

Sabbath School
Association of
Ontario.



Plants and Corner Stones



BEING A RECORD OF THE
PROCEEDINGS OF THE THIRTIETH

Provincial Sabbath School Convention

HELD IN THE

CITY OF TORONTO, ONT.

ON THE

22nd, 23rd and 24th OCTOBER, 1895

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

Copies of this Report, 15 cents each, will be sent post-paid on receipt of price, by
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For further information as to obtaining this Report and those of the International
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Sabbath School Association of Ontario.

Plants and Corner Stones.

BEING A RECORD OF THE

Proceedings of the Thirtieth Provincial

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF TORONTO, ONT.

ON THE

22nd, 23rd and 24th OCTOBER, 1893.

TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

WESLEY BUILDINGS, 29-33 RICHMOND STREET WEST.

1895.

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York
York
Toronto
- 2 { Ontario
Simcoe
Muskoka
Simcoe
- 3 { Simcoe
Grey
Wellington
Peel
Halton
- 4 { Dufferin
Waterloo
West
Guelph
Wellington
- 5 { Lincoln
Haldimand
Wellington
Hamilton
St. Catharines

Western

- 1 { Norfolk
Brampton
Oxford
Elgin
Brampton
- 2 { Huron
Perth
Bruce
Strathroy
Middlesex
- 3 { Lambton
London
Windsor
Essex
Kent
- 4 { Elgin
St. Catharines

Northern

- 1 Rainy
- 2 Thunder Bay
- 3 Algoma
- 4 Nipigon
- 5 Parry Sound
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INTRODUCTION.

THE Committee appointed to edit the Report of the Thirtieth Provincial Sabbath School Convention have much pleasure in presenting it under the title of "PLANTS and CORNER STONES." It is issued some weeks earlier than has been customary, and it is hoped that it may receive the same cordial welcome from workers throughout the Province as accorded to its predecessors.

The late Convention was one of great interest, and the attendance of delegates was very large. Each department of the work received a fair share of attention, and the separate conferences enabled those with common interests to have helpful intercourse. It was manifest that we have an abundance of talent in our own Province, while the presence and addresses of Mr. Jacobs, of Chicago, were an inspiration.

From the reports of the various secretaries, and that of the General Executive Committee, it will be seen that a very large amount of work was done during the past year. The report of the Treasurer will show that the strictest economy was practised. It is to be hoped that the various counties and cities will cheerfully accept the appropriation of the debt as made by the Convention, and to be found on page 87 of the Report, and promptly remit the same to the Treasurer.

The opening of an office for the Association, under the charge of the Corresponding Secretary, has been found to be a great convenience and to facilitate the work.

Special attention is directed to the report of the Publication Committee on page 49, and it is hoped that the circulation of *Our Sunday Schools* will be largely increased.

The reports of some of the separate conferences are not as full as the Committee could have desired. Some of the Secretaries of Conferences did not report a summary of the addresses, and it was found impossible in some cases to obtain these addresses.

Friends should keep in mind the International Convention in Boston in June, 1896; and the Thirty-first Provincial Convention in London in October, 1896.

THE EDITING COMMITTEE.

TORONTO, December, 1895.

Statistics of Sabbath Schools
the Seventh International Convention,
August, 1893 :

DENOMINATION
Methodist.....
Presbyterian.....
Episcopalian.....
Baptist.....
Congregational.....
Evangelical Association.....
Evangelical Lutheran.....
Disciples.....
Friends.....
Reformed Episcopal.....
Union Schools (Estimate).....

Total, June, 1890 (Report).....

Increase.....

HISTORICAL

PLACE.
1. Kingston.....
2. Hamilton.....
3. Montreal.....
4. Toronto.....
5. St. Catharines.....
6. Belleville.....
7. Galt.....
8. London.....
9. Montreal.....
10. Toronto.....
11. Brantford.....
12. Hamilton.....
13. Belleville.....
14. Guelph.....
15. Peterboro'.....
16. Toronto.....
17. Brampton.....
18. Cobourg.....
19. Brockville.....
20. Stratford.....
21. Hamilton.....
22. London.....
23. Kingston.....
24. Toronto.....
25. Brantford.....
26. Ottawa.....
27. Guelph.....
28. Toronto.....
29. Belleville.....
30. Toronto.....

* There was no Provincial Convention given way to Toronto, 22nd, 23rd and 24th.

SCHEDULE.

Statistics of Sabbath Schools in the Province of Ontario, as supplied to the Seventh International Sunday School Convention, St. Louis, Mo., 31st August, 1893 :

DENOMINATION.	SCHOOLS.	OFFICERS AND TEACHERS.	SCHOLARS.
Methodist.....	2120	22031	178787
Presbyterian.....	1052	9966	88654
Episcopalian.....	674	6310	54627
Baptist.....	383	3729	31295
Congregational.....	82	1001	8984
Evangelical Association.....	85	1216	6849
Evangelical Lutheran.....	73	467	4708
Disciples.....	34	219	2315
Friends.....	22	114	1151
Reformed Episcopal.....	8	84	876
Union Schools (Estimate).....	150	750	60.0
Total, June, 1890 (Report, page 66).....	4683	45946	383346
Increase.....	4340	42309	369852
	343	3637	22494

HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.

PLACE.	PRESIDENT.	DATE.
1. Kingston.....	Hon. James Ferrier, Montreal (deceased).....	Feb. 11, 12, 13, 1857.
2. Hamilton.....	Rev. W. Ormiston, D.D.....	Sept. 5, 6, 7, 1865.
3. Montreal.....	Sir J. W. Dawson, LL.D., F.R.S., F.G.S.....	" 4, 5, 6, 1866.
4. Toronto.....	Rev. F. H. Marling.....	Oct. 8, 9, 10, 1867.
5. St. Catharines.....	D. W. Beadle, B.A.....	" 6, 7, 8, 1868.
6. Belleville.....	Hon. Billa Flint (deceased).....	" 12, 13, 14, 1869.
7. Galt.....	Hon. James Young.....	" 11, 12, 13, 1870.
8. London.....	Alfred Rowland.....	" 10, 11, 12, 1871.
9. Montreal.....	Rt. Rev. Bishop Bond.....	" 15, 16, 17, 1872.
10. Toronto.....	Daniel McLean.....	" 21, 22, 23, 1873.
11. Brantford.....	Judge Jones.....	" 13, 14, 15, 1874.
12. Hamilton.....	William Edgar.....	" 12, 13, 14, 1875.
13. Belleville.....	William Johnson.....	" 10, 11, 12, 1876.
14. Guelph.....	Ed. W. McGuire, M.D. (deceased).....	" 9, 10, 11, 1877.
15. Peterboro'.....	J. Frith Jeffers, M.A.....	" 8, 9, 10, 1878.
16. Toronto.....	Hon. S. H. Blake, Q.C.....	" 7, 8, 9, 1879.
17. Brampton.....	J. W. Bevnnon, Q.C.....	" 24, 25, 26, 1882.*
18. Cobourg.....	D. C. McHenry, M.A. (deceased).....	" 23, 24, 25, 1883.
19. Brockville.....	John M. Gill.....	" 21, 22, 23, 1884.
20. Stratford.....	J. J. Crabbe.....	" 20, 21, 22, 1885.
21. Hamilton.....	George Rutherford.....	" 26, 27, 28, 1886.
22. London.....	William Bowman.....	" 25, 26, 27, 1887.
23. Kingston.....	Abraham Shaw.....	" 16, 17, 18, 1888.
24. Toronto.....	J. K. Macdonald.....	" 21, 23, 24, 1889.
25. Brantford.....	W. N. Hossie.....	" 28, 29, 30, 1890.
26. Ottawa.....	Alex. Mutchmor.....	" 27, 28, 29, 1891.
27. Guelph.....	James A. McCrea.....	" 25, 26, 27, 1892.
28. Toronto.....	R. J. Score.....	" 24, 25, 26, 1893.
29. Belleville.....	H. P. Moore.....	" 23, 24, 25, 1894.
30. Toronto.....	John A. Paterson, M.A.....	" 22, 23, 24, 1895.

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

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THURSDAY—M

Report of Gen
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The Next Year
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List of Delegates

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The Official Paper
Association

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"OUR SUNDAY-SCHOOLS"

*The Official Paper of the Sabbath School
Association of Ontario.*

FOR RATES see page 144.

69-72

72-83

= Programme =

MONDAY AFTERNOON, OCTOBER 21st, 1895.

3.00.—Meeting of the General Executive Committee to receive reports from the Central Executive Committee, the General Secretary, the Normal Secretary, the Hon. Primary Secretary, the Treasurer, the Publication Committee.

N. B.—The Committee will resume its session, if need be, on Monday evening and Tuesday morning.

TUESDAY MORNING, OCTOBER 22nd.

- 9.30.—Public Prayer Meeting for Special Supplication for Spiritual Power and Blessing on the Convention and on the General Work of the Association. Conducted by REV. DR. LAMBLY, of Bloomfield.
- 10.00.—Field Workers' Conference, i.e., Officers and Executive of County, City, and Township Associations. Chairman, REV. R. F. OLIVER, Skead's. Conference led by General Secretary.
- 11.00.—Conference on Normal Work. Chairman, GEO. ANDERSON. General Topic: "How to get ready for an Institute of five days."
 (a) In Towns and Cities. REV. W. J. CROTHERS, M.A., Port Hope.
 (b) In Townships. REV. S. CHILDERHOSE, B.A., Eldorado.
 (c) In Churches. REV. W. G. HANNA, B.A., Uxbridge.

TUESDAY AFTERNOON.

- 2.30.—Devotional Service, conducted by REV. WM. PATTERSON, Pastor of Cooke's Presbyterian Church.
 Appointment of a Nominating Committee.
 Reports by representatives from Counties or Districts and Cities, not to exceed five minutes.
 (Districts, Counties and Cities should see that they are represented by reports at this hour, as it is uncertain whether a subsequent opportunity can be afforded.)
- 4.00.—Address, "The Bible in the Life of the Christian Citizen." REV. CHANCELLOR BURWASH, S.T.D., LL.D., of Victoria University.
 Report of the Nominating Committee.
 General Business.

TUESDAY EVENING.

- 7.45.—Prayer and Praise. Led by REV. H. M. PARSONS, D.D.
- 8.00.—Introduction of President-elect.
- 8.20.—Words of Grating.
- 8.30.—"Zeal and Knowledge, two essential elements of success in Christian Work." REV. R. G. BOVILLE, M.A., B.D., Hamilton.
- 9.15.—"Sowing without Reaping." HON. S. H. BLAKE, Q.C.
 Collection and Closing Exercises.

WEDNESDAY MORNING, OCTOBER 23rd.

- 9.00.—Devotional Service. Led by REV. T. B. HYDE.
- 9.15.—Presentation of Reports from Executive Committee, General Secretary, Normal Secretary, Hon. Primary Secretary, Treasurer, Publication Committee, Representative on International S. S. Committee.

- 10.30.—Separate Confer
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- 2.00.—Devotional Serv
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 3.30.—Primary Class T
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 4.15.—Normal Confer
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- 7.45.—Prayer and Pra
 8.00.—"The Home L
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 8.30.—"Sabbath Obse
 JOHN A. P
 9.00.—"The Front Li
 Collection and C

10.30.—Separate Conferences.

PASTORS—In Cooke's Church. Chairman, REV. WM. AMOS, Aurora.
 "Systematic Revision of Results of S. S. Teaching by the Church."
 REV. E. DANIEL, B.A., Port Hope.

"Uniform Standards of Worship (i.e., Hymn Books, etc.) in Sabbath School and Public Sanctuary." REV. JOHN KAY, Hamilton.

"The Pastor's Influence in Securing a Deeper Sense of Home Responsibility in Christian Culture." REV. A. F. MCGREGOR, B.A., Woodstock.

SUPERINTENDENTS—In Metropolitan Church (Schoolroom)—
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"Sabbath School Entertainments, helpful and hurtful." R. D. WARREN, Georgetown.

"The Quarterly Lesson Review; how to make it interesting and instructive." A. B. DAVIDSON, B.A., P.S.I., Newmarket.

"The Teachers' Meeting; its need, nature, and practicability." REV. W. B. TUCKER, M.A., Ph.D., Bath.

BIBLE CLASS TEACHERS—In Cooke's Church (Schoolroom)—Chairman, J. K. MACDONALD, Toronto.

"The members of the Adult Bible Class":

(a) "How to Get." P. C. TREB'LCOCK, Bowmanville.

(b) "How to Hold." REV. J. W. RAE, Acton.

(c) "How to Teach." G. C. FIELD, M.D., Woodstock.

(d) "How to Use." F. M. PRATT, Secretary Y.M.C.A., Toronto.

SECRETARIES AND LIBRARIANS—In Cooke's Church Parlor—
 Chairman, MR. A. W. CARRICK, Toronto.

"The Secretary's Responsibility for the Public Reputation of his School in the Matter of Statistical Returns," etc. REV. L. W. THOM, Arthur.

"The Library, its interest and usefulness not incompatible; how may both be best promoted?" ALEX. SLOAN, Galt.

WEDNESDAY AFTERNOON.

2.00.—Devotional Service. Led by REV. J. F. GERMAN, D.D.

2.15.—Reception of visiting delegates from other fields.

2.45.—"S. S. Architecture suited to the Needs and Resources of City and Rural Districts respectively." G. W. KING, Toronto.

3.30.—Primary Class Taught. Lesson "The Child Samuel," 1 Sam. iii. 1-13.
 MISS BROWN, Pres. Primary Teachers' Union, Brantford.

4.15.—Normal Conference.—"New and Necessary Aims in S. S. Work."
 REV. WM. STEWART, D.D., Toronto. Discussion led by REV. JOHN MCEWEN, Normal Secretary.

PRIMARY TEACHERS' CONFERENCE—In Schoolroom, Cooke's Church—Chairman,

"Supplemental Lessons in the Primary Class." W. BALE, Hamilton.

"Illustrative Teaching that tends to Mental Activity, and that which tends to Mental Inertia."

"How may the Spiritual Nature of a *little child* be impressed by Gospel Truth." MISS M. M. WILLIAMS, Galt.

WEDNESDAY EVENING.

7.45.—Prayer and Praise. Led by REV. D. B. THOMAS, D.D.

8.00.—"The Home Life of the Scholar a help or a hindrance to the S. S. Teacher." REV. WM. PATTERSON, Toronto.

8.30.—"Sabbath Observance from the Standpoint of Law and Government."
 JOHN A. PATERSON, M.A., Toronto.

9.00.—"The Front Line of Sabbath School Work." B. F. JACOBS, Chicago.
 Collection and Closing.

THURSDAY MORNING, OCTOBER 24th.

- 6.45.—Sunrise Bible and Prayer Service. Exposition of Sabbath School Lesson (1 Sam. iii. 1-13). B. F. JACOBS, Chicago.
 9.30.—Devotional Service. Led by REV. SEPTIMUS JONES, M.A.
 9.45.—Reports of Committees.
 10.00.—Reports of Conferences.
 10.30.—“Difficulties in Rural Primary Classes, how best overcome.” MRS. WM. DUNCAN, Hon. Primary Secretary.
 11.00.—“Home Class Department and the I.B.R.A.” REV. JOHN MCINNIS, Elora.
 11.30.—Committee of the Whole. “The S. S. Session, its necessary features and prevalent defects.” MARION LAWRENCE, Toledo, Ohio.

THURSDAY AFTERNOON.

- 2.00.—Devotional Service. Led by REV. W. R. PARKER, D.D.
 2.15.—Report of Examiners—Normal Department—and Presentation of Diplomas.
 2.30.—“Relationship (i.e., privileges and obligations) of various S. S. Organizations.” REV. J. J. REDDIT, Shelburne.
 3.00.—“Provincial S. S. Interests, as to Financial Pledges,” etc. B. J. JACOBS. International Convention at Boston, 1896—appointment of delegates thereto.
 Collection and Closing.
 4.30.—ADJOURNED PRIMARY TEACHERS' CONFERENCE.
 “Primary Methods.” MISS LAWSON, Toronto.
 “The Dawn of the Christ-life in the Heart of the Child.” MISS CONGER, Picton.
 Question Drawer.

THURSDAY EVENING.

- 7.45.—Praise and Prayer Service. Led by REV. J. MCP. SCOTT, B.A.
 8.00.—“The Young People's Opportunity for Christ and the Church.” REV. JOHN POTTS, D.D.
 9.00.—“The Field is the World.” B. F. JACOBS.
 Collection and Closing.

“Monarchs ye, whose armies stand
 Harnessed for the battlefield.”

—Bryant.

Sabbath School

THIS Sabbath

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TUESDAY

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Sabbath School Association of Ontario.

REPORT
OF THE
THIRTIETH PROVINCIAL
Sabbath School Convention

HELD IN COOKE'S CHURCH, TORONTO, ON THE 22ND, 23RD
AND 24TH DAYS OF OCTOBER, 1895.

TUESDAY MORNING, OCTOBER 22nd.

At half-past nine a public prayer-meeting for special supplication for spiritual power and blessing on the Convention and on the general work of the Association, was conducted by Rev. O. R. LAMBLY, D.D., of Bloomfield, in Cooke's Church. A large number of members of the Executive Committee and other delegates took part in the exercises.

At ten o'clock a Field Workers' Conference was held in the same place, and at eleven a conference on Normal work. Reports of these will be found with the reports of other conferences near the end of the present volume.

TUESDAY AFTERNOON, OCTOBER 22nd.

THE CONVENTION opened at half-past two, in Cooke's Church, the President, Mr. H. P. MOORE, in the chair. After singing, Rev. Wm. Patterson, pastor of the church, read the 19th Psalm, and led in prayer. The President submitted the following names as the Nominating Committee: A. H. Jarvis, Ottawa; Rev. S. Houston, M.A., Kingston; Rev. S. Childerhose, B.A., Eldorado; H. C. McMullen, B.A., Picton; W. S. Given, Millbrook; Rev. J. J. Rae, Peterboro'; Rev. R. J. M. Glassford, Guelph; L. G. Jackson, Newmarket; Rev. J. Chisholm, Dunbarton; Rev. R. J. Elliott, Burlington; Thomas McGillicuddy, Toronto; John A. Paterson, B.A., Toronto; R. J. Score, Toronto; F. W. Elliott, Burford; Walter Bale, Hamilton; Frank Reid, Simcoe; Rev. J. Pritchard, Forest;

Rev. T. Albert Moore, Palmerston; Rev. H. S. Hallman, Berlin; Rev. J. J. Redditt, Shelburne; William Fryer, Collingwood; Adam Goodfellow, Thornbury; and Rev. N. Wellwood, Meaford.

REPORTS OF DISTRICTS.

Muskoka.—Rev. J. BLATHERWICK—I regret I am not able to give a very glowing account of our District Convention in Muskoka. We have within our District about 80 schools, many of which are small. The difficulty seems to be to secure attendance from many of the outlying schools. We have been very much troubled over this, and at our recent gathering we sought to put ourselves in such a shape as to be able to do more and better work in the coming year. We have mapped out our territory into sub-districts, and have made arrangements so that there shall be a thorough visitation of all the schools. There will be local conventions held prior to the general convention, and we trust to be able to arouse more enthusiasm than heretofore.

COUNTY REPORTS.

Dundas.—Rev. J. M. McALLISTER, B.A.—The County held its convention about three weeks ago at Inkerman. The attendance of delegates from the country was larger than in the past. We have found difficulty in securing statistics, and in order to remedy this evil we have tried township associations and conventions, but they have not been a success with us, and therefore we have appointed committees from our townships to collect them. We have organized again and again in several townships, but township conventions do not seem to be looked upon with favor by many of the prominent Sunday School workers. They claim that it takes up too much time, that those subjects going before so many conventions get to be worn thread-bare, and that they detract from the interest of the County Convention, and therefore they have resulted, in all the townships except one, in not having any township conventions, but deciding to throw the interest as much as possible into the County Convention. The convention pledged \$35 to the Provincial Association.

Carleton.—Rev. R. F. OLIVER—There was a very interesting convention held in the village of Ashton. A number of interesting and profitable papers were read, and they appointed the next meeting of the convention to be held at the village of North Gower in the latter part of September next. The President says that our County ought to have a visit from the Secretary or some other member of the Executive at the next meeting, and I was to press and get the promise of this. The Sunday School interest is looked after very well by the different denominations, and they feel that in this they have all they can do. I think if we had a member of the Executive, if the Secretary could make it convenient to be with us in North Gower and lay the matter before the people, get them to understand the aims and

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objects of the Society properly, a greater interest would be taken in it. We have a live man as President, David McIlroy, Esq., of Carp, who has taken a deep interest in the matter, and we are hopeful for a better and larger convention next year.

Grenville.—Rev. S. J. HUGHES, M.A.—All four townships in the County of Grenville have reported good and profitable conventions during the year. The "two days" County Convention was held in the town of Prescott in June last, and of the total of 59 schools in the County only 20 sent delegates. Owing to the apparent lack of interest in the County Association, the propriety of discontinuing it was discussed. It was decided to hold another convention of three sessions, and endeavor to make these more interesting than heretofore. The services of a Normal instructor were ordered to be secured. The special hindrances reported in the work are lack of co-operation on the part of parents and members of the Church towards the Sunday Schools. The Township Conventions are well attended, and a good programme is provided, and the different departments of the work are very well taken up. Quite a number of those attending the County Convention don't seem to feel its importance nor realize the value of the work done in that convention. We will be very glad for a little light and a little help on this point from this great central gathering—light and help concerning the County Association and the work of the County Convention.

Lennox.—Rev. W. B. TUCKER, Ph.D.—The past year in the history of the Sunday School work in the Counties of Lennox and Addington has been one of considerable encouragement. There are 56 schools represented in the County organization. These are grouped together in four township and town organizations. The convention idea has been pretty thoroughly worked out—two conventions in connection with the County and five in connection with the local organizations. In connection with the conventions there has been a roll-call, and in answer to that each President has to report for the particular Sunday School organization he represents. There has been some effort made, too, along the line of Normal work. The Home-class Department has received considerable attention, and a large number of members has been reported. As to finance, we have sought to lay hold of every school in the county. Every school of the fifty-six has been appealed to, and in connection with the roll-call in the township organizations some emphasis has been placed upon that matter by the superintendents; schools have been requested to answer the question whether the assessment has been raised or not. From the County as a whole the promise last year was \$76. It has all been raised, and we are not growing weary in well-doing, we expect to go right on.

Prince Edward.—Rev. O. R. LAMBLY, D.D.—We have 63 schools in the County, twenty-three of which have reported to the County organization. Four townships are organized, and four Township Conventions have been held during the year besides the County Con-

vention. We have a County Home-class secretary who visits the various Sabbath Schools throughout the County, enlisting the cooperation of the schools in that important department of the work. A number of our schools take our new paper, *Our Sunday Schools*. Our aim is not only to secure contributions from all, but to incite active interest in the Provincial Sabbath School Association work year by year. We are growing, and the County Association is growing, and we are trying to do better work than ever.

Belleville.—The PRESIDENT—We should have a number of enthused delegates from that point, where the great convention was held last year. (No response.)

East Durham.—R. W. CLARKE—We held a very interesting and profitable convention in Port Hope in March. Our Township Conventions are doing valuable work. We seem to get Sunday School teachers to feel more at home, and to take part in the proceedings, and there is a freer interchange of experiences and of views, which tends to make our Township Convention very interesting and stimulating. We had a very successful Normal Institute in Port Hope under our Normal Secretary, Rev. J. McEwen, and our General Secretary, Mr. Day, and the people were aroused to a high pitch of enthusiasm by their efforts.

Peterboro'.—Rev. J. J. RAE—Peterboro' held its meeting in November, a full number of representatives being present. A decision was reached to have a uniform programme for all the Township Associations in connection with the Peterboro' County Association during the year. The programme was drafted and successfully carried out, special features of which were the Primary, Normal and Home-class work. A successful County Convention was held in the village of Havelock in March. The association is fully manned. There are several women in the number—(laughter)—very efficient workers. Normal Institutes have been held at Warsaw, Hastings, Lakefield and Norwood, occupying two days, and attended by the Primary Secretary for the Province and the County Corresponding Secretary. The universal report is that good work was done, and an impetus given to Sunday School work in general, but especially to the Primary, Normal and Home-class Departments. In the matter of *Our Sunday Schools*, Peterboro' is at the head of the list. We have 170 paid subscribers. There are efficient Normal classes in several churches in Peterboro', and also in Warsaw, Hastings, Villiers, and two at the village of Keene. Primary work is advancing. The Home-class Department is receiving a great deal of attention. All townships held conventions during the year, Otonabee holding two, one in the West and the other in the East. Otonabee has an organized Primary Union.

Victoria.—Rev. NEWTON HILL—We are not organized as a county. I would like to hear from Mr. Day along this line. In the township

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of Emily we had a very successful convention last winter, the first township convention held in the County.

South Ontario.—Mrs. R. P. HOPPER—I can talk a great deal longer to-day about what I don't know than about what I do know of the work. I asked the secretary for instructions, statistics and credentials. I received two replies: one was, "Did I want a billet?" and the other was a programme for this convention. (Laughter.) Quite a number of our townships held conventions, and we have a yearly county convention. Whatever building this latter has been held in during the last few years, there have been more people than it could accommodate. In the past we used to contribute \$50 to the Provincial Association, but considering the value of the work that they do we are trying to pay \$65. (Hear, hear.) And on this line I heard in a round-about way that, being pressed for money, they would like the delegates to pay their own expenses to this convention so that this \$65 could be paid. As it was near by and the cost would not be a great deal, of course I was glad to come. (Laughter.) We have no Normal Institutes, but we are trying to do the best we can, being old-fashioned people relying upon the guidance of the Holy Spirit. We expect a grand convention this winter.

East York.—Rev. G. W. STEVENSON—We have live associations in the work. We had formerly three townships, but one elected to leave us. Our two townships are Scarboro' and Markham. We have a large number of Sabbath Schools in each of these townships, and most of them are in a very encouraging condition. Last year as we were reduced in territory, we held a convention for the two townships instead of two township conventions. It was about the 7th and 8th of February, during one of the greatest storms that has occurred for many winters. The secretary was instructed to notify each school of our indebtedness to the Provincial Association, and I have no doubt that the amount will be fully made up. We expect to hold our Township Conventions this year as usual. The Sabbath School interest is a live interest within the bounds of our association.

West York.—W. J. CONRON—Our three townships are organized, Vaughan, York and Etobicoke. They all held township conventions, which I had the pleasure of attending. The attendance was good; the interest in Sunday School work seemed to be manifest by the enthusiasm and the numbers that turned out to these meetings. We held our County Convention in the village of Islington in February last, with good attendance on both days. We paid \$50 to the Provincial Association last year, and I am pleased to continue that subscription on behalf of West York for this year. The numbers annually reported show that there has been a steady increase. I therefore deem that the outlook for West York is encouraging and that the riding is in a thriving condition for Sunday School work.

Central Prison.—JOHN AIKINS—I think it will go without controversy that I represent the model Sunday School in Ontario. The

scholars are exceedingly attentive, very regular—(laughter)—every Sunday morning exactly at nine o'clock, and they are very deferential to their teachers. I will give you a statement of the average attendance of teachers and scholars during the last four years :

1892	Teachers.....	23	Scholars.....	190
1893	“	26	“	195
1894	“	27	“	214
1895	“	31	“	225

The work that is being done in the Central Prison is a grand work. This fact may never be recognized in this world, but any of the teachers who have been there for several years will bear me out that many and many a time we got a handshake from men we did not know, and would not know if they did not tell us where they had been, who are an honor to their country now. We have had men who, with tears in their eyes, will take us by the hand and say that they thank God that they were ever in the Central Prison, for there they met with Christ.

Toronto.—Mr. THOMAS MCGILLICUDDY—I do not represent the Sunday School Association of Toronto; I really don't know whether such an association exists. I represent the Baptist Sunday School Association. Seven years ago we organized. We met in every Baptist church in this city in turn, large or small, central or on the outskirts. We meet four times a year—February, May, September and November. At our last meeting, held in September, we had over two hundred teachers and officers. At the end of seven years we are a good deal like that gentleman who reached his hundredth birthday. His friends all came to congratulate the old man that he had rounded out the hundred years; but a pessimist came and said, “Oh, uncle, you have finished your hundred years, but there is not much likelihood, at your time of life, that you will live for another hundred years.” And the old gentleman said, “Well, I don't know about that. I am starting my second century a good deal stronger on my legs than I began the first.” (Laughter.) And we are starting on our eighth year a good deal stronger on our legs than we began our first.

Ontario North.—Mr. A. B. WEEKES—Our County Convention is held regularly, kept up to a high standard, and the happy thought that subdivided the work into townships and groups of townships is working most admirably in our county. It tends to popularize the conventions, for it comes down to the ordinary Sunday School worker and gives them such assistance that they feel that they owe this to the central organization, and their loyalty to it is therefore strengthened. All parts of the work are in a healthy state and the County has met all the claims upon them towards supporting this Provincial Association.

East Grey.—Mr. C. R. SING.—We are but recently organized. Some of the townships are organized, not all. Township conventions are very well attended.

Rev. J. M. S. the township of tion the Genera that it was one with for a good vigorous and mo
Peel.—Rev. J. ships of Peel, ar townships and that we invited is thirty-nine y spite of the ver The church was condition. We altogether \$2,4 missions, \$337; to the Provincia go \$10 more thi

Halton.—Rev. have every scho we have succeeded we paid in \$75 l ready to increa year. Financia ance as well as o

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Wellington.—ports a fairly co in the County. Association is sa within their bou gation to visit al give friendly ad work. It is also and if need be to pleasing features and semi-annua have such good n ventions so inter simple and pract

Rev. J. M. SIMPSON—I can speak for the township organizations, the township of Collingwood more particularly. At our last convention the General Secretary was present, and he expressed his opinion that it was one of the best township conventions that he had met with for a good many years. The township conventions are more vigorous and more fruitful than the County Convention.

Peel.—Rev. J. C. TIBB, B.D.—I have travelled through four townships of Peel, and they are all splendidly organized. We have twelve townships and a “bitty” consisting of two schools in Toronto Gore that we invited to the Convention. One of our township gatherings is thirty-nine years old. We had a splendid county convention in spite of the very severe cold last year on the 5th and 6th February. The church was filled from door to door. Our finances are in a good condition. We report 60 schools with 5,461 scholars. We received altogether \$2,472; we spent on the schools, \$1,811; we gave to missions, \$337; to the county, \$107.25; and we increased our grant to the Provincial Association from \$50 to \$75, and are prepared to go \$10 more this year. (Applause.)

Halton.—Rev. D. A. MOIR—Halton is thoroughly organized. We have every school in the County within touch of our Executive. We have succeeded well financially. We formerly paid \$50, this year we paid in \$75 before July. We do not intend to backslide, but are ready to increase our amount to the Provincial Association next year. Financially, and from the standpoint of missions and temperance as well as conversions, Halton has had a grand year. (Applause.)

Lambton.—JAMES PRITCHARD—Sabbath School work is in a prosperous state in our county. There has been a large increase to the membership of the Church out of the schools. One of the largest and most successful conventions ever held in the County took place on the 2nd of October. A Normal Institute of two days was held in the town of Forest by Rev. Mr. McEwen, and was well attended by the teachers of the town and surrounding country, who were greatly edified and stimulated in their good work.

Wellington.—Rev. L. W. THOM—The County of Wellington reports a fairly complete organization. Since the townships comprised in the County were formed into separate associations, the County Association is satisfied to let them take the oversight of the schools within their bounds. Each Township Association appoints a delegation to visit all the schools in their district at least once a year, to give friendly advice and arouse greater enthusiasm in Sunday School work. It is also their duty to find out if the field is fully occupied, and if need be to plant new schools. One of the most important and pleasing features of the Township Association work is their annual and semi-annual conventions. In no year since these were organized have such good reports been received. What makes township conventions so interesting as a rule is that the subjects discussed are simple and practical, suited to the needs of the locality and handled

by local men, and often by laymen. This year, for the first time, part of our county was visited by the Normal Secretary. He commenced the campaign on the 11th of June and closed it on the 21st. The twenty-fifth Annual County Convention was held in Fergus in December. The different sessions were well attended, and the addresses were specially good. Mr. Day, the travelling Secretary, was with us, and his presence and addresses added very much to the interest of the Convention. The County Association last year promised \$62 to the Provincial Association, and an additional sum of \$13 was voted at the Annual Convention; it has all been paid. We are authorized to promise \$70 for next year.

West Durham.—Rev. R. N. PHALEN, B.A.—Our County Association comprises three townships—Cartwright, Clark and Darlington—and we have organized an association in each one of the townships in connection with the County Association. On the whole, I can report favorably of the work of both township and county associations.

City of Ottawa.—A. H. JARVIS—Steps have been taken to reorganize, and we are to have our annual meeting the second week in November. We have been almost dead for the last two years. We have four times as many delegates this year as we had last year at Belleville; this year we have thirteen, last year three. When the subject of finance comes up we will be ready to speak about it.

Guelph.—Mr. T. WATERS—We are going on much the same as usual. We find it a very difficult thing to have many Sunday School conferences during the year. We had two during the past year. I was instructed to promise \$40 towards the funds of this association.

Waterloo.—Rev. H. S. HALLMAN—Waterloo County is not as well organized as we would like to see it. Three of the five townships have held conventions. In our County Convention in September we had the General Secretary with us. We contributed to the Provincial Association \$60, and a few weeks ago I sent down a cheque for \$30 towards the coming year. We pledge ourselves to pay \$60, the same as in former years.

Mr. DAY—Yesterday it was reported that West Elgin was one of the counties that was not organized. I am glad to say that was a mistake, that it was organized the other day and holds its County Convention in a few days.

Rev. J. E. MOORE, from West Elgin, stated that the newly organized county would have its convention the last of this month.

North York.—Mr. L. G. JACKSON—North York is carrying on its usual work. Five township conventions were held during the past year. We were prevented from organizing the townships in South Simcoe by the great storm which closed up all the roads. We have a convention arranged for next month. The township associations have commenced to feel that there is not so much need of the County Association, and consequently there is not so much interest in the County Association as there used to be. We would like to get some light on this matter.

London.—H. A. Spencer was appointed Association pleader to invite the Provincial Association to hold a convention in the eastern part of the county, including the Association teachers enthusiastic about the schools used in eleven branches, hundred, and, I think, is divided into sections for the convention. The County Convention, at West Elgin, is present. The County Association extra effort will be made.

Essex.—R. C. C. The eastern part of the county, including the Association teachers enthusiastic about the schools used in eleven branches, hundred, and, I think, is divided into sections for the convention. The County Convention, at West Elgin, is present. The County Association extra effort will be made.

Brant.—W. M. The County Association held an annual convention on the 11th of November, consisting of six sittings, the presence of the County Association held a convention on the 11th of November. There are 84 schools in the county, making 109 in all. The work are voted on the 11th of November. Treasurer of the County Association in time for this year. *Our Sunday School* is independent and progressive.

Brantford.—The County Association now has a population of 10,000 and teachers and scholars with 385 scholars last year, by the President of the County Association and that was voted on the 11th of November. The County Association obtained from the Provincial Association on 30th November. The County Association sometimes by invitation on other times in the County Association observed the calendar on 9.30 a.m. on Sunday. The County Association attended.

After singing, the County Association introducing Rev. J. E. Moore will speak to us.

London.—HARRY BAPTY—The City Association has been dormant for some time, but was reorganized on the 19th inst. Mr. Wm. Spencer was appointed president, and Harry Bapty, secretary. The Association pledged \$75 for the Provincial work, and determined to invite the Provincial Convention to London in 1896. It was also decided to hold meetings every month to work up an interest.

Essex.—R. C. WEESE—I visited several of the schools in the eastern part of the County and three in the town of Amherstburg, including the African Methodist Episcopal. I found the officers and teachers enthusiastic in their work, and the scholars attentive. All the schools used the International Lessons. There are in the County eleven branches of the I. B. R. A., with a membership of nearly four hundred, and, I think, it is the banner county on this line. The County is divided into districts, each having held, or will hold, its own convention. The County Convention will be held on the 12th and 13th November, at which meeting the General Secretary is expected to be present. The County gave \$50 towards Provincial expenses and an extra effort will be made to increase that amount the coming year.

Brant.—W. N. HOSSIE—Was organized March, 1870, and has held an annual convention every year since—the last at Burford, covering six sittings, all well attended, and a model programme, helped by the presence of the General Secretary. Seven local associations each held a convention during the year, one holds semi-annual conventions. There are 84 schools in the County, 25 in the city of Brantford making 109 in all. Funds for county and provincial Sunday School work are voted by each local association, and forwarded to the Treasurer of the County Association. Eighty dollars were forwarded in time for this year's statement. One hundred and sixty copies of *Our Sunday Schools* have been taken, and one supplied to each superintendent and pastor and to county and local association officers.

Brantford.—W. N. HOSSIE—The city was organized in 1876; has now a population of 17,000; 25 evangelical schools, with 532 officers and teachers and 4,778 scholars, and two Roman Catholic schools, with 385 scholars, all of which have been visited since the 9th May last, by the President and Secretary in company, with one exception, and that was visited by the Secretary alone. A new report has been obtained from each school. The Association held its annual meeting on 30th November last, and has held nine monthly prayer-meetings; sometimes by invitation in a school, at the close of its session, at other times in the Y.M.C.A. Rooms. Last Sabbath and Monday we observed the call to prayer from 7 to 8, and had a union meeting at 9.30 a.m. on Sunday, and at 7.30 p.m. on Monday, both being largely attended.

After singing, the PRESIDENT said—I have now much pleasure in introducing Rev. Dr. Burwash, Chancellor of Victoria University, who will speak to us upon

THE BIBLE IN THE LIFE OF THE CHRISTIAN CITIZEN.

