham, D.....	Toronto.....	Presbyterian.
Fotheringham, M.A., Rev. Thos. F.....	St. John, N.B.....	"
Fraser, Mrs. James.....	Lancaster.....	"
Fraser, D. D., Rev. Mungo.....	Hamilton.....	"
Free, Mary.....	Toronto.....	"
Frizzell, Ph. B., Rev. W.....	".....	"
Fyle, Miss Augusta S.....	Paris.....	Methodist.
Fysh, Miss Laura F.....	London.....	Baptist.
Garden, Geo.....	Stratford.....	Presbyterian.
Gibb, Miss Henrietta S.....	Otterville.....	Methodist.
Gifford, Rev. G. A.....	Acton.....	"
Gill, James.....	Guelph.....	Presbyterian.
Givin, Wm.....	Hamilton.....	"
Glass, W. H.....	Richmond Hill.....	Methodist.
Glendinning, Miss Aggie.....	Streetsville.....	Presbyterian.
Goble, J. G.....	Goble's.....	Baptist.
Gough, Thos.....	Cote St. Antoine, Q.....	Methodist.
Goulding, R. R.....	Stratford.....	"
Gourlay, R. S.....	Toronto.....	Presbyterian.
Graham, Mrs. A. A.....	".....	Baptist.
Graham, Wm. G.....	Aurora.....	Methodist.
Graham, Wm. M.....	Lakefield.....	Presbyterian.

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<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Gray, Mrs. W M.	Seaforth	Methodist.
Graydon, John	Streetsville	"
Grier, Mrs. S.	Toronto	Presbyterian.
Griffin, Miss Alice	Galt	Methodist.
Griffith, D.D., Rev. Thos.	Picton	"
Griffith, Agnes	"	"
Gundy, Miss	Toronto	"
Gunn, Miss J. M.	London	"
Haddon, Rev. Robt.	Milton	Presbyterian.
Halcrow, James	Hamilton	"
Hallman, E. S.	Berlin	Methodist.
Hamilton, A. F.	Stratford	Presbyterian.
Hamilton, Miss K.	" P.O. Box 31	"
Hamilton, Rev. R.	Motherwell	"
Hansford, D.D., Rev. Wm.	Morrisburg	Methodist.
Hansford, Miss Susie E.	"	"
Harcourt, Geo.	Guelph	Presbyterian.
Hardy, Miss L.	Hamilton	Methodist.
Harper, Miss Nellie	Whitby	"
Harrison, Johnson	Milton	"
Harrison, W.	Richmond Hill	"
Harvie, Mrs. John	Toronto	Presbyterian.
Hassard, Rev. R.	Mount Albert	Methodist.
Haworth, Robt. Taylor	Dundas	Baptist.
Henderson, Miss E.	Toronto	Congregational.
Henderson, Rev. G. W.	London	Methodist.
Henderson, Mrs. R.	Toronto	"
Henderson, Mrs. T.	Milton	Methodist.
Hewitt, Geo. W.	Myrtle	"
Hewitt, Miss Georgina	"	"
Higginbotham, Miss J.	Belleville	"
Higgins, W. W.	Trenton	"
Hill, Rev. Newton	Markham	"
Hinman, Smith	Dundonald	"
Hodson, B. A., Rev. J. M.	Belleville	"
Hodson, Mrs. J. M.	"	"
Holmes, Rev. Joseph W.	Owen Sound	"
Holmes, Mrs. Joseph W.	"	"
Hooser, A.	Hatchley	"
Hopkins, Robt	Hamilton	Congregational.
Hossie, W. N.	Brantford	Presbyterian.
Hossie, Mrs. W. N.	"	"
Houston, Rev. Samuel	Kingston	"
Houston, M.A., Wm.	Toronto	"
Howell, Rev. Jacob E.	Berlin	Methodist.
Hughes, Mrs. C. M.	Newmarket	"
Hughes, James L.	Toronto	"
Hunter, Miss Annie	Stratford	Presbyterian.
Hunter, Rich. G.	Toronto	Baptist.
Hunter, D.D., Rev. W. J.	"	Methodist.
Jackson, Miss Clara	Newmarket	Methodist.
Jackson, L. G.	"	"
Jackson, Rev. Thos. W.	Beamsville	"
James, David	Thornhill	"
James, Mrs. David	"	"