Rev. Dr. BURWASH, who was received with applause, said: It affords me much pleasure to stand before this grand company of workers. I know of no force which promises so much for the future of our country as that of the Sunday School workers. If you look at the statistics of our churches you will find that the number of Sunday School scholars keeps pace year by year with the number of church members, and that the power of the Church may be measured quite as accurately by the position of its Sabbath Schools as by the size of its congregations, or the number of its members. I have been asked to say something upon the influence of the Bible in the life of the Christian citizen. We can talk of Christian statesmen one hundred, two hundred, five hundred, or a thousand years in the past; men who wielded the power which they possessed under the influence of Christian principles. But it is only in our own country that the power of the citizen has been developed. That is the effect of three circumstances which characterize our modern political institutions. First of all, the ballot box, with the almost, if not altogether, universal franchise; every man now has, or ought to have, his vote, and he is called upon to exercise it intelligently, conscientiously, and free from all influences of force, or corruption, or threats that may have held him in times past. Next is the universal freedom of discussion, free speech, and a free press. Every citizen has a right to influence his fellowmen by argument, or by the information which he can bring to bear upon the questions before the country. And in the third place, every citizen has a right to present himself for the suffrages of his fellow-citizens as their representative in all the places where political power is exercised. As the outcome of these conditions the citizen has acquired in our time an importance which was unknown in days gone by. He stands as the source and centre of power. To him belongs the ultimate appeal in all matters that concern the public welfare; and as a consequence he stands in a position of responsibility such as was never occupied before. The question then has become more important than ever before, "How shall our citizens be prepared to exercise the responsibilities which devolve upon them by their public position?" This question is one that affects the country at large, and affects every individual. It is a question of interest to every young man, and to every young woman too. It affects every parent, because as we are training up our children, we desire that they shall occupy an honorable position amongst their fellow-citizens. One of the most common answers to the question to-day is education. The little red school-house must be the adjunct, if not the precursor, of free institutions. You must raise the intellectual status of the people; you must place them in a position to judge and think for themselves; to become familiar with all means of information which are required for a full discharge of the responsibilities which the country has

placed upon the popular public relations, and we all flourish, and let parts of our land the people, because responsibilities apart from that our free press. and so cheap th along the street boys shouting "one cent," I th enters the home before the even that even the c paper; and that influence throug that everything public notice. morning light fettered press a is undoubtedly citizens, and te citizens of a g recognized as on of the duties of entered our uni and Canadian hi A week ago Sat street I met Ins head of an arr musket upon his celebrating the commemorating from the soil of feelings of patri the circumstance And when I w on an essay on hunting throug information for the times, that our young peo affairs of their day in the col there appeared

placed upon them. There is no doubt that the system of universal popular public education is an absolute necessity of all free institutions, and we all say, let the school-house flourish, let the high-school flourish, and let the university flourish, and let light shine into all parts of our land; raise as high as you can the intellectual status of the people, because in so doing you fit them for the discharge of their responsibilities as members of the State, and they cannot be fitted apart from that influence. Another panacea has been proposed in our free press. First of all, the newspaper must be made so popular and so cheap that it will reach all the people of to-day. As I came along the street this afternoon and heard the shrill voices of a dozen boys shouting "*Telegram, Globe, Star, News, Mail and Empire*, only one cent," I thought that "only one cent" means that the newspaper enters the homes of all the citizens of this great city; that it is read before the evening hour is passed by tens of thousands of people; that even the children are familiar with the columns of the newspaper; and that the newspaper is a mighty power, disseminating its influence throughout all our public affairs. More than that, it means that everything that appertains to the public welfare is brought to public notice. If a Cabinet council is held in secret conclave, before morning light the secrets of the ministers are spread by this unfettered press all over the civilized world. This power of the press is undoubtedly one of the mighty instruments in the hands of the citizens, and tends to fit them for the discharge of their duties as citizens of a great State. Again, political education is becoming recognized as one of the great necessities of our times in the discharge of the duties of citizenship. As a consequence, political science has entered our universities. The study of history—especially of English and Canadian history—has taken a prominent place in all our schools. A week ago Saturday was the 12th of October, and as I came up the street I met Inspector J. L. Hughes marching down the street at the head of an army of a thousand boys, each boy with a miniature musket upon his shoulder. And what were they doing? They were celebrating the anniversary of the battle of Queenston Heights, commemorating how nobly their fathers drove back the invader from the soil of our country some eighty years ago, stirring up the feelings of patriotism in their breasts, and fixing in their memories all the circumstances connected with that historic occasion. (Applause.) And when I went home at night I found my own little boy engaged on an essay on the life of Brock, or the work of Brock in Canada, hunting through encyclopædias and histories that he might obtain information for this juvenile production of his. That is a sign of the times, that is a factor of our schools, influencing the minds of all our young people, and giving them an intelligent interest in the affairs of their country. (Hear, hear.) More than that, the other day in the columns of our reviews and of our large city dailies there appeared an announcement of a new book, "How Canada is

Governed," by one of the highest authorities on political science in the British Empire. That book is intended as a text-book for all our schools, to bring a knowledge of our institutions down to the capacity of our children, so that in their childhood they can understand how Canada is governed, and be prepared to govern it themselves in the near future. (Applause.) With such facts as these before us, it may seem almost superfluous to ask, How shall our citizens be prepared for the exercise of their responsibility? Certainly if high intellectual status, the possession of intelligence, the dissemination of information from the public press, and if the broad and comprehensive knowledge of the history of our country and of our political institutions can prepare them for the discharge of their political duties in the future, they ought to be well and perfectly discharged. But the moment a thoughtful man casts his eyes over the affairs of this country, or of our neighbors across the line, or even visit the Old World and examines the state of affairs there, he will find that something more than the intellectual side is necessary for the success of free institutions. (Hear, hear.) However intelligent men may be, however perfectly they may understand political institutions, however perfect may be their intelligence and their information on all our public affairs, without high moral ideas, without the highest type of integrity, without the self-denial and devotion to the good of the whole that leads them to forget themselves and their own interests, their self-seeking and gain, in the best interests of the country; without these great moral principles all our intelligence, all our light and the civilization of this nineteenth century science will be in vain so far as the future of our citizens is concerned. We want moral power, we want moral influence, we want high types of moral character in the men and women of the future. (Applause.) How shall we get it? What is the secret of clear, high-minded conscientiousness? What is the secret of firm, unswerving, incorruptible integrity? What is the secret of that self-denial and consecration to the good of the country and our fellowmen which leads men to forget themselves in the earnest, honest effort always to arrive at what is truest and best? I know of no moral power which will enlighten the ignorance, strengthen the moral motives, and elevate the ideas of duty and honor and of public trust like the old Book, that for two thousand years has spoken to the hearts and consciences of men. (Applause.) To-day it is not only the power of God to salvation to everyone that believeth, but the power of God to regeneration, to high moral character and principle to all who accept the light and influence of its truth. And our land, and all lands under the sun must turn to the old Book if they would lay deep and strong the foundations of their free institutions. (Hear, hear.) It was no mere affectation or simulation of pious sentiment, when Queen Victoria took the gold-clasped Bible and put it into the hands of the messengers of the heathen prince and said to

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them, "Here is the secret of England's greatness." (Applause.) The Bible has given the world to-day its highest and clearest conceptions of justice and right between man and man. It has left its impress upon the best law of the world. Perhaps some learned lawyer may be ready to call that in question, and say the old Roman law governs the law of all the civilized nations to-day. I grant you that, so far as the outward form is concerned. But when I come to look at the inner spirit, I find that the outward forms of the old Roman law were far from dealing out the inner spirit of justice. I find that for advancement in jurisprudence in these modern times—the bills which have reformed the jurisprudence of England, the bills which a few years ago reformed the administration of justice in our own Province of Ontario after the model of the latest English law, and the principles of reform in the administration of justice which our public organs are clamoring for to-day—I find they mean the breaking through the old cast-iron forms which were used as often to defeat justice as to administer justice, in order that the spirit of right, the spirit of truth, the spirit which will get at the ultimate facts and justice of the case, may express itself in all the judicial institutions of our country. And whence comes that spirit? It comes out of the precepts of that old Book. Our wisest law-givers in the history of British institutions, of British law, of British fair-play, are either the envy or the admiration and pride of all the civilized world to-day. But British law, British justice and British fair-play, whence come they? Why, they come out of the moral spirit of the old Book. Again, this Book gives the highest sanction to the administration of justice in all our Christian lands in the courts of to-day. It is not a mere form that the old Bible with its red cross tied athwart its covers is brought forth in our courts of justice, and is placed in the hand of each witness as he stands up and is pledged under its sacred sanction, to speak the truth and the right as between man and man. It means that the Court of the eternal God is above all courts of earth. The final appeal is to His arm, that justice and right shall be meted out with inviolable integrity and with immutable sanctity to all men. There is no place in which that sanctity is set forth as it is in the pages of that old Book. Turn, if you will, to the mythology of Greece, Rome and Egypt, and see what they say about justice, about the final tribunal. You will see, indeed, wonderful things for those remote ages, and wonderful things as to the final power and judgment of the gods, and the record of the gods, whether they be good or bad. But they all grow pale in the face of the light which the old Book throws upon this ultimate court of appeal. And it is that which gives stability to our institutions of justice. It is that which gives its final sanction to the decisions of our courts of law, and it is the influence of that, permeating the hearts of the people, taking hold of their consciences and filling them with hope or fear of consequences as

they adhere to or swerve from the truth. It is that to-day which makes the highest and most perfect administration of justice possible in all our lands. Another thing which the Bible has done for our modern institutions is that it has brought forth in our age a conception of the value of man as man which the world never knew before. (Hear, hear.) You have only to look to China, when you learn, as we learned the other day from our public prints, that fifty Chinamen had been beheaded because they had taken part in the massacres with which we in Canada are so closely connected, since many of our missionaries were in jeopardy of their lives, if not amongst the actual sufferers. And we learned, side by side with that, that these fifty men were simply bought to have their heads cut off. A few hundred taels were handed over to their families to make provision for them, and the men were put through the torture and obliged to confess, or pretend to confess, that they had done so and so, and taken out to have their heads cut off, and that was the end of it. What does that mean? The life of a man is nothing; the individual importance of a man is nothing. And if it serves the purpose or policy of a state, if it serves their duplicity, their cruelty, their rascality, their crooked dealing with other nations, if it serves their purpose to blindfold the ambassadors of other nations by cutting off a few heads, why, they are ready to cut them off—a man is nothing. (Hear, hear.) A few years ago, in Ashantee, when the king died, the heads of a thousand men fell to the ground and their bodies were cast into the grave, in order that their spirits might accompany the king into the unseen land. The life of a man was nothing. A king is great, a nobleman is great, a public officer is great; a viceroy must have his crimes covered over with the sacrifice of no matter how many lives, for a life is nothing. And so you go back to ancient history and you find everywhere exemplification of this fact, that the individual man counted for nothing. But what about our day and our land? Why, Queen Victoria herself cannot trample upon the rights of the meanest subject in her realm. (Applause.) He stands as a man upon his indefeasible rights, and nobility, and rank, and office, and even royalty itself, all stand aside in his presence, before his rights as a man, and do them homage. Now, what has brought humanity up to that position of recognition? Why, it is the principles of this old Book which laid down long centuries ago, before the flood, this grand decision: "Whoso sheddeth man's blood, by man shall his blood be shed." Why? Because "in the image of God created he him." Every man is God's image and God's child. Every man stands before his Maker upon a position of equality in virtue of his manhood. (Hear, hear.) As a consequence, out of the most ancient of the principles laid down in this Book the dignity of individual manhood has made itself felt, until to-day in our free institutions it is universally respected. And the same truth has knocked the fetters off the slave all the world

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over. It has emancipated manhood everywhere. But what shall I say of what this same old Book has done for woman? Look back at the Old World. There is indeed a bright spot in the Old World, one little place in the earth where woman stands forth in the ages of the past in her true beauty, in the dignity of her character, in the nobleness of her mission as she is seen nowhere else, and that is in the place where the Old Testament was found, in the little land of Judea. You have only to read the story of the Bible-woman and place it side by side with the story of woman in any other ancient land. Look at the matrons of Greece and Rome, and you will see how incomparably superior was the position of woman under the Old Testament. But it is the glory of Christianity that it has brought woman out to her true God-given position in human society, and has made her in the highest and best and most perfect sense the mistress of the world to-day. How? Not by cast-iron precepts, not by laws or statutes, but by the power of the inner spirit. The spirit of Mary, the spirit of those lovely characters that are painted for us in the Gospel as the friends and associates of the Lord Jesus Christ, the spirit which led Mary and the other woman to the tomb early in the morning of the first day of the week, that spirit has gone out through the world with its silent, universal, pervading, yet mighty influence of deep, unselfish, glorious, God-given love, and it has conquered the world. It has broken the chains which enslaved woman, and has opened the world to her influence and power for God, and good, and humanity. (Applause.) Then the Bible has given us religious liberty; liberty of conscience, which is one of the grandest triumphs of our age. It is only a little time since men thought that the State must attend to religion. I was reading this morning in the life which has recently appeared of Gladstone what he said when a young man, on the Established Church and the necessities of establishment for the welfare of the nation. This proceeded from the principle that religion is something which must be established, enacted and imposed, upon the conscience of the people, and in that way maintained in the heart and life of the nation. That is not the New Testament principle. (Hear, hear.) Make clean the inside of the vessel and then the outside shall be clean also. Do not whiten the outside walls of the sepulchre while within they are full of dead men's bones. Sometimes we are told we can't make men moral or sober by Act of Parliament. Well, you certainly cannot make them religious by Act of Parliament—no doubt about that. (Applause.) When under the free spirit of Christianity the Bible came to be the foundation-stone of our Protestantism three hundred years ago, and it came to be recognized that every man had a right to read the Bible for himself, that all mediation of priests and church and intercessors was taken away from between the individual soul and our God and Saviour, that this grand foundation-stone of the Word of God is the foundation of faith and practice and the right of private judgment in reading the Word of God for ourselves,

then was sounded the death-knell of all limitations upon rights of conscience. Under the influence of this grand old Book we are seeing the last vestiges of old legal and cast-iron forms of Jewish—and in some instances of heathen—principles disappearing. Now, if the Bible has done this for us in the past, what may we expect in the time to come? First of all, let us remember that the Bible has accomplished its work not by means of the letter but of the spirit. For centuries men have been searching that Book to find in it a political constitution; to find in it a code of laws; to find in it an ecclesiastical constitution. And with what result? Why, that even in the most Protestant lands men believed in the divine right of kings, and burned witches because they thought they found in the Bible certain precepts which they understood to impose these things on the lives and consciences of men. Wherever men have been simply governed by the letter they have failed to obtain the true and legitimate influence of the Word of God upon human life. If the Bible is to perform its true work, it is not by taking isolated texts out of their context; it is not by taking a verse here or a verse there, and seeming to find a command to do this or that or the other thing. But it is by taking the Book as a whole; it is by taking the glorious spirit of the Book and carrying it out into the life, and institutions, and requirements of society. It is the spirit of the Bible upon which we must trust. Now, there are great problems before the citizens of this land and of all lands to-day. The work that has been done by the light of Christianity in the past is only a beginning, only a preparation, only a foundation, and it remains for the coming age to perfect that work. The drink problem, the problem of social evil, the problem of political purity, the relations between labor and capital, the problem of poverty and such a distribution of the wealth which the world is producing as will give all men a share of the things which are necessary for their comfort and support—all these problems are looming up to-day. They are pressing in upon us; and we say it with all confidence, every one of them will be solved by the spirit of that old Book. (Hear, hear.) But it will be the moral power of the Bible getting hold of the consciences and hearts of men, lifting men to a higher platform; making men more pure and more unselfish; giving men higher ideals of duty to their neighbor, and filling them with that love to God and love to man which will lead them not to grasp all things for themselves. I have spoken of the way in which the Bible has broken the power of political and social chains in the past. There are still mighty powers of evil which it has to conquer—the power of money, the power of avarice, the power of selfishness, the grasping after indulgence and forgetting the rights of others. These things are abroad in human society, and must be conquered before our modern citizenship shall have assumed its highest influence and power. It is the moral power of the Bible—and I speak to the men

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and women who in the Sunday School have their hand upon the consciences and hearts of the young, and the power to apply this mighty moral implement as no other people have. (Hear, hear.) O my friends, you cannot measure the responsibilities which God has given you in putting into your hands the Word of God to teach week after week to the young people of this land. It is an enterprise that often calls for self-denial. It often seems to be a thankless task; it calls for many hours of your precious time; it leads you to forego many pleasures and indulgences of life. It is an enterprise which, like the silent light of the rising sun, is permeating all society around you. It is forming public opinion; it is instilling high ideals; it is lifting the youth of the country up to the higher plane of moral and spiritual life; it is diffusing and disseminating itself like leaven all through our society. And if our free institutions are to flourish in the days to come, if the different problems of which I have spoken are to be solved in the days to come, it is because of the honesty, the integrity, the purity, the loving spirit, the broad influence of the spirit of universal humanity which will be inspired into the people of the coming time, by and through the blessed, glorious, sacred Book of the living God. (Applause.)

REPORT OF NOMINATING COMMITTEE.

The Nominating Committee reported through its Secretary, A. H. Jarvis, as follows:

President—John A. Paterson, M.A., of Toronto.

Vice-Presidents—All past Presidents of the Association, with the Presidents of County and City Associations.

Minute Secretaries—Rev. J. Campbell Tibb, B.D., Streetsville, and W. E. Tilley, Ph.D., Bowmanville.

Business Committee—W. T. Harrison, M.D. (Convener); Rev. R. R. McKay, A. H. Jarvis, Geo. M. Elliott, Rev. J. M. McAllister, M.A., Rev. W. A. Houston, M.A., R. W. Clarke, L. G. Jackson, Edward Wilson, J. J. Maclaren, LL.D., Q.C., R. J. Score, Rev. J. Blatherwick, Rev. W. G. Hanna, B.A., Wm. Fryer, Thos. McKim, Rev. C. E. Stafford, Rev. R. J. M. Glassford, Rev. Wray R. Smith, A. J. Donly, W. N. Hossie, Rev. R. H. Abraham, D.Sc., Wm. Orr, E. Gardiner, Rev. J. W. Rae, Rev. C. S. Finkbeiner, Rev. J. Ross, Rev. John Pritchard, Thomas Bryant, Miss M. Fraser, Isaac Kingswood, Walter Bale, and the Secretaries of the Association.

Committee on Resolutions—Revs. T. A. Moore, N. Wellwood, R. J. Elliott, S. Childerhose, B.A., and J. J. Redditt, with Messrs. Geo. Anderson and Wm. Mackintosh, M.A.

The report was on motion adopted as a whole, after which the session closed with the benediction by the Rev. Mr. German.

TUESDAY EVENING, OCTOBER 22nd.

After a song service, the Rev. Dr. Parsons read the Scriptures and led in prayer.

PRESIDENT MOORE introduced the President-elect, John A. Paterson, saying: I congratulate you, sir, upon your election to this very important office in this important organization. I congratulate the Convention upon their election of Mr. John A. Paterson. He has been with us an energetic and a self-sacrificing officer for many years. We have had him in our conventions; we have felt the value of his words to us; and as we have met him on the Executive we have realized that he was doing his whole duty—a man in the right place. I am sure we will not hear you say, as was said by a presiding officer a short time ago,

“This is the way I long have sought,
And mourned because I found it not.”

(Laughter.) We know you too well for that. I bespeak for you the kindness, the earnest and fervent prayers with which I have been favored during the past year. I have felt that around me were a host of friends and co-workers wishing success to me and to our great work, and I know the same influences will be with you. I now bestow upon you the insignia of this important office, and I wish you every success in the conduct of this convention and in the work of the coming year. (Applause.)

PRESIDENT-ELECT PATERSON said: Mr. Ex-President and Christian friends, I reciprocate most heartily the first portion of the address you have just listened to; but that portion wherein this convention is congratulated on my election you can hardly expect me as a modest man to endorse. I know well his kindly feelings towards me, and I think I may bespeak the kindly feelings of this convention, delegates and visitors, in helping me to discharge the important duties I have to perform here. I am profoundly impressed with this thought, that this is not a mere congregation of human creatures drawn together to do human work. The Holy Spirit has not, so far as I understand it, promised assistance to anyone who would dilate upon or explain the principles of pure science, or who would explain the workings of some social or economic problem or the intricate machinery of some political movement to an audience of his fellow-countrymen; but I have every warrant for believing that there is not only a party of the first part on the platform and a party of the second part in the pew, but also a party of the third part that controls and influences and operates here amongst us—I mean the Holy Spirit. (Applause.) With that conviction I have been prevailed upon to accept this important and honorable position. (Hear, hear.) If my shoulders be not broad enough to hold the weight, then I ask you to make your charity wide enough and broad enough to help the weight to be held.

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It is an event unparalleled in the history of one who has had an uneventful life, and I thank you heartily for the kindness you have shown in electing me. I feel, however, that in presiding over Sabbath School workers I am presiding over those who will give me every help. We are banded together in the greatest and noblest and grandest work in the universe—the work of taking the young in time and training them for eternity. (Hear, hear.) Therefore, let us all see to it that we are not simply artisans in this work, but that we are more than artisans, we are artists. The artisan, you know, simply seeks to get through his work; the artist seeks to make his work perfect. (Hear, hear.) Therefore let us be like artists, seeking to lay broadly and deeply the foundations of eternal happiness for those entrusted to our care. Some of you may remember George Eliot's poem, "Stradivarius," in which are found these lines:

"If my hand slacked, I should rob God—
Since He is fullest good,—
Leaving a blank instead of violins—
He could not make Antonio Stradivari's violins
Without Antonio."

This artist felt he was a co-worker with God Almighty; and if the maker of violins can feel so, as expressed in these poetic words, surely those who train the thoughts that make for immortality should feel in a double sense that they are workers with God. A great artist—I call him a great artist for reasons I will explain to you—who made hammers in the United States, was once addressed in this way: "Well, sir, you make a pretty good hammer." "No," said the master of hammer-makers, "I never made a pretty good hammer, but I make the best hammer on the Continent of America." A great maker of rails in Pittsburg, who employed 7,000 men, was once asked the secret of his successful work in rail-making. "Why," said the artist, "the secret is very simple; I always seek to make each batch of rails better than the last." So let everyone of us seek to make every part of our work, and this convention too, better than all before. Not many years ago, from the blackness of the sky, there flashed out a new star, and astronomers the world over telegraphed the discovery, and every telescope was turned to see that new star shining. Light that had been on its way to this earth for thousands of years had at last reached this little speck. And so it has been with the Sabbath School thought. More than eighteen hundred years ago the principle of Sabbath School work was set forth in this familiar text, "Suffer the little children to come unto me and forbid them not." The world did not understand that. The light from that text had not reached this world until barely a hundred years ago, when Robert Raikes caught the light and reflected it through this world as the great originator of modern Sabbath Schools. And so we have this wonderful Sabbath School thought increasing and the light breaking through darker places. And so we have this convention and many

other conventions. And so the great and glorious work goes on, and we have before us to-night the meeting of the thirtieth Annual Provincial Convention—somewhat past its juvenility, aye, and past its majority. The time will never come, however, when it will reach its seniority so thoroughly that it will faint and wane. (Applause.) I have very much pleasure now in asking you to hear words of greeting from the Mayor of the city of Toronto. He comes to us with his life ripe with Christian experience, honorable not by title but in character, and a most worthy exponent of the cordiality and hospitality of the city he so fitly represents. I introduce to you His Worship the Mayor of Toronto. (Applause.)

His Worship Mayor KENNEDY said: Mr. President and Christian friends, We feel honored by your having again selected this city as your meeting place. In this city of churches and Sunday Schools we have churches equal to one for every 1,300 of our population, and our Sunday Schools are legion. Toronto is the Athens of Ontario. We have a city where the Lord's Day is observed according to the laws of the land. We are proud of our city, and I am sure you will pardon us in this matter. As an old Sunday School worker I welcome you, as well as on behalf of the aldermen with whom I am associated in civic matters, and of the 190,000 of our citizens. We welcome you to our city, to our homes, and to our hearts. I have been selected as a mouthpiece of thousands of Christian workers, and it is cheering to feel that the discharge of my duty is thus not merely of a mechanical character, but that the warmth of these thousands of hearts accompanies the words which I utter here to-night. We tender you a welcome because of the good influence you bring amongst us, both direct and indirect. We cannot measure the influence for good of your sojourn in this city—your influence in our homes, your Christian conversation around our tables, your godly example and kind words. We read in the good Book that the house of Obededom was blessed because he received the Ark of the Lord, and there is not a family that will receive His servants but will be blessed. Every home should have a prophet's chamber. We welcome you because of the catholicity of your movement. It is a debatable question whether uniformity—a general union of all the Christian churches—would promote the work of God. My view is that we get along better as we are than if we were amalgamated in one Church and under one name. If you draw lines from the circumference to the centre, you find that as they draw near to the centre they draw near to each other; and as we get near the centre, Christ Jesus, as our hearts get permeated and saturated with divine grace, we are nearer to each other, so that distinctions are altogether secondary.

“Names and sects and parties fall,
And Jesus Christ is all in all.”

(Applause.) We are engaged in breaking down the walls of bigotry that used to exist, and that at one time were tolerably high, and

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which were walls of separation between the different sections of the Christian Church. We are now coming to recognize, however, that each part of this grand army of the living God has its specific duty in connection with the great purpose of the evangelization of the world. We are glad to welcome as brethren in Christ the workers from the Republic to the south of us. (Applause.) We rejoice in the great success which has attended their labors. The State of Illinois is remarkable for its success in Sunday School work. In foreign fields the missionaries of these two great countries stand shoulder to shoulder. May nothing but harmony and mutual love prevail between these two great nations. May they summer together in perpetual peace. We read that when Elisha was sojourning at Jericho, and the people of the place learned that he was there, a deputation waited upon the prophet—very likely the mayor and aldermen of the place—(laughter)—and they told the prophet that the situation of the city was pleasant, but that the water was naught—(laughter)—and the ground was barren. They were troubled with the difficulty that has assailed us for the last two or three months. The prophet listened, and he asked for a new cruse and told them to put salt into it; then he took this to the mountain gorges where the springs of the river rose, and threw it in, and said, "From henceforth there shall be no more death or barren land." So we are engaged at the very springs of life. We take the salt of God's Word and put it in the minds and the hearts of the young, and teach the children how to serve Christ. The hope of our country is in bringing our children to Christ and training them in the nurture and admonition of the Lord. When Peel Park was opened in 1853, and the 80,000 Sunday School children rose and sang, "God Save the Queen," Her Majesty Queen Victoria saw exhibited before her the elements of national greatness and the sure foundations of her royal throne. It is by teaching the children to love the Saviour that we have true nationality, that we have loyalty, that we have the elements of success and the foundation of all that is good. (Applause.)

At the request of the President, Mr. Moore, ex-President, made a fitting reply to the Mayor's warm welcome, after which Mr. Fluker sang a solo, "Nazareth."

ZEAL AND KNOWLEDGE : TWO ESSENTIAL ELEMENTS OF SUCCESS IN CHRISTIAN WORK.

Rev. R. G. BOVILLE, M.A., B.D., of Hamilton: What is success, about which so much has been said? the speaker asked. John Ruskin, in defining what a great picture is, said it is that which has in it the greatest number of great thoughts. If this is correct, then we must declare that success in Christian work is not to be measured by numbers or reputation, but by the greatness of our success in producing the highest type of Christian character. If this is the

definition of the success we are searching for, then the zeal and knowledge which are to contribute to it must be of the new trend and with a new definition. First of all, knowledge is essential, because you cannot produce a high kind of manhood and a lofty quality of Christ-character without having it embodied in the lives employed in the production of it. Knowledge, therefore, of the spiritual and essential kinds, is necessary for the success that we are expecting in our Christian work. It is specially necessary in Sunday School work. There is no office more important in the Church, after the pastor's, than that of the superintendent. If there is any man who should be broad in his thinking, who should be intelligent, educated, trained, who should understand the principles of teaching, who should comprehend human nature, who should have a clear insight into the vital elements of human life, it is the superintendent who has the welfare of the school in his hands. Think of the problems with which he deals—of Bible study, of discipline, of school grading, of the selection of teachers, of his oversight of the general conduct of the school, of the conduct of the teachers' meeting. Are these not qualities requiring intelligence, knowledge, training, breadth of manhood, experience, character? And think of the relations of the school to the Church and the pastor, as to whether it shall be a nursery of the Church, or a little resorting ground for people who look upon the school as their own preserve, and who, it may be, are sometimes out of sympathy with the Church, and who have no spirit of loyalty with it. Think of the relation of the school to missions, and the problem of utilizing the energies of boys and girls of the school for the work of missions. Think of these things and I think you will agree with me that knowledge is an essential qualification of Christian work. Indeed, nothing short of trained superintendents seems to me to fit and fill all requirements of this position; and I believe the time will come when the Church will employ a trained superintendent in the school, and give him a salary and count him worthy of the position, just as well as the pastor who preaches the Gospel on the Sabbath day. (Hear, hear.) No man is qualified to give thorough instruction and organize school systems in the after hours of his evenings when his day's work is over. Now, if this be true of the superintendent, it is highly true also of the teacher. Look for a moment at what the State says to you about the communication of secular knowledge. It says: "We cannot entrust to you the solemn responsibility of communicating knowledge unless you are thoroughly trained—not only trained in the particular elements that you are going to communicate, but trained in other elements besides—trained in other elements and things, trained in the understanding of the nature of children, trained in grasping the quickest ways and most direct means of travelling through the senses into the sensorium, and into the intelligence and character and life of the child about you." That is what the State says. True, the State

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says, "My function is not the communication of religious knowledge and of dogma," and in saying that, I think the State is correct. (Applause.) But while it says that, it says the teaching of character by the teacher in the national schools is so obvious, clear and important that it must supervise the training of those who have charge of the children. And so the State says, "You cannot teach unless you have got a diploma." Now, is it easier to teach the way of life than to teach the rudiments of grammar? It seems to me to require higher and broader qualifications; and so I must express the thought that the work of training teachers for the Sabbath School will be taken up in earnest by the Church of God, and that it will become a part of the work of our theological seminaries. It seems to me the day is coming when our seminaries will step down a little into the common walks of life, and say, "Not only are we here for the training of clergymen, but we are here to point out the methods and to furnish some assistance by which the young men and young women of our churches shall be trained for teaching in the Sunday School"—(hear, hear)—and that we shall have a system of religious knowledge and a series of diplomas as well for the teachers in our Sabbath schools as for the preachers in our pulpits. If the teacher needs in his methods thorough instruction, he needs also thorough knowledge of the Bible; he needs to know this Book in its fulness and entirety. I am not now saying one word against the International Lessons, for I use them; but it seems to me that we cannot use them soundly unless we take the whole passage and the whole Bible. I hold in my hand a letter just received from one of the professors of the Roberts College in Constantinople, telling of the condition of the Armenians and the terrible fear that they are living in from day to day as to the outcome of Mussulman fanaticism that may sweep them one and all into the Bosphorus. Now, for the correct understanding of that letter four qualifications are necessary. First of all, that I know the person who has written the letter; secondly, that I shall read every part of this letter from beginning to end; thirdly, that I should know many things besides what are in the letter; and fourthly, it is necessary that I regard it as a letter to myself. And so in reading this grand book, the Bible, we must know its Author, we must read it all, we must know the contemporary institutions that existed while this canon was in process of formation, and we must take it to ourselves as our own. So it seems to me that the work of a teacher requires that there should be a systematic and thorough training; that there should be knowledge back of and determining success in Christian work—for how can he succeed who goes forth without knowing the precious heritage of the Word of God. Now, in conclusion, I would simply say that knowledge without zeal is not sufficient. What would German troops, with all their discipline, do without the sentiment of a United Germany and the love for their Fatherland—that strong love that makes them break out in the singing of the

"Watch on the Rhine"? What would the great school system of Ontario be without love in the heart of the teacher? Nothing but a dry ceremony that would kill—as it does kill in many a boy or girl—the love of learning and of literature. What would the artist be without his passionate love? O brethren, let us have a grand union of Christian love—love for God and love for man—zeal for His work and knowledge in His work. Let us clasp and comprehend in the arms of our Christian character the great and noble opportunities that God has given us as workers in His cause. May God help us so to do. (Applause.)

SOWING WITHOUT REAPING.

It was now nearly ten o'clock, and the President asked for an expression of opinion on hearing Hon. S. H. Blake now or deferring his address until Thursday night. There were loud calls of "To-night," and Mr. Blake responded.

Hon. S. H. BLAKE—My text, which has been selected for me, is "Sowing without Reaping." We are engaged in sowing and reaping, and the question naturally suggests itself, How is it that there is so much sowing and so little reaping? Indeed, this was a difficulty found 2,500 years ago just as much as to-day. Haggai, the prophet, says, "We have sown much and bring in little." Reasonable people look for results; and we are dissatisfied in the field of nature, just as we should be and are, I trust, in the field of grace, unless there is a harvest. We are most unworthy workmen and workwomen if we do not look for results. I was greatly charmed last week, a kind friend of mine having sent me from England a copy of what is known as Cromwell's Soldier's Bible—that is, a fac-simile of it reprinted recently. There are but two copies of it extant in the world, one in the United States, and the other in the British Museum. Oliver Cromwell inserted in the beginning of this Bible extracts from it for his soldiers, with this verse, "This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein, for then thou shalt make thy way prosperous and then shalt thou have good success." So you see how wonderfully God has interwoven that word "success" with this Word of Life; and we know what marvellous results Oliver Cromwell had as Commander-in-Chief by the sowing of this seed. From the band of men that he was almost ashamed to oppose to the nobility of the land, he got that splendid band of invincibles, the Ironsides. (Applause.) It is well for us, then, to understand the marvellous potency of this Word, and not to be satisfied until and unless we have in those that are before us similar results that were found when he used this book. And I was very glad that he that occupies to-day the position of Commander-in-Chief of the British armies, whose name is so well known and loved in Canada because he lived here for many a year, that is,

Lord Wolseley in this book soldier who of higher value carries this in happy, and n commander-in-ashamed to p the command thousand year first chapter find that hun claimed by O that 250 year commander-in-living God, th because my t have the utm the utmost Now, I say down to the wrong in our day asked, women? W It is a grave the reason an they are not f There has bee class flippant thing for wh says, Consider from the Lo content, we for, as Dr. B ment of the picture, answ "Pingo eter thing that ca His means; mine, "Wha ing?" He s wise man to because of th Thank God, was in one terrible distr was just as n

Lord Wolseley—(applause)—that he should have inserted a preface in this book in which he says: "In my own humble opinion, the soldier who carries the Bible in his pack possesses what is of far higher value to him than the proverbial marshal's baton, for if he carries this in his head and lets it rule his heart he will certainly be happy, and most probably eminently successful." Thank God for a commander-in-chief in Her Gracious Majesty's army that is not ashamed to put that preface in Cromwell's Bible! You observe that the commander-in-chief who first used those words lived some three thousand years ago. That was Joshua, and what he spoke in the first chapter he proclaimed to be true in the twenty-fourth. You find that hundreds of years afterwards the same great principle is proclaimed by Oliver Cromwell and found to be correct. And you find that 250 years afterwards—and that is in this present year—another commander-in-chief proclaims the truth of it and sets that seed of the living God, that incorruptible seed, to do its work to-day. I refer to that because my text is sowing and reaping; and I want that we shall all have the utmost confidence in the seed that we are sowing and the utmost faith in the grand results that will flow from it. Now, I say it is a very lamentable feature, and it is well to come down to the penitential bench and confess that there is something wrong in our Sabbath School system, because the question is every day asked, "Where are our young men? Where are our young women? Why do we find so few of them in our churches to-day?" It is a grave question, one that everyone should ask himself, What is the reason and why is it that there is this great complaint to-day that they are not found in our churches, that they have not been garnered in? There has been no reaping. Consider how you have sat before your class flippant and light, and dealing with everything but the one thing for which God gives to you the short hour in the week. He says, Consider your ways. And is not this the answer to us to-day from the Lord of Hosts, Consider your ways? We should not be content, we must not be content; it is the best work in the world, for, as Dr. Bushnell tells us, "The sole improvement is the improvement of the soul." The great artist spending almost a life on one picture, answered, when it was stated that it was a waste of time, "Pingo eternitati"—"I paint for eternity." There is only one thing that can improve the soul, and that is God's own Word. It is His means; it is that which He used. I asked a valued friend of mine, "What would you say upon the question of sowing and reaping?" He said, "I should say any fool could reap, but it requires a wise man to sow." That is just where it is. The little reaping is because of the poor sowing. To sow, of course, is to scatter the seed. Thank God, we have the best of seed, for it is God's own Word. I was in one part of our country last year where they were all in terrible distress. Dishonest men had sold them bad seed, and there was just as much of the yellow mustard in their fields as of the wheat

and barley. God gives His own Word, the incorruptible seed, and that is in the hand of each teacher to be distributed, we shall see in a moment in what way. Now, the direction of old as given in Lev. xix. 19, and Deut. xxii. 9, was, "Thou shalt not sow thy field with mingled seed." "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." I was one time out in the garden with a friend of mine who was celebrated for his melons, and I took up a melon and began to eat it. "Why," I said, "that is a miserable melon; I thought you had the best melons in the Province of Ontario." "Yes," he said, "so I had until last year, but unfortunately I sowed my cucumber bed near my melon bed, and they were utterly ruined." It is a dangerous thing to mix seed; and let me tell you that there is an immense amount of mixed seed sown in our schools. (Hear, hear.) There is a little Bible, and a great deal of stories and anecdotes and talk—some little story that possibly will make the children laugh—some little matter that has nothing to do with God or His Word, or their salvation, or anything else that the child will carry away. There will be no immortelles—beautiful flowers for eternity—to bloom in the home above, that will be taken away by the children under those circumstances. When you have got that splendid seed, don't give the child aught but God's own living Word. Now, let us see what other precaution we must take. There must be toil. Isaiah says: "Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain [smooth] the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion, and doth teach him." Now, do you observe, the plowman toils all day. Why, friends, it will never do for you to go into your class after a five or ten minutes glance of it over. You have got to go through your lesson and never be content unless you spend at least six hours for every Sunday School lesson that you take and present to your class. Break it up. See the difficult places. Make it all plain first to your own mind. Get such a grasp of it that you are able to present it, because unless the Holy Spirit has unfolded the message to you, and made it plain to you, you will never make it plain. And then you have just in the same way to ask God's Holy Spirit to break up the rough places of the hard heart that would obstruct the reception of God's Word. So that you have got a big task, you have got an immense work; but oh, thank God, no real teacher ever sat before a class and tried to break up the clods, and bring home the Word that he did not, as he went home, say, "O God! I thank thee not so much because thou hast enabled me to give that Word to others, but that thou hast so blessed my own soul in the study of the Word and in the needed preparation for my class." I appeal to every teacher here if that be not the case? (Hear,

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hear.) If you cannot respond, then you are no teacher. Now, then, let us see for a moment further. He cast the wheat into the principal place, and the barley into the appointed place. You cannot give the message to the different children all in the same way. To some you must sow it in the one way, and to some in the other way; you cannot sow it all in the same way. You see it is "the appointed place"; and then God gives you discretion and God instructs you. We should carry that with us—"For his God doth instruct him to discretion, and doth teach him." You must study your ground, dispositions, mode of thought, find out your pupils and place them, and then put the word where, and as, God leads you. Jeremiah says with regard to the sowing: "Thus saith the Lord to the men of Judah and Jerusalem, break up your fallow ground and sow not among thorns." There is an immense deal of sowing among thorns. I was in a very large Sunday School in our city a short time ago, and I found that when the Sunday School was opened there were seventeen classes without teachers. I tell you when the teachers came in late they were sowing among thorns. The devil was on time, and he had got all those children just in such a state that they were putting needles into one, and three boys were lying down on top of another, and they were up and down. Don't accept the post of Sunday School teacher unless you are bound to be there five minutes before any child that comes into your class. (Hear, hear.) Get in five minutes in advance of the time. Shake hands with every child that comes in. Try and say some little word that you think will arouse the attention of the child. Show that you take an interest. Have the whole of your class at all events there in front of you and looking at you and ready to take the sign from you, and then you have got something which with God's Holy Spirit may give you results that day. God is a God of order, and the Holy Spirit worketh not on such lines of hubbub as that I have represented to you. Then there are many varieties of sowing among thorns. There are a good many thorns in the shape of entertainments, in the shape of amusements, a great many thorns which choke the Word, which the devil delights in. He is at the head of all these grab-bag and taffy establishments that you have. (Laughter.) He is at the head of the whole of that; it is he that is introducing them; it is doing his work; and the miserable few cents that you get are an insult to God whose gold and silver is there to be given if you will approach and ask. (Applause.) Possibly the most wretched and miserable thorns that we have to-day, are those; and oh, it makes me sick and sore to see the little children decked out and dressed out on the platform, and four or five little tots giving a song, and all looking at the little children all dressed out; and then a duet, and then a trio, and then something else of the kind. What are you teaching the child? Humility? Vanity! Pride!—Doing the devil's work! All that we may possibly find elsewhere, but in our Sunday School, where things are to be done in God's

sight, and to His glory, and in His way, they should be blotted out. And what is the result of it? That you are obliged to keep up that excitement in your churches; and what is taught to the young you must have, and half of our churches are very little above mere houses of entertainment. (Hear, hear.) Consider your ways. Why, some of the advertisements of what is going to be done on Sunday evening, going to be done on Good Friday, and going to be done on Thanksgiving evening! "Oh!" the devil says, "I need not go to that church, they are all right, I have got hold of them!" (Laughter and applause.) You know that is God's truth. Now, another thing. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." It must be line upon line, and precept upon precept. An old man as he was sowing in his garden used to sow in what was thought a very wasteful way, for into each hole that he put the dibble he used to put three seeds, and when a man touched him on the shoulder and asked him why he was wasting the seed, he replied: "I have got to put one in there for the crow, and I have got to put one in there for the worm, and I have got to put one in there for the seed." (Laughter.) Now you see, sow bountifully. Don't be afraid of the Word. Pour it in; it is the Word of Life. Don't be giving a little drop of the Word and then a whole lot of your own miserable swathings. Pour in the Word. See all the verses that have to do with them. Use your concordances. Don't be giving your own message, give God's message. Sow with this seed sparingly, and you will reap sparingly; bountifully, and you will reap bountifully. Then this is very important—Psalm cxxvi. 5, 6: "They that sow in tears shall reap in joy." Look at your margin—"reap singing." Have you never felt that? Some one of your class has come and spoken to you, and have you not gone home singing? Yes, you have. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Mark—in tears, weeping. What does that mean? It means in dead earnest; it means that your whole soul has been wrought up in this; it means that there has been such a weight upon you for these children which are in your class that it presses the tears out of you. God says, that is the man that will come home singing. Have you ever felt that interest? Have you ever felt that intense desire? Have you ever felt that you would sooner have your class in the bosom of the Lord Jesus Christ than all the gold and silver that the Rothschilds and Vanderbilts, and that South African—Barney something—has or ever had? (Laughter.) Have you ever felt that? Because that is what is meant here. That is the working in tears; that is the working weeping; that is going through the rolling-mill in order that there may be these results. That is the class of men or women that reap. You remember the old man that had the best crops on his side of Devonshire, and his neighbors after wondering at it, finally asked him the reason, and he said: "Well! I

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don't mind giving you the secret ; I always steep my seed." If you steep your seed in prayer, you will find it is wonderful how it will be brought home and do its work. Now, next, "Then shall he give the rain to thy seed." Isaiah says, "that thou shalt see the crown withal." He will give the rain. He will give the blessing of the Holy Spirit. He will do all that is necessary to soften and to burst the seed and to give it vitality and life. He will do that. But you must ask Him, you must expect, you must desire, you must look for it. You must not be satisfied unless there are results, and every day that there are no results, then consider your ways. Now, Ecclesiastes says: "He that observeth the clouds shall not sow, and he that regardeth the clouds shall not reap." We have got so much wrought up in this matter that we don't care for clouds, rain, hail, shine—we are going to be at the school ; and I don't think that God very often lets you get sick when you come under those circumstances ; that is my firm belief. That may be the very day that the Eternal Word might enter in and do its work. You are not there ; you stayed away, and you wonder that there is no reaping. Then, "in the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Continually at it, morning and evening ; as you work, devising and thinking of it. You can do that. I wrote this that I have here this very day, while I was waiting for a case in court. You can do the same ; there is no reason why it could not be done. Why cannot you, when you are engaged in your work, doing whatever may be before you, wherever God puts you, try to be thinking out something which will enable you to present that lesson in such a way so that you will think, "Now, God seems to have given me that lesson in that way, and there is a wonderful power in it, and I must try to present it so that these children will also see the power that is in it." Listen : "They shall carry much seed out into the field," says Deuteronomy ; "the locust shall consume it, the worm shall eat it." Take care how your class leaves you. Sometimes I think, daily, as I pass some Sunday School, "I don't know that those Sunday Schools are much good. The children come out helter-skelter, running, knocking up one against another, tripping one another, throwing their leaflets about, and all that." But, dear me, are not the worms and the locusts after these children, consuming all that you have been giving them? Why, one of the very first things I did when I was superintendent, forty-one years ago, was that I made the classes go out one by one. The girls all went out ; first, class No. 1, and no person stirred until class No. 1 had gone ; then class No. 2, and that class went out slowly ; then class No. 3. When all the girls were out, then the boys went out ; and we tried our best not to let the locusts and the worms catch those children as they got out, and consume the seed that we had been sowing. I believe there is nothing more needed in our schools than a

kind of a field secretary, who would remain outside and see that all the loitering children came in quietly, and then a couple of your best men on the outside to see that all the children went nicely and quietly and orderly out, so that the skeptic would say: "Ah! there is a force and power in God's Word and in the Sunday School work. Look! while we are knocking about on our horses and on our bicycles and every kind of devilment, see how quietly those children walk away." Oh, I take no stock in people that go about on a bicycle on Sunday. Others go about on horses and others go out in boats. "I have not a bicycle; may I go out in my boat?" Yes, making the children think, "Oh, if only had a bicycle, wouldn't I be with you." Where would be our schools? One thing that struck me most when Dr. Rainsford was here was this, that he most impressively said: "As you go out of this room, do not even speak to your neighbor. Be in prayer; ask that this service be blessed to you and to each one present, and that I shall be blessed in my work here." Then, you must take care of your children. First the blade, then the ear, then the full corn in the ear. You are to observe the period when with everlasting joy you see the first upspringing of the Word of Life in the heart of the child, the tender little blade, and you watch it, you care for it, and you try to do what you can in the way of encouragement. And then there comes after that the ear. With intense thankfulness you watch its growth. "Then the full corn in the ear—ripe, so that when the sickle of the Lord God Almighty comes it is garnered in the home above. But that requires thought, it requires care, it requires guidance, it must be made as a matter of life—other things subsidiary to it. There must be examination, there must be the culture of it, you must look for growth, you must watch the first outcome, you must cultivate it. And then the full corn. Thus shall we solve the question, What shall we do with our boys growing into manhood and our girls growing into womanhood? Those that are the objects of divine grace in and through this Word sown and planted, there will be no difficulty in keeping them. If you want to keep your sheep, salt them; where they get the salt the sheep will be; and it will be the most natural transition—if it can be said to be a transition—from the school into the Church. You will solve the question of the unruly boys and girls; you will solve all that, and then shall our churches be full. I cannot keep you longer. I just close by saying: Dear friends, let us not be weary in well-doing, for in due season we shall reap if we faint not. God give to each one of us to stand not alone in the presence of the Lord Jesus Christ, but that each one of us may be able to say: "Lord, here am I and the children that thou hast given me." God grant it, for Jesus' sake. Amen. (Applause.)

After singing "Bringing in the Sheaves," the benediction was pronounced by Rev. J. W. Rae, of Acton, and the meeting closed at 10.45 p.m.

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WEDNESDAY MORNING, OCTOBER 23rd.

The President took the chair at 9.15, and the Convention was opened with exercises led by Rev. Messrs. McCormack and Houston.

REPORT OF THE GENERAL SECRETARY.

Mr. ALFRED DAY, the General Secretary, then read his annual report, of which the following is an abstract :

The programme presented to this Convention has cost much anxious and prayerful thought that it might present practical light on difficult problems of Sunday School work. One feature of it may be noticed, namely, that whilst our hearts have already warmed by anticipation towards those who come to us from other fields, larger demands than usual have been made upon prominent and practical leaders of Sunday School work from our own field.

During the year the shadow of death has fallen upon the personnel of our Executive Committee and two of our beloved brethren have been called away. Mr. A. L. Morden, of Napanee, was one of the most faithful workers both in his own county and in direct connection with the work of this Association. Our second loss is that of Mr. J. D. McDermid, of Aylmer, the indefatigable President of the East Elgin Sunday School Association, who was called home only the other day. His relation to the Sunday School workers of the county of all denominations was most happy and helpful. He visited personally every Sabbath School in East Elgin.

GENERAL SURVEY.

Our field may be best surveyed under the three departments of our Mission, viz., Organic, Educational and Spiritual.

Though the growth of Sabbath School work in our Province makes its own record as to the helpfulness of such co-operation, much land yet remains to be possessed. And the need is urgent for this Association to enter upon a new era of aggressiveness in this department of its work ; for ORGANIZATION not only contributes to the Christian *esprit de corps* of our workers and to instruction in improved methods not otherwise obtainable, but it holds the solution of the problems of STATISTICAL returns, that we may know *where* and *how* to work, and of FINANCIAL returns that we may be able to work. Out of 4,000 schools in the Province not more than 40 per cent. have taken any notice of the forms received. In view of the approaching International Convention, your Secretary has this year attempted to make a complete table of returns, approximating as near to accuracy as the law of averages would permit. The computations have been made on the basis of school population of a given county or city as per our Education Department census. By help of the Corresponding

Secretary, Miss Munro, we have returns for the first time from the city of Toronto. The returns from the whole field show that of the 50 counties and districts in the Province, 8 as yet remain without organization, viz.: In the East, Glengarry, Stormont, Lanark, Leeds, Renfrew and Victoria; in the Central section, the County of Lincoln; whilst in the West the large County of Bruce is unorganized save for the single Township Association at its south-west corner, so bravely sustained by its faithful Secretary, Miss Walker, and those who have acted with her.

The Northern and North-western section, constituting the sparsely settled districts of our Province, demands a renewal of the attention accorded some five years ago, when it was first opened up by your Association. The five hundred dollars or so expended in this branch of our work in 1891 was a new departure, which has borne fruit a hundredfold in its uplifting influence upon the Christian enterprise of our rugged north land.

Of the 13 cities, 9 are organized. Some of these, however, do nothing beyond appointing a President and Secretary, thus sustaining a merely nominal organization. There is, however, distinctive evidence of increased interest in the work of your Association on the part of our cities, as manifested by larger returns, financial and otherwise, the last two or three years.

Referring to the recommendation of the half-yearly meeting of your Executive in the matter of city organization, your Central Executive deemed it wise to defer definite action until after this Convention had risen. My suggestion would be: (1) That the Association should send its Secretary into each city long enough to reach every section of it, and, so far as possible, every individual Sunday School worker; (2) that there should be printed on one programme the proceedings of each of the several meetings to be held at different points in the city; (3) the Secretary should see that a copy of this circular-programme, together with a copy of circular No. 355, shall reach the hand of every individual worker in the city at least a fortnight before the meeting; (4) when the meeting shall have assembled, the individual Sunday Schools convenient to such section should be designated, and the most aggressive and reliable workers should be chosen as President and Secretary respectively, having for their initial duties the visitation of schools in that section, as well as the securing of statistical returns. Having held these sectional meetings, a conference of these officers should be called at some central point to confer together as to the prosecution of the work outlined, and at this united meeting should be chosen a city President and Secretary. This will in due course produce results of far-reaching importance both to the city and Province, and incidentally, as in counties, will have a financial bearing on our work, in which the cities, when they understand it, will esteem it a privilege to share. In addition to these county and city organizations, it is to be remembered that of the 475 townships and

important towns, these, as well as the elements as well as

One other matter. The operations from the field are determined by the Secretary. This plan has both of time and money. The Secretary has no work in the field. Conventions are held. It would recommend that should be made (2) that it should be systematic. He should systematize the appointment (not Provincial Executive) convention dates should be sent in intimation that the time, and that proportionate to the date for the of Sunday School named and a county might Conventions, may thus be a worker in the

It is most evident that the attention of Teachers should be estimated as now in schools.

Of Normal Schools, esteemed colleges

All through the history of this movement, there is an evidence of disappointment of any kind from not thousands

important towns, only 130 are organized, and that the organization of these, as well as of the cities, holds the solution of our financial problems as well as of our practical operation.

One other matter I would bring before you in this connection, viz.: The operations of your General Secretary have hitherto been directed from the field in its disintegrated relation, instead of being determined by the *Provincial Executive* having its eye on the whole field. This plan has resulted in needless extravagance in travelling cost, both of time and money; and what is of more importance, your Secretary has no opportunity of knowing the condition of Sunday School work in the field as a whole, inasmuch as three or four County Conventions are often held on one day. To obviate this difficulty I would recommend: (1) That the General Secretary's appointments should be made, only in view of his duty to the whole province; (2) that it should be deemed fundamental to his duty that he should systematically visit the whole field; (3) that dates of appointment (not of County Conventions) should be arranged by the Provincial Executive, as nearly as possible conforming to the Convention dates where these have been of long standing. This list should be sent to the various county and city Associations with the intimation that such visit is the official visit of the Provincial Executive, and that they are welcome to the aid of the Provincial Officer at proportionate cost should they deem it their interest to appropriate the date for their annual convention, and that otherwise a meeting of Sunday School workers will be called at the time and place named and a collection taken up to defray expenses. These visits to counties might be made the occasion of visiting one or more Township Conventions, so that in two or three years the Provincial Association may thus be brought in practical contact with every Sunday School worker in the Province.

EDUCATIONAL PROGRESS.

It is most encouraging to note the advance made in the multiplication of Teachers' meetings all over the Province. Over 600 are estimated as now being held weekly, being about one to every seven schools.

Of Normal Class and Special Primary work the reports of my esteemed colleagues will speak, and I need not further refer to them.

HOME CLASS DEPARTMENT.

All through the year the demand for circulars, cards, etc., explanatory of this new and important department of our work, has been an evidence of the interest it has aroused, and it is correspondingly disappointing to find that through the absence of statistical returns of any kind from one-half our constituency, the existence of hundreds, if not thousands, of these Home Class students is unrecorded. Only

some 36 classes are registered by counties and cities from which reports have been sent. It may be safely predicted that, inasmuch as the Home Class Department meets the imagined need of winter closing in some localities, and that with the home readings it touches the vexed question of home Bible training, besides robbing the careless or indifferent of every possible excuse for non-connection with Sabbath School, it is destined to work a revolution in Bible study.

Out of a school population of 600,000 we do not record more than two-thirds as in our Sabbath Schools. It is worthy of note, however, how well many parts of the Province have kept pace with the growing population. Notably is this the case in our cities, Brantford leading the Province with 82 per cent. of its school population in its Sabbath Schools. Then follows Toronto with 78 per cent.; Guelph, 65 per cent.; Hamilton, 63 per cent.; and St. Catharines, 60 per cent.; whilst at the other end of the scale are the counties of our extreme East, numbering 9 to 15 per cent., whose position is explained by the large proportion of Roman Catholic population.

SPIRITUAL RESULTS.

It cannot but excite devout gratitude to God and incite increased attention from the Church to its Sabbath School Department to find that in the Province there are some 65,000 of our Sabbath School pupils who are also members of the Church. Of these 5,000 were actually returned as having joined during the past year. If the number in counties not reported were estimated on this basis the figures would at least be doubled. The recent Convention of the County of Middlesex held at Glencoe, when some 40 delegates gathered to a special devotional service at 6.45 in the morning, is but an example of the spirit by which our noble band of Sunday School workers is animated.

INTERNATIONAL RELATIONS.

This Association is honored and privileged in its relation to the great Sunday School field beyond the immediate boundary of the Province. We have a place on the International Executive Committee, while two of our honored brethren have for some years occupied places on the International Lesson Committee.

At the International Committee meeting held at Chautauqua last August, large and important measures were planned, with generous financial and other assurances of help. First, to the Empire of Japan a Sunday School Missionary is to be sent, whose aim shall be to establish Sunday Schools and Sunday School organizations similar to those so successfully inaugurated in India by the late Dr. J. L. Phillips, who has recently been called to his reward. Second, a colored superintendent is at once to be placed in the Southern States, whose relationship and service to his race shall be the same as that of Mr. William Reynolds to the continent as a whole.

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The forthcoming International Convention to be held in Boston, June 23-27, 1896, will be brought to your notice. It is to be hoped that a full representation will, as usual, sustain our fair name and work on that occasion. And may we not hope and pray that, when we disband from this season of delightful Christian fellowship, we may carry with us the endorsement of a divine blessing and unction, which may blossom into holier service and which may make the coming year memorable in our history for the spiritual ingathering of souls into the fold of Christ, especially of the lambs of His flock.

On motion the report was received and referred to the Business Committee.

REPORT OF THE NORMAL SECRETARY.

Rev. JOHN McEWEN then read his second Annual Report, of which the following is a summary :

Since the Belleville Convention 74 places have been visited, and Institute work done in them, the time ranging from one to seven days ; 36 of these places are east of Toronto, 31 west of that city, and 7 to the north.

The months of November and December of 1894 were devoted wholly to the north and east, special programmes filling these two months, being carried out. During the months of January, February and March no special programme was issued, the work arranging itself by a large number of applications being made for Normal work at conventions which extended into the month of April. The remainder of this month and up to the middle of May was occupied in carrying out a programme in important places in the Ottawa valley that had been omitted in December. The rest of May and the month of June were devoted to the counties of Peel, Wellington, Waterloo and Brant. Little work in the line of Institutes could be done in July and August. September and part of October were devoted to the counties of Middlesex, Lambton, Haldimand and Oxford. The co-operation of County Officers and Executive in North Hastings, East Durham, South Ontario, North Ontario, Peel and Wellington, specially the first and last named, has enabled the Secretary to accomplish the largest and most effective work, showing that the highest efficiency of the Normal Department and the best possible work of the Secretary are to be secured by such co-operation.

The usual method, and the best that was possible for itinerant missionary Normal work, has been to draw up a programme, with the approval of the Executive, and to follow this as far as practicable.

For two years this phase of the Normal Movement in Ontario has been followed. The Secretary has kept to the front line four aims of the Department :

1. To awaken in the teacher a sense of responsibility to Christ, the class, and the church to which he belongs as a worker.
2. To indicate how he can get a better, larger and growing grasp of the Book we teach.
3. To enable him to get a more practical knowledge of his scholars, their difficulties, temptations, and hopeful possibilities.
4. To direct attention to the conditions of spiritual life, and the work of the Spirit in giving this life.

When the programme for November and December has been carried out, the more important points of the Province will have been touched.

THE NEXT STEP FORWARD

is systematic, thorough-going co-operation by county and city organization to make the arrangements for Institute work, and secure the necessary money. This is the present and pressing problem.

HOW NORMAL WORK MEETS THE CONDITION OF THE WORKERS.

Between three and four hundred Institute services have been held in these two years, with an attendance of from ten to fifteen thousand teachers and workers, and by a careful induction of experiences and facts, scattered over this time and varying people, we submit the following itemized results:

1. This Department of the Association's work meets a longing, rather a hunger, experienced by a large class of the best working force of the Church, which is not satisfied by the ordinary ministration of the Word in sermons, in the ordinary Bible Class, or in young people's societies.

2. This experience has been found and expressed, to a larger or less extent, in every place visited; the interest becomes deeper, the attendance larger, and a better basis for financial appeal the more extended and the better organized the Institutes are.

3. The pastors, with few exceptions, have cordially co-operated, and manifested their sense of the importance of the work by public and private statements of appreciation and congratulation to the Association—a few of these have been, by the instruction of the workers, forwarded to the Central Executive. In some cases great frankness has led the more anxious to say, "That the adoption of Normal work in congregational endeavor involved a line of investigation and preparation of truth for which they were not prepared," and hence the difficulty of securing the best leaders for classes.

4. In view of these facts and in view of the altered conditions of congregations and society, and with the alarming tendency to have all religious instruction left to the Church, by pulpit and school ministration of the Word, and with the manifold departments of Christian effort, and these multiplying departments largely falling on the same class of willing workers, superficial bustle, rather than earnest, strong

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5. Normal work meets this condition of the workers by very directly awakening (1) SELF-ACTIVITY IN THE MIND, IN THE HEART AND THE CONSCIENCE, (2) DEEPENED MORAL CONVICTION of the importance and responsibility of SELF-ACTIVITY, and (3) INSIGHT INTO WAYS OF WORKING.

HOW TO INCREASE THE AGENCIES AND THE MEANS FOR HARVESTING SUCH RESULTS.

Let the County Executives of 1896 make it an item of their report to the Annual Conventions, outlining what Normal work should be considered and carried out, when and where; and, being pledged as far as possible to co-operation in their financial pledge to Provincial work, or to so much in addition to their pledge, say, a stated amount per week as spent under their direction—but the former plan would be better than the latter. This course would focus the responsibility at the proper time and on the right parties.

The Central Executive, by a recommendation at the last Semi-Annual Meeting, to get closer to the workers by enrolment in the work, had a circular drawn up to be put into the hands of every teacher in the Province, as they can be reached in Convention or Institute, which has been put into the hands of every delegate here assembled. Three questions answered in the affirmative will find the workers that are ready for Normal work, and in the most hopeful condition to enter into it.

1. Do you desire to do better work for Jesus Christ and your class?
2. Are you willing to devote some time individually, and, if there is opportunity in a class, to a systematic study of the Bible, the organization of the school, methods of teaching, and the conditions by which your class may be brought to Christ?
3. Are you desirous through such means to become clearer in your outlook, deeper in your experience, a prepared vessel, fit for the Master's use, and prepared unto every good work?

In line with these statements I would suggest THAT THIS CONVENTION EARNESTLY RECOMMEND that it be a standing order of business at the last meeting of the County Executive, among other items that may engage their attention, as the appointment of delegates to the Provincial Convention, the amount to be promised for Provincial work, that they also take into consideration: What part of their county shall hold Normal Institutes; at what places, in what order; suggesting what time may be most convenient; that this be a part of the President's or Secretary's report to the Annual Convention, and by motion adopted or amended. This decision to be carried out by the new Executive entering into correspondence with the Normal Secretary at the earliest possible date, so that arrangements may be made that will economize time and means in the work, and that some such

order of standing business be printed and forwarded to every County Executive for their guidance in the future.

Rev. Dr. GALBRAITH moved that the report be received and referred to the Business Committee. Carried.

The PRESIDENT then announced that the Convention would meet in the separate Conferences announced in the programme. "These conferences," he remarked, "are important, as they get down to the everyday life of the Sunday School worker."

Brief reports of these Conferences will be found in the latter part of the present report.

WEDNESDAY AFTERNOON, OCTOBER 23rd.

Rev. J. C. SPEER, of Toronto, conducted a devotional service, ex-President Moore presiding at the request of the President.

Mrs. HELENA DUNCAN, Honorary Primary Secretary, read her Annual Report, of which the following is an abstract:

ANNUAL PRIMARY REPORT, 1895.

We are met together to review the work of the past year, to lay plans for the future, and we hope to adopt such measures as will tend to increase its usefulness and spread its influence among our workers.

What have been the results of the labors of the past year? From one point of view, that of personal incentive, it is impossible to estimate. Teachers have been touched with the appeal for better work. Flagging interest has been rekindled; fresh courage has been taken; new resolves have been made.

Gratefully I acknowledge the Providential care which has been vouchsafed me in travelling and in working. Truly, "He hath done all things well." To the judgment and discretion of the members of the Executive, who have worked with me, I owe much of the prosperity of the work undertaken.

The outlook for Primary work is most promising. Schools are better equipped and teachers are realizing their personal responsibility for the work they do and the necessity of whole-hearted service to the Master.

The call of the hour in Primary work is *Simplicity* of thought and *Concentration* of ideas for the lambs of the flock. Unions have been organized of Primary teachers, chiefly to provide an exposition and illustration of the lessons with special reference to Primary classes, and by discussion of methods and by mutual conferences to deepen the impressions of our work. Wherever these unions exist they have enlarged, cultivated and fostered the spiritual life in both teachers and classes. All our unions report most gratifying and en-

couraging results. Members save one, officers from the work is endorsing ill-places named earnest workers and methods of

This report series of Instances of the No were spent in meetings, fostered stone of all our number of Chr work, and also the continuity Normal and P ings subjects s by the same Primary and M bers attending interest increa gratulated on workers.

Places visit Hamilton, Gal Camden East, East Flamboro sion, Hastings, given and a di The report v

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Mr. G. M. E by the Chairm gratuitous wor Association.

Mr. ELLIOTT who have exam which report adopted by th was launched counted for ret the months fr

couraging results from the year's work. All report increase in members save one, which has suffered through the removal of some of its officers from the district. But perhaps the most encouraging feature of the work is that so many individual teachers have adopted and are endorsing illustrative teaching in their classes. Besides visiting the places named below, your Secretary has corresponded with many earnest workers seeking advice in regard to points of management and methods of working in Primary classes.

This report would be incomplete without special reference to a series of Institutes held in the County of Peterboro' under the guidance of the Normal Secretary of the county, Dr. Harrison. Two days were spent in each place, beginning on the Sunday, having true Union meetings, fostering the interdenominational spirit, which is the keystone of all our organized work, and thereby reaching a much larger number of Christian workers, coming into contact with them in actual work, and also on the same lines of thought. Not to interfere with the continuity of the lessons, the lesson for the day was taught from a Normal and Primary standpoint at each appointment. In the evenings subjects suitable to the Sabbath and also to our work were given by the same speakers. On the Mondays, afternoon and evening, Primary and Normal methods were discussed. Judging by the numbers attending these meetings, over 600 being present at Norwood, the interest increased as the meetings went on. Peterboro' is to be congratulated on the earnestness and enthusiasm of its Sunday School workers.

Places visited in the interests of Primary work during year : Hamilton, Galt, Ayr, Woodstock, Pickering, Sydenham, Napanee, Camden East, Picton, Havelock, Port Hope, Orono, Ancaster, Salem, East Flamboro', Dundas, St. Catharines, Warsaw, River Road Mission, Hastings, Lakefield and Norwood. About sixty addresses were given and a distance of over 2,800 miles covered.

The report was on motion referred to the Business Committee.

REPORT OF THE PUBLICATION COMMITTEE.

Mr. G. M. ELLIOTT, editor of *Our Sunday Schools*, was introduced by the Chairman with the remark that he had perhaps done more gratuitous work during the past year than any other member of the Association.

Mr. ELLIOTT said: I hold in my hand the report of the auditors who have examined the accounts and books of *Our Sunday Schools*, which report has been presented to the Central Executive and adopted by the Publication Committee as their report. The paper was launched in January of this year. The first month cannot be counted for returns, and therefore revenue can only be reckoned for the months from February to June—during July and August the

Sabbath School population seeming to have gone off on a holiday. There have been nine numbers of the paper issued, but as this month's number is just out we can only reckon eight numbers as having gone into the Sabbath School constituency. The report really shows the results of only five months, and we have secured paid subscriptions exceeding 2,000. We expected in the first twelve months to reach 4,000, and if so we will be able to make ends meet. At present we have about 2,500, and the balance is on the wrong side to the extent of \$60; yet through the publication of the paper we were able in June to save the Central Executive the cost of issuing their usual semi-annual report which generally exceeds \$100. The Central Executive gave us during the year \$63.13. Let us say, then, that the paper has not been self-supporting by \$123, but on the other hand we have been able to save the Executive the expenditure of an almost equal amount, so we have almost paid our way. If this paper is to live and thrive, we must depend upon your support. We are offering it for the year for ten cents, and any single number is worth more. I have been gratified during the year to have letters of congratulation from England, from Oregon and California, from Manitoba and British Columbia, from the Southern States, from the Maritime Provinces, from Quebec and from many in our own Province, testifying to the fact that we have done that which no other Sunday School Association has succeeded in doing in the world so far, and that is to publish a paper worthy of its constituency and to make it self-supporting. (Applause.)

Rev. J. W. RAE said: It is a matter of great congratulation that this new venture has been so successfully launched, and I have much pleasure in moving the following resolution:

Moved by Rev. J. W. RAE, of Acton, seconded by Rev. J. C. SPEER, of Toronto, that the very interesting and satisfactory report of *Our Sunday Schools* be received and adopted, and that the thanks of this Association be tendered to the Publication Committee for their very efficient and gratuitous services in connection therewith, and that the paper be recommended to the members of this Association, and that the delegates present be requested to press the claims thereof upon their schools when they return home, so that the circulation of the paper may be placed upon a better paying basis.

Carried unanimously.

Mr. JAMES

JAMES McNAB,
of Ontario

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REPORT OF THE TREASURER.

Mr. JAMES McNAB, the Treasurer, then read his annual report.

JAMES McNAB, *Hon. Treasurer, in account with the Sabbath School Association of Ontario, for the year 16th October, 1894, to 15th October, 1895.*

RECEIPTS.

To Balance from last year	\$154 21	
To collections at Provincial Convention, Belleville, 1894, \$42.83, \$60.85, \$22.21		125 89
To proceeds of Mrs. Mountford's lecture.....		128 00
To Special Contributions in response to appeal by Mr. B. F. Jacobs:		
Open collections.....	\$33 00	
Mrs. Eccles, London	5 00	
Rev. W. T. Ralph.....	3 00	
Knox Church, Galt, W. M. Orr, Geo. S. Fenwick, Rev. D. Williams, \$2.00 each.....	8 00	
Seventy-two contributions of \$1.00 each.....	72 00	
		121 00
To County Associations, arrears, 1893-4:		
Durham East, \$25.00; Grenville, \$6.00; Huron, \$51.42; Lambton, balance \$10.00; Middlesex, balance \$30.00; Northumberland, \$15.00; Oxford, balance \$15.00; Perth, \$16.00; Prescott, \$20.00; Simcoe South, \$10.00; York West, \$30.00; Waterloo, \$50.00		278 42
To Counties, for 1894-5:		
Brant, \$46.00; Dufferin, \$25.00; Durham West, \$40 00; Dundas, \$35.00; Essex, on account \$25.00; Elgin East, on account \$10.00; Frontenac North and Addington North, \$3.50; Frontenac South, \$6.49; Grenville, on account \$15.00; Glen- garry Presbytery, \$20.00; Grey North, \$4.65; Haliburton, \$6.00; Haldimand, \$50.00; Hastings North, \$40; Halton, \$75.00; Huron, on account \$23.42; Lambton, \$65.00; Lennox and Addington, \$76.00; Muskoka, \$13.26; Norfolk, \$75.00; Nor- thumberland, on account \$20.00; Oxford, on account \$25.00; Ontario South, on account, \$50.00; Ontario North, on account \$13.17; Prince Edward, on account \$22.00; Peterboro', on account \$70.00; Peel, \$75.00; Perth, \$46.25; Prescott, \$20.00; Russell, \$15.00; Simcoe South, \$10.00; Wentworth North, \$16.00; Wentworth South \$25.00; Welland, on account \$20.00; Wellington, \$75.00; York North, \$125.00; York West, \$50.00; York East, on account \$25.00		1,356 74
To Cities:		
Brantford.....	34 00	
Guelph Union.....	40 00	
Hamilton, \$106.50; personal subscription, Mr. George Rutherford, \$10.00	116 50	
Carried forward.....	\$190 50	\$2,164 26

Brought forward	\$190 50	\$2,164 26
To Cities :		
St. Thomas	25 00	
London (from Sunday Schools, remitted direct to the Treasurer); Askin Street Methodist, \$6.50; St. Andrew's Presbyterian, \$10.00; Dundas Centre Methodist, \$10.00; First Presbyterian, \$5.00; Queen's Avenue Methodist, \$15.00.....	46 50	
St. Catharines (from Sunday Schools, remitted direct to Treasurer): Welland Avenue Methodist, \$5.00; Queen's Avenue Baptist, \$5.00; Niagara Street Methodist, \$2.00; Lyman Street Baptist, \$1.00; Congregational Tabernacle, \$2.50; Haynes Avenue Presbyterian, \$5.00; First Presbyterian, \$10.00; St Catharines Sunday School Association, \$3.00...	33 50	
Belleville :		
Bridge Street Methodist Sunday School.....	10 00	
Ottawa :		
Congregational Sunday School.....	2 00	
		307 50
To Township and other Associations (remitted direct to the Treasurer):		
St. Vincent and Meaford.....	6 54	
Sidney Circuit	3 00	
Harrow District.....	3 75	
Medonte Township.....	1 50	
Tiny and Tay.....	1 00	
Ernestown	5 00	
		20 79
To Schools out of Toronto :		
Wall Street Methodist, Brockville, \$5.00; Georgetown Congregational, \$5.00; First Presbyterian, Port Hope, \$5.00; Knox Presbyterian, Goderich, \$5.00; Grimsby Presbyterian, \$5.00; North Oxford Union (for Algoma Mission), \$4.00; Waverley Methodist, \$2.00; Walkerton Methodist, \$2.00; Petrolia Presbyterian, \$1.50.....		34 50
To Schools in Toronto :		
Northern Congregational, \$25.00; Knox Presbyterian, \$10.00; Knox Presbyterian Bible Class, \$10.00; Erskine Presbyterian, \$15.00; Yonge Street Methodist, \$15.00; Occident Hall Union, \$15.00; Jarvis Street Baptist, \$15.00; Metropolitan Methodist, \$10.00; Bloor Street Presbyterian, \$10.00; Cooke's Presbyterian, \$10.00; Sherbourne Street Methodist, \$10.00; Queen Street East Presbyterian, \$10.00; Central Presbyterian, \$10.00; Agnes Street Methodist, \$10.00; Old St. Andrew's Presbyterian, \$10.00; St. James' Square Presbyterian, \$10.00; St. Paul's Methodist, \$10.00; Walmer Road Baptist (for two years), \$10.00; Elm Street Methodist, \$8.00; Parliament Street Methodist, \$5.00; Berkeley Street Methodist, \$5.00; New Richmond Methodist \$5.00; Duchess Road Presbyterian, \$5.00; East Presbyterian, \$5.00; Duchess Street Presbyterian Mission, \$5.00; Dovercourt Road Baptist, \$5.00; Trinity Methodist, \$5.00; West Presbyterian, \$5.00; St. Enoch's Presbyterian, Primary Class, \$5.00; Beverley Street Baptist, \$5.00; Woodgreen Methodist, \$5.00; Euclid Avenue Methodist, \$5.00; Toronto Jail School, \$2.25; Gerrard Street Methodist, \$1.00; Parliament Street Baptist, \$1.00; Broadview Avenue Congregational, \$1.00.....		293 25
Carried forward		\$2,820 30

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\$2,164 26

Brought forward..... \$2,820 30

To Personal Contributions out of Toronto :

John Charlton, M.P., Lynedoch, \$25 00; W. A. Charlton, \$20.00; H. P. Moore, Acton, \$10.00; Hon. Jas. Young, Galt, \$10.00; Rev. W. H. Easton, Pembroke, \$10.00; H. C. McMullen, Picton, \$10.00; Abraham Shaw, Kingston, \$5 00; Rev. J. L. George, Belleville, \$5 00; Rev. E. B. Chestnut, New Westminster, B.C. (Pledge 1892-3), \$5 00; Rev. R. Hyde, Warsaw, \$5.00; H. A. Brown, Meaford, \$5.00; Mrs. Jas. A. Lowell, Niagara Falls South, \$5.00; G. M. Elliott, Napanee, \$5.00; Wm. Steen, Streetsville (Pledge for 1892-3), \$3.00; David Clare, Madoc, \$2.00; C. J. Gray, Seaforth, \$2.00; Mrs. J. A. Turnbull, Atwood, \$2.00; B. Tucker, Allanburg, \$2 00; Rev. Jos. Philp, Ridgetown, \$1.00; James Munro, Thorold, \$1.00; Rev. Francis Johnston, Colborne, \$1.00; Mrs. (Rev.) Geo. Robinson, Wallbridge, \$1.00; Geo. R. Maynard, Bowmanville, \$1.00 136 00

Special Contributions at the half-yearly meeting :

G. M. Elliott, Napanee, \$1.00; A. J. Donly, Simcoe, \$1.00; H. P. Moore, Acton, \$1.00; James McNab, Toronto, \$1.00; Rev. C. R. Morrow, Copetown, \$1.00 5 00

307 50

To Personal Contributions in Toronto :

J. W. Flavelle, \$25.00; J. J. Maclaren, \$20.00; Geo. A. Cox, \$20.00; J. K. Macdonald, \$15 00; Alfred Day, \$15.00; J. J. Woodhouse, \$15.00; R. J. Score, \$15.00; C. J. Atkinson, \$10.00; The Lyman Bros. Co. (Ltd.), \$10.00; Richard Brown, \$10 00; Northrop & Lyman Co., \$10.00; Elias Rogers & Co., \$10.00; Kilgour Bros., \$10.00; John Macdonald & Co., \$10.00; Rev. John McEwen, \$10.00; Taylor Bros., \$10.00; George Robinson, \$10.00; A. T. Crombie, \$5.00; A. B. Lee, \$5.00; Robt. Walker & Sons., \$5.00; John D. Nasmith, \$5.00; Elliot & Co., \$5.00; Davidson & Hay, \$5.00; D. Coulson, \$5.00; James McNab, \$5.00; W. E. H. Massey, \$5.00; W. H. Pearson, \$5.00; William Davies, \$5.00; John Burns, \$5.00; H. S. Howland, \$5.00; G. Goulding & Sons., \$5.00; J. L. Blaikie, \$5 00; W. A. Douglas, \$5; S. F. McKinnon & Co., \$5.00; W. Henry Smith, \$5.00; J. G. Kent, \$5.00; John Stark, \$5.00; John A. Paterson, \$5.00; Samson, Kennedy & Co., \$5.00; Mrs. John Macdonald, \$5.00; S. J. Moore, \$5.00; George Anderson, \$5.00; Gourlay, Winter & Leeming, \$5.00; Caldecott, Burton & Spence, \$5.00; Mrs. H. Kent, \$5.00; John Kay, Son & Co., \$5.00; Miss Mattie Rose, \$4.00; H. A. Nelson & Sons, \$3.00; W. H. Orr, \$2.00; Thomas B. Moffat, \$2.00; John J. Gartshore, \$2.00; C. S. Gzowski, jun., \$2.00; A. Sampson, \$2.00; Peter Macdonald, \$2.00; Mrs. Wm. Davies, \$2 00; J. J. Kenny, \$2.00; D. E. Thompson, \$2.00; Mrs. A. Finlayson, \$2 00; Gunn, Flavalle & Co., \$2.00; John Hawley, \$2.00; O. H. Ziegler, \$2.00; Mrs. W. Freeland, \$2.00; T. Milburn & Co., \$2.00; J. Leckie, \$1.00; Robert McLean, \$1.00; Robert Kerr, \$1.00; H. P. Dwight, \$1.00 411 00

20 79

34 50

To collections by General Secretary, on account of travelling expenses..... 196 08
 To collections by Normal Secretary, on account of travelling expenses. 329 73
 To Reports sold..... 163 71
 To Advertisements. 78 50
 To Sundries (Home-class cards, etc.)..... 4 57

Total receipts..... \$1,144 89

293 25

\$2,820 30

DISBURSEMENTS.

By payments connected with the Twenty-ninth Provincial Convention, Belleville, viz. :		
By Mr. B. F. Jacobs.....		\$50 00
“ Miss Bertha F. Vella (including travelling expenses		59 00
“ Mr. and Mrs. H. M. Blight (Psalmody, including travelling expenses).....		57 50
“ Mr. T. Bengough (reporting, including travelling expenses).....		53 50
“ Travelling expenses of other speakers.....		10 40
“ Printing of tickets for Mrs. Mountford's lecture		4 50
“ Sundries (clerical assistance, etc.).....		26 10
		<hr/>
“ Salaries on account A. Day.....		900 00
“ “ “ Rev. J. McEwen.....		743 31
“ “ “ J. J. Woodhouse (to March 1st).....		388 58
“ “ “ J. A. Munro (from March 1st).....		291 62
		<hr/>
		\$261 00
By Wm. Briggs on account (printing reports, circulars, schedules, etc.).....		201 06
“ J. R. Stratton (printing).....		3 00
“ Stationery.....		84 24
“ Postage, telegrams and express.....		137 71
“ Exchange.....		1 41
“ Advertisements for Corresponding Secretary (in denominational papers).....		5 20
“ Furnishing office.....		110 15
“ Rent.....		58 31
“ Caretaker.....		10 65
“ Sundries (clerical assistance in connection with Thirtieth Provincial Convention, Toronto).....		4 10
“ Expenses connected with the Half-yearly Meeting of the General Executive Committee.....		10 45
“ Publication Committee, <i>Our Sunday Schools</i>		63 13
“ International Convention (half of pledge).....		100 00
“ Expenses Honorary Primary Secretary (including grant of \$50).....		55 14
“ Travelling Expenses of the General Secretary.....		218 57
“ “ “ Normal Secretary.....		219 01
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		1,282 13
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		\$3,866 64
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		278 25
Balance in hand October 16th, 1895.....		
(Signed) JAS. McNAB, <i>Hon. Treasurer.</i>		
Audited and found correct,		
(Signed) E. J. JOSELIN.		
October 17th, 1895.		
Liabilities.....		\$1,408 69
Less cash on hand.....		278 25
		<hr/>
Deficit.....		\$1,130 44

Mr. POWELL HOSE, that the Business Com
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Rev. J. W. and the follow this is one of money—(hear we agreed to
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Mr. DAY a Lawrance, of cold he would read letters from the Wor also a commu
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Mr. POWELL, of London, moved, seconded by Rev. S. CHILD-ROSE, that the Treasurer's report be received and transmitted to the Business Committee. Carried.

Rev. S. CHILDROSE moved, seconded by the Rev. J. YOUNG, that, in order to expedite the business of future conventions, it is recommended that all annual reports of the Executive officers of this Association be printed and distributed among the delegates before presentation to the Convention.

Rev. J. W. RAE—A resolution was made to that effect two years ago, and the following year the reports were printed. I don't believe that this is one of the places at which it is desirable to attempt to save money—(hear, hear)—and as I view it, we are not carrying out what we agreed to do.

The motion was carried.

The CHAIRMAN announced that a telegram had been received from Mr. G. W. King, stating that he had been suddenly called out of town and would not be able to give his paper on Sunday School Architecture.

Mr. DAY announced that he had received a telegram from Mr. Lawrance, of Toledo, stating that on account of a sudden and severe cold he would not be able to attend the Convention. Mr. Day also read letters from the Sunday School Association of Manitoba and from the Women's Christian Temperance Union sending greetings; also a communication from Nova Scotia.

Dr. HARRISON moved, seconded by Mr. McMULLEN, that these letters be handed to the Resolution Committee for reply. Carried.

NEW AND NECESSARY AIMS IN SUNDAY SCHOOL WORK.

Rev. W. STEWART, D.D., was then introduced, and gave an address on the above topic. He said:

Not many years ago a phrase was employed by an English statesman which became famous. He spoke of the need which Great Britain had of "men of light and leading." The two important words in this phrase aptly describe the twofold aspect of the Sunday School teacher's work and qualifications. The man of light gives us knowledge and truth; the man of leading wins his fellowmen to his cause. But the Sunday School teacher has the best of all knowledge, the knowledge of God; the highest of all truth, the truth as it is in Jesus; and the grandest service he can render his scholars is to lead them to the Saviour.

These, then, are the two lines in which the Sabbath School teacher should be trained. First, he must have a knowledge of the Book he is to teach, and secondly, he must learn how to communicate that knowledge to others. For the questions of profound importance, which lie at the foundation of all efficient Sunday School work, are just these two: WHAT TO TEACH and HOW TO TEACH IT. In other

\$261 00

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Treasurer.

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words, teachers need training that they may know the Bible, and they need training that they may know the methods.

Training for service is one of the great demands of the day. The merchant and the mechanic, the farmer and the soldier, all need to be trained. We ask for trained nurses of the sick, trained teachers of the young, trained officers of the army. And so we have schools of science, schools of agriculture, schools of pedagogy, and so on. Ought we not, above all, to have schools of the Bible? Shall the children of this world be wiser in their generation than the children of light? The most eminent living evangelist has said that nine-tenths of the church members of to-day are of no use in Christian service, just because they do not know their Bibles as they should.

The true teacher will never attempt to teach what he has not studied. He will not appear before his class because he has to say something, but because he has something to say. Dr. Fitch, the well-known English authority on education, has laid it down as a great principle that "no person can adequately teach any subject unless he knows more than the points he is prepared to put forward." The whole Bible, therefore, should be the Sunday School teacher's chief text-book and constant companion. A long life-time could not exhaust God's Word. The higher criticism has neither brought it into contempt nor even rendered it unpopular. The greatest living statesman not long since laid aside the cares of office to devote the closing months of a long life to the study and defence of the sacred Scriptures. Not merely for the sake of his work, but for the sake of himself, the Sunday School teacher should be a diligent and prayerful student of the Bible. He must apply its truths to his own heart and life before he can apply them to other hearts and lives. Those who have best taught others are those who have best taught themselves. The truth which made them free became a priceless possession which it would have been cowardice and sin not to give to others, that they, too, might be made free. This is God's way of bringing souls to the knowledge and obedience of the truth.

The Sabbath School teacher, then, should be saturated with his English Bible. He should know something of the date and authorship, the purport and contents of its sixty-six different books. He should be able to place these in the setting of their own times and to focus the light of contemporary history on each particular period. He should be able to trace the rise and development of the different doctrines of revelation in their chronological order. By the additional method of topical and instructive study a valuable equipment is obtained in the adequate knowledge and the right use of the Bible, and the Christian warrior is trained to handle more skilfully the sword of the Spirit, which is the Word of God.

Perhaps someone may be inclined to say to me, Have you not set up too high a standard? Would you have every Sabbath School teacher become a theological student? I answer no; but I would

have him be which I plead in many ways lege. But it instruction of every earnest

The other School work is sary pre-requi interest in the existence of t some knowled line of what reach of every the Sunday S of the scholar lesson, the ar uses of quest the necessity the best of te receive carefu ciples will do conductor of success in the lack of these teaching devo they tried to obtain the kn tively brief p ought not to city school t Normal Class small town c teachers of th visiting instr months of th delphia, is at important to time to the w by printed ou by suitable within the la ing can easil

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have him become a Bible student. The course of instruction for which I plead demands no knowledge of Greek and Hebrew, and is in many ways much less technical than that of the theological college. But it is more thorough and systematic and advanced than the instruction of the ordinary Bible class, and it is within the reach of every earnest, faithful teacher.

The other question which lies at the foundation of efficient Sabbath School work is, **HOW TO TEACH?** Of course there are the four necessary pre-requisites of love to the Saviour, knowledge of the Bible, interest in the pupils, and faith in child conversion. Presuming the existence of these in the teacher, the next thing of importance is some knowledge of the correct principles of teaching. A brief outline of what may be called Sunday School Pedagogy is within the reach of every earnest progressive teacher. The place and purpose of the Sunday School, the science of childhood, the disposition and needs of the scholars, the true nature of teaching, the way to study the lesson, the art of winning and holding attention, the methods and uses of questioning, the importance of explanation and illustration, the necessity and value of frequent review, the mistakes into which the best of teachers sometimes fall—these, and kindred topics, should receive careful consideration. Self training in these elementary principles will do much, but a short course of study under a competent conductor of a Normal Institute will give confidence, interest, and success in the work, which can be obtained in no other way. For lack of these many earnest, well-meaning Christians have found their teaching devoid of interest to themselves and of profit to those whom they tried to instruct. Others have had to struggle for years to obtain the knowledge which might have been acquired in a comparatively brief period in a well-conducted Teachers' Training Class. It ought not to be difficult to organize these Normal classes. In a large city school the Teachers' Meeting may at times be turned into a Normal Class, with a suitable text-book and competent leader. In a small town or village, or country district, the superintendents and teachers of the different schools might form the class, for which a visiting instructor could be obtained once a week for three or four months of the year. An eminent Bible teacher, in the city of Philadelphia, is at present conducting ten or twelve very large classes in important towns in Pennsylvania and New Jersey, giving his whole time to the work in a regular round of weekly visitations. By lectures, by printed outlines sent out from the headquarters of this Association, by suitable text-books, of which two at least have been published within the last two months, by local examinations, this work of training can easily be done.

This address would be sadly defective if I did not emphasize the thought that the power from on high is the one indispensable necessity, the one pre-eminent qualification for all Christian service.

Without it no knowledge of the Bible, no fluency of speech, no skill in teaching will ever give great success in winning souls to Christ.

The secret of teaching with power is the enduement of the Holy Spirit. With this gift the teacher, constrained by the love of Christ, will "go forth weeping, bearing precious seed." Ah! many a time a humble unlettered Christian, with natural powers by no means great, and with neither the tongue of the orator nor the pen of the ready writer, has charmed his pupils into friends, and led them to the Saviour by his simple words of testimony and love, just because he was possessed and used by the Holy Spirit of God.

May I urge, then, in closing, that every teacher aim to secure the two great requirements for effective service. These are, again, a comprehensive and well-directed course of Bible study, and some practical training in the principles and art of teaching. Let the former be secured, and we will take to our classes not the weak uncertain words of earth, but the strong infallible words of heaven; let the latter be secured, and we will impress the truth of God in the most effective way on the minds and hearts of our scholars. The very association of teachers in Normal classes will lead to delightful Christian fellowship, to mutual sympathy and prayer, and to greater longing for the power of the Holy Spirit in their life and work. Such trained and consecrated teachers are the great want of the present day. In every Sunday School they would give direction, cohesion and enthusiasm to all the work. In every congregation and community they would incline and inspire others to kindred service, and in the coming day they will secure from the lips of the Great Teacher himself the grand acknowledgment, "Inasmuch as ye did it unto one of the least of these, ye did it unto me," and the gracious commendation and welcome, "Well done, good and faithful servants, enter ye into the joy of your Lord."

Rev. J. McEWEN—The subject that has been so fully presented is one of the greatest moment to a Convention like this. There never was a time when more men and women were ready to do the best work possible for Christ and the Church. The Sabbath School movement is not a fad which may be taken up and laid down at any time without hurting anybody. Whether we do this work wisely or not, it moves on under the guidance of God, under new developments; rises by new agencies, goes out of one period of its vitality into another, and that vitality goes through all the departments and aspects of it. I wish to emphasize a point in Dr. Stewart's address—the spiritual life as the end, and supreme end and aim of this work. I regard our Sabbath School teachers as the best working forces of the Church, and therefore as an overwrought force, for, while we have many departments of work, it is the same people who have to take them all up. Our teachers are among the busiest class of people in the land. These things being so, we quite readily understand that if we can give them something that will make this matter a spiritual

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life we have accomplished a great matter. I fully endorse the statement in the introductory address of the newly-elected President, and corroborated by Mr. Blake last night, that we do not get spiritual life apart from the truth, and we cannot feed spiritual life but by the truth. Therefore it becomes the duty of the Normal instructor, the duty of the pastor of every church, to put his workers in possession of how that truth and that life can be brought together. There is the understanding to be interested, the heart or emotional nature to be touched, the conscience or moral nature to be quickened and brought into exercise. You take a particular truth and present it to the understanding; it interests. You cause it to interest, and you set the understanding into activity; where there is interest there is attention, where there is attention there are brains, and where there are brains there are conditions of power. Now here is the point: When you have interested that boy in his understanding, impressed that girl in her heart, or wakened up that boy in his conscience, you have done through that truth all you can do, and all you will ever be able to do if you live to be as old as Methuselah. That is the limit of our power and of our responsibility, and we have not fully discharged our responsibility until we have reached some one or all of these points in our work. What then? The Spirit of God comes in then, definitely and clearly, and takes that interest through that truth, and turns the truth around in a new light. The Spirit of God comes to that impressed heart, and takes the truth that is impressed, turns it around to new light, and puts in new life. We cannot understand how or why it is done. So with the conscience in the same way, and hence the impression becomes a conviction, the conviction becomes a purpose, the purpose becomes a choice, and choice under such means and under such agency is regeneration. You see where your work and mine comes; you see where it is bounded; you see where the other comes in. And hence the importance of being able wisely—I shall not say skilfully—to present the truth to the various aspects of the child or the man nature, or the woman nature; and there is some skill required in both, for one is different from the other. I am glad particularly to emphasize that spiritual side of it. It is not exhortation we want. If we have any way of putting it that will set you working after you go home, and looking at your work in a new light, we have in some measure performed the new and necessary aim in our Normal work. (Applause.)