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Jeffrey, Wm	London	Methodist.
Johnson, Rev. Francis	Lakefield	"
Johnson, Mrs. Francis	"	"
Johnson, Wm	Belleville	"
Jolliffe, Rev. T. W.	Bradford	"
Joss, John	Toronto	Presbyterian.
Joss, Mrs. John	"	"
Judson, Wm. L.	London	Methodist.
Kay, Rev. Wm. M.	Ballinafad	Presbyterian.
Kay, Mrs. Wm. M.	"	"
Keefe, Rev. B. B.	Oakville	Methodist.
Keefe, Henry	Sherwood	Lutheran.
Kennedy, Alex.	Acton.	Presbyterian.
Kent, Ida M.	Toronto	Baptist.
Kerr, James E.	Galt	Presbyterian.
Ketcheson, W. F.	Belleville	Methodist.
Kettlewell, Rev. Wm	Oakville	"
Kilgour, J. W.	Guelph	Disciple of Christ.
King, Mrs. Jennie	Picton	Methodist.
Knight, Miss	Toronto	"
Lackie, Miss Annie	Willowdale	Methodist.
Laird, Rev. W. H.	Hamilton	"
Lake, John N.	Toronto	"
Lambly, M. A., Rev. O. R.	Madoc	"
Lane, Nellie M.	Toronto	"
Lansdell, Miss Annie M.	Brampton	"
Latter, Rev. A. P.	Beeton	"
Lawes, Chas.	Cobourg	Congregational.
Lawson, Miss K.	Acton	Presbyterian.
Lawson, Wm	Aurora	Methodist.
Leadlay, E.	Stratford	"
Lehman, L.	Newmarket	Christian.
Leishman, Rev. J.	New Lowell	Presbyterian.
Leslie, C. P.	Toronto	"
Lewis, Grace	"	Presbyterian.
Linton, Isaac	Pickering	Methodist.
Lloyd, Wm. D.	Hamilton	"
Loghrin, Mrs. A.	Stratford	Presbyterian.
Lord, Rev. C. S.	Grafton	"
Low, Jas.	Peterboro'	"
Low, Mrs. W.	Newmarket	Methodist.
Luckins, Rev. T.	Hamilton	Baptist.
Lupton, Miss L.	Stratford	Methodist.
Lynde, G.	Madoc	Presbyterian.
Madden, Miss Sarah	Prince Albert	Methodist.
Madill, Geo. H.	Guelph	"
Magwood, Wesley J.	"	"
Mahers, Edward	Newmarket	Methodist.
Major, Wm	Whitevale	"
Manning, Miss Lilian	Toronto	Baptist.
Marsh, Geo.	Hamilton	Methodist.
Marsh, Rev. R. W.	Queensboro'	"
Matthews, Fred. W.	London	"
Matthews, Miss Emma W.	"	"