MR. JACOBS, OF CHICAGO.

At this point Mr. B. F. Jacobs entered the room and was invited to the platform, and introduced to the audience by the President as the greatest Sunday School man in the world—the father of the International Sunday School lessons.

Mr. JACOBS, who was received with great applause, said: I am certainly very much obliged to you notwithstanding the unfortunate

expressions that have fallen from the lips of your chairman (Laughter.) I am glad to bring you greetings from Illinois. Our own State has had a year of great blessing and prosperity. For many years God has greatly blessed the work in Illinois. In Illinois we have 102 counties, and an organization in every county. Then we have 1,569 townships, and we have had 1,563 township conventions this last year. We have had 81 Normal Institutes. We made a gain of 39,000 in our Sunday School membership, as a result of personal organized work. We had the greatest year in spiritual things, we think, that we have ever had up till last May. There were 29,000 additions to the Church from our Sunday Schools, 5,000 more than we ever had before in one year. The General Superintendent of the work in Illinois tells me that so far we have held about 70 of our county conventions, and that this year is better than last year, that there is deeper spiritual interest in the work throughout the length and breadth of the State. Considering the hard times we had a very good year financially. We expend about \$9,095 in Illinois, and 98 per cent. of all the pledges and contributions were paid before we went to the Convention; and then we took a collection and paid the other 2 per cent. and put a little balance in the treasury. I have a good word for Indiana—the best that they ever knew. God has roused some men there to believe that it was possible to reach every family in that State. It is intensely interesting to know what one single man did who was at a county convention in that State. When they talked of visiting every part of that county, he said, "Well, let us begin; I'll begin." He is a busy man, but he has driven his horse over one thousand miles within the limits of his county in organizing the townships and in perfecting the organizations, until they are able to report that certainly every family in that county will be visited in the name of Christ, and in the name of the Sunday School. (Hear, hear, and applause.) It is a matter of little concern for this convention to know which is the largest and best Sunday School in the Province of Ontario, but it is a matter of very great moment to know where the greatest destitution and desolation exists, and earnestly consider how it can be reached and remedied. That is what we have come here for. In Ohio they had a magnificent convention of 1,500 delegates. A few years ago they were considering whether they would not adjourn *sine die*, they were so discouraged. They had got in debt, and they said, "We do not know what can be done." Now they are out of debt, and the greatest Sunday School prosperity and enthusiasm that I have ever known has been kindled in that State. Pennsylvania, which was in distress from year to year, was visited last year by Mr. Reynolds and myself. I spent one Sunday with Mr. Wanamaker. I was speaking at a meeting in Philadelphia and Mr. Wanamaker, of Philadelphia, was presiding, and at the close of the Convention he took my arm and said to me, "Did you come to Philadelphia for me?" And I said, "It is a matter of little conse-

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quence what the name of the boy is that brings the telegram, but it is a matter of the highest moment to know what the contents or the purport of that message is, and if God has sent a message to you I hope you will receive it." A little while afterwards he went to the State Convention. Said he, "I am ashamed to say that this is the first Sabbath School Convention I have ever attended in the State of Pennsylvania." They put him on the Executive Committee; they elected him President of the Convention. He was impressed in the Convention and he said, "I will accept it if it is decided that we are to bring Pennsylvania to the standard of the best and the highest States." He called that Executive Committee to Philadelphia; he took five hours of a busy day with that committee in his own office; he arranged for another meeting to be held two weeks later, and they laid out the work. He called personally on fifteen gentlemen in Philadelphia and got them to give one hundred dollars apiece to the work in order that they might push the work along. The other day when I came to the house in Williamsport, where the Convention was being held, I found that it was blockaded so that I could not get into the front door, and when I went downstairs I found the greatest difficulty in getting through that. Mr. Wanamaker was speaking in the room below at the first session of the Convention to an audience that packed every part of it. They said there were 600 people there and 1,000 in the room upstairs. When the report of that convention was read, they said, "We have spent four thousand and come out one thousand in debt." One man rose, and said, "Let us take it up now;" and in five minutes they gave that one thousand. They said, "Mr. Wanamaker, you must go on to the International Executive Committee; we must have our best business men, men that can reach other business men, men that will believe that this is one of the highest and holiest and most important things that God ever gave any man to do." Mr. Wanamaker looked up, and said, "If God will give me grace I will take it." Mr. Reynolds wrote me that when they gave their contribution of \$6,000, after having paid \$1,000 of debt—\$3,000 more than they ever raised before—they went away feeling that God's blessing had rested on Pennsylvania as it never did before. I was at the Massachusetts Convention at Fall River just a few days ago. They have had a great battle in Massachusetts. One business man there, not a rich man by any means, has advanced \$1,800 out of his pocket to keep that convention work going through the year, to reach the destitute places where they did not have money to pay their secretary for going. That is the most important place. We might better give a hundred dollars to send the secretary to destitute places away yonder than to have him go to the most important cities that are already well worked. (Hear, hear.) When that man came back to Fall River a gentleman said, "We have got to rouse the people in Massachusetts." They went to the Boston *Herald*, one of the greatest newspapers in the United States, and the Boston *Herald* listened to

them and printed programmes for them—a large double sheet, three thousand of them—and gave that to them, sent reporters to the Convention, made verbatim reports of the Convention, printed over two pages in the daily paper for three days in the week, then printed the whole in a seven-page supplement and sent it to all their subscribers, and said to the Committee, "Send us the names of 50,000 Sunday School workers in Massachusetts and we will mail an extra copy at our own expense to the whole 50,000, and you are welcome to all that the Boston *Herald* has done for you." (Applause.) Now, I tell you, gentlemen and brethren, that when the business men come to believe that this work is important, and that it is worthy of our attention, and that it calls for our best efforts, we will get all the newspapers that we need, and all the money that we need, and all the help that we need; for God never sent any man or woman into the work that He did not propose, and not only propose but perform and give them all the strength and grace that is necessary. (Applause.)

MISS BROWN, OF BRANTFORD.

The PRESIDENT—I have much pleasure in introducing, Miss Brown, of Brantford, a lady who has endeared herself to us in our county work, as well as in the provincial work. She deserves credit for introducing our missionary work under the auspices of the Provincial Sabbath School Convention. (Applause.)

Miss BROWN, after a few words of introduction, proceeded to teach next Sunday's lesson to a class of children ranged in the front seats. After a brief review of the previous Sunday's lesson, in which the children showed considerable aptitude, they were asked what they went to Sunday School for, to which they replied, "To pray and to hear about God." They knew that God was in the room because the Bible says so, and they believe the Bible better than their eyes. Then in concert, led by Miss Brown, the class engaged in opening prayer. On the blackboard Miss Brown had drawn a rough sketch of the temple, showing the courts or yards. One day, she said, there was an old priest sitting here by the gate. His name was Eli, and he was curiously dressed. (Colored picture of priest shown.) Worship had been going on in the courts of the temple, and he saw a woman and she was kneeling down. He saw her lips moving, and first of all he was silly enough to think that she was drunk. And he said, "What are you acting like that and talking away in here for? You should not be drunk." The woman did not get angry, but she said, "I am not drunk, but I am sad, and I am asking the Lord for something I want very badly." What was it she wanted very badly? A little boy. She said, "I have been asking God to give me a little son." And then the priest was a little ashamed and sorry, I think, and he said, "The Lord give you what you have asked for." And after she was done praying she went out of the gate and

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down to her home. The tabernacle was at a place called Shiloh, and this woman's home was away down at Ramah. The old priest, I think, forgot all about it. One day some three or four years after that she came back from Ramah up the road to the temple leading a little boy, and she said to the old priest: "Do you remember that woman standing at the gate? You know I prayed for a little child, and God has given me this little child, and I promised if God would give me one I would give him back again, and now I have come to bring him back to the Lord;" and she told him what the name was. Can you tell me his name? Samuel. Can you tell me what Samuel means? Because God gave the little boy. We will write under here, "Heard." What does that mean? Samuel. Heard of God. She said, "God has heard my prayer, and I have come to bring him here for a little servant for God, and you are to tell him what to do." Why, what does a servant do? Work. A servant of God works for God, and he must not work for anybody else? No. And the mother went away down home, and she left the little boy in the temple with the old priest Eli. What do you think the little boy could do? Clean lamps. Is there anything else he could do? Wash the dishes. I don't quite think they had dishes there. Wash the windows. Do you think they had windows in the Tabernacle? No. We know he did what he was told, and he waited on Eli. Was Eli young or old? Old. He could not see very well, and little Samuel had sharp eyes and he could see and bring him things, and whenever Eli called for things, do you think Samuel said, "What do you want?" No. No, he went and brought the things and he stayed there in the Tabernacle serving God six or eight years. Do you think he ever saw his mother again? No. You think she would like to see him? Yes. I don't think he went down that road to his home any more; she gave him right up; she did not say, "You must let him come home in the summer holidays;" but we are told she came up every year and she used to bring him a little coat, and God gave her some other children. She left them at home, but she did not forget Samuel. What do you call the man that preaches here every Sunday? Minister. That is another name for servant, and a minister is a servant of God. Now read the first verse of the lesson with me. (Read in concert.) This Eli told him what to do, and Samuel did it. I think he lived here at the Tabernacle with Eli in some of the courts, but it does not matter. They did not sleep in the Tabernacle itself, I am sure; that was the holy place, and they had a little house, where they lived, and they would have a place to eat and a place to sleep, and when they were done serving in the Temple, Eli would go to his house near the Temple, and Samuel would get up first in the morning and open the doors of the Temple and perhaps help to clean it up. And one night Eli had gone to bed, and then after that little Samuel lay down in his little bed and went to sleep. I think he had been asleep a good while when all at once

something woke him—somebody was calling him. What name did they call? Samuel. And he thought at once it was somebody calling him. Who was it? God. Did he know? No. Who did he think was calling him? Eli. What did he do? He went to Eli and said, "Who is calling me?" Right in the night? Yes. And what did he say? (Verses read.) He did not grumble and say, "somebody called me;" he was not angry because he got waked up. Then what happened again? (More verses read.) Was not that strange when he had been serving the Lord five or six years, and yet it says that he did not know the Lord? Do you think that Samuel had ever prayed to God? Yes. There are lots of people work for God every day, but they do not hear God speaking to them. Samuel did not know God's voice. I do not think God's Spirit had been given to Samuel before this. Not the Spirit in its fulness. The spirit of service had. He did not expect God to speak to a little boy, so he went and lay down again. Then it says the Lord called Samuel a third time, and then he rose and went to Eli again, and then Eli began to understand, and he knew who called him. Who was it? God. So he said to Samuel, "Go and lie down, and if He calls again you are to answer— (Golden Text repeated by class)—'Speak, Lord, for thy servant heareth.'" Don't you think you would have been a little afraid to go and lie down in the dark if you thought God was going to speak to you? No. There are some big people who would be afraid if God was going to speak to them, but He does often speak to them and they think it is somebody else. (Verses 8 and 9 read.) It seems as though little Samuel, although he knew it was God, was almost afraid to say His name. He did not say His name as Eli told him to. Samuel knew that God was speaking to him. I like to see little girls and boys be careful how they speak His name. Be like the people who wrote the Bible, who washed their hands before they wrote God's name. That did God want? He wanted to speak to him. He had a message for him. How many of you have ever done messages? (A number of hands up.) Who did you do them for? God. You did them for mamma, and I hope you did them for God. God said to Samuel to tell Eli some message in the morning. It was not a very nice mes-age. Did he wait till the morning and then rush into Eli's presence and say, "Eli, I have something to tell you, something dreadful?" He did not like to, but Eli called him and said, "What did God tell you?" Then Samuel had to tell him that God was angry because Eli's sons were wicked, and angry at Eli because he did not tell them to mind when they were young. Did you ever hear God call like that? No. Do you think He wants you? Yes. Why, Joshua said, "Choose ye," and the text last Sunday giving Ruth's choice, that was God calling you. (Miss Brown then wrote on the board the words God and Satan.) There are just two masters. We are to serve either God or Satan. When you do wrong, who are you serving? Satan. And when you do right you

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are serving? God. Do you always do what is right? Yes. I am glad to hear it. I wish that I could say that I always do right. You never serve this master, Satan? No. Then you are on the Lord's side, and you are sure that every day you try to serve God? Yes. How do you have to begin in the morning? Pray. And ask Him? To forgive you. Do you do wrong sometimes? No. Then you do not need to ask to be forgiven? No. But oh, my dear children, I am afraid you are mistaken. Does your mother never have to say, "That is wrong"? Yes. Now I know it; I know we forget. There is not a minister here nor the best man or woman here can say what you have said here, because the Bible says we have all sinned. If we were not sinners we would not need Jesus at all; because what did Jesus come into the world to do? To die. For whom? for the good people? For sinners. And we are all sinners and we all do wrong sometimes. Now, all the girls and boys who are sure that they want to serve God hold up their hands. (All hands up.) Now, all the girls and boys who are sure that they have made that choice before, and that they have been trying to serve God and do what is right. (Nearly all hands up.) I do not doubt your word. I believe the little folks often try harder than the big ones. In last Sunday's lesson we had Ruth's choice; and if her mother-in-law, when Ruth followed her, had never spoken to her and said, "You are coming with me; you are coming to worship my God," she would likely have got discouraged and gone back. But it is possible for little children to make this choice of God's service, and I hope everyone here has done it. How many of you are going to try and serve God. (Nearly all hands up.) Why ought we to serve God and work for Him? If you do He will be kind to you. Is there any other reason? The Bible says He is kind to the unthankful and the evil. Why ought we to serve God? Because He has bought us and He loves us so, and we ought to love Him and do His will. (Miss Brown here distributed a number of texts among the children.) I want you to understand as you take these texts you will try to say with your prayer every morning, "Speak, Lord, for thy servant heareth." That means that you are going to try and serve God. Satan will want you to serve him, and what will you say then? No. Say No to Satan, and Yes to God. Now, you promise this, will you? Yes. (Applause.)

CONFERENCE ON ORGANIZATION.

After singing, the President announced a conference on organization, to be led by Mr. B. F. Jacobs.

Mr. JACOBS first asked, How many counties are there in the Province? Forty-eight. How many of these are organized? There are sixty-five county organizations, but some counties are divided into two and three. Do you know how many counties in this Province have a living organization? It is said there are nine that have not.

Nine from forty-eight leaves the number of books there are in the Old Testament. How many county presidents are there in this meeting? Four arose—from Lambton, Centre Simcoe, North, Hastings and Norfolk. Can anyone tell where the county presidents of the other thirty-five counties are that have the organization? I know one of them is at home. Is he sick? He ought to be. The most important people to have at this Provincial Convention are the county presidents and secretaries, and now some plan ought to be devised to get them here. How many county secretaries are there here? Halton, West Durham, Dufferin, Peterboro', North York, East Durham, Norfolk. Now, brethren, go to work and try to plan to have them here; and if here is no other way, the schools of the county ought to send them there if they are not able to pay their expenses; if they are able, they ought to pay them and come. We sometimes get gentlemen to contribute money toward bringing county presidents and secretaries to conventions, and we write personal letters to them asking them to let us know at once if they are not coming and why; that if there is any reason that prevents their coming to let us know. When a man writes and says he cannot afford it, we ask how much it will cost to bring him, and then write him that there is a gentleman that will give five dollars to have him there. We collected \$100 of an outside fund and sent it in that way, and that brought twenty to our convention who would not have been there. It is time that we understood that these men must not be asked to do what they cannot do. Sometimes the best man in the county is a woman. (Laughter.) And that woman must be in the Convention. How many of these thirty-nine counties have a township organization? Twenty stood up. This is delightful. We must never let go of the idea that this organization has missionary work to do. Now, what plan have you for reaching the counties that are not organized, Mr. Day?

Mr. DAY—We go in and call together the best men and women we can find for the purpose of organization.

Mr. JACOBS—Have you been in those nine counties that are not organized?

Mr. DAY—Yes, in every one.

Mr. JACOBS—This year?

Mr. DAY—Yes.

Mr. JACOBS—Cannot you find one person there that is willing to undertake the work?

Mr. DAY—Well, we are going to try.

Mr. JACOBS—That won't do. You have got to drop off that last word. (Laughter.) What do you think your wife would say if you should say, "I am going to try to love you"? (Laughter.) If you said that to her before you were married, I think she would have said, "You can try it on somebody else." (Laughter.) There is all the difference in the world between going fishing and catching fish.

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We spend nine-tenths of our time going fishing. (Laughter.) The thing that I believe is necessary to do is to make up our minds by the grace of God that we are going to do it, we are going to get there. What would be the effect on this Province if every man and woman in this house would make up their minds, "I am going to win a soul to Jesus Christ just as fast as I can do it"? Is that a fair thing to do? I want to ask you, if you are a Christian, what right have you to sit here at all and not do that, minister or layman? Now, what plan is to be adopted? First, let us get one person in a county if we can that is willing to undertake it. What can we do to reach those counties more than sending Mr. Day or Mr. McEwen, or some one of your field-workers there? Get somebody from the next county. That is good; that is excellent. Now let me give you an illustration. We were speaking about Normal work, and a lady teacher in one of our Sunday Schools heard what was said and went back home and said, "I will have a Normal Class in our school, if we don't get but two, and I will be one," and she got a Normal Class in that school, and graduated her pastor, her father and her brother. Then they began to talk about Normal work in the county, and wanted her to go out and help them. She said, "I held on to my Sunday School, I held on to the day school, and I have been able to go out into every township; I have got a Normal Class in every township in our county, and I am President of the county Normal organization." (Applause.) With the greatest difficulty we got her to stand up on the platform and tell that. Nothing we have ever done in the State of Illinois produced such profound effect, in connection with Normal work, as that. Now, I would try and see if we could not get men and women who would go into these nine counties in Ontario. Have any of you any questions you would like to ask?

Are the thirty-nine counties completely organized?

Mr. JACOBS—I do not believe there is a county organized completely anywhere. What is "complete"? In Paris, when the busses are filled, they put up a sign, "*Complet*." A lady who had been in Paris was asked if she had been all around, and she said she had been every place but one, and all the busses going to that place were filled. She said it was "*Complet*." I believe that is the county I have not been in. Can we improve the organization we have already got?

Mr. JACKSON—We have a difficulty —. (That is a good thing; you ought to thank God for that.) How are we going to improve our County Convention and get the townships back again?

Mr. JACOBS—I think that problem ought to answer itself. The idea that a part is greater than the whole is a mathematical absurdity. Do you remember the man's name or the woman's name that said that? Just appoint those people a committee for the County Convention and say, "You try it on a larger scale and see what you can do." That brings up another thing. One of the greatest

mistakes is to have all the programme made out in advance without talking to those people about it and bringing them in. The reason they think that is that they have no opportunity themselves. There. You remember the man that came home and said, "It was one of the best meetings that was ever held in the place. I spoke there myself." (Laughter.) There is a leader in every township—one or two. It is just like regulating a disturbance; some boy is the leader of it. You want to get hold of that boy, and get him in partnership with you; put him in as first assistant or superintendent of that class, and let him wheel them around. What other suggestion about improving the county organization? One thing to do in a county convention or a state convention is to have a large manilla paper, and have outlined upon it what work has been done, so that everyone can see it. Put that all round the gallery, showing this county, so-and-so, and that county. That is what led to the thorough organization of one of the counties in Indiana. A man went up there. "Well," he says, "dear me, where is our county?" He went to the Secretary and asked, "Where is our county?" The Secretary said, "That is what we want to know." (Laughter.) "Well," said the man, "you will find out next time you get here." Now just think about the collection of money. I was in that Ohio Convention when they called out one county and said, "What, \$179!" A young man came up to the Treasurer in the Convention and laid down a roll of greenbacks, \$179; and they said, "What is that?" He said, "Well, I was here last year, and they said our county had given \$25, and I said, I will try if I can find 179 men, and ask them to give me a dollar apiece, and there is the money;" and he laid it right down. That young man got all roused up in the State Convention. Said he, "The idea of our county being in such a hole as that." A young man that stood with him came up, and I said, "I would like to shake hands with that young man." He said, "You can shake hands with both of us, and you can shake hands with us for \$500 for next year: we can just as well get \$500 as \$179; the people that gave it are all waiting now to hear about the State Convention."

After benediction from Rev. A. E. Howard, the session closed at 5.45 p.m.

Rev. Mr. Moore occupied name had School mat throughout

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Rev. Mr. give you the ought to be, ought to be. That is about it said that they sometimes believe the true. But their children send them. School, would should be, children and homes and home. In criticised, parents children; and minds become schools, again closed again. I were a terrible got prejudiced some other against me that the Lord the parents woman who anxious that the Sabbath because she at her in and was the servant whom she society hom

WEDNESDAY EVENING, OCTOBER 23rd.

Rev. Mr. BLATHERWICK conducted a Praise Service. Ex-President Moore occupied the chair and introduced Rev. Wm. Patterson, whose name had become very familiar as a household word in Sabbath School matters and at Sabbath School meetings and conventions throughout Ontario.

THE HOME LIFE OF THE SCHOLAR A HELP OR A HINDRANCE
TO THE SUNDAY SCHOOL TEACHER.

Rev. Mr. PATTERSON said: You have heard the subject. I can give you the address in two sentences. If the home life is what it ought to be, it will be helpful to the teacher. If it is not what it ought to be, it will make the work more difficult for the teacher. That is about the whole of it. (Laughter.) I have frequently heard it said that while Sunday Schools have done great good in the world, they sometimes take the place of the home, and to that extent I believe the schools are an evil—that is, if what the people say be true. But I think there are few cases where parents refuse to teach their children because there is a Sunday School to which they can send them. In most cases the same parents, if there was no Sunday School, would also neglect to teach their children, so I don't think it should be charged up against the school. We want to get into a few homes and see what is going on there. First we get into the critical home. In this home the teachers are criticised, the Christians are criticised, prominent workers are criticised in the presence of the children; and when these criticisms are thus given the children's minds become prejudiced against those teachers, against those schools, against those workers, and the doors of their hearts are closed against any influence the teacher might wield over them. If I were a teacher and found out that in some way a boy or girl had got prejudiced against me, I would try to get that boy or girl into some other class, believing that so long as he or she was prejudiced against me I could not reach their hearts with the truth. It may be that the Lord wants to reach the children through some people that the parents don't care for. The late Mr. Spurgeon told a story of a woman who was praying for the conversion of her husband and anxious that he might be saved. She got him out to the church on the Sabbath, and in going home she was "going for" the minister because she didn't like the sermon she had heard. The husband looked at her in amazement because the very sermon that she was criticising was the sermon that God Almighty had used to convert himself, for whom she had been for so many years praying. We pass to the society home. In the society home the father belongs to a dozen or

more organizations, doesn't know his children very well, and is not, perhaps, very well acquainted with his wife. (Laughter.) The wife herself is a society woman; she is at all these different places, and when she comes home she is continually talking about what this one wore, what that one wore, and how Mrs. So-and-so was decked off. The children hear this, and get the idea that the goal is to shine in society. Now, get that influence around the child six days in the week, and you see how the mind is prepared for the truth in the Sabbath School. In the society home all the influence is against the scholar and against the work the teacher is doing. Then we pass to the home where money is the goal. The father and mother are ever absorbed in business; they are talking about what will pay, how this will pay and that will pay, how Mr. So-and-so is worth so much and Mr. So-and-so died and left so much, and these boys and girls get the idea that after all money is the goal, and so they get their heart and soul set upon this almighty dollar. You see how that home will act so far as the children are concerned that are being taught in the Sabbath School. Then you go from that to what we might call the light literature home, where we have the latest productions of all those people who think they must write for the benefit of humanity. (Laughter.) In this home, of course, the father and mother imagine that in order to talk intelligently it is necessary for them to read all these works—some of which are not light literature but heavy literature, that have been written, one would think, for the sole purpose of undermining the faith. I believe Christian people do not realize, and perhaps never will, how many boys and girls are being sent down to perdition through the damnable literature that is on our trains, in our stores, and in many godly Christian homes—this literature that is poisoning the minds of these young people just as the bay water would poison the bodies of those who drink it. I remember a Presbyterian elder who brought home for one of his boys a book on the history of the James Brothers; he was going to feed the boy on the history of those robbers, and then send him to Sunday School in the afternoon to get taught the truth. Now we pass to the real Christian home where the parents are interested in the children; where they think the children are of more importance than dollars and cents. We have here the Sabbath School teacher and the parents striving for the same goal, trying to influence and mould the mind of this boy and girl; they are co-workers together, and while it is a good thing for the teacher to get acquainted with the scholars, it is also a good thing for the teacher to get acquainted with the parents. It is a pleasure for a Sabbath School teacher to be teaching a boy or girl when he knows he is working in sympathy and harmony with the parents. Then I want to say a word about the boys and girls that have no homes, I don't mean those that have neither father nor mother, but the boys and girls who room at home and get their meals at home—or the place that the parents call home—but where there is

no home life. went after two o'clock to meet the father. don't know what he go to now?" A man went down to a man and said, "I be out the boy goes." "That is evil, and is terrible. Oh, this is the one plucked from the pages of the Bible, and God unto the world to teach and I would out and break the Word was the life of the heart it is going to live and the Word of God is the same truth that the same truth that bringing them to the hearts of the atmosphere for the heathen China that he has, his the world an offering God has that people not have the same of the wicked Dominion of Christ all the religious School hour. little stories? send into their according to God prosper in the fruit to His promise this Word of God ever read or heard win souls who I never did.

After singing a solo, "I need The Presence and words that

no home life. Let me give you one illustration. One of our teachers went after two of his boys. He went to one house and he happened to meet the father and asked him about the boy. The father said, "I don't know what school he goes to now ; Mary, where does Johnny go to now ?" And Mary said she didn't know. Then the teacher went down to another house and asked for the boy, and the father said, "I be out driving on Sunday afternoon and I don't know where the boy goes." The influence of that home, if you may call it a home, is evil, and is tending to drive these boys and girls away from God. Oh, this is the class of boys and girls we want to get after, brands plucked from the burning. But if I didn't believe in the inspiration of the Bible, and if I didn't believe that this Bible is the power of God unto the salvation of these very boys and girls, I would never teach and I would never try to preach a sermon. I would get right out and break stones, or do something else if I did not believe that this Word was the living seed, and if that living seed gets a lodgment in the heart it is going to drive everything else to the one side and it is going to live and abide forever. But if the man believes that this Word of God is Divine, that it is the power of God, that it is the same truth that overturned the world in the days of the apostles, the same truth that revolutionized Europe in the days of the Reformers, the same truth that is to-day changing the hearts of cannibals and bringing them into devoted disciples, the same truth that has got into the hearts of heathen who have lived and breathed that heathen atmosphere for centuries—if that truth can get into the heart of the heathen Chinaman and make that Chinaman willing to forsake all that he has, his friends, his country, his money, his all, and go out into the world an outcast rather than give up God—I say if that Word of God has that power on the heathen mind, do you tell me that it will not have the same power on the heart of a boy or girl who comes out of the wickedest dens in Toronto or in any city or town in the Dominion of Canada? Here in all our schools are boys and girls, and all the religious teaching that many of them get is during the Sunday School hour. Are we to entertain them, to amuse them, to give them little stories? We are there to try in God's name and by God's aid to send into their hearts these divine truths and this divine seed that according to God's promise shall not return unto Him void, but will prosper in the thing whereunto He hath sent it, and will bring forth fruit to His praise and glory. Now, I say to you, brethren, hold to this Word of God. I am going to ask you one question: Did you ever read or hear of a man in all these centuries that God honored to win souls who did not hold to this old truth and preach this old truth? I never did. (Applause.)

After singing "Ring the Bells of Heaven," Miss MacLean sang as a solo, "I need Thee, Precious Jesus."

The PRESIDENT—We have had already thoughts that breathe and words that burn, and we are to have more of the same kind of

inspiration. But this Sabbath School work needs sometimes more than these grand and noble things; it needs material support, and that is what I will now ask to be introduced into this programme.

After the collection was taken, the President said: I am sure Mr. Jacobs, of Chicago, needs no introduction. You have heard him twice to-day. He is president and chairman of the World's Sabbath School Convention—a man known in Sabbath School work not to one continent but to all continents.

THE FRONT LINE OF SABBATH SCHOOL WORK.

Mr. B. F. JACOBS said: This is a most important meeting. I do not think it is possible for Christian men and women to meet together to consider a more important work than we have before us. I do not minimize or undervalue work that is done for Christ in any department of the Church, but as we must hold things in their relative value, we must look at some as being more important than others. We claim that this is the most important work in which the Church of Christ is engaged. If you ask me to substantiate it, I will say in the first place it is because those we work for are the most important part of the community. It is a well-known fact that more than 85 per cent. of all those who united with the Church of Jesus Christ upon profession of their faith have come through the Sunday School. I do not say that they were converted in the Sunday School or through the influence of Sunday School teachers. I would like to try an experiment with you. I wish that all the men and women in this house who were converted after they were forty years of age will rise. (Three persons stood up.) Ladies and gentlemen, there are three in this congregation of I know not how many hundreds. (The audience was estimated at over 2,000.) Will all those who were converted after they were twenty-one years of age be kind enough to rise? Perhaps there are fifty. Will all those who were converted before they were twenty-one years of age in this congregation please rise? (Nearly all stood up.) Is that a demonstration? I was permitted a week ago last Sunday evening to be in a meeting that I regard as one of the most remarkable held in this world. For seventeen years in Chicago the meetings have been going on in the very heart of the city, as near as possible to a place that is considered to be the very vilest and worst spot in the city. Men who have been saved there have nearly all been saved from drunkenness, from criminality of almost every kind. And it is my belief, from my own knowledge of that mission for seventeen years, that not less than 2,000 men have been converted there. The other night when I was there a young man rose, and, after looking for a moment upon the audience, he said: "I came to this city three weeks ago last night. I am a graduate of Yale College. My home is in the city of New York. I was surrounded by every luxury that it was possible for a young man to have—money without stint, and

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pleasures such as the world gave without measure. I went west in a Pullman car with my pocket full of money, and I came back in a box car without a cent. I have become a drunkard and a vagabond, even with a good suit of clothes on. I squandered my last dollar in the Rocky Mountains, and I dropped in here three weeks ago last night, and was converted by the power of Jesus Christ and His Word." He bore his testimony most lovingly and thoroughly. In that mission a few days before on the platform where I was speaking, there sat a man about the size of Dr. Potts, and he had upon his lap a handsome little fellow about eight years of age. After I was through speaking the man got up and said, "It is nearly eight years since God saved me right down there," pointing to the chair. He said: "I was a vagabond and a drunkard; I abused my wife; and I made my home absolutely wretched. I was ragged and dirty as I could be; I had not a friend on earth, and I did not know that I had one in heaven, and I staggered into this meeting. I was saved. I have not drunk a drop since that night. Look at me, men, and you will see that I have got a good suit of clothes. I have got a happy home, a loving wife, plenty to eat, plenty of work, and this is my boy," and he pointed to the little eight-year-old fellow. He sat down, and his wife got up and said, "What he has told you is true, and when Jesus Christ took the beer bottle off our family table and put the Bible there, He struck a light in our house that has never gone out." (Applause.) I do not despise the work for men. Oh, how thankful I am that Jesus Christ can save any sinner this side of hell, and He is willing to do it. Let me stop here and say, if there is any one of you here that is not a Christian, I have come here in His name to invite you to accept of Him now—now and here. But the great field for us to labor in is with the young. If I had a farm and it was divided into 40-acre lots, and I should get 85 bushels to the acre out of one 40-acres, and I should get 15 or 5 bushels out of another, I do not think I should spend seven-tenths of my time and five-eighths of my money on the patch that would yield from 5 to 15 bushels; would you? Well, that is just exactly what we are doing in church work. Now, this is an important work for another reason. It is the place where all Christians are permitted to work. I believe in the Young Men's Christian Association. I have been a member of it since it was organized in the city of Chicago. I know that the railway department of the Young Men's Christian Association has got in it 7,000 railway conductors, engineers, and firemen; and I ride a little easier on the train at night when I am sweeping around curves and going over bridges, and I think possibly that a Christian man has got hold of that lever. (Hear, hear.) Don't you? (Yes.) I do not forget the work they are doing for young men; but it is a class for a class. I am not forgetful of the fact that the Young People's Society of Christian Endeavor, the Epworth League, and the Baptist Young

People's Union are doing a great work. I wish, however, to express one deep, earnest request, and that is, that those who belong to that Christian Endeavor Society shall be a great deal more Christian Endeavor and not quite so much "C. E." The badges, and the monograms, and the banners and the rallies are not much without the work of saving souls to Jesus Christ. (Hear, hear.) We have in our Baptist Sunday School the Endeavor and the Baptist Young People's Union side by side. We say, "There is room enough for you all; you need not go and join the Methodists, not a bit of it." (Laughter.) And we say, "Have you got a Visitation Committee?" "Yes." "Well, that is the Visitation Committee of our Sunday School;" and we have got the whole society into the Sunday School, every one of them, juniors and seniors. (Hear, hear.) If we find a member of that company that is not in our Sunday School we say, "You are not up to your privileges; you want to take the higher degree." (Laughter.) I do not mind having an Old People's Society. I do not want you to ask me to join yet awhile, though. (Laughter.) The Sunday School has got a motto that no one else has—"All for all." (Hear, hear.) All the Christians for all who are not Christians. Now, in order to work you must be fed; and if you are going to feed you must needs study the Word, for that is food, the bread; the strength is in that. You say Christ is the food. True; but Christ comes to us through His Word. Does He speak to us in it? Indeed He does. We are called to work, and this gives us an opportunity. Now, side by side here, a man of 75, or 80, or 180, if there are any that old, might sit down by the three-year-olds. Now, if there is a thought that ought to reach the heart of every grown man and woman, it is that we ought to continue to grow. Next to the thought of seeing Jesus Christ is the thought of heaven—that there I will be relieved from hindrances and have the desire to grow and have the capacity to grow and have opportunity to grow. How do you suppose God feels towards you and towards me? You have been a Christian five years, ten years, fifteen years, twenty years. Do you grow? Are you any more of a Christian than you were? Do you know more about Christ? Is your life better? Are you more like Him? Are you doing any more for Him? You know the 92nd Psalm says, "They shall still bring forth fruit in old age; they shall be fat and flourishing." Now, the world has no use particularly for old people. They are ready to shove them off the sidewalk; they do not care for us. Here is a place where they shall still bring forth fruit in old age. Are you bringing forth any? I am 500 miles from home—a Christian man talking to you Christian men and women about things that are real. What we are here for is to know whether we can do this work any better than we did it before; and what I ask God for to-night is that He will give us here to-night someone that will say, "By His grace and help I will undertake to do what I never tried to do before." Now, the greatest possible pri-

vilege is to take to take the Word of Luke, which about a Chinese but my class ne while the other nothing at all h Word of God, a just as the pow You remember forth your hand the Word. Yo that time when came pressing of His garment touched me"; me, in this crov perceive that v anyone He gav anyone, preach yourself. (He His power will When did you you come in co The United Sta call electrical where they are At one station little wider tha electricity is ne lined off, the sp every row of p the soil. They complete, and t you think is th more fruit rais demonstrated where they try sunlight of any half the time. sleep any more t has got to be d plants during different colors They find that falling through the time they c

vilege is to take that Word of God. Only think of it for a minute—to take the Word of God, turn your Bibles over to the eighth chapter of Luke, which says, "The seed is the Word of God." You talk about a Chinese school where they have a teacher for every scholar, but my class needs two teachers for every scholar, one to hold the boy while the other one tries to teach him." (Laughter.) You would do nothing at all before that class except for one thing, you have got the Word of God, and along the line of that Word the power of God goes just as the power goes along the wire when the electric current passes. You remember how He would speak to them. He said, "Stretch forth your hand." As the man obeyed, the power went right along the Word. You must be in contact with Him. Do you remember that time when He was going to heal Jairus' daughter and the woman came pressing her way into the crowd and just touched the hem of His garment. He turned around and He said, "Somebody has touched me"; and Peter said, "Do you say, somebody has touched me, in this crowd." But He said, "Somebody has touched me for I perceive that virtue has gone out from me." When Christ blessed anyone He gave them a part of himself, and you will never bless anyone, preacher or teacher, without you give them a part of yourself. (Hear, hear.) And if you go in His name, His Word and His power will go with you. Let me ask, have you touched Him? When did you touch Him? Have you touched Him to-day? Have you come in contact with Jesus Christ to-day? If not, why not? The United States Government is experimenting now with what they call electrical agricultural stations. They have five such stations, where they are trying the effect of an electrical current in agriculture. At one station they have the beds planted with the rows between a little wider than this aisle. In that row there are no wires, and the electricity is not applied, but the seeds are planted. In this bed all lined off, the sprouts are set and the seeds are planted, and between every row of plants there runs an electric current a few inches below the soil. They are all connected at the end so as to make the circuit complete, and the electricity is carried through that bed. What do you think is the result? Larger root, larger stalk, handsomer flower, and more fruit raised in less time. They have tried it until it is thoroughly demonstrated. They have another station not far from Washington where they try the effect of the electric light, because that is most like the sunlight of anything we know. The theory is that plants need sleep half the time. That has been utterly disproved; they do not need to sleep any more than Christians need to sleep spiritually, and that theory has got to be disproved. There they put the electric light upon the plants during the night. Nay, more; they have selected globes of different colors through which the light may fall upon the plants. They find that the color closest to the sunlight is amber, and the light falling through that globe on the plants produces fruit in about half the time they can if they only had the sunlight *alone*. Let us take

the spiritual illustration. There is a class. Right beneath every seat, underneath every boy, around every boy's life there is an electric current of prayer and Christian influence. What do you think the effect would be upon that class? We had a teacher in our school. I called one day and said, "I wish to talk with you about your class; will you talk with me?" She said, "I will be glad to have you talk to me." Said I, "They have all risen for prayer again and again, and not one of them converted. Do you know the reason?" "No, sir." "Are you sure you do not?" "No, sir." "Well, let us find out. Do you pray for them all by name every day?" "No, sir." "Do you pray for them all every day?" "No, sir." "Do you pray for them at all?" "No, sir." "Do you pray at all?" "No, sir." (Laughter.) Why do you laugh? I said, "How long is it since you prayed?" "Six months." Said I, "Last month you sat with me at the Lord's Table." Said she, "I did not think I ought to be there. I was afraid to stay away." Said I, "Do you think those scholars will be saved?" She said, "I do not know." Said I, "I believe they will stumble over you into perdition without you change." Said she, "What shall we do?" Said I, "Let us pray," and I knelt down by the sofa. She looked on for a minute and then she knelt down and I prayed for her; then said I, "You pray." Said she, "I can't." Said I, "You must pray; they can't be saved without you do; they have got to be saved and you must pray." She waited, and after a while she began to pray, and pretty soon the fountains of the great deep broke up and her tears fell like rain and her prayer came out of a full heart. Do you know the result? Every one of them came into the kingdom. What do you think about your work? What a farce it is to preach the Gospel and not expect people to be saved? What are we doing? You pastors, if I say anything that you do not think is quite right, just understand I have made a mistake. I did not mean to say anything but what is just right; but I want to ask you, do you believe that churches of three or four hundred members should have a dozen conversions in the course of three or four years? I suppose there are churches here just as there are in Chicago where perhaps the house and lot together are worth \$50,000, and there are 200 members of a church, and the good pastor and the faithful board and deacons or committees; and there are 200 partners and clerks in that business and \$50,000 capital. The house is shut up six-sevenths of the time and the results are what? It would bankrupt any manufacturing or business concern in this world to carry on business in that way. Oh, how glad I was to hear that teacher (Miss Brown). How true she was! How firm she was! And I rejoice at just such teachers as that. Now we have got to go outside of the school where we are, beyond it. I have been talking along the front line of Sabbath School work. I would like to tell you some things that are possible in Sunday Schools. I will tell you one. Last Sunday was our anniversary day. We had 52 graduates from

the Primary Department the examination company the superintendent She asked them it in Scripture with of Luke and the Beatitudes. "O them all," in the cal books of the of the Old Testament poetical books of Pentateuch." Said forth. Those carried through those, and just where to find can be done in Bibles that had as this on the certificate with completed the the Emmanuel Department, and motion." This superintendent Bibles, with the Intermediate and scholars have of you young men Ontario, and pe The possibilities ever done for a are past, and do No, no; Jesus He comes He is and raise up n the pastors here well as you do. the selection of spoke here last young men and Potts has ever that he wants greater though have a desire to will not be able and girls and very best ideas

the Primary Department. They came up with their badges on for the examination before the school, and in the presence of that company the superintendent of the Primary Department reviewed them. She asked them if they would tell the shepherd's story, and they told it in Scripture words, weaving together the 23rd Psalm and the 15th of Luke and the 10th of John. She asked them if they would tell the Beatitudes. "Give the seventh; give the third; give the first; give them all," in that irregular order. She said, "Name the historical books of the New Testament. Name the prophetic books of the Old Testament. Name the Pauline Epistles. Name the poetical books of the Old Testament. Name the books of the Pentateuch." She asked them to repeat some other passages, and so forth. Those children out of that Primary Department have gone through those, and have got that Bible in their minds so that they know just where to find the things that they need to find. It only shows what can be done in all our Primary departments? The fifty-two Bibles that had been purchased for them were good Bibles—as good as this on the desk, only smaller, with a strap around them and a certificate within: "This certifies that Charlie Thomson having completed the course of instruction in the Primary Department of the Emmanuel Baptist Church, has been admitted to the Intermediate Department, and this Bible is presented in token of such promotion." This was signed by the pastor and superintendent, and the superintendent of the Primary Department. Five hundred of those Bibles, with the boys and girls behind them, have come up into the Intermediate and advanced departments of the school, and those scholars have become, some of them, teachers of the school. Some of you young men will be at the head of this work in the Province of Ontario, and perhaps in this whole country, perhaps in the world. The possibilities are wonderful. God can do for you all that He has ever done for anyone; and do not think that the days of miracles are past, and do not think that God has done His greatest thing. No, no; Jesus Christ is coming back here after awhile, and before He comes He is going to call up men and women who honor Him, and raise up men to do what no one else has ever done. Look at the pastors here. Look at Dr. Potts. I know him and love him as well as you do. It has been my privilege to sit by him for years in the selection of these international lessons. Look at Mr. Blake, who spoke here last night. I believe that God will take some of you young men and perhaps enable you to do a greater work than Dr. Potts has ever done, or than Mr. Blake has ever done. Be persuaded that he wants personally you. Christian men and women, what greater thought have you got to stimulate you than that? Now, I have a desire to live here for one hundred and fifty years. I know I will not be able to do it in this body; but I am getting a lot of boys and girls and young men and women, and pouring into them the very best ideas that I can get hold of, and have them go on and live

it over after me, and live it better than I have. I was speaking one night some years ago in the city of Brooklyn, and the Washington Avenue Baptist Church was crowded. A boy was sitting on the steps. As I went up he had to rise, and I said: "How will it do for you to go up on the platform, my son?" and he took his hat and went right up. I said: "My son, I do not know whether God has ever called you to preach the Gospel, but He may call you to-night, and if He does may His blessing be on you." My brother was a superintendent of a Sunday School in Indiana. I went down to bury the playfellow of my boyhood, and as he died he put out his hand and said, "Ben, here's my boys, Charlie and Willie." I said, "All right." Said he, "These are my girls." "All right." A little while ago I got a letter from my sister-in-law. She said, "We have got a new pastor here, Mr. Ellison. He told me to write you and say he is the man that you put your hand upon his head while he was a boy." I had put my hand on the head of the boy that was going soon to be a minister of the Gospel to the family of my dead brother! You do not know what your words are when you are trying to pour them into somebody in the name of Jesus Christ. We had a very plain, humble woman in our school who went around trying to gather in scholars. I looked at her. She was very plainly dressed, and was a little slow of speech, and she said, "Well, I got in a few more of them to-day. Here's four or five." Next Sunday she said, "Well, I only got two or three this week. Here they are." Next Sunday some more. One day she came home, and she said, "Good-bye." I said, "Where are you going?" She replied, "I am going down south." "What for?" "To teach the colored people." "Who sent you?" "Jesus." "Oh, well," said I, "all right, go." Said I, "Where are you going?" She said, "I don't know exactly; going to Vicksburg, I guess." Said I, "When?" Said she, "The first of the week." Well, she went. She got down there; she began the work; she began to write back. That was the beginning of the organization of the Woman's Baptist Home Mission Society of the west. Her name is Johanna P. Moore. Out of her letters came the Baptist Training School in Chicago, from which more than 300 missionaries have gone, and where there are seventy-five now. I was in the city of New Orleans, and that woman was the superintendent of thirty-four colored Sunday Schools, and had fifty preachers under her care. I verily believe that God is anxious to find someone that is willing to have Him use them in His own way. Will you let Him use you? I mean *you*. Now, it is our business to carry this work to other places. You don't need me in Ontario, but they do need you and me both in some places. Oh, how they need us in some of these states, in some of these territories! Once in awhile they get discouraged. I was in Bowling Green, in the State of Kentucky, and they had about seventy-five or a hundred. A man got up and said,

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"We are \$250 in debt; I move that this convention adjourn *sine die*." Somebody says, "I second the motion." Said I, "Would it be in order for me to pronounce a few remarks before the funeral services are concluded?" (Laughter.) Said I, "We can adjourn *sine die* when we can't do anything else, can't we? All in favor of that say Aye." Said I, "As long as we can do anything else it is not desirable to do that. All in favor of that say Aye." Said I, "Now I want to talk to you a little more;" and I talked to them. I made one of those brief addresses, you know. (Laughter.) Said I, "There is one thing; I should dislike to die by my own resolution and leave a debt unpaid. Wouldn't you? Is that honor or decency? No, let's pay the debt." And we began and paid it. "Now," said I, "we don't owe anything, do we?" Said I, "What is the use of giving up when we are out of debt?" (Laughter.) One man says, "I move we go on." Said I, "You needn't move the motion; we are going on without it." (Laughter.) Last year they ran a Sunday School train across the State of Kentucky, from one end of that State to the other, made a contract with the railroad company and carried over four hundred delegates across the State of Kentucky to the convention and they made \$1,000 on the railroad train. (Hear, hear.) They visited every family in the whole city of Louisville two years in succession. They have not left a cabin or a palace untouched, and the work there has got a power that it never had before. And there are other places where Mr. Reynolds goes. To-night he is in Prince Edward Island; he has just gone from Nova Scotia and New Brunswick; and there are places throughout the south, and the west, and the north-west. The other day when we were in Chautauqua at the Executive Committee meeting I read a letter from Alberta. Canadians, do you know where Alberta is? Have you studied your geography enough for that? It was printed on a red bill and they held a Sunday School convention on the fourth of July, and I telegraphed them the greetings of the United States and Canada. I read the letter. We admitted Alberta into the International Sunday School Union and elected the Rev. John Ritchie, President of the Alberta Convention, a member of the International Executive Committee. That is the sixtieth star in the Sunday School constellation in our American flag. (Hear, hear, and applause.) Now, that work not only of getting the new scholars into the Sunday Schools there, but of helping the other ones in the weak places. Let me plead for the destitute, neglected parts of Ontario, if you have such places. A man wrote to me from one of our own counties. I asked him about how the work was getting on. He said, "We are holding our own." (Laughter.) I wrote him back asking him who was holding the rest. (Laughter.) I was in New Hampshire last fall after I was in Belleville, up in the White Mountains, and a man got up and said, "I greatly enjoyed your talk, but you don't know enough about the difficulties we have here." Said I, "Don't I? Then make a few

remarks now and tell us about it." Well," he says, "it is a peculiar country." Said I, "Now, wait a minute. We have got a peculiar God, and He has got a peculiar people, and He has given us a peculiar work to do, and if that is your trouble, that is just exactly the thing that I do know about." Now, we must have thorough organization of this province and these counties, and there are surely Christian men and women enough here to-night to parcel out Ontario and make it shine from one end to the other. (Hear, hear.) In one of our county conventions they reported that there was one corner where there was not a Sunday School. We called for someone to go from that convention into that corner, and after waiting a minute or two without response, a young woman said, "I will go." She was asked where she lived, and said, "I live five miles from there." Said I, "What do you do?" "I teach school." Said I, "What do you do Sundays?" "Well," she says, "I have a Sunday School class and I belong to the Young People's Society." I said, "What are you going to do to start that school, and when?" "As soon as our school is over, the only thing I am wondering about is where I will get a horse and buggy;" and a man jumped up and said, "I will furnish a horse and buggy and a driver, too." (Laughter.) The horse might need a driver, but she didn't need any. (Laughter.) She started. I tell you they saw the effect upon that convention. It is a great blessing to a superintendent to have him go away once in awhile, and he can look in the face of others and see, perhaps, his own mistakes. He will find out how things are not just what they ought to be, and then he will open his eyes and find out just how he is trying not to do it. I was in Minnesota one time. My wife was sick, and we went up north-west of St. Paul and slept in a tent. On one Sunday I got into a canoe and paddled across the lake, walked through the bushes for a mile, and saw a little school-house with a stove-pipe coming right up through the centre. I saw a boy and said, "Is this a school-house?" "Yes." "Where is the superintendent?" "She's a'comin'." He pointed away down the road. She was coming. She had a grey horse and one of those big Minnesota wagons. She sat in the middle and there was a boy or a girl on each side of her, two chucked down in front, and two in behind. I stepped out and offered to help her down. The boys and girls managed to get out themselves—you know they generally will. One little fellow turned around to me and said, "Take out the library, mister?" Said I, "Where is the library?" "Under the seat." Under the seat was a big red handkerchief, and in it eleven books that had been sent out from England. I went into that school-house. Then two women, two assistant teachers, came, and she said she would like to have me teach. I told her I would like to listen for awhile, and she said, "I would like you to make a few remarks, but you can't be long; I have another Sunday School down here about three miles." I said, "Where did you get these children?" "Picked

them up on the way, and pick up another would it take to reach We have got two au Department which i needs of the Sunday come every Sunday. is how we reach rail leave their place of who think they are employed at the hou some cases we have own school where se to write them an ep that will multiply if can increase the atte at least 12½ per cent 250 in the Home Cl was going the other conductors, who had Sunday School lesso "I am glad to see y "Yes, I have to stu He belonged to the about it the other n brakemen and engin came up afterward engineer now?" I a "How did you get while I came to the work." What do y rain engineers and c Home Class Depart the servants and th part of this work is his work, I apprecia more, I believe, bu Toronto by Christia Sabbath School wou Mr. Moody come he the other morning, a 937, Philadelphia, h I asked. "Yes." phone. "That won phone; I must get telephone room, bu manager and asked,

them up on the way, and I am going to drop them out as I go back and pick up another load as I go to the other school." How long would it take to reach this country if we had a few people like that? We have got two auxiliaries in this work. We have got a Home Class Department which is to be presented to-morrow. That is one of the needs of the Sunday School—to reach people that are not able to come every Sunday. I want to tell you a few things about it. That is how we reach railroad men, telegraph operators, people that cannot leave their place of work, sick people in hospitals, men and women who think they are too old to go to Sunday School, servants who are employed at the hour when the Sunday School sessions are held. In some cases we have had whole families. I know one family near our own school where seven of them sit down regularly, and I am going to write them an epistle, "to the church that is in thy house." Now, that will multiply if you push that Home Class Department; you can increase the attendance upon the Sunday Schools of Ontario by at least 12½ per cent. this year. We have got some schools that have 250 in the Home Class of people that were not reached before. I was going the other day into Boston, and in the car I saw one of the conductors, who had the lesson book out before him to study the Sunday School lesson. I said, "You are a Christian?" "Yes, sir." "I am glad to see you; you are studying the Sunday School lesson?" "Yes, I have to study it on the cars; I don't get any other time." He belonged to the Home Class Department, and I was talking about it the other night in Fall River, telling about the conductors, brakemen and engineers that have got into the army, and an engineer came up afterward and wanted to speak to me. "Are you an engineer now?" I asked. "Yes." "Running a train?" "Yes." "How did you get here?" "I got a substitute to run my engine while I came to the Massachusetts Convention to get a lift in the work." What do you think about it? I wish it would cloud up and rain engineers and conductors like that forty days and nights. That Home Class Department has reached the mothers and the fathers, the servants and the sick people. What a blessing it is! Another part of this work is the house visitation. I love Mr. Moody; I love his work, I appreciate it. No man loves it better nor appreciates it more, I believe, but I think that a thorough visitation of the city of Toronto by Christian men and women in the name of Christ and the Sabbath School would produce greater results than it would to have Mr. Moody come here and speak for a month. I went into my office the other morning, and on the desk I had this message, "Telephone 937, Philadelphia, has just called you." "Philadelphia called me?" I asked. "Yes." "I wonder what they want." I went to my telephone. "That won't do," I said, "I must have a long distance telephone; I must get a place where it is shut tight." We have a telephone room, but it is too noisy. I went down to the general manager and asked, "Have you got a good place?" "Oh, yes; we

have got it." I said, "I want to speak to Philadelphia; they called me; 937." He began to click the instrument—"Hello, Philadelphia! 937, please; Mr. Jacobs is waiting." He said, "All right, Mr. Jacobs." I took the 'phone and listened. "Good morning, Mr. Jacobs." "Good morning." "This is the *Sunday School Times*." "Oh, yes. Good morning, Mr. Dubois." "I want to speak to you about that matter you just wrote about, and we didn't have time to telegraph," so he went on with his story. Someone says, "I don't believe that God ever speaks to anybody now." Don't you? Did you ever get your ear to God's telephone? Have you got into a place where the noise of the world was not so great that you could not hear it? Did you ever get the 'phone to your ear? Have you ever had the door shut so the roar of the infidel and the sceptic world, the noise and confusion were shut out? Says someone, "How do you know it was Philadelphia talking to you; perhaps it was not Philadelphia after all?" Oh, yes; he talked to me about something that no one on earth but Dubois and myself knew anything about. Didn't I know it was Philadelphia? Have you got into communication with the living God? He will speak to you about matters that no one in the universe but God and yourself know, and you will know that God is talking to you. You will get a clear message. Wires go right up from this platform to the throne of God. They are right down close by you. He wants to speak to you now. Incline your ear, and then take God's message and go. When we were in convention in Chicago in 1887, with 4,000 people, some of you remember a telegraph messenger came in to me, and handed me a paper. I opened it, went up to the front and said, "A message from Queen Victoria!" Hush! How they listened! Mr. Ponsonby, Secretary of the Queen, had telegraphed to us expressions of sympathy and good wishes in the Queen's name. How they listened! Sunday School teachers, think of Jehovah giving you a message and asking you to carry it yonder and promising to put His power behind you? Now, what we are trying to do over America, we must do over the rest of the world. You will be glad to know in Toronto and in Ontario that at the Committee at Chautauqua we jumped over the last barrier, and we are now searching the country for a man to put into the field to organize the colored people. We did another thing there; we talked about that memorial service of the death of Dr. Broadus, Mr. Fairbanks, Philip Phillips; of Lindsay, that led the Convention at St. Louis; of Phillips, of India, who went from London to that Convention and came back to us to tell us of the seven great provinces in India that had been organized, and how a great convention for all India had been called at Calcutta, and how a magazine had been established in connection with the Sabbath School Union, and how the work had gone forward; and he put up his hand and said, "Before I left India, they wanted you to send a man to Japan." We began to organize a Japan Sunday School

Association on the woman to give on School Association, send a man. We had the other night in C and that address, and we were going to Japan. A man ar "We have got \$345 to raise \$500 myse had been given in an ing this country for the Boston Convent wings of the ship harbor to carry our f through Vancouver work from the enti will make us respon

And may this be through Jesus Chris
The PRESIDENT—
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Association on the principle that we would get every man and woman to give one dollar a year to belong to the Japan Sunday School Association, and when we got \$2,500 or \$3,000 we would send a man. We had a panic and all sorts afterwards, but we met the other night in Chautauqua, and we were talking about Phillips and that address, and we had prayer, and I said my heart was heavy; we were going to Boston next year and did not have the man for Japan. A man arose and said, "How much do we lack?" I said, "We have got \$345 out of \$2,500." Said he, "I will be responsible to raise \$500 myself." And in three minutes more, \$600 additional had been given in answer to these prayers. And now we are searching this country for the man to go to Japan, and, if God please, before the Boston Convention we will go to New York and see the white wings of the ship or the puff of steam from the boiler leaving the harbor to carry our first missionary if he goes that way; or if he goes through Vancouver or through the Golden Gate to Japan to do this work from the entire world God has put it in our power, and He will make us responsible for it, and this is our privilege.

" And now we fight the battle,
 But then shall wear the crown
 Of full and everlasting
 And passionless renown.
 But He whom now we trust in
 Shall then be seen and known,
 And they who know and see Him,
 Shall have Him for their own."

And may this be the happy lot of each one in this Convention, through Jesus Christ our Lord. Amen. (Applause.)

The PRESIDENT—I am sure we have had a lift in the work. Last night we had a push; to-night we have had a pull; and we are the better and stronger for all we have heard.

After singing, Rev. Dr. POTTS pronounced the benediction and the meeting closed at ten o'clock.

THURSDAY MORNING, OCTOBER 24th.

The Convention opened at 9.30. After devotional services Dr. Harrison read the third report of the Business Committee, which was received and adopted.

Dr. Maclaren read the report of the Executive Committee, as follows :

The General Executive Committee of the Association beg to present the following report for the year just closed :

1. Your Committee held their first sessions for the year at the Belleville Convention, and made arrangements for the carrying on of the work of the Association. They reappointed the officers of the previous year, except that Mr. J. J. Woodhouse, who had filled the offices of Corresponding Secretary and Treasurer so acceptably for nine years, declined re-election. In accordance with the decision previously arrived at, it was determined to open an office in Toronto and to have the whole time of the new Corresponding Secretary devoted to the work of the Association. The filling of this office was left to the Central Executive.

2. Applications for the position of Corresponding Secretary were advertised for in November, and from a large number of applicants Miss Jessie A. Munro, of Thorold, was appointed, with a salary at the rate of \$500 per annum, being \$200 less than the amount named at Belleville and \$300 less than paid previously. A very suitable office was secured in the Manning Arcade, 24 King street west, at the low rental of \$100 per annum. Mr. Woodhouse consented to act until the 1st of March, when the office was opened and the new Secretary entered upon her duties. Mr. James McNab was appointed Treasurer without salary.

3. In accordance with the decision at the last Convention the new monthly paper, *Our Sunday Schools*, was issued in January, and has appeared regularly since. It is a credit to the Association and has proved to be a valuable medium of conveying both general and local Sabbath School information to the workers throughout the Province. It has also saved the Association considerable expense by publishing various notices, reports, minutes of half-yearly meeting, etc. It has been nearly self-sustaining, so that it was found necessary to draw on only a portion of the guarantee voted at Belleville. In view of the present financial situation it is gratifying to know that the Publication Committee has undertaken to continue it for the coming year without any guarantee from the Association. It is to be hoped that a large addition will be made to its subscription list at this Convention.

4. The half-yearly meeting of the General Executive was held in

this city on members.

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6. Your services of year. From retary, and sion, so work done the duties satisfactory

7. The f occasioned gr the close c hand \$458. deficit of \$ careful rev was resolve ture. Var Executive, Association County, Ci sentatives your Comm made care prospective heavy an expenditure 1894-5 it w been as fol 1895, \$3,99 correspondi would be ov

this city on the 23rd of May last. It was attended by forty-nine members. Reports were received from the various committees and officers, and the whole work of the Association carefully reviewed. The financial position received special attention, and steps were taken for increasing the income to meet, if possible, the necessary outlay.

5. The Central Executive met regularly during the year, on the third Friday of each month. It also held three special meetings. The average attendance at these fifteen meetings was thirteen. At each meeting reports were received from the officers, and also from the sub-committees on Finance, Normal work, and Primary work, and from the Publication Committee. Special efforts were made to get in the amounts of the various pledges given at Belleville, and to secure contributions from other associations, schools and individuals; and after the half-yearly meeting special appeals were made to subscribers to increase the amounts they had promised or given. Personal efforts were also made to this end by the officers and members of the Committee.

6. Your Committee desire to express its high appreciation of the services of the various secretaries of the Association during the past year. From the reports of the General Secretary, the Normal Secretary, and the Honorary Primary Secretary laid before the Convention, some idea may be formed of the very valuable and important work done by them. The Corresponding Secretary has discharged the duties of her office and that of Assistant-Treasurer in a highly satisfactory manner.

7. The financial position of the Association is one that has occasioned great anxiety to your Committee throughout the year. At the close of the year—in October, 1893—the Association had on hand \$458.32, after payment of all liabilities. In 1894, there was a deficit of \$263.10. This year it is increased to \$1,130.44. After a careful review of the situation at the half-yearly meeting in May, it was resolved to make special efforts to equalize income and expenditure. Various means to this end were taken by the General Executive, by the Central Executive, and by the officers of the Association. An urgent and special request was also sent to the County, City and District Associations to empower their representatives to increase their pledges for the coming year. When your Committee met before the opening of the present Convention, it made careful inquiries, and ascertained that there was no such prospective increase as would justify the Association in incurring as heavy an expenditure as during the past two years. In 1893-4, the expenditure for the year was \$721.42 in excess of the income; in 1894-5 it was \$867.34. The gross income for the past four years has been as follows: 1892, \$3,816.52; 1893, \$3,850.37; 1894, \$4,233.96; 1895, \$3,990.68. With the average income of past years, and a corresponding expenditure, the deficit at the end of the present year would be over \$1,800.

8. After a very careful and prayerful consideration of the whole question, your Committee were compelled to come to the conclusion that an immediate policy of retrenchment was imperative. A committee representing different views was appointed to consider how this could best be carried out. They reported unanimously to your General Executive to the effect that as the present financial difficulty was occasioned by the establishment of the office of Normal Secretary, and the failure of the Province generally to respond to the call for increased contributions rendered necessary thereby, while expressing confidence in the efficiency of the Normal Secretary, and testifying to their high appreciation of his character and work, they were reluctantly compelled to recommend that the office be discontinued on the 1st of February, 1896, and that the Normal Department be continued after that date under the direction of the Central Executive. After another careful review and consideration of the position, your Committee felt that it was their duty to recommend the adoption of this course.

9. It is the intention that the work of the Normal Department should continue to be vigorously pressed by the other officers of the Association, and by skilled local workers and otherwise, and classes and examinations maintained until the Association is in a financial position to devote again the whole time of an officer to that important work, and they recommend that this be an instruction to the Executive of the coming year.

10. Your Committee are of opinion that the accumulated debt should be dealt with at once. They recommend that the greater part of it be allotted as per the accompanying schedule to the various counties and cities, and the balance paid out of the regular income for the coming year. A considerable number of the allotments have already been accepted.

11. Your Committee also recommend that the office of Primary Secretary be combined with that of Corresponding Secretary. In this connection they feel that the best thanks of the Association are due to Mrs. Duncan for the very valuable services she has rendered as Honorary Primary Secretary.

12. It is also recommended that in future the President of the Association enter upon his duties at the close of the Convention at which he is elected. They think it desirable that he should have an opportunity to bring to the Convention the benefit of his experience acquired during the year, as well as an acquaintance with the scope and subjects of the programme. They recommend that the President for the present year preside at the Convention of 1896.

The whole respectfully submitted.

JOHN J. MACLAREN, *Chairman.*

Toronto, October 23rd, 1895.

COUNTIES.—
 East, \$10.00 ;
 Essex, \$10.00 ;
 \$5.00 ; Grenv
 South, \$5.00 ;
 \$15.00 ; Kent
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 land, \$15.00 ;
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SCHEDULE.

APPROPRIATION OF DEBT.

COUNTIES.—Brant, \$15.00; Carleton, \$10.00; Dundas, \$10.00; Durham East, \$10.00; Durham West, \$15.00; Dufferin, \$10.00; Elgin East, \$5.00; Essex, \$10.00; Frontenac North, \$5.00; Frontenac South, \$5.00; Glengarry, \$5.00; Grenville, \$10.00; Grey, \$10.00; Hastings North, \$10.00; Hastings South, \$5.00; Haliburton, \$5.00; Halton, \$25.00; Haldimand, \$15.00; Huron, \$15.00; Kent, \$10.00; Lanark, \$10.00; Leeds, \$10.00; Lennox and Addington, \$25.00; Lambton, \$15.00; Muskoka, \$5.00; Middlesex, \$15.00; Northumberland, \$15.00; Norfolk, \$25.00; Ontario South, \$10.00; Ontario North, \$10.00; Oxford, \$20.00; Prescott, \$10.00; Prince Edward, \$20.00; Peterboro', \$25.00; Peel, \$15.00; Perth, \$15.00; Russell, \$5.00; Simcoe South, \$10.00; Waterloo, \$20.00; Wellington, \$25.00; Wentworth North, \$5.00; Wentworth South, \$10.00; Welland, \$5.00; York North, \$30.00; York West, \$20.00; York East, \$10.00.

CITIES.—Brantford, \$10.00; Belleville, \$15.00; Guelph, \$15.00; Hamilton, \$40.00; Kingston, \$20.00; London, \$25.00; Ottawa, \$20.00; St. Catharines, \$10.00; Stratford, \$5.00; St. Thomas, \$10.00; Toronto, \$100.00; Windsor, \$10.00.

Dr. MACLAREN moved the reception of the report, and that it be taken up clause by clause. Carried. The clauses were adopted without debate until the eighth was reached.

Rev. Mr. CHILDERHOSE—Has the increase of expenditure been due wholly to the Normal Department?

Dr. MACLAREN—The expenses of the General Secretary are the same as they have been for five or six years. In the office of Corresponding Secretary there has been a saving of \$300, but as the change was only made on the first of March, we have not had the full benefit of this reduction. Before that date the salary was \$800; since then it has been \$500. The rent of the office is a new item, also the \$63 paid to the paper. While there is \$63 on one side, there is more of a saving on the other.

Rev. Mr. CHILDERHOSE—Has not the Normal Department considerably increased our revenue on the other hand?

Dr. MACLAREN—I have read the income for four years. In 1893 we decided to appoint a Normal Secretary. The next year there was an increase of about \$380. About \$180 of this was from collections to meet his travelling expenses.

A DELEGATE—Was the past year a fair year on which to estimate?

Dr. MACLAREN—The report has given the past four years. Warm friends of the Association have told us plainly that they are not in a position to continue their givings. Some have reduced, and there are a number of subscriptions that we have no hope of getting for this coming year because of the financial pressure.

Mr. JAMES—Are these subscriptions from counties, cities, or individuals?

Dr. MACLAREN—All three.

A DELEGATE—Tell us the expenses of the Normal Department?

Dr. MACLAREN—The Secretary's salary is \$1,000, the travelling expenses have been about \$220, printing, etc., say, \$100.

A DELEGATE—How much of that has been gathered in?

Dr. MACLAREN—A little over \$300 has come in through the Normal Secretary.

Rev. Mr. CHILDERHOSE—If we drop the Normal Department, what work is this Association doing at the present time?

Dr. MACLAREN—We do not propose to drop the Normal Department. There was a large Normal work done for years before the appointment of the Normal Secretary—(hear, hear)—and we propose, if possible, to do more than we have done heretofore. In view of the position of the Association, we have had suggestions from members of the Committee, highly competent Normal instructors, some of the best educationists of this province, who have intimated their willingness to give their services gratuitously in their immediate locality.

Ald. A. B. POWELL, London—I have an idea that we should thank the Executive Committee for their logical and thoughtful report. I attach a great deal of importance to the Normal Department, but I take it that there is sufficient talent that does not require remuneration in our various localities that is quite prepared to work this in a vigorous way and save the Association the amount of money requisite to conduct it as it exists just now. I have not been favored with any position where I could sit down and quietly discuss the matter in committee with the gentlemen interested, but I have taken an outside view of the question, and I think it would be a mistake and an unwise step for this position to be continued, until we get the financial arrangements of the Association on a better basis. I think I am echoing the sentiment of a good part of the country which I represent in saying that we are quite prepared to endorse the acts of the Executive in their wise suggestions regarding the laying of this matter in abeyance for the present.

Rev. J. W. RAE—I believe that my brethren upon the Executive have investigated this matter faithfully and come to such conclusions as they have felt almost compelled to arrive at. But I feel that the Association in taking this step is going to turn its back upon the historic past; we are going to say that we have made a mistake when we appointed the Normal Secretary. I somehow think that this last year has been exceptional because finances have not been coming into us. The year before we were up to the \$4,000, and I believe if this had been an ordinary year our revenue would have increased even above that of two years ago, but we dropped a little because it was a hard year. I think it has been discovered that it is necessary that we should do something in the line of Normal work, and I believe we will find a greater shrinkage in our revenue for the time to come. I am sure it is not a simple question of dollars and cents with Brother McEwen, and it may be that some arrangement might be made. That matter might be left to the wisdom of the

Executive, but means ought to be made for Normal work.

Rev. Mr. F. curtailing other Department?

Dr. MACLAREN and prayer.

the Correspondents. They have Secretary been (Hear, hear.) to save. They partly to give think the Com- gance. (Hear, hear.)

Rev. Mr. T. General Secretary so occupied the

Dr. MACLAREN of his time to appointment that the two

Mr. JACOBS this Convention as I know, the States. One has entered on his first year. They have it because we the tree. (L work can be counties. (H where Normal the work of c has been fair Normal Sup have just a ta for it and to find that it is we do not be in a paper of Well, that m west yet, but we first bega two counties

Executive, but we should not go back on ourselves now, and some means ought to be devised that we may continue to carry on this Normal work.

Rev. Mr. FRIZZEL—Has the Committee considered the question of curtailing other departments with the view of continuing the Normal Department?

Dr. MACLAREN—They have given hours and days to consideration and prayer. They made the reduction of \$300 in the department of the Corresponding Secretary. The Primary Department is gratuitous. They have not proposed to cut down the salary of our General Secretary because they considered that it ought not to be reduced. (Hear, hear.) They have cut down everything to the quick in order to save. They did not print the reports, partly for economy and partly to give the paper the first chance of printing them. I do not think the Committee of the past year can be accused of any extravagance. (Hear, hear.)

Rev. Mr. THOM—Would it not be possible to combine the offices of General Secretary and Normal Secretary? Is the General Secretary so occupied the whole year that he could not be Normal Secretary?

Dr. MACLAREN—The General Secretary did give a considerable part of his time to Normal work. He has continued to do so since the appointment of a Normal Secretary. Our arrangement was this, that the two secretaries should not go to the same place.

Mr. JACOBS—I would like to say a word, if it be the pleasure of this Convention. (Leave was granted, amid applause.) As far as I know, there are but three Normal Secretaries in the United States. One of them is of several years standing; one of them has entered on his second year, and the other has just commenced his first year. We appreciate the importance of Normal work. They have tried it in several places and it has been a failure, because we have tried to produce the fruit before we raised the tree. (Laughter, and a voice, "That's the point.") The Normal work can be sustained provided the organization is complete in all the counties. (Hear, hear.) But there are a great many of the counties where Normal work is not desirable or acceptable at this time, because the work of organization has not gone before it. When that work has been fairly done you will have little trouble in maintaining a Normal Superintendent. Every convention programme ought to have just a taste of Normal work, enough to give them a little relish for it and to put out a feeler that will lead to something else. We find that it is almost impossible to hold a three-days' Institute, and we do not believe that we could hold one longer. I saw some notices in a paper of holding Institutes from five to ten days. (Hear, hear.) Well, that may be; but that country has not been discovered out west yet, but we find a great success in one-day Institutes. When we first began the work in Illinois we divided the one hundred and two counties into six districts of seventeen counties each, and we

found six men who would undertake to go to every one of the seventeen counties in the district, and we literally canvassed the State. Then came a paid worker; then came two paid workers; then came three paid workers; then came four paid workers; then came six paid workers; then came the Normal Superintendent. This thought occurred to me, that even if you do not at present have a paid Normal Secretary or Superintendent, would it not be possible to test the thing and say, "We will take as much of his time as it is possible to take, and test it." We will say, "Do you want an Institute? How much can we expect you will contribute towards the Institute? and what will you give to the Association, or what assurances can we have?" For instance, they might raise half enough for the Institute and the Association pay the balance. Could it not be done in that way? That is the way we are trying to do some other things with the international work. I would like, if we had the time, to ask how many Institutes have been held, where they have been held, how they were attended, and the result of them.

The motion to adopt the clause was then carried unanimously.

Clauses 9 and 10 were adopted.

Dr. MACLAREN, after reading clause 11, said it was thought that the secretarial work should be merged in the office, and the communication with the various primary unions, superintendents, and the like, should be in the office. We have already appointed Mrs. Duncan to the new Executive, and I believe that satisfactory arrangements can be made with those places that desire her services on terms that will be perfectly satisfactory to them. Clause adopted.

Dr. MACLAREN, after reading clause 12, said: "We make arrangements and invite ladies and gentlemen to come here and give papers and addresses for a few minutes, and they have weeks and months for preparation, and then the very most important work—that is, the handling of the Convention and dealing with it—you give without notice to a man who is elected during the Convention. I think it is one of the highest compliments to the Sabbath School workers of Ontario that up to the present time we have succeeded as admirably as we have done. I do not know that the supply of that material will hold out much longer.

The PRESIDENT—The clause that puts the president into office for practically two years I do not like, but still I am bound to obey. Clause adopted.

On motion of Dr. MACLAREN, the report was adopted as a whole.

Rev. Mr. McEWEN—I want to make a statement, if I be allowed. We have now closed the third chapter of the Normal work in the Province of Ontario. Seventeen years ago Normal work, under the term teacher training, was discussed in the Convention in Montreal, and the decision come to was that the motion to move in the line of teacher training be laid on the table; and it remained on the table for nearly five years. After Normal work was conducted by three

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gentlemen independently it was taken up by the Executive, and the programme of the Provincial Convention became more educational than ever before. The next step was the adoption of text-books, a thousand copies of which were distributed to those who are looking after this matter and the Executive. That closed the second chapter. The third chapter was opened two years ago, and now we have closed it to-day and we begin a new one. That is all I have to say, further than that I told the Committee in their deliberations that they were to consider not the man, but the work. (Hear, hear.) It must go on. And now a statement I want to announce is that the Normal work, so far as I am concerned, will go on as heretofore, and on the 1st February I will be at the disposal of the Province for Institute work for a week or ten days, as it may be found necessary. I trust I have not violated any privilege in making that announcement and bringing out that statement. I would like to add again, in order to do all I could to ease the Committee I offered to do ten months' work for ten months' pay, thereby relieving the Convention of two months' salary, in the line of retrenchment. I thank the friends of Ontario in connection with these two years' work for all the consideration and for all the hospitality and for all the kind things that they have manifested and said in connection with this work. (Applause.)

The PRESIDENT—That is just the sort of noble speech we expected from Brother McEwen. The Central Executive Committee have expressed themselves most fully as to his work and worth, and we mean it, and he has said to us—what any noble Christian would say to us—that he is willing to go on and do the work yet, and do all he can, just as we are all bound to help what we can in the Sabbath School work.

Mr. H. C. McMULLEN—In the number of years I have been attending these conventions, I do not think I have come in contact with a worker in the Convention who has made a stronger impression on my heart and feelings than our Brother McEwen—(Hear, hear)—and I think the Sabbath School Association of this Province owes him a large debt of gratitude for the large amount of work that he has done. When we go to our homes we can make use of his generous and noble proposal to stimulate the workers who need stimulating in the country, to come forward with the help that we so much need to keep up this Department and to keep it in its highest efficiency. Nothing would have pleased me more than to see him supported as he ought to be supported, and I think that the noble offer he has made, if properly used—and I shall use it to the best of my ability in bringing this matter before the people—will stimulate them to as noble an effort as he has proposed.

Rev. Mr. CARRUTHERS—I think after all we see light. I have followed Brother McEwen for a number of years and I am very much attached to him, and I think that the matter is going to work itself out all right. I do not see that this Normal work

should stop for one instant, and I am proud of the utterance that Mr. McEwen has made this morning, and if, as members of the different associations, we do our part, there will be no back step whatever in this direction. (Hear, hear.)

Rev. Mr. FRIZZELL—Should not we put on record some appreciation of his services on this point?

Mr. PATTERSON—I thought the report of the Committee included that. I move the matter be referred to the Committee on Resolutions. (Carried.)

On motion, the Reports on Conferences were considered as read and ordered to be printed.

THE NEXT YEAR'S CONVENTION.

The PRESIDENT—This is not the last Convention; we are going to have several yet, and I wish to hear from the floor on the subject of the next Convention.

Ald. POWELL, of London, said: I suppose a number of you are aware that this year's Convention was to have met in London. The reason you are not in London this year is that by some unfortunate circumstance two of our best churches were burned down last year. We expect to have two brand-new churches when the Convention time comes around, and with the assistance of the Presbyterians and Baptists, we think we can give you all the church room and all the home room that a Convention of this kind will require. So we ask that the Convention of 1896 be held in London. (Hear, hear.) We will consider it a very great privilege. We may not be quite as numerous as you people are in Toronto, but you will find us none the less willing to throw our homes open and to give you a hearty welcome. I move that the Convention for 1896 be located in London, the choice of the church being left to the Executive Committee.

Mr. BAPT—As representing the newly organized London City Association, I have pleasure in seconding Ald. Powell's invitation.

The motion was carried unanimously.

DIFFICULTIES IN RURAL PRIMARY CLASSES—HOW BEST OVERCOME.

Mrs. DUNCAN, the Honorary Primary Secretary, said:

A practical subject has been assigned me, and I shall treat it in a practical manner. Do not think me dogmatic in my utterances—that is the fault of the wording of my subject. I have to diagnose a disease, and offer a remedy. Sunday Schools in rural districts are held in churches, day schools and other buildings used ordinarily for purposes foreign to Sunday School work, and have, therefore, chairs, fixed seats, or movable benches, comfortless enough for adults sometimes, but for children from three to ten years old particularly unsuitable. Men and women are built physically to require a support

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for their feet. Children need the same support, and unless the physical comforts are considered, constitutionally they rebel, and the elements of restlessness and confusion prevail, caused, not as some would have us believe, by inherent wickedness, but by our own stupid disregard of the laws of nature. Imagine we are in a school where all the classes are assembled for the study of the lesson. The primary class is placed in the middle seats in front of platform. The teacher is standing, trying to gain and hold the attention of the little ones. Their heads can scarcely be seen over the backs of the seats. "Why are they placed here?" we ask. They reply, "They have always been there." In Sunday School methods some of us would rather put up with any noise or inconvenience than institute a change. We fear change as we dread an earthquake, but if an earthquake would shake us into using our common-sense in Sunday School methods it would not be an unmixed evil. Are we as fearful of change in our every-day life? Are we satisfied to sow the grain broadcast, to reap with cradles, and to thresh with flails? Oh, no; we must have the latest appliances, a seed drill, a horse reaper and a steam thresher. We are constantly on the alert for new machinery and improved tools and methods. We must advance with the times.

Have we carried the same principles of progressiveness, conveniences, attractiveness and utility into our churches and Sunday School buildings? May we not overcome the first difficulty, lack of suitable accommodation, by a little self-sacrifice and self-denial on the part of every parent, teacher and scholar, who attends that church or Sunday School which has not been altered or improved, to meet the necessities of the different classes? A separate room or curtained corner for the primary class seems almost a necessity for the best interests of teaching, singing, recitation of memory verses or questioning. Most of the churches have a vestry. Why not use that room for the primary class? Or the hall or vestibule might be used, curtaining off a space for the primary class. See that the room is moderately heated and well ventilated, without the current of air blowing directly on the children. If possible, select a room or place that the rays of the sun will make bright and cheery, where the children will have few, if any, steps to climb, and near to an outside door. Have the seats placed that the light will not shine in either teacher's or scholars' eyes or on the blackboard.

Measure the exact size of the proposed room. Procure from a blacksmith two iron rods $\frac{3}{8}$ inch round, the size of the two sides of room space, these rods to be placed horizontally in an iron socket in either wall six feet from ground. Procure also an iron rod six feet high, finished at top like an O for corner farthest from the wall. This last rod place perpendicularly, resting in socket in the floor. The other two rods to rest in the walls and also in the O of the perpendicular rod. This iron frame can be put up or taken down quickly and easily without disfiguring or defacing the wall of

church building, and the whole cost of rods and sockets need not exceed 50c. Buy some cheap red cotton at 6c. per yard, cut into 6-foot lengths, and sew strips together, leaving entrances open; sew curtain rings or loops at top of curtains, place on rods, and your room is enclosed.

Instead of iron rods, wire or strong twine might be used, in which case stretch curtains from wall to wall, fastening ends by means of rings placed in either wall. Or screens made of cardboard or a clothes-horse curtained might be used, for it is sight and not sound that we wish shut out.

In warm weather we might use the church steps or take benches out to some shady spot in the church grounds, taking care that the spot is sheltered from observation from the road or other influences.

Another difficulty is the seating accommodation. Scholars must have elbow and ankle room. They must be comfortable. Their feet should rest on the floor and not dangle wildly in the air, coming into contact with John and Fred in their travels. Then when some of the poor little martyrs are really listening and are drinking in the lesson story, Susy discovers her dress is in danger of being soiled by someone's feet on the back of the seat. Besides, these children are really most uncomfortable in those high seats. One way to overcome this difficulty is to saw off the legs of the seats you use, so that the Primary seats are thirteen inches from the ground. If possible, have little chairs costing fifty cents each for your Primary class. But if same seats must be used for all meetings and all pupils, big and little, overcome the difficulty by having stools made the length of the seats, fastened securely at end of seats to prevent noise and to keep them steady. Children could then sit on church seats and have their feet on the stools and be comfortable.

Seats made according to this model (model shown), made of boards sixteen feet long, with hinged trestles thirteen inches high, which would fold underneath when not in use, and placing the seats or boards one on top of the other, would not occupy much space when not required for class work.

Now as to Requirements. A great difficulty in country schools is that there is no blackboard for the Primary teacher. One reason given for the lack is the cost. A pint of blackboard paint, costing fifty cents, is enough to give three coats to a space six feet long by two and a half wide. A blackboard or a drawing board would not take nearly as much paint and would have the advantage of being movable. A portable blackboard of cloth which can be rolled up and carried home to have the work placed on it would cost \$1.50. Manilla wrapping paper, on which you have drawn the leading thoughts or symbols of the lesson, will also serve, pinning it to either wall or curtain as you are teaching. If you cannot get either blackboard or paper, buy the largest slate you can find, using chalk for your pencil. Try and get some bright carpet for your floor. Have

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a shelf put up, drape it as a mantel, on this place a vase, and endeavor to bring flowers, if but one, or a piece of evergreen for every lesson hour. Hang Scripture scenes and mottoes on the walls. For the mantel or shelf procure from the city a cardboard letter holder, in shape of a book, paint outside black, place within it sixty-six little cardboard books with names of Old and New Testament Books printed on them. If the different divisions, history, law, prophecies, are on different colored cardboard covers they would aid the memory in remembering them. From this teach the names of the books of the Bible.

If you cannot get a proper table, get either two small boxes or a large packing case 30 inches high. Place shelves in it, then cover it completely with felt put on with brass tacks. At once you have a table and cupboard combined. Always have a Bible placed on it for every lesson. Another difficulty is the lack of singing. If the teacher is not able to start the tunes, let her have some bright assistant fond both of children and of music. If you have no instrument, start the tunes by a tuning-fork. Intersperse your service with song. Sing when the children are tired, sing when they are gathering, sing as they are marching out. Instead of hymn-books, have the words written or printed on blackboard or muslin. To teach a hymn, explain thoroughly its meaning, then give copies of it to be taken home for the parent to teach during the week. Then on the Sabbath, have the tune played or sung through once or twice by teacher alone, then invite children to join, and keep at it until the air is learned correctly. For copying words, use glazed muslin at 6c. per yard. Cut into 4-foot lengths, rule heavy lines on a board or table, stretch muslin over them pinning it down to keep it in position. The lines will show through; upon them with common ink paint with a brush the words clearly without overcrowding and yet economising space. For writing hymns, invitations, birthday notes, use a printograph or gelatine pad which strikes off a number of copies with one writing, the formulæ of which I will send to any requiring it, by sending address and stamped envelope to me. Curtained primaries might use whisper songs and motion exercises, and would not disturb the rest of school if spoken in an even and low tone of voice. The scarcity of musical instruments is another difficulty. Some of the advanced scholars who are slipping away from the Sunday School for lack of definite work, might be able to play the concertina, accordion, auto-harp or even a good mouth-organ would be most useful in this service. Another difficulty is in not having a definite programme of service. "Order is Heaven's first law." In all things be systematic.

The lack of picture rolls and cards for primaries is another drawback. Each school should supply all help and other necessities for the efficient working of the Primary class as much as for other classes in the school. Superintendents and officers, when planning

supplies for your schools, take the Primary teacher into your confidence.

A great difficulty is *the distance* the scholars live from the school, and it may be hard to visit them regularly. But be systematic in this also. Go at least once a quarter to see your scholars. Visit in sections, but in cases of prolonged absence in sickness or in trouble make a special call. When you have no buggy, test the home interest you have awakened, and many mothers would gladly lend a buggy and visit with you these little ones' homes.

Another difficulty is that some superintendents and teachers have not yet realized the importance of foundation building. Pray for and with these teachers and send them to conventions where Primary work is understood and not undervalued.

Another difficulty is *the little attention* given at teachers' meetings to Primary work. This could be partly overcome by spending a few minutes in discussing the methods of presenting the lesson in the Primary class, and also the illustrations best adapted to convey the leading thought.

Again, the practice of *having the primaries at the opening* and closing exercises is not productive of good unless such exercises can be joined in intelligently by them. Hymns are sung they do not know, the alternate reading they cannot follow. In closing in the Primary class, the teacher has been concentrating and leading all thought to "one truth" in the lesson, but by the time the closing address is over, excellent though it be for those who understand it, the primary central thought is completely covered over and perhaps lost, partly by reason of the tired mental condition of the children and partly by reason of the length of the exercises. I am not against the massing of the classes when all classes can enter heartily and join in them.

The scarcity of Christian workers is a most serious difficulty in rural churches. Sometimes the Primary teacher is in the choir, in the Endeavor, a mission worker, possibly more. Primary teachers, you have accepted the position of under-shepherds. You cannot tend your flock if your energies are so divided. To visit your scholars, to interest the parents, to prepare the lessons, to do your own daily work, will more than keep you busy. To do one thing thoroughly and to do it well is far more honorable than to do three or four things indifferently.

The reluctance to grade the scholars is a hindrance to effective work. Bring in assistants who will help you in teaching the older scholars the books of the Bible, Commandments and supplemental lessons. Primary teachers are in this way training future teachers.