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Mayell, Ibri M.	London	Methodist.
Mayell, Mrs Ibri M.	"	"
Meiklejohn, Wm.	Sarginson	Presbyterian.
Millar, David E.	Thorold	Methodist.
Millar, Miss E. H.	"	"
Millar, Wm	Elphin	Presbyterian.
Millard, Mrs. B. H.	Newmarket	Christian.
Millard, Rev. J. W.	Uxbridge	Baptist.
Millard, Mrs. "	"	"
Miller, Miss A. B.	Hamilton	Presbyterian.
Miller, J. R.	Eglinton	"
Miller, Miss K.	Hamilton	"
Mills, Rev. Wm. G.	Sunderland	"
Milne, John	Agincourt	"
Milne, Mrs. John	"	"
Mitchell, Miss Ella	Gananoque	Presbyterian.
Mitchell, Mrs. J. K.	Toronto	Methodist.
Moor, Mrs.	"	Baptist.
Moore, Judge, C. H.	Plattsburg N.Y.	Episcopalian.
Moore, H. P.	Acton	Methodist.
Morgan, Miss Helen	Galt	"
Morgan, Rev. John	Midland	"
Morris, Miss Annie K.	Whitby	Methodist.
Morrish, Joshua	Eden Mills	"
Morrow, John	Ingersoll	"
Mott, Rev. Thos. M.	Sheffield	United Brethren.
Mowat, Mrs. A. C.	Stratford	Presbyterian.
Muir, Thos.	London	"
Mullan, Rev. J. B.	Fergus	"
Munro, Miss Marion W.	Thorold	"
Murray, Rev. James	Hamilton	"
Macdonald, J. K.	Toronto	Presbyterian.
Macdonald, Robt. G.	Ayr	"
Mackay, D. D., Rev. A. B.	Montreal	"
Mackay, M.A., Rev. R. P.	Toronto	"
MacKnight, Rev. R.	Dunnville	"
Maclaren, LL.D., John J.	Toronto	Methodist.
MacMath, Hugh	Parkdale	Congregational.
McAlister, Rev. Geo. A.	Alvinston	Methodist.
McAllister, Miss S.	Hamilton	Presbyterian.
McArthur, Archibald	Princeton	"
McArthur, M.	Toronto	"
McAulay, Rev. Alex.	McDonald's Corners.	"
McBride, Miss Jennie	Galt	Methodist.
McClure, Mrs.	Thorold	Presbyterian.
McClure, Robt.	Brampton	"
McClure, Mrs. Robt.	"	"
McCutcheon, W. H.	London	Methodist.
McEwen, Rev. John	Lakefield	Presbyterian.
McGillicuddy, Thos	Toronto	"
McGillivray, Rev. Alex.	Brockville	"
McKean, Miss S. H.	Hamilton	"
McKenzie, Rev. A. F.	Rugby	"
McLaren, W. H.	Hamilton	"
McLaughlin, Rev. Alex.	Sherwood	Lutheran.
McLaurin, C. C.	Sarnia	"

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
McLean, Daniel	Toronto	Methodist.
McLean, Miss M. E.	Seaforth	Presbyterian.
McLean, Miss S.	"	"
McLellan, Miss Isabella	Guelph	"
McLeod, Rev. Alex. K.	Brighton	"
McPhaden, M.	Sunderland	"
McPhaden, Murdoch	"	"
McPhaden, Neil	"	"
McPherson, Alex.	Hamilton	"
McPherson, Mrs. Alex.	"	"
McQuarrie, Rev. H.	Wingham	"
McTavish, D.Sc., Rev. D.	Toronto	"
McTavish, Rev. H. W.	Eglinton	Methodist.
McWilliams, Rev. Andrew	S. Mountain	Presbyterian.
Nelson, R. E.	Guelph	Methodist.
Nixon, Henry R.	St. George	"
Norrish, Joshua	Eden Mills	"
O'Flynn, Mrs. E. D.	Madoc	Methodist.
Panabaker, A. T.	Hespeler	Methodist.
Parker, Rev. C.	Fenelon Falls	"
Parker, Mrs. C.	"	"
Parker, Thos.	Thornhill	"
Parsons, D.D., Rev. H. M.	Toronto	Presbyterian.
Parsons, S. J.	Benton, N.B.	"
Pattullo, W. M.	London	"
Payne, Rev. Robt. A.	Guelph	Methodist.
Payne, Mrs. Robt. A.	"	"
Peake, Lewis C.	Toronto	"
Pearce, Mrs. J. T.	"	"
Pearce, Miss Sadie	Markham	"
Pepper, Mrs. J.	Linwood	"
Phillips, Rev. A. M.	Toronto	"
Philp, Samuel C., jun.	Weston	"
Pierce, Martha	Toronto	Presbyterian.
Pim, Harry	"	Methodist.
Pink, Miss Emma	"	Congregational.
Porter, Rev. W. H.	London	Baptist.
Potts, Mrs. S.	Grafton	Presbyterian.
Powell, F. A.	Whitby	Methodist.
Power, Rev. John	Warsaw	"
Pratt, Mrs.	Toronto	Presbyterian.
Prouse, Mrs. W. G.	Hamilton	Methodist.
Pulfer, Mrs. Geo.	Brampton	"
Pulling, Miss Minnie	Hamilton	Presbyterian.
Purdon, Miss Agnes	McDonald's Corners.	"
Quaid, James	Port Albert	Presbyterian.
Rae, Rev. J. W.	Acton	"
Real, Rev. J. R.	Whitevale	Methodist.
Reason, Miss Florence	London	"
Redditt, Rev. J. J.	Scarboro'	"
Reid, Miss Annie	Weston	Presbyterian.
Reid, Rev. Wm.	"	"