Another difficulty not confined to rural districts, teachers go unprepared to their work, messengers without a message. In teaching, have every lesson and thought connected. Look backward as well as forward. To be either interesting or instructive we must have a

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continuity of plan. Stamp your work with your own personality. Be natural, make the application of every lesson for your own class. Teach—do not lecture or preach. Do not fall into ruts.

In conclusion, when you return to your classes and your work, do not be discouraged; whenever we teach we are teaching the Light of the World, who can brighten the dingiest of rooms. If our rooms be comfortless, all the more reason we should greet the children with our sunniest smiles and brightest manner. Be on the lookout for pleasing hymns and the happiest methods. Take sunshine in the form of love into your work. Whatever the way or means you take, do it alone for the Saviour's sake.

Be enthusiastic, teaching the love of God in simplicity, drawing all eyes from the surroundings and seeing Jesus only. Then, indeed, we shall feel wherever we teach it is a holy place, for we are met in Christ's name; a happy place for these young lives to hear of the home Christ has gone to prepare for them; a consecrated place, because some have accepted the invitation of Christ, "Come unto me, for of such is the kingdom of Heaven."

" Oh, for a life without reproach,
For a heart of earnestness,
For self forgotten, for meanness slain,
For hands well used to bless.
God raise us far from little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto thee."

NOTE.—Mrs. Duncan, in the course of her address, showed models of curtained Primary room and folding seats of a design of her own, which were at once practicable and within the reach of all, as cost would be very trifling. She also played "The Old Hundred" on the autoharp, demonstrating its usefulness as an instrument for Sunday School work, for all through the auditorium was the instrument heard and favorably commented on.

HOME CLASS DEPARTMENT AND INTERNATIONAL BIBLE READING ASSOCIATION.

Rev. JOHN McINNES, of Elora, said: The Home Class Department has been called the youngest child of the Church of Christ. As a method of Christian work it is a marvel of simplicity and effectiveness, and considering its splendid results, it is a wonder to me that it is not more generally adopted. We are told in the report that there are now forty branches in our province. I am persuaded that it is not generally understood. I find in some places it is identified with what is called a scheme of higher religious instruction. It is not that; it is a good deal more simple than that. Then others understand that it is the ordinary study of the Word of God in the

home. It is that ; but it is much more than that—it is the study of the Word of God in the home in a systematic and continuous way with the results recorded. We are told by the leaflet distributed by this Association that one-half the youth in Ontario are not enrolled in our Sabbath Schools, and are presumedly living without Bible culture. We are also told that four-fifths of our population, many of whom are attending church, are living without the range of systematic Bible study. I am persuaded a good many people think they are doing a good deal of Bible study, and they would be surprised if they knew to what extent they are neglecting the Word of God. I think it is a startling and humiliating statement that we should be told that four-fifths of our people are not studying the Word of God in a systematic and continuous way. From my own observation I believe it is true ; and if that is true, then I think we are in the position of a farmer who is expecting a harvest without having sown the seed, or like the man who expects to have his house warm without putting a fire in the furnace. To bring God to the soul of man you must bring the Word of God in contact with his mind. Mr. Gladstone said that he had only one hope of the human race, and that was that the human mind should be brought into contact with the Word of the Lord Jesus Christ. We must bring the light of God's Word in contact with the souls of men, either by Christian teaching or by Christian living. The importance of this work arises from three simple considerations : In the first place, these people are not studying the Word of God in a continuous, systematic way ; in the next place, there is no person, old or young, that can afford to miss the benefit that comes from studying the Sunday School lesson every week in the year. The devil never deluded the Church with a more dangerous lie than the miserable notion that the Sabbath School lesson and the Word of God are to be studied only among and by the children. They may just as well say that the sunshine is a good thing for the children. Some people think that the Bible is a good book to get a text out of for a sermon, but they do not feel that it is the strength of their life. If these people cannot—and we know many of them cannot—come to the Sabbath School, some being too old, some bashful, some living too far away, sometimes a school dies out in the winter time, then the Sabbath School must just simply come to them. The plan is very simple.* The congregation or community is divided into districts including eight or nine families each, or more. A visitor, or two visitors, are chosen for each of those districts. The outfit is simple. The visitors take with them a set of cards and a set of quarterlies. They persuade the people to join the Home Class Department, and a person becomes a member by signing an agreement card, which reads in this way :

“ I desire to join the Home Department of _____ Sunday School and promise to spend at least half an hour each Sunday or during the week in the study of the Sunday School lesson, unless prevented by

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sickness or other good cause. I will continue my membership until I notify the superintendent of my withdrawal."

They are members when they sign this card. I notice that some people have a prejudice against signing a pledge or an agreement. But notice that this agreement is not binding if the person finds it is undesirable or unprofitable. It is not like getting married; they can drop out of it if they find it unprofitable in any way. The persons having signed the cards, the visitors leave one quarterly containing the lessons for the next three months. The visitor may find a person who is attached to a particular denomination different from the one to which the visitor belongs; then the visitor gives the quarterly published in connection with the denomination that the party prefers. The other card is called a record card. It contains a place for four names, father, mother, son and daughter, with the Sabbaths for the quarter. As the weeks go by and as the study is put in, the member simply marks his own record with a stroke in the appointed Sabbaths. At the end of the quarter the visitor calls again with a new quarterly and a new card and collects the old card. The visitors are not under any obligation to do any teaching. What they have to do is to see that the members are furnished with the literature. It is not well to ask an ordinary Sunday School teacher to do the work. It promotes Christian usefulness in this way, because you will get a larger number of church members to do the work. The old card is returned to the Superintendent of the Department. There ought to be a separate staff of officers for this department, a separate superintendent, secretary and visitors. Very few people discontinue it. Some people will raise the objection that this is just a new scheme to raise money, and it is well to remove that. It is well to tell them that these quarterlies are very cheap; they can be got at an average of one cent a month. In some cases they take up collections. The visitors leave collection envelopes with every member, and they return the card filled up and the offering contained in the envelope. I find that is done in some districts with satisfactory results. In the beginning it is well to omit the collection because of those people that have a prejudice about raising money. If there is any difficulty about signing the pledge, it is well to leave the literature with a man and let him read it over. After he finds that his neighbors are carrying it on he will probably sign it. I heard this plan described two years ago in the Convention here, and I determined to go home and adopt it. We began it in a timid and hesitating way. We thought we would begin it in the country districts first of all. After nearly two years' work we find that we have 200 members enrolled in the country districts, carrying on this work in a regular and consistent way, and the quarterlies are very popular. There are a great many families where the record card comes in quarter after quarter, showing that the father and mother, and son and daughter, "the church in the house," is studying the Word of God continuously, systematically. I think it is

not possible to exaggerate the tremendous importance of getting the Word of God studied in that way. People say they have a Sabbath School at home, and it promotes religious conversation in the house. They are not asked to leave home to study the Word of God. A Christian father said to me some time ago: "Those quarterlies are a grand thing; they give a man an opportunity to speak to his children about spiritual things that he would never get in any other way." And certainly it is true. The daily readings are given on every page. They can be used for family worship, and they give the father of the family the text, so to speak, whereby he can speak to the children. We ministers would not get along very well if we went to the pulpit without a text, and Christian fathers and mothers would have the same difficulty in speaking to their children if they have not a medium; but it promotes Christian conversation, and family worship and family religion in the homes. It is really a church in the home. The work is growing all the time. Don't hesitate to take up this work. It will work; it will please you; it will grow in popularity; it is a marvel of simplicity and effectiveness. There is no department in church work that produces better or more satisfactory results. It promotes the spiritual life in the home. It will help you socially. These visitors going around do a great deal of good, social work. There may be a family in the outskirts, and the ministers or the church officers may not call upon them very often, but when they find a visitor calling once a quarter with a quarterly and engaging in religious conversation the people say, "We will remain in connection with that church because it is interested in us." It will develop social life in the congregation. We find that the prayer-meetings are better attended, and the ordinary Sunday School attendance is larger. Some people said, "If you carry out that plan the people will simply fall out of the Sunday Schools and study the Word of God at home." But experience does not justify that conclusion at all. The ordinary attendance of the Sabbath Schools is increased by about 20 per cent. It certainly helps you numerically in the church services. When people begin to study the Word of God at home they have a new desire and a new interest to go to the house of God and hear it there. And we ministers know that if a man has been studying the Word of God during the week he is a far better listener on the Sabbath Day than he would be otherwise. This plan will help you financially. When people find the blessing of God, the blessing it brings to themselves and their families, they will be ready to do much more for the spreading of the Gospel throughout the world. Better than all that, it will help you spiritually. It brings the truth of God in connection with the hearts and minds of the people. Friends, let us emphasize it; it has been emphasized already; people are saved by the truth. We must sow the seed. I was to speak also about the work of the International Bible Association. That is even a simpler plan of church work, and it is a great marvel of simplicity

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and effectiveness. Here is first of all the membership card. On that card you have all the daily Bible readings for the whole year; and the whole literature just costs three cents for the whole year—the price of an ordinary postage stamp. I have never been at a church conference where the question of family religion and family worship was discussed, but we had ministers on every hand deploring the fact that it was so much neglected. Most people would be glad to have family worship, but they don't seem to know how to begin it. Would it not be a great help if the card of readings for the whole year were put in every Bible in our land? I intend to try it. If, as a New Year's greeting, every pastor in the land would send to every one of his congregation one of these cards, it would cost him only three cents and the money could be got. It could be accompanied by a note or stamped with a rubber stamp, "With best wishes for family worship in your home during the whole year." Many parents find the advantage of a short suitable portion of Scripture lesson. Then there are daily hints. There is a topic mentioned for the day, and a few words of explanation. I think that is an invaluable thing. It is a great help to a father of a family to know for the day what that passage of Scripture is about. For to-day the appointed portion is in 1 Samuel ii. 1-11, "His mother's joy." The portion of Scripture is read; the father could say a few words of explanation and he could enforce some Christian duty on the children, and family life and family religion would be promoted, and so it would go on from day to day throughout the year. It is so simple and easy. All you have to do is to have a secretary in your congregation. Mr. James McNab, Huntley Street, Toronto, will furnish the literature. The difficulty could not be urged against this that it is a pledge. There is no pledge. All they do is just to take the cards and agree to study the Word of God during the week as well as they can in their home. I speak from experience, and therefore I speak with some measure of authority, when I say that this plan I have outlined will do what we are trying to do in many other ways with far more elaborate and sometimes far more expensive machinery. The Home Class Department and International Readings—simple, cheap, effective—will help us socially, financially, numerically and spiritually; they will bring home to us the engrafted Word which is able to save our souls. (Applause.)

Mr. JAMES McNAB moved that the subjects of the Home Class Department and International Bible Reading Association be placed in the hands of the Committee on Resolutions. Carried.

After the benediction by Rev. Mr. TURNBULL, the Convention adjourned at 12.05.

THURSDAY AFTERNOON, OCTOBER 24th.

After opening exercises Rev. JOHN McEWEN presented a supplementary report with the results of the examinations. It called special attention to the steps that had been taken during the year in the enrollment of students, and recommended that the programme for 1896 have one provincial class composed of all who answer affirmatively the questions in Circular No. 357 printed on page 103, to be grouped for local convenience into circles with a leader, and that suggestive notes be published in *Our Sunday Schools*. Forty-six classes are reported in four cities and eight counties.

Examinations were held on September 27, 1895, at twelve different places. The best thanks are due to the presiding examiners, Rev. Dr. Williams, Rev. R. Hyde, Robert English, Joseph Reed, Thos. Hilliard, James Shaw, Thomas Lebow, J. J. Barker, and Miss Pacy. Also to the Board of Examiners who spent so much time in carefully reading the papers, viz.: Rev. J. W. Rae, Acton; Rev. W. G. Hanna, B.A., Uxbridge; Rev. D. Y. Ross, M.A., Cannington; and Messrs. James McNab, Toronto, and A. B. Davidson, B.A., Newmarket.

*Rev. Mr. McEWEN then announced the following

RESULT OF EXAMINATIONS.

List of those who have passed the final examination on the Legion of Honor Text-books, arranged in the order of merit:

1. Rev. Geo. F. Salton; 2. Miss Ida Fenton; 3. Mrs. W. T. Harrison; 4. Dr. W. T. Harrison; 5. Miss Elizabeth Nelson; 6. Miss Agnes Elmhurst; 7. Miss Adeline Esson; 8. Rev. R. D. Hamilton; 9. Miss Minnie Nelson; 10. Miss Lizzie Ballard; 11. Miss Margaret Brough; 12. Wm. F. Grylls; 13. John Lancaster; 14. Rev. Wm. H. Clarke.

The diploma of the Association was presented to each of the foregoing by the Rev. Mr. McEwen.

OLD TESTAMENT BIBLE LESSONS—DIVISION II.

Miss Ida Fenton, 100; Rev. Geo. F. Salton, B.A., 100; Mrs. W. T. Harrison, 98; Dr. W. T. Harrison, 96; Miss Elizabeth M. Nelson, 89; Miss Agnes Elmhurst, 88; Miss Adeline Esson, 81; Rev. R. D. Hamilton, 80; Miss Minnie Nelson, 79; Miss Lizzie Ballard, 79; Miss Margaret Brough, 79; Wm. F. Grylls, 75; John Lancaster, 63; Wm. R. Chapman, 62; Rev. Wm. H. Clarke, 55.

OLD TESTAMENT TRAINING—DIVISION II.

Rev. Geo. F. Salton, B.A., 100; Miss Ida Fenton, 100; Mrs. W. T. Harrison, 98; Dr. W. T. Harrison, 96; Miss Elizabeth M.

Nelson, 89; M
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Lancaster, 63;

Miss Sarah J
Holtby, 254; M
Miss Helen Bu
Bertha Wills, 20
Miss Anna Ma
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Gregor, 135; M

Miss Estella
Miss Helen Buc
Mary Howie, 10
163; Harry A
Mrs. Clara C.
Clements, 140
137; Miss Geo
Bertha Wills, 1
Rev. R. D. H

Rev. Geo. F
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NEW TESTAMENT TRAINING—DIVISION I.

Miss Sarah Jane Gray, 272; Rev. J. A. McLachlin, 267; F. B. Holtby, 254; Miss L. McLachlin, 243; Mrs. Clara C. Holtby, 240; Miss Helen Buckburrrough, 218; Miss Georgina Morter, 205; Miss Bertha Wills, 200; Miss Nellie Colwell, 200; Harry A. Snider, 189; Miss Anna Mary Campbell, 183; Miss Estella C. Williams, 179; Alexander Watts, 172; Mrs. May Howie, 152; Miss Beatrice B. Gregor, 135; Miss Lizzie B. Ballard, 95.

NEW TESTAMENT—DIVISION I.

Miss Estella C. Williams, 184; Miss E. Emily Schurman, 182; Miss Helen Buckburrrough, 173; Miss Minnie McLachlin, 171; Miss Mary Howie, 169; Rev. J. A. McLachlin, 169; Miss Beatrice Gregor, 163; Harry A. Snider, 160; Miss Anna Mary Campbell, 159; Mrs. Clara C. Holtby, 156; Miss Nellie Colwell, 156; Thos. Clements, 140; F. B. Holtby, 137; Miss Sarah Jane Gray, 137; Miss Georgina Morter, 134; Alexander Watts, 131; Miss Bertha Wills, 126; J. B. Schneider, 124; Miss Sarah J. Smith, 80.
Rev. R. D. Hamilton passed last year but too late to be reported.

LIFE OF CHRIST.

Rev. Geo. F. Salton, B.A., 200; Rev. James McLachlin, 152; Miss Eugie Webb, 142; Miss E. Adda Dingeman, 140; Rev. W. H. Clarke, 117; Miss Beatrice Gregor, 114; Miss Helen Buckburrrough, 111; Wm. Grylls, 88.

DIPLOMAS FOR NORMAL WORK.

Dr. MACLAREN—Why should we lose the opportunity at this convention to secure the enrollment of a large number of candidates in this department?

A delegate asked for information as to what it involved.

Mr. McEWEN—It involves the answer to three questions: First, Are you desirous to do better work for the Lord Jesus Christ in your class? Second, are you willing to give some attention to preparation of the study of the Legion of Honor Text-books individually, or if there is a class belong to it? Third, are you anxious for the honor of Christ, and for the spiritual welfare of your class, to know better how to organize your class and to get at spiritual results? There are two text-books costing fifteen cents a piece.

Mr. FAWCETT—How are the examinations conducted?

Mr. McEWEN—By putting before the candidates a number of questions, and they may answer them in their own house if they like.

The Bible is the only book to be read. There is no fee until you sit down to the examination, and then the fee is ten cents, and when the diplomas are issued there is the fee of fifty cents. The total expense is thirty cents for text-books, five cents for a scrap book, five cents for a pencil, ten cents for the examination, and when you have done the work, fifty cents for the diploma. The answers are sent in the same as the public school examinations.

Dr. TILLEY—I am of opinion that it is not a wise thing to rank the candidates first, second and third. I think more would join if they simply ranked at the end as having passed or having taken honors.

The PRESIDENT—That may be determined by the Normal Committee, but none need be deterred by that in the meantime.

A DELEGATE—In the Presbyterian Church we have examinations which will correspond with these in what is known as the Higher Religious Instruction. I am satisfied that this will explain in a great measure why more Presbyterians are not taking part in this. I have a class of twenty-six, many of whom would write in this line were they not taking up the other work.

Mr. McEWEN—The Higher Religious Instruction of the Presbyterian Church, at which nearly a thousand write this year, is one of the indirect results of the Sabbath School Association of Ontario (Applause.)

A DELEGATE—How long does it take to cover this study?

Mr. McEWEN—The first book the first year, the second book the second year.

Mr. JACOBS—We have a thousand graduates now in the alumni and we have ten thousand enrolled now in the Normal Department and in the Loyal Legion. We have about 2,300 in the city of Chicago.

The President called for a standing testimony of those who would like to enroll, and about thirty stood up.

Report of the Business Committee No. 4, suggesting the addition of names to the Executive Committee, was read and adopted.

RELATIONSHIP OF VARIOUS SUNDAY SCHOOL ORGANIZATIONS.

Rev. J. J. REDDITT, of Shelburne, said: My theme is not poetical, but practical. We name the Associations in the order of their comprehensiveness. First, the International, comprising six stars in the constellation of Sunday School work on this continent, as mentioned last night; second, the State and Provincial; third, the County; fourth, the Township. We have associations enough to cover the entire work—the International Association, composed of representatives from the States and Provinces; the Provincial, from the counties; the County, from the township; the Township, from the individual schools. The Association is more than a convention—it is a body organized and active more than three days in a year. The make-up of these conventions is the cream of Sabbath School workers. I do

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not refer now to a large number of persons who may gather in Toronto from a very large population drawn by attractive speakers without any very great interest in Sabbath School work, but to the representative delegates all over the country who come to the Provincial, or from the remote parts of a county who come to a county organization. These are the cream of the Sabbath School workers throughout these varied districts; and from the top downwards there is a purpose and a principle, a desire to carry the gleanings of the upper circle until it reaches the most remote school in the most remote county of the most remote township or community of that county. That is the purpose of the chain of Sabbath School organizations as they have developed upon the continent. Now, as to their work. The work of the International is found in its two committees, the International Executive Committee composed of the active workers from these States and Provinces, and that other incomparable committee, meeting in a few days in Montreal—the International Lesson Committee that outlines the lessons for us and guides the path through which we travel from year to year so very successfully. The Executive of the International Association and their work up to the present time has employed one field-worker in the person of Mr. Reynolds, who spends his entire time in the work, travelling widely over the field. They have had occasional helps, as was mentioned this morning by Mr. Jacobs, and are now looking for a new man to send out into the fields of Japan; with a host of free workers, men like Mr. B. F. Jacobs or others who give their time gratuitously, going from point to point, strengthening weak places and carrying their influence with them. The International carry this matter forward and are engaged in their work in getting the best thought of the age from every quarter, gleanings from every field, having a very high view-point, casting an eye over the entire work of these States and Provinces. They are seeking for advanced methods and are bringing these to the touchstone of practical tests, and sending them on down through the channel so nicely carved by the Association. Then they are also engaged in personal visitation by their host of gratuitous workers as well as field officers, in looking after weak points, in seeing the places that ought to be strengthened and matters that ought to receive attention that nobody else seems to be interested in. So they propose to fill the motto of the Sabbath School Institutions of this continent—"All for all"—all the Sabbath School in the church and all the church in the school; and they propose to do that, not by some indirect methods, not by some promiscuous methods, but down the channel of a completed organization by way of states and provinces, through the counties and the townships to the individual schools. I come now to the very circumscribed, yet very large field of our own Provincial Association, and its personnel with which you are fairly conversant. I found a county not many months ago who were not aware that they had any claims on this Provincial Institution what-

ever, that their President was, by virtue of his office, a member of the Executive, that they had a right to choose one of their own men to come and care for the interest of their own county and to get instruction concerning the interests of the entire Province. That Executive of the Association is composed of three elements: first, the representative elected by this convention in each of the counties or divisions of counties as they are constituted; second, the President of the County Association; and third, the member elected by the County Association to represent them on the Executive. Thus you have representatives from the counties and from the cities, making the active Executive. At the May session of the Committee, forty-nine of those busy men from the west, north, and east came to the city of Toronto to map out and bring into practical effect the Convention that so many of us are permitted to enjoy. In connection with that matter, there is a Central Executive, composed largely of Toronto workers who manage the work in the interim of the meetings of the General Executive, and report to them, and carry forward a very large amount of work. It is a matter of great credit to the Sabbath School workers of this city that the Central Executive met every month throughout the months of last year. They had an average attendance at this board of busy men of thirteen at each monthly meeting. It is a matter of compliment to the workers of this province that the Provincial Executive, during this convention, sat somewhere between twelve and fifteen hours—the sub-committee spending nearly half a day in addition—in trying to solve the problems they had before them, to allow you the privilege of sitting peacefully and enjoying the discussion of the matters you have in view. In the field last year there were the General Secretary, Normal Secretary and Hon. Primary Secretary. They have taken this year an additional step, namely, the establishment of a permanent office for the Provincial Association. I think each delegate should charge himself and herself with the responsibility of going home from this convention and letting it be known in their county or township or Sunday School, and publish it wherever they can, that there is open freely to every Sunday School worker an office of the Association where methods, plans, appliances and paraphernalia of every description may be viewed and information of every kind possible can be given them. This new departure will, in my opinion, in the years to come, bear an abundance of excellent fruit. The Association has also carried forward during the year under the Publication Committee of the Executive, *Our Sunday Schools*, a paper that has been a credit alike to its editor, to its contributors, and to the Association. I dare not for a moment predict what its future shall be, but if it develops in the future as it has grown in the early months of its history, it will be *The Sunday School Times* in the Province of Ontario in its own special sphere of work. (Applause.) I would here drop a hint that you take this matter to your county convention

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and mention it, not once or twice, but with every session. Bob up somewhere like a jack-in-the-box and arrest the attention of the presiding officer, intimate that you are by virtue of your own voluntary act an agent for *Our Sunday Schools*, and you will send it a year to anybody for ten cents, and you will sweep into the list of that paper from any county from forty to a hundred subscribers. Now a word for the county work, and here also, you find an Executive. In our county we have an Executive composed of its officers. They have members selected by the Convention, and at our last Convention it was suggested that the presidents of the township associations be made vice-presidents by virtue of their office and consequently members of the Executive. By that means you have gathered into your county Association a sympathetic group of all the township organizations. There was an addendum made to our Constitution by which each township Convention was invited to elect five township representatives to the county so that they might feel, as a township Association, they had a place in the county Convention. The work of this Association is the general supervision of the Sunday School work in the county—keeping an outlook over the entire county and establishing schools where there are none—a medium between the Provincial and Township Associations, carrying the facts down to one and carrying the substance back to the other. The work of the County Association in every particular is to aid the township organizations, to see that the townships are organized, and see that someone stands behind them and carries them forward. There ought not to be any estrangement between township associations and the county organizations. They are there to transmit the new and fresh light, the new and fresh methods, the new and fresh ideas, to speak of new appliances and advanced purposes and carry them down from the province to the county, from the county to the township, so that ultimately every school in every part of our land will feel the throbbing pulse of the life at the top, and of the activity that is found in all of its organization and association. Now, my next thought is the matter of its support. I think the true genius of the support of our Sunday School work is the individual schools; it should come in that direction. At the present time the International is supported by the gifts from the Provinces and States. I have thought that possibly the International Executive could use more money than they are getting; I am quite sure the Provincial can; I am quite sure the counties can. Now, so far as the finances of township associations are concerned, in my experience the collections at Conventions invariably supply the deficiency, sometimes a surplus, and when there is a small surplus, I, as the Secretary, invariably ask them to let us have it for Provincial work, and so far there have been no denials. The support for the Provincial comes after the same fashion, from the persons and individuals and schools that lie below it. But there are wanted two or three things, for, as far as Ontario is concerned, we

are either suffering from the stringency or from lack of method or insufficiency to cover the ground. We are several hundred dollars in arrears to-day. I have felt intensely in the years past that there is wanted, first, the disposition on the part of county and township organizations to place at the Executive head men who love the work and not for the honor of the thing—(hear, hear)—not simply as a line of denominational policy and discrimination, not simply that one section of the church and then another may have it to say, "Our minister or layman is the County President, or Treasurer, or Secretary," but a clear-cut conception of the importance of the work and the sacredness of the office, that no man who does not feel that he will make many sacrifices to carry forward the work proficiently and efficiently, will be looked at for a moment to take the office. There is wanted also a disposition regarding the office of Secretary in the county and township organizations, as an office that ought not to be transmitted from one man to another every year. There we lose the grip, the bond of connection, we break the circuit very frequently between the provincial organization and the county, and consequently we are switched off altogether from the township and individual schools and lose money every year by it. There is wanted, again, a perfection of organization. This cannot be accomplished in a day, or a week, or a year. We heard yesterday of counties that had been organized and lapsed, and it requires living men and women to go back and do it again—a policy of stick-at-itiveness and a well-defined policy of organization. Then there is also required, with these three elements, the reaffirmation of a financial policy. It is not possible to carry the work of an individual church successfully on such lines, and business methods by business men make the Church of God successful, as they make commercial enterprises successful. No school should be expected to make more than one contribution for this undenominational work. That contribution should cover its County, Provincial and International work, and it should be so understood. When an appeal is made, if you make a special appeal—I care not how it comes, whether directly from the Executive to your school, or whether by special appeal to the congregation—the policy should be clear-cut and well defined—no school to make more than one contribution, and that contribution as a school to be for County, Provincial and International work. In that particular I care not to say how you come to get your funds. You can have a voluntary collection. I am convinced that when the facts are given, when the truth is made clear, when you lay the case simply before the school, you will get what you ask for. It should be distinctly understood that the gifts of these schools going into the township or provincial treasury, feed the County, feed the Provincial and feed the International work. Taking the subdivisions or counties of Ontario for electoral purposes, we speak of sixty-five counties. Fifty-four of these are organized. Thirteen cities, nine of which are

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organized. Four hundred and sixty townships, 130 of which are organized, leaving unorganized eleven counties, four cities, and 330 township municipalities. According to our report of the General Secretary, this year we have 4,167 schools, 50,183 teachers, 409,303 scholars, 460,036 of a total membership of our schools. Now, I am not here to advocate a set policy of two cents or whatever you may call it, because it bears unevenly upon the schools; but I am here to urge a policy of a minimum contribution. If you will take, for the purposes of comparison, one cent each given to the county by way of the township, you will have over \$4,600 from the Sunday Schools of the Province. What did you get last year from the counties? The total receipts were \$2,860, but personal subscriptions largely ran that up. At one cent each you would have double the money. Our county has a membership of between six and seven thousand in our schools. We thought our county gave pretty well last year, but it gave a fraction less than \$20. You see what it would give us at one cent each. The obligation is mutual—the greater associations to gather and distribute, the lesser to provide and contribute. Thirty years has brought the results I have spoken of. This would ultimately give them the desired end aimed at. This policy would give us what? In a word, it would give us Normal trained teachers. We can only get it as the result of enthusiasm sent down from the highest organizations. It would give us Home Classes. I urged this motto at one meeting of a County Convention a couple of years ago, "All the church in the school and all the school in the church," and a Sunday School Superintendent of a county town got up and said, "Why, that is an absolute impossibility; what is the good of talking nonsense?" He never heard of the Home class idea, it was a new revelation to him. We would have promotion by examination; we would have a proficiency of Bible study; we would have a bright, Christ-like Christianity in the pupils that would grow up through our schools, and great good would be accomplished. Now, I have told you my story in brief form. It will remain for my Bro. Jacobs to discover whether the relations between these organizations are strained, or whether there is heart-power and brain-power, and whether there is the back-bone, the consecration and the disposition to carry on the work to a glorious end. I trust that the problem with which some of us have been wrestling for days will be solved at this convention, and that we will be able, so far as the debt is concerned, to sing the *nunc dimittis*. (Applause.)

Rev. R. J. ELLIOTT presented the report of the Committee on Resolutions. It recommended that the thanks of the Convention be presented to (1) the Pastor and Management of Cooke's Church; (2) the Toronto people for hospitality; (3) the Billeting and other Com-

mittees; (4) the railway companies and the press; (5) the Ex-President, H. P. Moore; (6) the Chairman of the Executive; (7) the officers of the Association, and the secretaries of the Convention; (8) the ladies and gentlemen who have contributed to the programme. Also, that greetings be sent to the Woman's Christian Temperance Union of Ontario, with expressions of interest and sympathy in their work; (2) to the Manitoba Sabbath School Association; (3) to Mr. William Reynolds; (4) to the Alberta Sabbath School Association. Also, regret at the death of A. L. Morden, of Napanee, and J. D. McDiarmid, of Aylmer, members of our Executive Committee; and of Dr. J. L. Phillips, Sunday School Secretary for India. It also recommended the adoption of the following resolutions:

Resolved,—That we express very great pleasure in having with us at this Convention the Chairman of the International Executive, Mr. B. F. Jacobs, and express our gratitude for his inspiring address and words of counsel and advice.

Resolved,—That in order to expedite the business of future Conventions it be an instruction to the Central Executive to have the reports of all executive officers printed and distributed among the delegates before presentation by said officers.

Resolved,—That this Convention desires to emphasize the Home class and International Bible Reading Association. We earnestly request the schools of the Province to take steps for the organization of Home classes and Bible Reading Associations, and strongly recommend them as important auxiliaries to our work. We further advise that delegates personally charge themselves with responsibility in this matter.

Resolved,—That this Convention desires to express its great appreciation of the official organ of the Association, *Our Sunday Schools*. We cordially refer to the ability and wise management of the editor, Mr. G. M. Elliott, of Napanee, who, without fee or reward, has given his time and experience as a Sunday School worker and newspaper man to this enterprise. The Publication Committee are also deserving of grateful mention, inasmuch as they have given time and attention in assisting in the management of the paper.

Resolved,—That extreme regret must be and is hereby expressed by the Convention, both for itself and on behalf of the constituency it represents at the circumstances which have necessitated the discontinuance after January next, of the present relationship of our esteemed Normal Secretary, Rev. John McEwen. When the Convention decided two years ago to place in the hands of the Central Executive the work of fully equipping a Normal Department, it was felt that there had dawned a day of much greater practical usefulness for the Association. In view of Mr. McEwen's very great faithfulness to the interests of the Master's kingdom in the department of Sabbath School work, of his ripe experience, both as a Christian and a worker, of his comprehensive grasp, both of Bible truth and of

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principles of teaching, the Executive were fortunate indeed in securing his services, and under his able administration the anticipated usefulness has been fully manifested. Of this the Convention expresses its most cordial appreciation, as well as of Mr. McEwen's very generous offer to place his services at the disposal of the Sunday School workers of the Province, after his term of office will have expired. It is earnestly hoped and recommended that the various associations throughout the Province will avail themselves of this offer to such an extent and upon such terms as will practically solve the present difficulty of the continuance of the Normal Department with unimpaired efficiency.

Resolved,—That this Convention recommends that teachers' meetings be held in connection with each school, and that Normal work, so far as possible, receive careful attention at these meetings; and it further recommends and earnestly urges all city and county executives to put forth well-directed efforts to hold at central points within the bounds of their respective associations, Normal classes or institutes for as long periods as practicable, and respectfully seeks the sympathy and co-operation of pastors, superintendents and Christian workers in this important educational work. Also, that this resolution be printed in *Our Sunday Schools*, and that a marked copy of it be sent to the Executive officers of the different city, county and township associations.

The report was adopted unanimously.

Mr. H. C. McMULLEN, from the Committee on Reporting Statistics, reported progress and requested that they be allowed to report at the May meeting of the General Executive. (Request granted.)

Mrs. PATTERSON, wife of the pastor of Cooke's Church, by special request, sang "The Holy City," for which she received hearty applause.

HELPING THE FINANCES.

The PRESIDENT—You have heard to-day from Dr. Maclaren the condition of the finances. Last year was the first for a long series of years where a deficit appeared. This year the deficit is still larger. We are minus \$1,130. We want to make that plus before this Convention closes—in promises, if not in payments, I will ask Mr. Day and Mr. Jacobs to take charge of this part of the meeting, and, with the suggestions and the statistics that they can furnish us, I hope we will have an overflowing treasury.

Mr. DAY—I have already had a conversation with Mr. Jacobs in reference to our needs, and I think he will now present the case from his own standpoint.

Mr. JACOBS—I have been very much impressed with the different methods which you pursue in Ontario from that which we find helpful in Illinois. Your faith, and the faith of the Executive and the leaders of this Convention in the membership of this Convention

is very great. We think it is absolutely necessary for us to choose the morning of the second day for our collection, and we allow from 10.30 till 12 o'clock for the gathering of our offering for the work of the ensuing year. We have learned that the giving of money is one of the most devout and helpful services in our Convention. I have seen offerings presented there for Christ's work in our state that astonished those of us that were accustomed to think about them. I wish to read to you, just for a moment, one or two passages concerning this—one in the eighth chapter of 2 Corinthians: "Ye know the grace of our Lord Jesus Christ,"—don't you know it?—"that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Jesus Christ did not send His cheque into this world; He came himself, and what He inaugurated by His coming has got to be maintained till His coming; and in His blessed name I beseech you this evening not to give your promise to give a cent or a dollar without you go in with it. He does not wish our money; He does not need our money. He needs me; He needs me; bless His name, He knows how I need Him. And then here is another verse, "This I say, he that soweth sparingly shall reap also sparingly." Put in a cent and reap a cent's worth of benefit, will you? Now, "Whatsoever a man soweth that shall he also reap." That is not my word, but it is God's, and you know that it is true. There is another part of that verse though—"He that soweth abundantly shall reap also abundantly." They took a collection up in the Temple once, and Jesus was there, and the Scripture says, "He stood over against the treasury." Do you believe He stands over against the treasury now? I do. See Him pass around the collection plate. What is the smallest silver coin you have in the Dominion? (Five cents.) It is astonishing how many people have got five cents, ain't it? (Laughter.) Well, I was just amused when I saw one of those plates come up here last night and there was not a coin on it bigger than five cents—not one. We just felt around in our pockets to see if we had five cents anywhere—put a quarter back and gave five cents. O brethren, Sunday School workers, do you believe the Son of God, whose eyes are as a flame of fire, does not know what we are doing, whether we know what we are doing or not? Do you believe you can deceive Him? Don't you think He knows what is in our pockets? He looked for the treasury and there was a row of brass boxes, and they had mouths to them, and they were called trumpets, and they were built so that the more the weight of coin that went in the louder it would rattle. Trumpets!—good name for them, wasn't it? I suppose some rich people sent up their servants to dump in a whole lot of brass, copper, whatever they had there, and rattled it, making everybody say, "Just look at that, that is Mr. So-and-so's servant; just see what a contribution!" Pretty soon there was a woman came up, and she dropped

in two mites. I can just see her now, and the little fellow who walked along by his mother's side and held on to her dress behind her because he was kind of afraid. Once we were taking up a collection and a man came up and said, "I would like to give the widow's mite." I said, "Would you? Wait a minute. Two questions: first, are you a widow?" (Laughter.) Said he, "No, sir." Said I, "Do you know how much she gave?" He began to grow a little suspicious of me, and he said, "How much did she give?" I said, "She gave all that she had." Said he, "Well?" Said I, "Well? Will you change the terms of your contribution or take back your money?" Said he, "If I am permitted to lay down \$5 here for Christ's work I would be glad to do it." Said I, "You are very welcome, my brother, may the blessing of the Lord be upon you; but don't pass yourself off for a widow—(laughter)—and don't think for one blessed minute that you are going to get her blessing without you do as she did." Now, Jesus put those two mites out at interest, and one day I sat down to do a little arithmetic, and I went to work and put these two mites out at 4 per cent. per annum for 1,880 years, and do you know there is not that much money in the world to-day. Horace Mann, of Massachusetts, delivered a lecture one time, and he pointed to the Reformatory Buildings for the boys of that State, and he said, "All the money spent in those buildings was well laid out if it saved one boy." Two gentlemen went out of the hall, and one of them turned around to the other and said, "Don't you think Mr. Mann was very extravagant in his statement?" And the other man's hand trembled as he gripped his neighbor, and he said, "Not if it was my son." Oh, I tell you, gentlemen and brethren and Christian women, we have just played with this business. The idea of a county giving \$20! A county! I will venture the statement that there is not a county in this Province but what you will find one man that will give \$20. It cannot be possible. Now, when we come to give, let us make the offering as if He stood by the treasury. Call the list of the counties, and when you respond for your county, look right up into His blessed face and say, "Lord Jesus, for you, for you, and in the name of that county I promise this," and He will bless you. Before we take the contribution, let us ask Him to bless us.

Mr. Jacobs then led in prayer.

MR. JACOBS—Envelopes will be passed through the congregation, and we desire you to write the name of your county and your own name and the amount. The second envelope is for the school pledge if you wish to make one for an individual school. The third envelope is for the individual pledge. One person may have three envelopes if he wish, and give for himself, for the school, and for the county.

The roll of the counties was then called with the following result:

SUMMARY OF PLEDGES, 1895-96.

COUNTIES.

Bruce, West	D. O. Taylor, Lucknow	\$10 00
Carleton	Rev. R. F. Oliver, Skead's Mills	25 00
Dundas	Rev. J. McAllister, Iroquois	35 00
Durham, East	W. S. Given, Millbrook	50 00
Dufferin	Rev. J. J. Redditt, Shelburne	35 00
Essex	R. C. Weese, Leamington	50 00
	(Or more.)	
Grenville	Rev. S. J. Hughes, Prescott	25 00
Halton	Rev. D. A. Moir, Georgetown	35 00
	(And \$25, for deficit, paid at the time.)	
Hastings, North	Rev. S. Childerhose, Eldorado	
	(Something handsome.)	
Huron	R. R. Sallows, Goderich	50 00
Lennox and Addington	{ W. Bowman Tucker, Ph.D., Ernestown, } { G. M. Elliott, Napanee. }	100 00
Muskoka	Rev. John Blatherwick, Bracebridge	25 00
Norfolk	A. J. Donly, Simcoe	100 00
	(And assessment for deficit.)	
Ontario, North	(A delegate)	35 00
Ontario, South	W. J. Dale, Pickering	35 00
	(And \$10 for deficit, Mrs. R. P. Hopper.)	
Prince Edward	Rev. W. J. Young, Cherry Valley	60 00
Peterboro'	W. T. Harrison, M.D., Keene	85 00
Peel	Rev. J. C. Tibb, Streetsville	75 00
	(And \$15 for deficit.)	
Simcoe, South	Henry Grose, Lefroy	25 00
Victoria	Rev. J. W. Totten, Lindsay	
	(Will do what they can.)	
Wentworth, South	Wm. Orr, Fruitland	30 00
Welland	Rev. C. R. Morrow, Port Colborne	25 00
	(And assessment for deficit \$5.)	
Waterloo	R. T. Williams, Galt	50 00
	(And assessment for deficit.)	
Wellington	Rev. L. W. Thom, Arthur	70 00
York, East	W. A. Heron, Scarboro'	40 00
	(Will make it \$50 if possible.)	
York, West	W. J. Conron, Toronto Junction	50 00
York, North	A. B. Davidson, Newmarket	100 00

CITIES.

London	Harry Bapty	75 00
Hamilton	(A delegate)	
	(Will do the best they can.)	
Ottawa	A. H. Jarvis	
	(Will do the best they can.)	
Toronto	J. J. Maclaren	704 25
	(Will do at least as well as last year.)	
Guelph	T. Waters	40 00

TOWNSHIPS.

Trafalgar	S. R. Clarke, Omagh	1 00
	(Or more.)	
Collingwood	A. Goodfellow, Thornbury	5 00
Oro	H. A. Brown, Dalston	5 00

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	"Bonar" Church S. S., Toronto	\$2 00
	Erskine Presbyterian S. S., Toronto. John A. Paterson	15 00
\$10 00	Hope Congregational S. S., Toronto. A. D. Stewart	1 00
25 00	Methodist S. S., Wingham. W. B. Towler, M.D.	5 00
35 00	Knox Presbyterian S. S., Goderich. R. R. Sallows	5 00
50 00	Presbyterian S. S. Seaforth. Kate Cowan	10 00
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PERSONAL PLEDGES.

	J. J. Woodhouse, Toronto	20 00
25 00	H. P. Moore, Acton	10 00
85 00	Rev. John McEwen, Toronto	10 00
e.)	Rev. John Potts, D.D., Toronto	5 00
	J. M. Smith, Toronto	5 00
	R. Strachan, Ravenna	5 00
50 00	A. T. Crombie, Toronto	5 00
100 00	G. M. Lee, Toronto	5 00

The following persons pledged \$2.00 each, viz.: Nina Conger, Picton; O. R. Dayman, Peterboro'; Urban Pugsley, Toronto; Della E. Mathers, Aberfoyle (a small school); Edith Readman, Toronto; Mrs. H. Webb, Toronto; A. Blue, Toronto; R. H. McBride, Toronto; Mrs. B. D. Thomas, Toronto.

The following persons pledged \$1.00 each, viz.: Rev. F. Johnson, Colborne; Rev. Wm. H. Hincks, Toronto; Rev. C. W. Johnson, Toronto; Helen A. Sheppard, Toronto Junction; H. L. Thompson, Toronto; A. K. Spracklin, Toronto; Miss Carrie Embury, Toronto; Miss J. McMichael, Toronto; A. W. Stevenson, Toronto; R. J. Montgomery, Toronto; Robert Crow, Toronto; Geo. M. Bennett, Toronto; J. F. Ireland, Smithfield; H. W. Robinson, Toronto; Annie Sanderson, Peterboro'; Wm. McArthur, Toronto; Wm. J. Moore, Toronto; Rev. J. R. Real, Orono; E. Cummings, Toronto, 50c.

Mr. JACOBS—I was in Florida the first Convention they held, and it seemed to be an insignificant affair as far as numbers were concerned. A man put a card in the basket when they gathered the collection, with these words, "I will give \$100; I will bring the money to-night;" and signed his name. A gentleman sat there—one of the most prominent citizens—and he said, "That is a joke; there is no such man lives in this town." "How do you know?" I asked. "Well," he said, "I know everybody in town." "Perhaps he moved in since morning." "Well," he said, "it is a joke." I said, "We will see whether it is or not." And at night that man came up and said, "Here is the money," and passed out a hundred dollar bill; and it was more than all the people of Florida had given at that Convention. Said I, "What is your name?" and he told me. "Where do you live?" I asked. "I live in New Haven, Connecticut, and I came here to get a month's rest, and to get a little help, and I heard about this Convention. I have not much money, but if you will put a field-worker into Florida, as Mr. Jacobs suggests, I will give \$600 towards your work." I tell you, brethren, God has got plenty of money stowed away, and what we want is devoutness and prayer, and concentration and thought in reference to it, and He will give you all you need for it. I am sure of that, but I think you would do a little better to have it earlier, and to get them all here

and have nothing else going on. You will get all the money you need in Ontario and throughout the Dominion of Canada. I submit to you whether it would not be a good plan at the opening of the Convention to-night when you will have a great congregation, to call the roll first of those counties or districts that have not responded, and to call for school and personal pledges, and then take up a collection. I think I would give that all the dignity and force possible, and let them have an opportunity. I believe that just as soon as they understand what we are trying to do we will get money. I wish to thank Mr. Redditt for the clear, admirable presentation of the International, State and Provincial, and County and Township organizations, and to say to you that we have asked you to double your contribution from Ontario. You gave us \$200, and we wish you to give us \$400; we believe that is only your fair proportion. We do not make an assessment; we ask you in the Lord's name and for the Lord's work to try to give us \$400 to begin last July and go on to the Boston Convention. That we expect you will try to do, brethren. The Lord will bless you no matter if you give \$400 or \$200, but try to give \$400. We wish you to do that for the International work. I beg you to be persuaded, brethren, that God has got greater things for us than we have ever known.

THE INTERNATIONAL CONVENTION.

Mr. DONLY moved that the election of delegates to the International Convention in Boston, in 1896, be referred to the Central Executive.

Dr. HARRISON seconded the motion, and suggested that if there were any active Sabbath School workers who knew that they would go to Boston they should hand in their names before they left.

Mr. JACOBS—Now, brethren, every county in this Province ought to be represented in Boston, and you ought not to be satisfied with appointing people who are willing to go to Boston. Why, do you know we are going there to legislate in part for the eleven or twelve millions of people in Sunday School work?—and you are willing to send anybody that wants to go to Boston? Oh, no, you are not going to do anything of the kind. You are going to take the men and women that fairly represent the Province of Ontario in Sunday School work. You are going to clothe them with dignity and power. Send your best.

The motion was carried.

Mr. JACOBS—I had one other word to say, but just at this moment I have one incident I would like to speak about. A few years ago I crossed the Atlantic, and for the comfort of my daughter, a young Miss, I invited a schoolmate and friend of hers to go with her. We were in the city of Milan, and we visited that famous cathedral. It is said there are two thousand statues without and within that cathedral. A large number of them are upon the roof. My daughter did not care to go on the roof, but the little friend Sadie climbed the

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wonderful staircase with me, and at last we stood among those statues. I had a kodak in my hand and I looked around and said, "Sadie, go back there a little way, please," and with the marble images of saints and great people around, I took a photograph of the little girl amid those surroundings. The other morning at six o'clock I had a telephone which said, "Sadie is dying; will you come right away?" Mrs. Jacobs and I went about five miles from our home to the place where she lay. She had grown to be a woman and had been married just a few days more than a year. Her boyish husband knelt at her side, and she looked up into his face and called me over to her side, and she put her arms around my neck and said, "I am going, Mr. Jacobs." And she pulled my ear over to her and said, "Ralph wants to be like you." I said, "Lord Jesus, if there is anybody on earth that wants to be like me, help me to be a little more like you." A few days after I stood by her coffin, and when the minister of the gospel had spoken I said I would like to say a word. And I told them of the day that we climbed the stairs and sat upon the roof of the cathedral and that I took the kodak pictures of my little friend surrounded by the statues of the saints; and from that cathedral it was but the work of a moment's thought to go up to the Father's house on high and see her, no longer surrounded by stone representations of saints, but herself a saint amid the saints of God. Christian brethren, we are going there. I want to thank you for your kindness and your love to me. I know why you love me, because you love Jesus Christ; but I thank you in His name and in my own. Before we meet again some of us will have gone up, and we will enter, with the song that will never cease, the gates of life. May His blessing rest upon you!

The PRESIDENT—We thank Mr. Jacobs for his kind words. We are sorry he is going away before the close of this night's meeting. We will remember his kind words and the inspiration conveyed in his beautiful way. It has surprised me how his face and his thoughts slide into our souls with no apparent effort. We have most thoroughly appreciated his thoughtfulness conveyed in his beautiful way, and we will long remember him, and long remember this Convention as centred around him, although he would not like me to say that; he would rather have, centred around the Lord Jesus Christ. He does not want to show himself; he wants to show his Master. Thank you, Mr. Jacobs, for all your kindness.

Mr. JACOBS pronounced the benediction, and the Convention adjourned at 5 o'clock.

THURSDAY EVENING, OCTOBER 24th.

Cooke's Church was crowded at the evening session.

Miss Jennie Wetherald recited a pathetic frontier story, entitled "Inasmuch," which she had chosen in view of the great need for money, stating that she should be happy if she could be helpful in obtaining a little more. The recitation was received with great favor.

Ex-President MOORE, who presided, said, last evening, owing to the fact that it was impossible for Mr. Jacobs to remain to-night, a re-arrangement of the programme was made, and we were not favored with the address of our President. Mr. Paterson will now give us an address on

THE SABBATH DAY OBSERVANCE FROM THE STANDPOINT OF LAW AND GOVERNMENT.

He said: I readily admit the theological basis of this Sabbath Day question that has such various and vital interests to our Province, thickly clustering around it. I know that its sacredness antedated its commandment. It is not sacred because it is commanded, but it is commanded because it is sacred. Take away the divine element and you take away its soul, its life, that which gives it potency and regnancy. I will to-night, as a business man, deal with this question from the standpoint of law and government; but let it not be forgotten that the ultimate appeal herein is not to Parliament, but to principle; not to king, but to conscience; not to Cæsar, but to God. The highest reach of obedience to Sabbath principles is not secured by the observance of any Lord's Day Act enforced by legal fines and penalties, but rather such as flows from the soul gladdened by the new evangel of love, whose language is not "I must," but "I ought." Therefore, without seeking to derogate from the fundamental basis of Sabbath observance, let me deal with it as a mere civil institution. God speaks, however, through civil institutions, and if His voice is not heard therein then so much the worse for civil institutions.

In the early days of Christianity the falsehood flourished that "No day is sacred," and the miasmatic vapors of a corrupt public conscience almost choked the Church's life. The same falsehood buried deep shook off its cerements, and with ghostly garb blotted out the glimpses of truth that struggled to shine through the clouds of the French Revolution.

At this hour in Europe and America, in Paris and New York, God rebukes the national disregard for the holy day.

The Emperor Constantine, by an Imperial edict about the year 341 A.D., decreed that the "venerable day of the sun" should be

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observed as a day of rest in respect to judicial proceedings and commerce, and as a peace-offering to his Christian and heathen subjects issued from the Imperial mint coins having on one side the name of Christ and on the other the image of Apollo the Sun God.

In England, compulsory Sabbath laws, originally promulgated by the churchmen and enforced by the chancellors, who were originally ecclesiastics, gradually became part of the common law of England. Lord Mansfield decided a case of *Swann v. Browne*, I. W. Black, 495, in 1764, in which it was held that no British Court could sit or deliver a judgment on the Sabbath.

A rich London Jew died not so many years ago, and devised his estate to trustees to be applied by them in teaching the principles of Judaism. Objection was made to such a trust on the ground that it was against the law of England to spread anti-Christian principles, and an English chancellor solemnly decreed that it was so and declared the trusts inoperative and void, and as there was no other method directed by the testator to spend his money for religious purposes, and as the particular manner devised by the testator was illegal and had failed, the Court, upon what the lawyers call the *Cypres* doctrine, directed that the money be spent in teaching the principles of Christianity, and thus the hoarded gold, the shekels of the deceased Hebrew, was spent in teaching the doctrine and life of the hated and crucified Nazarene. This might be justice on broad principles of righteousness, but certainly from a strictly Jewish point of view could hardly be regarded as just. Thus it is that the Sabbath law became the law of the land without any statute passed by Parliament. But statutes became necessary to define clearly the operation of the law and to protect more rigidly the conscientious workman from the tyranny of the capitalist, driven on by the lust of gain, and so in the twenty-ninth year of the reign of Charles II. of England, a Lord's Day Act was passed which remains virtually the Lord's Day Act of the Province of Ontario, and has been used as a first draft for the various Lord's Day Acts passed in the different States of the neighboring Union. In many of the United States the constitutionality of the Lord's Day legislation has been sharply challenged. The question came up before the Supreme Court of California in 1858, and the Chief Justice declared against its constitutionality on the ground that men did not need compulsion to seek for rest, but that they would seek and obtain all the rest they required from the natural influences of self-preservation. One of the associate judges dissented, and answered the argument of the Chief Justice by pointing out that all men were not independent, but were, from the complex condition of society, largely under the will and power of others. It is a strange sequel to this history that the Chief Justice who delivered this judgment was killed by a bullet of a U. S. marshal acting in defence of the Judge who dissented and who afterwards became the Senior Justice in the Supreme Court of

the United States. This California decision was expressly overruled in 1861 and the Sunday law held valid. And now after a somewhat checkered struggle a Lord's Day Act of some kind or other is found among the statutes of every State in the Union save one.

Men have asked the officers of the Ontario Lord's Day Alliance when promoting Sabbath Day legislation or seeking interpretation of present legislation, "Do you wish to make men moral by Act of Parliament?" to which we reply, "No, we despair of that as much as we despair of giving the men that ask such questions common-sense by Act of Parliament." But we expect legislation to add to the material and economic prosperity of the community. We expect legislation to make it hard for men to do wrong and easy for men to do right. And all these things will Sabbath Day legislation accomplish. A man's purse or house is his material wealth and the law protects that; a man's fair character is his moral property and the law of libel protects that; a man's person is his God-given property and the law guarantees to him liberty of movement and freedom from attack. The Rest-day is a hygienic property; it is a divinely bestowed right; let the law protect that too. Moreover, there are millions of persons who as much require protection by reason of their poverty or their irresolution, or their blindness to what is good for them, from the spirit of the world as they require protection from aggression upon their goods or attacks upon their person.

Our Ontario Sabbath observance law is by no means free from ambiguity. To produce judicial interpretation has been one of the objects of the Ontario Lord's Day Alliance, and at present an action is pending to determine whether Sunday street cars are forbidden by statute, the finality of which will set at rest much honest difference of opinion on that important question. The right to play the game of golf publicly on Sabbath and the legal bearing of the so-called sacred band concerts on Sabbath are also at present *sub judice*.

The Lord's Day Alliance has been accused by its opponents of pursuing a policy of bigotry and intolerance. I here fling back the charge as an aspersion. The Parliament of Upper Canada, followed by the Parliament of Ontario, enacted a certain law which has lain long in our statutes without any judicial interpretation upon more than one important point. That law was the will of the people represented in the several Parliaments which enacted it and amended it. That law has never been repealed, and its amendments, including that of 1895, have made it more stringent; it is, therefore, presumably the will of the people of 1895.

Can there be any harm or intolerance or bigotry or Phariseism in a body of your fellow-countrymen, at their own expense, seeking to know by a judicial interpretation what the will of the people, as embodied in that Act of Parliament, means? It goes without saying that the Lord's Day Alliance has no right to impose its will on the people; but it is in no sense seeking that, it simply asks the railway

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corporations to be bound by the will of the people of that Province wherein they have laid their rails. But why waste valuable time combating the veriest nonsense? If the interpretation is adverse, then I conceive the Lord's Day Alliance can put up with that as well as the rest of the country, and the sun will rise in the east and set in the west with its accustomed regularity, and the price of wheat will probably be no higher.

As the opening of the Columbian Exposition on Sabbath did not "pay," it may be found, if the experiment is ever tried, that a revolution of trolley wheels on Sabbath will not "pay," and a Sabbath traffic that does not "pay" is a far more powerful argument against itself than a dozen of the most clearly reasoned and most powerfully presented arguments against Sabbath desecration or Sabbath misuse from either the spiritual, the moral, the hygienic, the physiological, the legal or any other standpoint.

We know the Ontario Legislature practically and we have had a satisfactory expression of their attitude on this subject. Last session not only did the Government, not only did the two great political parties, but also the third party, the Patrons, most favorably consider the amendments to the Sabbath law leading to its better administration, and they were passed without a division. The Minister in charge of the Electric Railway Bill, the Hon. Mr. Bronson, proved himself a valuable friend to the upholders of the Sabbath law, and consequently a valuable friend to the highest and best interests of the whole Province. But we need not be surprised at this when we consider that he is a Presbyterian elder, and therefore got his grit from the oatmeal and his grasp from an early absorption of the shorter Catechism.

The Ontario Legislature is like the Garden of Eden before the fall. As for the Dominion Parliament, it may be likened to the Garden of Eden after the fall in so far as Sabbath legislation is concerned. In the Queen's Park Legislative Chambers we can get first the blade, then the ear, then the full corn in the ear; first, the views of the Government, then the decision of the Railway Committee, and at last the full corn in the third reading of the Bill in the full House. But in the Parliament Hill Chambers at Ottawa (Heaven save the mark!), the tender leaves of Sabbath Observance legislation are blasted, shrivelled and sterilized notwithstanding all the tender nursing and skilful watering of the Hon. John Charlton, that valiant and staunch defender of the Lord's Day, which such a man as Emerson, who was no apologist for Christianity, calls "the core of our civilization."

Legislation which is not too far in advance of the public mind is a powerful educator. The Prince of the Apostles speaks of the law being our "schoolmaster." I use the words in a very different sense when I give to them another meaning and call statutory law an educator. Give the State a good Sabbath observance law, and that

itself, if properly enforced, will keep the public conscience and preserve it from being debauched by practices contrary to its plain provisions.

But amendments are needed to our Sabbath law. It is a blot upon our fair fame as a loyal Sabbath-keeping people that the law provides no penalty for the employer who causes his workmen to break the law, but punishes only the poor wage-earner, and so a rich corporation can say to its employees, "We own your hands; put them forth on the Sabbath for our service and take your wages, or quit our employment." And the workman must work to keep his family from starving, and if he does, a policeman may arrest him, but the dividend-earning employers are by the peculiar interpretation of the statute safe from penalties and immune from danger.

By our law all travel on railways on Sabbath is forbidden, except that of necessity and the carrying of Her Majesty's mails; but it is an exceedingly regrettable circumstance that our large line of railways out of Toronto run more freight trains on Sabbath than on the working days of the week. It cannot be surely from necessity. Live and perishable freight of course there is, but not more on Sabbath than on Saturday. It does not need much sagacity to discern that as passenger traffic is much limited on Sabbath, there is more opportunity for sending through all the freight trains possible. I speak whereof I know. I have the statistics showing times and number of freight trains passing a certain point not far from Toronto on Sabbath; twice as many, in fact, as on any other day of the week.

The question, "How shall we keep the Sabbath?" has lately acquired a new meaning. The old thought was, how to spend it righteously; the new thought is, how to keep it from total destruction. Once we feared to break it; now we fear to lose it. In a word, unless we are up and doing we are threatened with the forfeiture of a noble franchise, the total loss of our costly inheritance, bequeathed to us by a long line of noble ancestors and bleeding but now enthroned martyrs.

In matters of temperance reform we are often warned by presumptuous but not presumably wise ones not to legislate too fast and to have a care lest we put the law too far in advance of public sentiment. But in the Sabbath observance legislation all we need to do is to stand firm and not let go the hold we have. It is not a question of attack, it is one of defence; it is not advancing on new territory, it is simply to retain with firm grip our present territory. We have been told by a spurious liberalism that we should relax our Sabbath observance and run Sunday cars and open up many other wise and philanthropic breaches in the old fortifications, and the pretence is that all such would be for the paramount benefit of the workingman. Were I a workingman in the ordinary sense I would fear the Greeks when bearing gifts. While the workingman is having his Sunday picnic, employers of labor are busy establishing precedents in

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favor of uninterrupted toil which in after time will make holidaying very hard for all but the rich. The workingman in North America has acquired a formal recognition of his "Labor Day," but let him beware lest by his supineness he may be deluded into giving up fifty-two golden rest-days. When the Gaul was at the gates of old Rome, it was then too late to take up arms. The Gauls that threaten our Sabbath Day are in our midst; have we educational, moral and religious force enough to resist the influences that threaten our civilization. Listen to Dr. Joseph Cook, speaking to his fellow-countrymen: "Without Sunday there never can be a successful American Republic. Give us a Parisian Sunday from sea to sea, and in three generations you will need a Parisian army to keep the Republic in order." Listen to Archbishop Ireland, speaking to his co-religionists: "Our American Sunday has been our boast; it has entered into the traditions of our people; we should all rally round our Sunday; we should stand guard in the temples of Sunday observance, and with God's help the American Christian Sunday will remain undisturbed in its full force and spread its blessing upon the toiling masses, upon the families of the nations and upon our glorious Republic." And if this eloquent prelate can sound the battle-cry to preserve his "American Sunday," which is indeed a mere *simulacrum* of its former glory—at the best, a thing of shreds and patches—what should we do as to our Canadian Sunday, our strong, living, active, Canadian Sunday? The people of New York had allowed their Sunday liquor laws to drift, and they felt the fearful thrall crushing out their power of self-government; the police had been corrupted and so debauched that they had become guardians of the public wrong, and the hands on the clock of municipal, moral and material progress were being turned back until only during the last few weeks one man of heroic mould, the Hon. Theodore Roosevelt, stood forth to save the state, and said, "This shall no longer be." By a stroke of his pen the saloons were closed and the Sunday drink bill of \$7,000,000 was stopped, and a bitter war is now waged, emphasized by curses against Sabbath observance loud and deep, and the Sabbath is threatened by some great intruding tide of popular hostility. This brings its own lesson to us. We must be watchful and vigorous—we cannot lose a foot, not a point, else we score defeat. As Canadian Sabbath School teachers let us bend every effort to make our common country, not only a strong citadel against this evil of Sabbath desecration, but also a holy temple sanctified by those well-springs that connect with life eternal. (Applause.)

During the collection Miss Agnes Forbes sang as a solo, "Wandering Child, Come Home."

The CHAIRMAN—I am sure this large audience will be delighted now to listen to Rev. Dr. Potts' address on

THE YOUNG PEOPLE'S OPPORTUNITY FOR CHRIST AND THE
CHURCH.

Rev. Dr. POTTS, who was received with applause, said: I have listened to-night with remarkable interest to the great paper that has been read by the President of this Association, and I sincerely hope that every Sunday School worker, when that address is published in the Report, will read, mark, learn and inwardly digest it. If I were Prime Minister I would make Mr. Patterson a Q.C. If Queen's Park in Toronto could only give it to him, I think he would get it for the oration of to-night; but I am a little afraid he will not get it at Ottawa—it is such a Sahara, you know. (Laughter.) We had a great meeting last night. We listened to our genial and eloquent friend, Mr. Patterson, the pastor of this church. (Applause.) But what do you think Mr. Jacobs said to me when he came to the platform? "Is he a Scotchman?" he said. (Laughter.) Where is Mr. Patterson? I defended my countryman—(laughter)—and I said, "No, he is not a Scotchman. He is what you people in the United States would call Scotch-Irish." (Laughter.) We listened with wonderful interest to the address of B. F. Jacobs. (Hear, hear.) I have no hesitation in denominating B. F. Jacobs the foremost apostle of Sunday School work on the face of the earth this day. (Hear, hear, and great applause.) I have rarely ever listened to such an address, appealing to my heart and conscience in every paragraph. Very few men could deliver it. There may be men who could take their pen in hand and prepare an oration on Sunday School work; but B. F. Jacobs last evening spoke out of a universal experience in relation to Sunday Schools, from the little Sunday School in the log meeting-house away up to the World's Sunday School Convention. I have been requested to say something about young people, their opportunity for Christ and for the Church, and I want to say here and now before I touch that topic, that this Sunday School work is the great evangelical alliance of the nineteenth century. (Hear, hear.) What men it has called out! What men it has developed! It is not remarkable that ministers of the Gospel should stand identified with this convention and with this work, although one newspaper in the city lectured the ministers for taking a prominent part in the convention. I wonder what that paper would have said if the ministers had neglected to attend the convention and sympathize with the laymen of the convention in their great Sunday School work? (Hear, hear.) But I am profoundly gratified to-night that the great profession of the law has supplied such men as S. H. Blake—(hear, hear)—John J. Maclaren—(hear, hear)—and our President, Mr. Paterson—three members of the legal profession devoting their time, and their talents, and their influence to this great work of Sunday School instruction. (Hear, hear, and applause.) Truly we have reached the era of young people—Y.M.C.A., Y.W.C.A., King's Daughters, King's Sons, Young

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Women's Guild, Baptist Union, Epworth League, Brotherhood of St. Andrew, and the great Christian Endeavor Society. The Sunday School is friendly to all those organizations, and all those organizations are equally friendly to the Sunday School. Look at the importance of young people just at the moment. Look at them commercially. Go into the great retail stores on King Street, and Yonge Street and Queen Street, and nine-tenths of the salesmen and saleswomen are young people. Go into the great warehouses of Toronto to-day, the wholesale establishments and the factories, and everywhere you find young people. The wheels of commerce would stand still to-morrow but for the young men and young women who are engaged in commerce. And if you transfer your thought from commerce to education, apart altogether from the army of students in our High Schools and in our colleges and universities, look to-day at our teachers all over the country. The young women teach for a few years and the young men teach for a few years often to make money enough to go through the university and enter one of the learned professions. May the day soon come when there shall be no more honored profession in the Province of Ontario than that of teacher in the Public and High Schools of this favored land! (Hear, hear.) And then in addition to the commerce and the education, how important the young people are politically! Did you ever notice the attention that the old boys pay to the Young Men's Liberal Club and the Young Men's Conservative Club? Did you ever notice the attention that the Lauriers and the Bowells and the Mowats and the Marters pay to the boys? Then how important young people are religiously! But for the young people the Church of Jesus Christ would soon cease to exist in the world. They are necessary to its very existence, and I rejoice to-night to know that in connection with all our churches there are those on the Lord's side intelligently and sympathetically and practically who may be regarded as the young men and the young women of our city and of our country. There are too many of the young people, however, who are thoughtless and indifferent in relation to religion, but I believe that the overwhelming majority of the young men and the young women in this country are true to the Book, as to their belief in it, and true to the fundamental principles of Christianity, at least intellectually; so that there are very few who are in positive and sceptical antagonism to the Word of God and to our Divine Christianity. Now, sir, it should be a motto of all those organizations to which I have referred, and especially of the Sunday School, to win the young people for Christ and for the Church. (Hear, hear.) I believe that is the object of Christian Endeavor Societies; and I do not object, like my friend Mr. Jacobs, to the "C. E." I was delighted to see it in Boston last summer; it was everywhere; it was wrought into the flowers in the parks; it was in the windows of the stores; it was on the breast of every young man and young woman connected

with the great Christian Endeavor Society, and while that wonderful convention was too large for instruction and for intelligent meeting, it was a marvellous demonstration of Christianity, and that the young people of this North American continent were devoted to the Lord Jesus Christ. (Applause.) When D. L. Moody was a young man a London merchant took him over to Dublin and introduced him to that grand merchant of Dublin, Henry Bewley, who looked at D. L. Moody and then looked at the London merchant, and said to him, "Is he O. and O.?" And the Londoner was a little dull in comprehending what Henry Bewley meant by "O. and O." "I really do not know," said the London merchant, "what you mean by 'O. and O.'" "I mean this. Is he out and out for Christ?" That is what we want in our organization to win the world for Christ, and to enter into the twentieth century with the young people in loving and loyal allegiance to Christ. I can remember the time in my religious life when I almost trembled at the exceeding broadness of the Divine command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." But perfect love is natural, and perfect love is easy, and perfect love is a mighty and inspiring motive to do grand and heroic work for the Lord Jesus Christ. (Hear, hear.) Now, Mr. Chairman, in speaking of this—all the young people for Christ and for His Church—what do we find? We find that we must do earnest work in order to do it. All great men are great workers. Look at lawyers, look at doctors, look at ministers, look at merchants, look at manufacturers to-day. All men who succeed must work hard. If we were to treat our business as we treat our religion we would all be bankrupt. No man can succeed now in business who is not earnest and constant in his toil. Now, it is of the utmost importance to be definite in Christian work. A great deal of talent goes to waste by reason of not being definite. Specialism is the order of the day in medicine, in law, in business, in everything. A man must be a specialist to be a great success; and so it comes to pass that every Christian man and woman who proposes to work for God should ascertain in what department of the Church he or she can best serve the Lord. We have some very striking illustrations of this. There is John Wanamaker, the princely merchant of Philadelphia. Do you think that he would be to-day the great power he is in Philadelphia and in the United States if he did not concentrate his energy upon the building up of a great Sunday School in the city of Philadelphia, so that he is to-day the superintendent of the largest Sunday School on the face of the earth, and has over 1,400 in his own Bible class? Mr. Wanamaker said to me in his own store a little over a year ago that he has that great class divided into hundreds, and a centurion over every hundred, and he has a report from every member of that class just as he has reports in connection with his great store. And then there is D. L. Moody. Does anybody believe that D. L.

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Moody would be the man he is to-day if he had not devoted himself specially to evangelistic work? I can remember the time when an enthusiastic young man called Dwight L. Moody spoke in Knox Church in this city on behalf of the Y.M.C.A.; but the baptism of the Holy Ghost came upon D. L. Moody and he gave himself to preaching the Gospel along evangelistic lines, and he is to-day without a peer as an evangelist. Then there is Joseph Cook, standing on the border-land between science and revelation, defending the Word of God from all who oppose along sceptical and infidel lines. When Joseph Cook at college was asked, "What are you going to be?" "A teacher of teachers," he said. And so Joseph Cook to-day is a mighty power on this North American continent and throughout the world, because he devoted himself to the defence of Christianity along intellectual and spiritual lines. Then there is Bishop Vincent, that man who perhaps has done more for popular education than any other man on this continent with his C.L.S.C., so that there is a broadened Christian intelligence as a result of devoting himself along those lines. And so it comes to pass that one man has a gift for one thing, and another man for another thing, and it is an important inquiry when a young man devotes himself to Christ and joins the Church, "Where shall I serve the Lord?" It is grand for us to have models of consecrated service for the Lord Jesus Christ. I shall only mention two—the man Christ Jesus and the man in church history next to Christ Jesus, the Apostle Paul. Now, just a word before I sit down about the importance of young people in connection with the Church—the young people for Christ and the young people for the Church of Christ. Be intelligent church members. Are you Presbyterian? Are you Baptist? Are you Anglican? Are you Congregationalist? Are you Methodist? Be intelligent church members and be able to give a reason for your identification with the Church to which you belong. Read its history. Study the biography of its great men. Imbibe its hymnology and psalmody, and so master its doctrines that you can give an intelligent answer when you are asked why you are a Presbyterian, or an Anglican, or a Methodist. Be loyal church members. If I were talking to a Methodist crowd to-night I would say, be connexional church members. Do not let your sympathy be bounded by the congregation to which you belong, but let your heart sympathize with the great missionary, and the great educational, and the great philanthropic interests of your Church. Be as broad as your denomination, and do not get the idea into your head that in order to be friendly to others you must be almost disloyal to your own. The young man or the young woman that is truly loyal to his or her own Church can afford to be friendly to every other Church. (Hear, hear, and applause.) I have no sympathy with the people who are so goody-goody that they can join any one Church. Give me a good old stiff back-boned Presbyterian with all the decrees if you will, rather than a jelly-fish that has no

conviction and no thought. (Applause.) Then another thing. Be life-long members of the Church. Oh, I beg of you to remember that the Church of God can live without you better than you can without the Church. I don't say that you may not change your church relations. If you have a change of view you may be justified in leaving one section of the Church to go to another; but in the main, where you have been converted to God there remain, taking the Church as a young man takes his bride, "for better, for worse, for richer, for poorer, till death us do part." Why do you love your mother? Not because your mother is the most beautiful lady in the country, but because she is your mother. The Church of Jesus Christ has been to you a mother that has nursed and cared for you; therefore cling to it as long as God lends you breath. There never was a brighter day in the history of the Sunday School, and there never was a brighter day in the history of the Church of God than this day in October, 1895. Most of us, God willing, may be permitted to live to cross the boundary into the twentieth century, and if we are we may look back upon the work of the nineteenth century in some respects as great. I take no stock in the opinion that the world is getting worse. (Hear, hear.) I believe it is climbing the mount of progress from every standpoint, and especially along the spiritual and religious; and it would do us good—for you know we live a good deal in the valley—to scale those mountain-tops of Hebrew prophecy and look out on the glorious millennial dawn that will soon bless our world. There is moral bracing in the atmosphere of these Alpine heights of prophecy which will benefit every Sunday School teacher and every Bible student and every Christian worker; and when we reach the mountain look-out, what do we see? A time coming when there shall be light everywhere and darkness nowhere; when there shall be worship everywhere and heathen superstition nowhere; when instead of the crescent shall be the cross, and instead of the Koran shall be the Bible, and instead of the damning reign of sin there shall be the reign of Him whose right it is to reign from the rivers to the ends of the earth. Oh, glorious picture drawn by Hebrew artists! Oh, glorious song sung by Hebrew bards! This world shall yet witness an answer to the last prayer of David, son of Jesse, "O let the whole earth be filled with his glory!" And let the Sunday School and the Y. M. C. A. and the Christian Endeavor and the Epworth League and the Baptist Union and the Brotherhood of St. Andrew—let us all stand shoulder to shoulder to win the world for Christ, and especially to win the young people for Christ. (Applause.)

CLOSING WORDS OF THE CONVENTION.

The PRESIDENT—In a few minutes the Thirtieth Convention of our Association will end. With these inspiring words in our ears, as Sabbath School workers, we go forth to our work, panoplied with

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good resolves and high intents, going forth as knights-errant to conquer vice and overcome unrighteousness. Now there is nothing more need be done or need be said. To say more would spoil the magnetic effect of the last and glorious address. We will sing together, "God be with you till we meet again." Let us bid God-speed till we meet again in the Thirty-first Convention at London.

Rev. Mr. Workman pronounced the benediction, and the Convention closed at 10 p.m.

REPORTS OF SEPARATE CONFERENCES.

PASTORS.

Rev. J. C. Tibb acted as secretary of this conference ; the Rev. Wm. Amos, Aurora, presided.

Rev. E. Daniel, B.A., presented, through the Rev. R. J. Elliott, his paper on

SYSTEMATIC REVISION OF RESULTS OF SABBATH SCHOOL TEACHING BY THE CHURCH.

The following is a summary of its leading points:

First, Is such a revision necessary? Secondly, Is it possible? In reply to the first of the questions, there can be but one answer, and that an emphatic and affirmative one. The time has fully come when the Sunday School should claim and occupy its rightful place in the Christian Church, and the Church officially recognize the Sunday School not merely as an auxiliary, or a sort of excrescence upon its system, but as one of its vital organs. How many Christians there are who speak even now of the Church *and* the Sunday School, as if they were two distinct and independent organizations, instead of one. While the Church, as a whole, has officially recognized our Lord's command, "Feed my sheep," and has given the bulk of her time, her means and her efforts to the serious business of obeying it, she has not, as a body, even yet officially recognized the other command, one of even greater importance, "Feed my lambs." How little is spent directly by many of our churches for the fuller development of their Sunday School system, compared with what is spent for other things! The Church of to-day does not realize its duty and responsibility towards one of the most important, if not *the* most important of its branches, and needs to be aroused to a sense of its duty and responsibility. But how can this be done? How can we, as pastors, promote this object? If, at one of the principal business meetings, a special committee of four or five of its leading men be appointed to visit the Sunday School, say, twice a year, this would make the whole school realize the organic unity between the two. Such a visit could also be utilized for saying a word to the scholars about church attendance, and making them feel they were regarded by the Church as an important factor. It would also be necessary for such a visiting committee to report to the next business meeting of the Church

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its visit and impressions, with any recommendations to the congregation for increasing the efficiency of its school. Possibly more might be done by pastors themselves to impress upon their congregations the Church's responsibility, *as a body*, to its Lord for the feeding of the lambs.

UNIFORM STANDARDS OF WORSHIP (*i.e.*, HYMN BOOKS, ETC.) IN
SABBATH SCHOOL AND PUBLIC SANCTUARY.

By Rev. John Kay, of Hamilton.

The speaker favored uniformity—(1) Because of the fact that the Sabbath School is a most important department of education for the future Church, and what we want the children to be when they grow up we must try to make them in youth. It is easier to teach them then than in after years.

(2) The Bible must always have the first place on the Sabbath School desk as on the pulpit in the public sanctuary, in both the Authorized and Revised Versions. Hymn books for the Sabbath School should contain a large percentage of the hymns and tunes used in the public congregation. There should be a wide area in the hymnology of every Church, so that an appropriate book for the school could be made sufficiently large, by selections from the former, with perhaps some additional music for anniversary and special occasions.

Uniformity in this matter will constitute a bond of attachment between parents and children. A religious mother and an early church life develop stronger ties than any other form of teaching. The Church and Sabbath School should be one system of education and not two, the Sabbath School being an important department of education for the Church of the future.

THE PASTOR'S INFLUENCE IN SECURING A DEEPER SENSE OF HOME
RESPONSIBILITY IN CHRISTIAN CULTURE.

By the Rev. A. F. McGregor, B.A., of Woodstock.

This sense of responsibility may be secured :

1. By frequent *pulpit* consideration of the place and power of the Christian home.
2. By the enlistment of parental co-operation in Bible study by some *definite system*.
3. By hearty sympathy with Christian Endeavor Society work.
4. By the instrumentality of daily Christian songs.

The resolution sent up from the Normal Conference was confirmed in principle, *i.e.*, in regard to the steady prosecution of our Normal work as a means of training in Bible study and development of teaching power, and was further transmitted to the Committee on Resolutions.

SUPERINTENDENTS.

Mr. H. C. McMullen presided at this conference, the topics being introduced as announced on the programme. Mr. R. D. WARREN, of Georgetown, read a paper upon

SABBATH SCHOOL ENTERTAINMENTS : HELPFUL AND HURTFUL.

Some of the leading thoughts were :

What kind of entertainment will contribute towards the strengthening of religious life amongst the scholars, who are *already Christians*, and will tend to awaken religious convictions in the minds of the careless? This simple principle, if carefully watched and acted upon, would dispense with a large proportion of Sunday School entertainments, such as we have to-day. It would be found that, instead of deepening religious impressions and strengthening religious life, the majority of them will have the very opposite effect. The application necessary for the preparatory practices and the frivolous character of many of the exercises banish all religious impressions and encourage frivolous thought and conduct. This cuts away at one stroke everything in the shape of amateur theatricals, comedy in dialogues, chemical light tableaux, and so on. Moreover, it is quite possible, and has been shown by many schools to be very helpful and strengthening to provide entertainments of a strictly religious character. By a careful study of variety this kind of gathering can be made extremely popular and highly beneficial at the same time.

2. Entertainments from the standpoint of the *scholars' social life*. Children, as well as grown people, have social elements in their natures, and these must be cultivated and utilized in order that teachers and scholars may be more closely drawn together. Innocent amusements and sports amongst the children may be encouraged. Perhaps the best means of providing for such intercourse is the common excursion or picnic. Another method is the private lawn social or parlor party in which the officers and teachers invite either the whole school or a single class, as they may be able to accommodate, and thus spend the evening in social exercises.

3. Entertainments viewed from the financial standpoint. The Church, in all its branches of work and methods of operation, depends for its financial support purely upon the voluntary offerings of the people. It is generally admitted that the Church, as a Church, is not to raise its necessary funds by the barter and sale of any commodity. (This includes the exchange of entertainment for money.) Every member should contribute freely and voluntarily, according as the Lord hath prospered him.

Thus you will see I have cut away all the entertainments that are gotten up simply for raising funds. I believe they may be easily classed among those that are harmful. For a Christmas entertainment, where gifts are to be made, I prefer the old-fashioned but

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always appropriate Christmas-tree to anything I have yet seen. I have narrowed the Sunday School entertainment down to special lesson rehearsal and religious gathering on the Lord's Day or during the week, and social gatherings purely for social purposes. This I believe to be the only safe course. Let teachers so thoroughly prepare their Sabbath School work that every lesson will be an entertainment.

THE QUARTERLY LESSON REVIEW : HOW TO MAKE IT INTERESTING AND INSTRUCTIVE.

By Mr. A. B. Davidson, B.A., of Newmarket.

Following is a synopsis of an introduction to a discussion on the above subject :

1. If the school is small review all together ; if large, divide into three sections—Bible class, intermediate and primary—and place each under the care of a reviewer. The superintendent should have charge of one of the divisions, but not the same division at each review.

2. Before beginning to teach the lessons of the quarter, the superintendent should give a preview of the lessons to his teachers, indicating especially the common bond of thought, and should advise them to make this thought prominent in their teaching. By this means one truth can be made prominent in each lesson, and the work of the reviewer will be to make the same truth prominent from all the lessons, so giving unity to all the quarter's work in class and school.

3. Have all the exercises for the day clearly defined before commencing, so that officers shall not lag nor pupils become weary. Intersperse exercises with suitable hymns and music.

The Rev. W. BOWMAN TUCKER, M.A., read a valuable paper upon

THE TEACHERS' MEETING : ITS NEED, NATURE AND PRACTICABILITY.

The teachers' meeting includes more than teachers as members. First, the pastor who attends when possible, and if he desires acts as leader, but the meeting may proceed without him and others may be leaders. Secondly, the superintendent. It is his meeting, cabinet, council. He is most helped and should be most anxious. Thirdly, the officers and teachers of the school ; and lastly, those senior scholars of the school who feel called of God to teach, and who should form the source of teacher supply.

The meeting like a council of war, with ammunition at hand, to plan the campaign. Consider both matter and method. The meeting is held after the middle of the week, hence material is at hand. The especial work is to determine the best plan for teaching. Not a large Bible class, nor a business meeting, but like a committee of the whole

and for the purpose of conference on methods of teaching. Not a substitute Sunday School, nor unimportant adjunct, but a vital part of school organization, the head and heart moving hands and feet. The channel of communication should be kept open, otherwise cessation, and the school instead of being a unit becomes a federation; consequently weak. The treatment accorded determines the character of the school.

The teachers' meeting is a necessity :

1. As a medium of discovery. Like a microscope to the superintendent aiding him with opportunities for analyzing and determining the character and qualities of persons who may become teachers.

2. As a medium of preparation. The secular teacher is prepared through the agency of Model and Normal schools and under the supervision of experienced teachers. Sabbath School work is equally responsible and requires equal efficiency, at least in the knowledge of their one text-book—the Bible, and Bible knowledge being for eternity, the excellency of methods of instruction should be no less marked.

3. As a medium of text-book analysis. Teachers should learn to help themselves in Bible study. Bible analysis, Bible comparison, connective links and Normal drills will largely remedy the defect complained of. The teachers' meeting, in addition to Normal institutes, affords the opportunity for such work.

4. As a medium of unification. One lesson to be taught, yet variety of methods; one school, but many classes. The work of the meeting, to discuss methods of unifying the school and the teaching. Doctrinal views should harmonize. Members of a family ought not to be learning conflicting theories. Further, the strongest point in a lesson should be brought to the front. Teachers should be moving with one definite aim, along consecrated lines—one in purpose, one in teaching. This also becomes a special bond among teachers.

5. As a medium of efficiency.

And finally, the consensus of opinion from the best Sabbath School workers supports the contention for the necessity of the meeting.

Is it practicable? Certain objections are made and answered. First, "We have no person besides our pastor who is sufficiently qualified for leadership, and he has too many engagements." But teachers are to study for themselves. Their scholars are critical. And if willing to talk to such, why not able to do so to fellow-teachers, sympathetic and helpful? And leadership is not of necessity determined by learning. The enthusiastic superintendent should be able to gather at least one or two earnest teachers about him for such work.

Secondly, "Too scattered. It is difficult to gather all our teachers during the week into any one place." Then have simultaneous meetings in two or three places. Better this than nothing. But unity is strength.

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Thirdly, "We have so many meetings during the week. Our evenings are all taken up, and we cannot spare the time." In reply—Sabbath School work is the most important lay work in the Church. Teaching should be specialized. "This one thing I do." If something must give way during the week, let it be anything rather than this one thing of preparation for teaching.

Where young people's societies exist, they ought not to control teachers who are surrendered to the teaching profession. Better precede a young people's meeting with a teachers' meeting than not to have it.

As to equipment there should be a comfortable room with black-board and library containing Bible dictionary, Whitney's "Handbook of Bible Geography," Smith's "Old and New Testament Histories," in addition to the "Teacher's Bible." These, together with the current lesson helps and the right determination, should make the teachers' meeting a fact and a success.

BIBLE CLASS TEACHERS.

This Conference was presided over by Mr. J. K. Macdonald. Rev. R. A. Burris acted as Secretary. The topics were discussed as given in the programme.

Rev. J. W. Rae brought out the following points, viz., the place in which to meet should be cheerful, well ventilated, well lighted, well equipped. The hour of meeting should be a seasonable one, free from other engagements—meet at the same hour as the school meets. Be at the opening and the closing exercises of the school. Thirty minutes is time enough for the lesson. A skilled superintendent is necessary, an attractive service, a punctual teacher—one who has the Christian graces, faith, hope and charity. The man who holds his class is the man who wrestles with God in prayer.

G. C. Field, M.D., Woodstock, read a paper on the subject, "How to Teach." A few of the points brought out were: Education is essential to make an efficient Bible-class teacher. Teach with the head, with the heart, and with personal influence and character. Teach the whole lesson, bringing into notice all the principal points. The teacher should ask questions and the class should answer. Allow the class to ask questions also, and then supply what the class does not know. Study the lesson thoroughly, arrange a series of questions covering the whole ground, and study the lesson consecutively. Do not wait long for answers from the class. Be alert, interesting, sympathetic, decided, courteous, impartial. Do not give a lecture, but talk *with* the class.

The others taking part in the Conference gave many helpful suggestions along these and other lines.

SECRETARIES AND LIBRARIANS.

Mr. A. W. Carrick, of Toronto, presided at this Conference. The topic, "The Secretary's Responsibility for the Public Reputation of the School in the Matter of Statistical Returns," etc., was informally discussed; the Rev. L. W. Thom not being present. The following are some of the leading points from the paper on

THE LIBRARY, ITS INTEREST AND USEFULNESS NOT INCOMPATIBLE—
HOW MAY BOTH BE PROMOTED?

By Mr. Alex. Sloan, of Galt.

That the library's interest and usefulness are not incompatible may be proven from its history. Robert Raikes, the founder of the Sunday School, had a library in connection with his school. He says, in a private letter, "As my profession is that of a printer, I have printed a little book, which I give amongst the scholars." "The beginnings of the Sunday School library," says Dr. Henry Clay Trumbull, "are involved in obscurity." That is because the library is a growth instead of an invention. Its growth has been wonderful. From a study of the history of the Sunday School library, we find that it may justly be called the pioneer library. Its readers having acquired a taste for reading, have been in many cases the promoters and best supporters of our mechanics' institutes and public libraries.

The name, Sunday School library, should imply that the library contains good, pure, wholesome religious literature, suitable for Sunday reading. To provide interesting, healthful and instructive Sabbath reading is the principal reason for its existence.

The ideal Sunday School library should have a well-lighted, well-ventilated and cheerful room. It should have a primary division, an intermediate division, a senior division, and a teacher's reference library. Its object should be identical with the Sunday School, namely, to bring the scholars to Christ and to build them up in Christ. Its aim should be to keep in view every measure that will conduce to the development of the Christian graces in the life and character of its readers, and also cultivate a taste for good literature. Its permanent library committee should be composed of ladies and gentlemen who will represent the best Christian culture of the congregation. Its librarian should be a lover of books and of men; one who will find as much pleasure in selecting a book for a child in the primary division as he does in giving out "Yale Lectures on the Sunday School," by Dr. Henry Clay Trumbull, wanted by a teacher of progressive views, who desires to have a clear and masterful grasp of the Sunday School and its mission.