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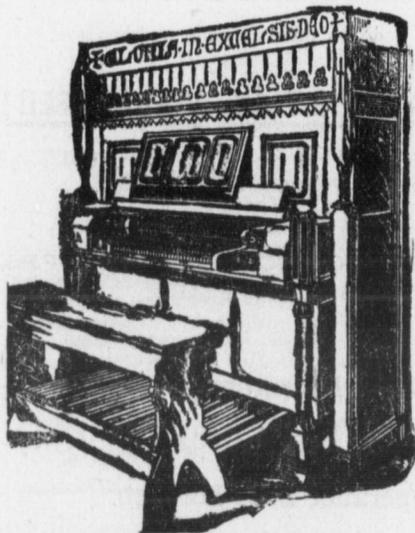
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<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Reynolds, Wm.....	Peoria, Ill.....	Presbyterian.
Rice, Emma L.....	Toronto.....	Methodist.
Richardson, Miss Maud.....	Flesherton.....	"
Richmond, J.-L.....	Campbellford.....	"
Rickard, Miss Edith.....	Newcastle.....	"
Risk, Miss J. E.....	Toronto.....	"
Robl, Miss Jennie.....	Seaforth.....	Presbyterian.
Roberts, J. M. R.....	Peterboro'.....	Baptist.
Robertson, Miss Helen.....	Strabane.....	Presbyterian.
Robinson, Miss H. M.....	Toronto.....	Methodist.
Roger, Dr. J. P.....	Fergus.....	Presbyterian.
Roger, Mrs. Dr.....	".....	"
Ross, Mrs. M. L.....	Guelph.....	Methodist.
Rutherford, George.....	Hamilton.....	Presbyterian.
Rutherford, Joseph.....	Mount Pleasant.....	
Salton, Rev. Geo. F.....	Waterloo.....	Methodist.
Sandwell, Rev. Geo. H.....	Toronto.....	Congregational.
Schofield, Miss Ida.....	Lakefield.....	Methodist.
Scott, F. W.....	Toronto.....	"
Scott, W. J.....	Lancaster.....	Presbyterian.
Scroggie, Matt.....	".....	Methodist.
Scroggie, Mrs. D. A.....	Guelph.....	"
Scroggie, Mary.....	".....	"
Sellery, B. D., Rev. Samuel.....	Brussels.....	"
Shaw, Abraham.....	Kingston.....	"
Shaw, Mrs. Abraham.....	".....	"
Shaw, Miss M.....	Toronto.....	
Sherin, J. C.....	Lakefield.....	Methodist.
Shilton, Rev. J. Walker.....	Flesherton.....	"
Shilton, Mrs. Lillie E.....	".....	"
Sime, Mrs. J.....	Dunnville.....	"
Sime, Miss Jennie.....	".....	"
Sinclair, John.....	Whitby.....	Presbyterian.
Sing, Cyrus R.....	Meaford.....	Friend.
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Smith, Abijah.....	Smithville.....	Presbyterian.
Smith, Mrs. C. S.....	Acton West.....	"
Smith, G. T.....	Aurora.....	Methodist.
Smith, Miss K. M.....	Hamilton.....	Presbyterian.
Smith, Miss M.....	Brampton.....	"
Smith, Miss Sara A.....	Guelph.....	Methodist.
Smith, Wm. G.....	".....	"
Speight, W. B.....	Markham.....	"
Stafford, D. D., Rev. E. A.....	Toronto.....	"
Stager, Aaron.....	Hespeler.....	"
Staley, Miss Dora.....	McDonald's Corners.....	Presbyterian.
Steen, Nath.....	Streetsville.....	"
Stephens, Mrs. Joseph.....	Toronto.....	"
Stoddart, (?) Miss Carrie.....	Galt.....	Methodist.
Stronach, Miss Maggie.....	Guelph.....	Presbyterian.
Sutherland, D.....	Toronto.....	"
Tasker, Miss K.....	Toronto.....	Methodist.
Taylor, Miss Janet.....	St. Mary's.....	Presbyterian.
Thom, Rev. Leslie W.....	Arthur.....	"

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Thom, Margaret E.....	Newcastle .....	Methodist.
Tibb, Rev. J. Campbell.....	Sarnia .....	Presbyterian.
Tibb, Rev. R. C.....	Toronto .....	"
Tilley, Andrew .....	Stratford.....	Methodist.
Totten, Mrs. J. W.....	Oshawa.....	"
Treadgold, M.....	Brampton.....	"
Treffrey, C. J.....	Hawtrey .....	"
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Turnbull, Mrs. A.....	Hamilton .....	"
Vandusen, G. E. ....	Picton.....	Methodist.
Vickert, Fred.....	Goble's .....	Baptist.
Wagner, Rev. L. H.....	Campden.....	Evan. Ass'n.
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Wakefield, Miss Rose.....	" .....	"
Wallace, Miss A.....	Toronto .....	Congregational.
Wallace, S.....	" .....	Presbyterian.
Wallwin, J. B.....	Bluevale .....	Methodist.
Watch, Rev. Chas. W.....	Cannington.....	"
Watch, Mrs. Chas. W.....	" .....	"
Watson, David A.....	Dundas.....	Baptist.
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Watson, Wm.....	Pine Grove.....	Presbyterian.
Waugh, Mary T.....	Hamilton.....	"
Webb, C. C.....	Newmarket.....	Congregational.
Wheatley, Wm. M.....	Guelph .....	Methodist.
White, Wm.....	London.....	"
Whitehead, Miss L.....	Brampton.....	Presbyterian.
Whyte, James.....	Brighton.....	"
Wilkinson, Benj.....	Toronto .....	Methodist.
Wilkinson, Miss E.....	Dunnville.....	"
Wilkinson, Rev. Thos. L.....	" .....	"
Williams, David.....	Collingwood .....	"
Williams, Mrs. D.....	Galt .....	Methodist.
Williams, R. T.....	" .....	"
Williams, Mrs. R. T.....	" .....	"
Williams, Rev. R. W.....	Guelph .....	"
Willson, Edward.....	Brougham .....	Christian.
Wilson, John.....	Whitevale.....	Methodist.
Wilson, John A.....	Seaforth.....	Presbyterian.
Wilson, Rev. J. C.....	Cobourg.....	Methodist.
Wilson, Miss Lizzie.....	Galt.....	"
Winchester, Mrs. A.....	St. Catharines.....	Presbyterian.
Winchester, Miss Myra M.....	" .....	"
Wood, Emma.....	Laskay .....	Methodist.
Woodhouse, J. J.....	Toronto .....	Congregational.
Woodruff, Mrs. R. E.....	" .....	Presbyterian.
Workman, W. J.....	" .....	Congregational.
Wylie, Miss E. G.....	" .....	Presbyterian.
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**→ DEPOSITS ←**

received and Interest allowed. **DEBENTURES**  
issued to Municipal and other investors. Trustees and  
Executors are authorized to invest in these Debentures.

MONEY TO LEND ON REAL ESTATE.

MORTGAGES AND DEBENTURES PURCHASED.

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The Hon. G. W. ALLAN, Speaker of the Senate, President.  
GEORGE GOODERHAM, Vice-President.

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**+ DIRECTORS. +**

George W. Lewis. Alfred Gooderham.  
Sir D. L. Macpherson, K.C.M.G. Thomas H. Lee.  
WALTER S. LEE, Managing Director.