Its interest and usefulness being compatible, how may both be best promoted?

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1st. By a careful selection of books which will further the object for which the library exists.

2nd. In the receiving and intelligent distribution of the books. The librarian should personally receive every book from the scholars. This gives him an opportunity of finding out what each individual scholar is reading, and also an opportunity of making suggestions and recommendations which may change the course of a scholar's reading, and be helpful to him.

3rd. By having a library committee composed of three or five members, who will persistently and continually be on the look-out for the best books, consulting published lists of books in the leading denominational papers, in such papers as the *Sunday School Times*, *The Outlook*, etc., and also by conferring with members of their own Church, from whom they will often get valuable information. The committee should not be satisfied with a critical review of a book, but one or all of the committee should read every book before it is introduced into the library.

While we should aim at the ideal, I believe if our Sunday School libraries do nothing more than cultivate a taste for reading, they are doing a work sufficiently good to justify their existence.

John Ruskin says: "No book is worth anything that is not worth much; nor is it serviceable until it has been read, and re-read, and loved, and loved again; and marked, so that you can refer to the passages you want in it." Speaking of reading for girls, the same author says: "Books should be chosen, not for their freedom from evil, but for their possession of good. The chance and scattered evil that may here and there haunt or hide itself in a powerful book never does any harm to a noble girl; but the emptiness of an author oppresses her, and his amiable folly degrades her."

Rev. Dr. A. E. Dunning, in his admirable book on the Sunday School library, gives an instance which, if representative, should act as a stimulus to all who are interested in young people. A public school teacher of long experience lately said that he had a list of 150 pupils who had passed from his care, and who are now men and women. He had divided these into two classes. The first class had formed, before leaving school, habits of reading. The second class had not. Of the first class 90 per cent. are living upright lives. Of the second class over 70 per cent. are dissolute. Yet a large percentage of the first class came from poor homes where there was little interest taken in reading.

An Ontario public school teacher, a keenly observant man and a good reader of character, told me a short time ago, that although he had never kept actual count, he believed his experience would corroborate the statement made in Dr. Dunning's book.

The average young Canadian is truly described as an avaricious reader. He has a taste for reading. Let us as Christian workers, as secretaries and librarians, who profess to be interested in the boys and

girls of our country, do everything in our power through our libraries, to cultivate taste in reading. Let us direct energy rather than suppress it, so that by honest and persevering work we shall see

“The future cast in a diviner mould
Make the new cycle shame the old.”

PRIMARY WORKERS.

There were two Primary conferences held, Mrs. William Duncan presiding. Unusual and increasing interest was manifest in this department of the work. A room for the exhibition of Primary teachers' material equipment, prepared by the Toronto Primary Union, proved a great attraction to many besides those engaged in Primary work. The room itself, a curtained-off corner of the large school-room where the conferences were held, was in itself a suggestion for a Primary class-room.

In Blackboard Work there was a sample of an elaborate drawing, and beside it was the same picture made with a few strokes by a Primary teacher, who uses the latter method with very little children, chalking and talking at the same time. Cardboard patterns and cut-out pictures, a substitute for drawing, were also displayed.

In Sand Table Work there were three illustrations, “David and Goliath,” “The Christmas Story” and “The Journey of the Israelites.”

In Class-room Furniture could be seen small chairs, a table, an organ, an autoharp, an easel, picture-roll frames, and a teacher's cabinet.

The Utility Department comprised many useful articles, among which were the following: A model of the Tabernacle, the Temple in blocks, Eastern houses, a Scripture scroll, birthday box, Cook's swinging bracket for picture-roll, the Bible lesson picture cut up as a puzzle, a pantograph, and a rubber-type outfit for hand-printed charts.

In Literature there were many helpful books of study for Primary teachers, besides music-books and the best Primary quarterlies. *Our Sunday Schools* and *The Bulletin* were also on the table.

Among the Pictures, Mottoes and Song Charts could be seen drawings, symbols, methods of review, a symbolic map of Palestine, lesson picture-rolls, song charts—hand-printed, written with rubber pen and with rubber type, plain and illustrated.

The aim of the Toronto Union was to give suggestions in the work that are practical and helpful in gaining attention, to secure that order and reverence in the class room which are indispensable when presenting spiritual truths.

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An open Bible was the first noticeable object on entering the room.

A register book for Primary and Intermediate teachers was a useful means of introduction for delegates.

Many teachers gave and received hints in their delightful work for the little ones, and not a few pastors and superintendents visited the room and expressed their appreciation of Primary or foundation work.

Committee—Mrs. Lainé, Mrs. Meldrum, Mrs. Duncan, Miss M. C. Lawson, Mrs. Jack, Miss Edith Readman, Miss C. M. Churchill, Miss N. Corbitt, Mr. O. B. Stanton, Miss Jessie A. Munro.

The following is a summary of a paper on

SUPPLEMENTAL LESSONS.

By Mr. Walter Bale, of Hamilton.

What are supplemental lessons? Bible knowledge outside of the lessons for the day. Those of primary importance are the Lord's Prayer and the 23rd Psalm. Next to them are the Ten Commandments, the Beatitudes, the books of the Bible, and the 103rd Psalm.

Attention should be called to the Bible, as to whose book it is, how it is divided, how many books in each part, names of the books, etc.

How and when are we to teach these lessons? Not all at once. Not in a year. But as the mother-bird feeds her little ones—a seed at a time—so we must feed our little ones a line at a time, explaining the meaning of each line as we teach it.

Bible means "little book"—a book made of little books. It is called The Bible because it is the *book of books*. Bible-structure is a description of the books of the Bible, an arrangement of them in proper order, so that we can call up a picture of any one of them in our mind's eye, when called for.

The books of the Law (the first five) might be placed on the black-board on a scroll, such as the law was written on.

The Historical books (the next twelve) might be each written in a link of a chain.

The Poetical books (next five) might each be written on a finger of a hand drawn on the board.

Other supplemental lessons are: The Golden Rule, first lesson from the Catechism, the Apostles' Creed, 100th Psalm (a psalm of praise), the 1st Psalm (a psalm of duty), an alphabet of Bible commands.

HOW MAY THE SPIRITUAL NATURE OF A LITTLE CHILD BE IMPRESSED BY GOSPEL TRUTH?

By Miss M. M. Williams, of Galt.

Every human being has an innate religious sense, sometimes called consciousness or knowledge of God. Our work is to aid in the cultivation of this spiritual nature, so that the child will not grow up without being converted.

The atonement covers the whole life of the child, until he *knowingly* chooses the evil. When he is old enough to sin, he is old enough to be conscious of sin, and this consciousness prepares the way for the Saviour.

The personal character of the teacher is a powerful factor in impressing little children with the reality of religion. "Be prayerful and earnest, kind-hearted and true."

"We must be true ourselves if we the truth would teach,
It needs the overflow of heart to give the lips full speech."

Above all, we must *live* Christ. We must have thorough preparation, both of head and heart. Christ wants the child, and the child has need of Christ. With the heart the child recognizes Christ, and when the Gospel story is told comes to its conclusions as to Christ. Trust, love, and obedience are three conditions of salvation, and they are three prominent characteristics in a child's life. We must show the child that it possesses something which Jesus wants—its heart and its life. Use objects and illustrations that will help to impress the truth. Teach one central truth. Make the application of that truth personal by bringing it down to the every-day occurrences of the child's life. Attention should be drawn to God's handiwork in nature. If God so cares for a simple flower, how much more does He care for a human soul! The Golden Rule should be so presented that it will bring forth fruit in considerate thoughtfulness for others. Study the individual child and work for him. Pray often with and for the children, and make it seem natural for them to pray about whatever interests them. Teach the child that the Saviour is a loving friend who will be near us all the week, and wants us to remember His words and try to obey them.

PRIMARY METHODS.

By Miss Lawson, of Toronto.

The senses of the child are the organs of the soul. Through the senses he is going to take in knowledge. The eye will help the ear, and the hand will help the ear and eye. Pictures, objects, and all other illustrations are part of the Primary teacher's methods. Great care should be taken that these illustrations make clear the meaning. Utilize as illustrations what is nearest to the child—things that the child understands. Get as near his heart as you can. Study child-nature and the individual child. Find out his chief interest and lead him through that to spiritual thought. Use illustrations from nature—the bright sunshine, the falling leaves, the snow, etc. Make use of the fingers. There are many analogies from the number five. Let the spirit of play permeate the whole of your Primary work. "Play

is the religion of childhood." Even as the little hands come together, forming the bird's nest, as the baby-birds say, "Peep, peep, mother, dear, you are much loved," there is pictured to the child and felt by him the love of the human family and the Heavenly Father's love. Be reverent; secure perfect quiet for the prayer time. Always speak of God the Father, and our Lord Jesus Christ in the most reverent manner. Teach the child to be truthful. Be clear, definite, and simple. Show the child that you love him. Never for one Sunday neglect to tell of the Saviour's love, but vary the method of telling it. Suggest some service that the child may do for someone else. Teach kindness to and care for all God's creatures. Teach benevolence, by having a birthday box and by giving to missions, etc. Be punctual. Have everything ready for the lesson. Teach obedience through love. Avoid the use of "don't." Present everything that is good and pure and true. The evil should be presented in a very limited way, merely for the sake of contrast.

THE DAWN OF THE CHRIST-LIFE IN THE HEART OF THE CHILD.

By Miss Conger, of Picton.

"The flower of youth never looks so lovely as when it buds to the Sun of Righteousness."

To many children Christ is revealed as a strong Friend, able to help in every time of trouble.

The love of others and the desire to help them is sometimes the beginning of the higher life of a child, who does not at first associate the thought of Christ with the service.

Some are drawn to Christ by hearing of Him as the children's Friend who desires them to work for Him. Into their hearts comes the joy of service.

Every child who is drawn into vital union with Christ is drawn by the shining of the Spirit on some truth, and these truths it is our privilege to teach.

Watch for the dawn of this Christ-life on the child's heart. Encourage him, sympathize with him, pray for him and with him. The child loves to *do*, but he doesn't love to *don't*. Many children think that being a Christian means simply man's not doing anything wrong. Teach them that it means also doing right. We must sometimes condemn evil, but spend most of the time in making the good attractive.

Study the child—not the child in books, but the living, moving beings, as we see them in the home, at school or at play.

Let us capture the child's activity for God. Appeal to his love of the beautiful.

Drill and review patiently, earnestly, brightly, enthusiastically. Draw your illustrations from Bible stories.

"We can only tell of Christ as we know Him ourselves, and He

will not be anything more to the person to whom we present Him than He is to us at the hour and the moment we present Him to them."

Mr. B. F. Jacobs was also present, and gave many valuable suggestions and helpful thoughts to the Primary teachers.

NORMAL DEPARTMENT.

This conference was presided over by Mr. GEO. ANDERSON. The topic, "How to Get Ready for an Institute of Five Days in Towns, Cities, Townships, and Churches," was introduced by Rev. W. J. Crothers, M.A., Port Hope, Rev. S. Childerhose, B.A., Eldorado, and Rev. W. G. Hanna, B.A., Uxbridge, respectively. After a very interesting discussion upon this topic, the following resolutions were submitted:

Moved by Rev. W. J. Crothers, seconded by Rev. Dr. Laubly,—
That whereas it is the experience of the Church in evangelization and wisely conducted special services, that the continuous presentation of the truth awakens and nourishes healthy impressions and greatly deepens religious interest, so it has been found by members of this conference that Normal Institute work for the better equipment of teachers, when carried on for a week or ten days, has been very helpful to those in attendance; therefore this conference earnestly recommends that such continuous and extended Institute services be aimed at by the Executive of County Sunday School Associations.

Moved by Rev. S. Childerhose, seconded by Rev. Newton Hill,—
That this conference having heard with satisfaction the experience of brethren who have been connected with Institute work extending over one week or ten days in one place, and being impressed with the importance of such continuous work as contrasted with a day or two days' meeting at different places, is convinced that larger and more permanent results are to be reached by the extended term, and would recommend united inter-denominational effort and wise organization towards this end, at some central place in each city and township; all the detailed information regarding the programme to be given by the Normal Secretary.

Moved by Rev. W. G. Hanna, seconded by Rev. J. C. Speer,—That whereas the Sabbath School movement on this continent, and especially in the Province of Ontario, is no longer a mere missionary enterprise; but with the altered conditions of society, and the increasing number of young people ready to engage in Christian work, the Church is confronted with a new duty for the more efficient performance of her services, viz., that of training workers to a better equipment for the Master's service; this conference recognizes that in

Normal work and Association, we co-operation of p make this education and efforts.

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At the conclusion Rev. J. W. Rae, Trebilcock, were school records and

Normal work as organized and carried on by the Sabbath School Association, we are moving in the right direction, and asks the co-operation of pastors, superintendents, and Christian workers, to make this educational work of the Church more distinctive in its aims and efforts.

These resolutions were all received and ordered to be forwarded to the Resolution Committee.

FIELD WORKERS.

A large assemblage of officers from County, City and Township associations were present, and a practical discussion ensued upon the questions affecting the Constitution and specific work of well-ordered Sunday School organizations, the matters receiving most emphasis being the securing of complete statistical returns and the effective prosecution, by organized agency, of the Home Class Department.

Much valuable experience was given at the Conference, which was led by the General Secretary, Mr. Alfred Day; the Rev. R. T. Oliver, Skead's Mills, presiding.

At the conclusion of the Conference, the following committee, viz., Rev. J. W. Rae, Messrs. Humphries, H. C. McMullen and P. C. Trebilcock, were appointed to report on the best means of keeping school records and securing returns by Sunday School organizations.

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LIST

NOTE.—signed the of some wh

- Name
- Aitken, Jo
 - Allen, Rev
 - Allen, Mrs
 - Argo, Miss
 - Abraham,
 - Acheson, M
 - Allan, J. A
 - Allan, F. B
 - Andrews, J
 - Atkinson,
 - Anderson,
 - Acheson, M
 - Allen, Miss
 - Anderson,
 - Anderson,
 - Argent, G
 - Alexander,
 - Alison, A
 - Allen, Mrs
 - Anderson,
 - Abbott, B.
 - Andrews, J
 - Amos, Rev
 - Bryan, Tho
 - Brown, Mi
 - Brayden, M
 - Batman, C
 - Batstone, J
 - Brad-haw,
 - Blain, Mrs
 - Brown, Mi
 - Bale, W.
 - Bale, Mrs.
 - Bachelor, M
 - Brandon, F
 - Book, Clar
 - Book, Mrs.
 - Bye, Miss E
 - Brown, Rev
 - Buckrell, G
 - Burns, Rev
 - Bingham, T
 - Begg, M. S
 - Bradford, M
 - Beatty, Mr
 - Bunting, M
 - Bentley, M
 - Bapt, H.
 - Rigelow, M
 - Bennett, T
 - Boville, Re
 - Brown, Re
 - Bigham, S.
 - Brown, Re

LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and friends who signed the "Attendance Book." The Publishing Committee have added the names of some who failed to record their names, but who are known to have been present.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Aitken, John	Toronto	Presbyterian.
Allen, Rev. H. L.	Brooklin	Methodist.
Allen, Mrs.	Brooklin	Methodist.
Argo, Miss M. D.	Fergus	Presbyterian.
Abraham, Rev. H.	Burlington	Presbyterian.
Acheson, Mrs. L.	Galt	Presbyterian.
Allan, J. A.	Perth	Presbyterian.
Allan, F. B.	Toronto	Presbyterian.
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Atkinson, C. J.	Minico	Congregational.
Anderson, Geo.	Toronto	Presbyterian.
Acheson, M. H.	Toronto	Pre-byterian.
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Anderson, G. A.	Toronto	Methodist.
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Alison, A.	Port Union	Presbyterian.
Allen, Mrs. W. B.	St. Catharines	Presbyterian.
Anderson, Miss A.	Hastings	Methodist.
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Andrews, Miss K.	Owen Sound	Presbyterian.
Amos, Rev. Wm	Aurora	Presbyterian.
Bryan, Thos	London	Presbyterian.
Brown, Miss B.	Peterboro	Presbyterian.
Brayden, Miss L.	Ottawa	Presbyterian.
Batman, C. W.	Myrtle	Methodist.
Batstone, James	Carden	Methodist.
Bradshaw, Mrs. A.	Burford	Methodist.
Blain, Mrs. N.	Hamilton	Presbyterian.
Brown, Miss Jessie	Thorold	Methodist.
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Bale, Mrs. W.	Hamilton	Presbyterian.
Bachelor, Miss Alberta	Brampton	Methodist.
Brandon, Rev. W. J.	Orton	Methodist.
Book, Clark	Beamsville	Methodist.
Book, Mrs. Clark	Beamsville	Methodist.
Bye, Miss Fanny M.	Elora	Methodist.
Brown, Rev. H. A.	Barrie	Methodist.
Buckrell, Geo. H.	Springford	Methodist.
Burns, Rev. W.	Toronto	Methodist.
Binzham, Thos.	Courtland	Baptist.
Begz, M. S.	Collingwood	Methodist.
Bradford, Miss A.	London	Methodist.
Beatty, Mrs. Geo.	Conetown	Methodist.
Bunting, Miss B.	Pickering	Methodist.
Bentley, Miss L.	Woodsbridge	Congregational.
Bapt. H.	London	Evan. Association.
Bigelow, Mrs. G.	Cornwall	Methodist.
Bennett, T. J.	Hamilton	Baptist.
Boville, Rev. R. G.	Hamilton	Baptist.
Brown, Rev. G. M.	Toronto	Methodist.
Bigham, S. W.	Etobicoke	Baptist.
Brown, Rev. Geo.	Claremont	Methodist.

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Beatty, John	Lefroy	Presbyterian.
Brown, J. J.	Barrie	Presbyterian.
Bailey, W.	Clarkson	Methodist.
Burke, Alex.	Brighton	Methodist.
Bock, W.	London	Methodist.
Barnett, Mrs. J.	Toronto	Methodist.
Bedford, John	St. Thomas	Methodist.
Bedford, Mrs. John	St. Thomas	Methodist.
Brown, Rev. J. A.	Agincourt	Presbyterian.
Burris, Rev. R. A.	Bowmanville	Disciple.
Braithwaite, E. E.	Guelph	Congregational.
Brindcombe, Miss L.	Bowmanville	Methodist.
Betts, Miss C.	Tilsonburg	Methodist.
Brown, Mrs. T. T.	Tilsonburg	Methodist.
Bennett, Mrs. Alf.	Bowmanville	Methodist.
Bennett, Mrs. Thos.	Bowmanville	Methodist.
Brownridge, J. F.	Brampton	Methodist.
Bartley, Rev. T. E.	Toronto	Methodist.
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Brown, Thos.	Tilsonburg	Methodist.
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Clement, Miss M.	Galt	Methodist.
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Chisholm, Mrs. John	Dunbarton	Presbyterian.
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 Elliott, F. V.
 Elliott, Mrs.
 Easterbrook
 Emerson, W.
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 Emory, Mrs.
 Evans, Geo
 Eagleson, M.
 Enony, Mis
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 Fawcett, G.
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Crozier, Mrs.	Grand Valley	Presbyterian.
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Clarke, Rev. J. S.	Oshawa	Methodist.
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Drummond, Annie	Newcastle	Presbyterian.
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Doughty, Miss G.	Galt	Presbyterian.
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Davis, Frank	Newmarket	Methodist.
Delong, Miss C.	Brooklin	Methodist.
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Elliott, Mrs. F. W.	Burford	Baptist.
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Fawcett, G. A.	Rayton	Methodist.
Featherstone, Miss F. M.	Burlington	Presbyterian.

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Fryer, W.	Coalingwood	Methodist.
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Fraser, Mrs. McF.	St. Thomas	Pre-byterian.
Fairweather, Miss Clara	Alma	Methodist.
Farley, John	Newburgh	Methodist.
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Fielder, Miss M.	Hamilton	Methodist.
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Forfar, Mrs. E.	Davenport	Methodist.
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Flint, M. H.	Stouffville	Congregational.
Fowler, George	Ottawa	Methodist.
Foote, Rev. J. J.	Cayuga	Methodist.
Field, G. C., M.D.	Woodstock	Methodist.
Freeman, J. W.	Burlington	Methodist.
Foley, F. R.	Darlington	Methodist.
Freeman, Miss M.	Burlington	Methodist.
Fotheringham, W.	Seaforth	Pre-byterian.
Freeman, J. W.	Burlington	Methodist.
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Fox, Jas.	Brussels	Presbyterian.
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Grant, Miss E. J.	Burlington	Methodist.
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Gordon, James	Rockwood	Pre-byterian.
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Gilroy, W. J.	Mount Forest	Methodist.
Graham, D.	Inglewood	Methodist.
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	Newbury	Methodist.
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Hughes, Rev. S. J.	Locust Hill	Union.
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	Pickering	Methodist.

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Heaman, Mrs. Wm.	Methodist.
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Higgins, B. R.	Methodist.
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Hillier, Miss	Methodist.
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Hinman, S.	Methodist.
Hadden, Miss M.	Methodist.
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Hough, Dr. H.	Pre-byterian.
Hall, Miss S.	Methodist.
Hanna, Rev. W. G.	Methodist.
Hughson, L. S.	Pre-byterian.
Hughson, Mrs.	Presbyterian.
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Hill, Mrs.	Union.
Herridge, W.	Methodist.
Hawkes, Miss E.	Methodist.
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Hoar, T. R.	Methodist.
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Hogarth, W. B.	Methodist.
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Hargreaves, D.	Pre-byterian.
Hicks, Miss	Methodist.
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Holliday, Mrs. W. A.	Methodist.
Hart, John	Pre-byterian.
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Howard, Mrs.	Methodist.
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Harri-on, J.	Methodist.
Hilborn, J. W.	Methodist.
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Hubbard, Mrs. A.	Methodist.
Hannett, I. J.	Methodist.
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Ireland, John	Methodist.
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Johnston, Mrs. M. A.	Methodist.
Jackson, Miss D.	Methodist.
Jackson, Rev. J. A.	Methodist.
Jewell, Mrs. D.	Methodist.
Johnson, T. B.	Methodist.
Jackson, L. G.	Methodist.
Johnson, Mrs. L. G.	Methodist.
Johnson, Mrs. F.	Methodist.
Johnson, Rev. F.	Methodist.
James, D.	Methodist.
Jepson, Miss J. J.	Methodist.
Jenner, C. E.	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Hossie, W. M.	Brantford	Presbyterian.
Howell, Rev. J. E.	Acton	Methodist.
Harper, Miss Bessie	Whitby	Methodist.
Henderson, Miss L.	Guelph	Methodist.
Heaman, Mrs. Wm.	London	Methodist.
Howard, Miss Rebecca	Hagersville	Meth dist.
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Higgins, B. R.	Seaforth	Presbyterian.
Hoagets, Miss S. H.	St. Catharines	Presbyterian.
Hooy, Miss E.	Toronto	Presbyterian.
Hillier, Miss	Millbrook	Presbyterian.
Harrison, W. T.	Keene	Methodist.
Harrison, Mrs. M.	Keene	Methodist.
Harrison, Mrs.	Keene	Methodist.
Herridge, Mrs. M. B.	Toronto	Baptist.
Henderson, Rev. R.	Auburn	Presbyterian.
Hopper, Mrs. R. P.	Claremont	Methodist.
Hoeken, H. C.	Toronto	Methodist.
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Hinman, S.	Colborne	Methodist.
Hadden, Miss M.	Picton	Methodist.
Hazard, Miss M.	Picton	Methodist.
Humphries, Mrs. M. A.	Parkhill	Methodist.
Hough, Dr. H.	Toronto	Methodist.
Hall, Miss S.	St. Catharines	Presbyterian.
Hanna, Rev. W. G.	Uxbridge	Presbyterian.
Hughson, L. S.	Lindsay	Baptist.
Hughson, Mrs.	Lindsay	Baptist.
Harri-on, Miss L.	Hagersville	Methodist.
Hill, Mrs.	Toronto	Methodist.
Herridge, W.	Brampton	Methodist.
Hawkes, Miss E.	Toronto	Baptist.
Hoar, Mrs. E.	Oshawa	Methodist.
Hoar, T. R.	Bowmanville	Methodist.
Harvey, Rev. W. H.	Clifford	Methodist.
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Holliday, Mrs. W. A.	Brooklin	Presbyterian.
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Howard, Mrs.	Bowmanville	Methodist.
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Hannett, I. J.	Galt	Meth dist.
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Jewell, Mrs. D.	Hastings	Methodist.
Johnson, T. B.	Stratford	Presbyterian.
Jackson, L. G.	Newmarket	Methodist.
Jackson, Mrs. L. G.	Newmarket	Methodist.
Johnson, Mrs.	Tavistock	Presbyterian.
Johnson, Rev. F.	Colborne	Methodist.
Johnson, Mrs.	Colborne	Methodist.
James, D.	Thornhill	Methodist.
Jepson, Miss J. J.	London	Baptist.
Jenner, C. E.	Acton West	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Johnston, Rev. W	Trenton	Methodist.
Jones, J. C	Toronto	Methodist.
Jackson, Mrs. J. T.	Toronto Junction	Methodist.
Johnston, Fred. J	Palmerston	Methodist.
Johnson, Miss	Toronto	Presbyterian.
Kilgour, Miss Phoebe	Cavanville	Methodist.
Kivel, Elwin	Brooklin	Methodist.
Kiely, Miss M	Hamilton	Methodist.
Keans, Mrs. G	Palmerston	Methodist.
Kennedy, Mrs. B.	Ottawa	Presbyterian.
Ktchen, Miss F	Pictou	Methodist.
Kines, Rev. J.	Oshawa	Methodist.
Kerr, Miss	Toronto	Baptist.
Kurzinger, E. J.	Parkdale	Methodist.
King-wood, Isaac	St. Thomas	Baptist.
Knight, Miss	Chester	Presbyterian.
Kerr, James E.	Galt	Methodist.
Kerr, John	Wingham	Methodist.
Kilgour, Rev. J	Cavanville	Methodist.
Kennedy, S. J	Agincourt	Presbyterian.
Kay, Rev. J	Hamilton	Methodist.
Kilgour, J. W.	Guelph	Disciple.
Kelcher, H.	Toronto Junction	Methodist.
Kelcher, Mrs	Toronto Junction	Methodist.
Knowles, James, jr.	Toronto	Presbyterian.
Kerr, R.	Toronto	Presbyterian.
Ledger, W. R.	Parkdale	Methodist.
Layland, Miss May	Hamilton	Congregational.
Lawson, J. W	Toronto	Baptist.
Lee, Miss B.	Hamilton	Methodist.
Lee, Miss B.	Hamilton	Methodist.
Lowe, Mrs.	Cannington	Methodist.
Livingston, H. G.	Hamilton	Presbyterian.
Lowry, C. H.	Hagersville	Methodist.
Leggott, T.	Brooklin	Methodist.
Lehman, Miss N	Newmarket	Congregational.
Larmer, Isaac	Millbrook	Presbyterian.
Lee, G. M	Toronto	Methodist.
Lawless, Miss Clara	Grafton	Methodist.
Laine, Mrs.	Toronto	Baptist.
Lord, Rev. C. S.	Grafton	Presbyterian.
Lord, Mrs.	Grafton	Presbyterian.
Laird, Mr.	Toronto	Congregational.
Lewis, F. M.	Burford	Methodist.
Leckie, W. R.	Hamilton	Presbyterian.
Lambly, Rev. O. R., D.D.	Bloomfield	Methodist.
Laker, C. W.	Toronto	Methodist.
Locke, John	Bradford	Methodist.
Lagrin, Miss E.	Guelph	Presbyterian.
Lobb, J. B	Galt	Presbyterian.
Loveless, Miss Jean	Agincourt	Presbyterian.
Laird, Robt.	Campbellford	Presbyterian.
Lawson, Miss C	Toronto	Methodist.
Laine, Mrs. T. LeP.	Toronto	Baptist.
Mack, Geo. A.	Wellman's Corners	Methodist.
Morland, Miss B.	Ottawa	Congregational.
Mann, R. v. O. J	Hamilton	Presbyterian.
Mills, Mrs. R. V	Canfield	Methodist.
Mullett, J. L.	Colborne	Methodist.
Murray, Miss B	Kingston	Presbyterian.
Moore, Rev. J. E.	Dutton	Union.
Moore, Rev. J. E.	Oshawa	Presbyterian.
Morris, Mrs.	Darlington	Methodist.
Marvin, Rev. G. W.	Owen Sound	Methodist.
Miller, Miss Ida	Hamilton	Presbyterian.
Murdie, Miss M	Hamilton	Presbyterian.
Moore, Miss Annie	Campbellford	Presbyterian.
Moir, Rev. D. A	Georgetown	Methodist.
Moir, Mrs.	Georgetown	Methodist.
Moore, Rev. T. A.	Palmerston	Methodist.
Moore, Miss Lizzie	Palmerston	Methodist.
Morrison, M. A.	Peterboro'	Methodist.
Moore, H. P	Acton	Methodist.
Moore, Mrs. E. A.	Toronto	Baptist.

Name.

Middleton, Miss
 Masson, Miss
 Macdonald, A.
 Munro, Miss M
 Mills, Rev. Joh
 Magee, I. W
 Miller, Mrs.
 Muir, Miss
 MacKnight, Re
 Macfarlane, R
 Moss, Mrs. Geo
 Marsh, D. B.
 Muldrew, Miss
 MacKay, Rev.
 MacKay, Miss
 Moore, Miss A
 Moore, Mrs. H.
 Malone, Mrs. J
 Millar, Rev. D
 Miller, Mrs.
 Miller, Miss I.
 Murray, Miss
 Merrill, R. J.
 Mitchell, Rev.
 Martin, Ed.
 MacLean, Mrs.
 Massey, W. E.
 Marshall, Pete
 Menhennick, T
 Mollen, Miss A
 Martin, H. A
 Morrow, Rev.
 Martin, Mrs. G
 MacLaren, Joh
 Macdonald, J.

McIntosh, Miss
 McMann, Miss
 McMullen, H.
 McLaughlin, M
 McMichan, M
 McCrean, D
 McBride, Miss
 McNish, Mrs.
 McKay, Rev.
 McCrean, Miss
 McKinnon, M
 McGo van, M
 McCullough, J
 McQueen, J. W
 McLean, R.
 McGillicuddy,
 McTavish, Rev
 McInnis, Rev.
 McBride, R. H
 McLaren, Rev
 McLaren, Mrs
 McQuarrie M
 McCormack, I
 McAllen, Miss
 McLean, Miss
 McKay, Miss F
 McCulloch, R
 McGregor, Re
 McAulvy, Rev
 McMullen, M
 McKim, T.
 McKeague, S.
 McKeague, M
 McClure, Rob
 McMullan, M
 McGregor, M
 McCalla, Mrs.
 McDonald, Mi
 McCulloch, H.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Middleton, Miss M.	Toronto	Methodist.
Mason, Miss	Ottawa	Pre-byterian.
Macdonald, A.	Schaw	Methodist.
Munro, Miss M. W.	Thorold	Presbyterian.
Mills, Rev. John	Parkhill	Methodist.
Magee, I. W.	Toronto	Methodist.
Miller, Mrs.	Unionville	Presbyterian.
Muir, Miss	Toronto	Presbyterian.
MacKnight, Rev. R.	Peterboro'	Presbyterian.
Macfarlane, Rev. J. F.	Mountain	Presbyterian.
Moss, Mrs. Geo	Hamilton	Methodist.
Marsh, D. B.	Hamilton	Presbyterian.
Muldrew, Miss	Toronto	Presbyterian.
MacKay, Rev. G.	Sunderland	Presbyterian.
MacKay, Miss M.	Sunderland	Pre-byterian.
Moore, Miss A.	Newcastle	Methodist.
Moore, Mrs. H. P.	Acton	Methodist.
Malone, Mrs. J. B.	Ayr	Presbyterian.
Millar, Rev. D.	Coboconk	Presbyterian.
Millar, Mrs.	Coboconk	Presbyterian.
Miller, Miss I.	Napanee	Methodist.
Murray, Miss N.	Galt	Presbyterian.
Merrill, R. J.	Hagersville	Baptist.
Mitchell, Rev. G. A.	Milton	Methodist.
Martin, Ed.	Toronto	Methodist.
MacLean, Mrs. J. E.	Belleville	Presbyterian.
Massey, W. E. H.	Toronto	Methodist.
Marshall, Peter	Ayr	Presbyterian.
Menhennick, T. A.	Galt	Baptist.
Mollen, Miss A. J.	Belleville	Methodist.
Martin, H. A.	Hamilton	Methodist.
Morrow, Rev. C. R.	Port Colborne	Methodist.
Martin, Mrs. Geo.	Toronto Junction	Methodist.
Maclaren, John J.	Toronto	Methodist.
Macdonald, J. K.	Toronto	Methodist.
McIntosh, Miss Z.	Milton	Methodist.
McMann, Miss E.	Shelburne	Methodist.
McMullen, H. C.	Picton	Methodist.
McLaughlin, Miss L.	Oshawa	Presbyterian.
McMichan, Mrs.	Port Perry	Presbyterian.
McCrea, D.	Guelph	Presbyterian.
McBride, Miss Ethel.	Toronto	Methodist.
McNish, Mrs. W. W.	Brantford	Methodist.
McKay, Rev. R. R.	Ottawa	Baptist.
McCrea, Miss J.	Guelph	Presbyterian.
McKinnon, Mrs. M.	Woodwell	Presbyterian.
McGowan, Mrs. R.	Brussels	Presbyterian.
McCullough, Mrs. T.	Guelph	Methodist.
McQueen, J. W.	Fergus	Presbyterian.
McLean, R.	Toronto	Presbyterian.
McGillicuddy, T.	Toronto	Baptist.
McTavish, Rev. W. S.	Deseronto	Presbyterian.
McInnis, Rev. John	Elora	Pre-byterian.
McBride, R. H.	Toronto	Methodist.
McLaren, Rev. P. J.	Belwood	Presbyterian.
McLaren, Mrs. P. J.	Belwood	Presbyterian.
McQuarrie, Miss M.	Paisley	Presbyterian.
McCormack, Rev. A.	Cobourg	Congregational.
McAllen, Miss M.	Ottawa	Presbyterian.
McLean, Miss M. E.	Seaforth	Presbyterian.
Mc'ay, Miss H.	Burlington	Methodist.
McCulloch, Rev. Geo.	Toronto	Methodist.
McGregor, Rev. A. F.	Woodstock	Congregational.
McAul'y, Rev. A.	Pickering	Presbyterian.
McMullen, Mrs.	Toronto	Presbyterian.
McKim, T.	Shelburne	Methodist.
McKeague, S. A.	Acton West	Presbyterian.
McKeague, Miss	Acton West	Presbyterian.
McClure, Robt.	Brampton	Presbyterian.
McMullan, Miss	Toronto	Methodist.
McGregor, Miss	Dundalk	Presbyterian.
McCalla, Mrs. A.	St. Catharines	Presbyterian.
McDonald, Miss J.	Galt	Presbyterian.
McCulloch, H.	Clifford	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
McPhail, Wm	Acton West	Presbyterian.
McKinnon, C. C.	Hamilton	Pre-byterian.
McNab, James	Toronto	Pr-sbyterian.
McEwen, Rev. John	Toronto	Presbyterian.
Nash, Miss M. E.	Hamilton	Methodist.
Nash, J. S.	Grimsby	Methodist.
Noble, Miss M. S.	Norval	Pre-byterian.
Nicol, Miss J.	London	Presbyterian.
Needham, S. J.	Burford	Methodist.
Neads, Miss S.	Bowmanville	Methodist.
Nicklin, Miss H.	Schaw	Presbyterian.
Nasmith, Miss	Toronto	Congregational.
Nixon, Miss M.	Georgetown	Methodist.
Nelson, Mrs. A.	Grand Valley	Presbyterian.
Noble, Alex. L.	Norval	Presbyterian.
Nelson, R. E.	Gu lph	Methodist.
Niel, D.	Hastings	Methodist.
Oliver, Rev. R. F.	Ottawa	Methodist.
Orr, W. M.	Hamilton	Methodist.
O'Blender, Miss M.	Hamilton	Presbyterian.
Hamilton, W.	Toronto	Methodist.
Oxtoby, Miss E.	Uxbridge	Presbyterian.
Orr, Mrs. I.	Hastings	Methodist.
Park, Alex.	Toronto	Presbyterian.
Pritchard, Rev. Jas.	Forest	Presbyterian.
Phillips, Miss Fannie E.	Locust Hill	Congregational.
Patterson, W. J.	Hamilton	Presbyterian.
Peart, Miss B.	Pickering	Methodist.
Pollock, Wm, jr.	Hoard's	Methodist.
Ptolemy, Mrs. I. K.	Hamilton	Presbyterian.
Pike, Miss	Toronto	Methodist.
Purse, Miss	Toronto	Presbyterian.
Parker, Rev. W. R.	Toronto	Methodist.
Pugsley, M.	Toronto	Methodist.
Peart, Miss	Burlington	Methodist.
Preswell, Miss F.	St. Catharines	Methodist.
Phalen, Rev. R. M.	Burketon	Presbyterian.
Pickering, Rev. John	Woodstock	Methodist.
Potter, Rev. J. G.	Toronto	Presbyterian.
Patterson, H.	Unionville	Presbyterian.
Patterson, Mrs.	Unionville	Presbyterian.
Peake, L. C.	Toronto	Methodist.
Powell, O. B.	London	Methodist.
Powell, H. T.	London	Met odist.
Passmore, Mrs.	Toronto	Baptist.
Pra t, F. M.	Toronto	Methodist.
Patterson, Rev. Wm.	Toronto	Presbyterian.
Pateron, John A.	Toronto	Presbyterian.
Phinnemore, J.	Toronto	Methodist.
Read, Rev. J. R.	Neustadt	Methodist.
Read, Mrs. J. R.	Neustadt	Methodist.
Ross, Mrs. M.	Brus-el-	Presbyterian.
Ross, M. M.	Shelburne	Methodist.
Rae, Rev. J. W.	Acton West	Presbyterian.
Ross, Miss C.	Ottawa	Presbyterian.
Ross, Rev. John	Brussels	Presbyterian.
Richardson, J.	Peterboro'	Methodist.
Rae, Rev. J. J.	Peterboro'	Methodist.
Reid, F.	Simcoe	Presbyterian.
Reid, Mrs. F.	Simcoe	Presbyterian.
Rea, Mrs.	London	Methodist.
Ross, Miss N.	Brussels	Presbyterian.
Robinson, Rev. G.	Stouffville	Methodist.
Rowe, Miss M. J.	Bradford	Presbyterian.
Robb, Hy.	Bluevale	Methodist.
Richard-on, Mrs. A. E.	Bluevale	B ptist.
Rundell, C. R.	Toronto	Methodist.
Richmond, Miss L.	Toronto	Presbyterian.
Robertson, Mrs.	Ayr	Methodist.
Rennie, Jas. A.	Toronto	Presbyterian.
Rice, Miss M.	Shakespeare	Presbyterian.
	Blenheim	Methodist.

Na
Rorke, I
Rorke, I
Roberts
Robinson
Rundle,
Robin-o
Redditt
Redditt
Ray, M
Roberts
Reith, H
Ruddell
Ratcliff
Rae, R
Robson,
Rowse,
Schofel
Steen, M
Smith,
Stewart
Simpson
Stafford
Stafford
Stringe
Stone,
Spence,
Strachan
Swain,
Scott, M
Soper,
Sack, M
Stanley
Stringe
Strachan
Seecom
Sparlin
Spratt,
Streight
Shephe
Stewa
Stewart
Strachan
Semple
Steven
Steckle
Sallow
Steven
Schyle
Saund
Sharp,
Sander
Somer
Sing, C
Spark,
Shinell
Smith,
Shantz
Short,
Selby,
Skeam
Smith
Steele
Steele
Smith
Sander
Salter
Salton
Squire
Sloan,
Strach
Smith
Shore
Sten
Shing

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Rorke, Rev. S. G.	Burketon	Methodist.
Rorke, Mrs	Burketon	Methodist.
Roberts, J. M. R.	Peterboro'	Baptist.
Robinson, Miss H. N.	Toronto	Methodist.
Rundle, John L.	Bowmanville	Methodist.
Robin-on, Chas.	Toronto	Presbyterian.
Redditt, Rev. J. J.	Shelburne	Methodist.
Redditt, Mrs.	Shelburne	Methodist.
Ray, Mrs.	Woodville	Presbyterian.
Roberts, Mrs.	Toronto	Baptist.
Reith, P.	Toronto	Presbyterian.
Ruddell, Mrs. S. J.	Georgetown	Methodist.
Ratcliffe, F. L.	Toronto	Baptist.
Rae, Rev. J. W.	Acton	Presbyterian.
Robson, Mrs. A. R.	Listowel	Presbyterian.
Rowse, E. J.	Oshawa	Methodist.
Schofield, John	Allenford	Presbyterian.
Steen, Miss J.	Streetsville	Presbyterian.
Smith, Mrs. J. L.	Whitby	Methodist.
Stewart, Miss Jane	Bronte	Presbyterian.
Simpson, Rev. J. M.	Thornbury	Methodist.
Stafford, Rev. C. E.	Drayton	Methodist.
Stafford, Mrs.	Drayton	Methodist.
Stringer, Miss E. M.	Palmerston	Methodist.
Stone, W. T.	Toronto	Methodist.
Spence, W. G.	Peterboro'	Methodist.
Strachan, Mrs. C.	Ottawa	Presbyterian.
Swain, Miss A.	Cavanville	Methodist.
Scott, Mrs. W. L.	Ottawa	Methodist.
Soper, Miss C.	Galt	Methodist.
Sack, Miss L.	Hamilton	Congregational.
Stanley, Miss Grace	Thorold	Methodist.
Stringer, Mrs. E.	Palmerston	Methodist.
Strachan, Mrs. P.	Rockwood	Presbyterian.
Seccombe, Rev. W. B.	Odessa	Methodist.
Sparling, Miss Allie	Toronto	Methodist.
Sprat, Miss J.	Branford	Presbyterian.
Streight, H. M.	Islington	Methodist.
Shepherd, J. H.	Breslau	Brethren.
Stewart, Miss P.	Guelph	Presbyterian.
Stewart, Miss A. M.	Guelph	Presbyterian.
Strachan, Rev. D.	Rockwood	Presbyterian.
Simple, Mrs. M.	Sunderland	Presbyterian.
Stevenson, Miss C. N.	Thornbury	Methodist.
Steckley, Miss M.	Stouffville	Methodist.
Sallows, R. R.	Goderich	Presbyterian.
Stevenson, Rev. G. W.	Scarboro'	Methodist.
Schlyer, F. W.	Simcoe	Methodist.
Saunders, Aleck	Goderich	Presbyterian.
Sharp, Mrs. F.	Toronto Junction	Methodist.
Sanderson, Mrs. A.	Peterboro'	Methodist.
Somers, Miss.	Toronto	Methodist.
Sing, C. R.	Meaford	Friend.
Spark, C. B.	Ta'istock	Presbyterian.
Shingler, Mrs.	Toronto	Methodist.
Smith, Miss R. M.	Guelph	Free Methodist.
Shantz, F. R.	Preston	Methodist.
Short, W. B.	Toronto	Methodist.
Selby, M. W.	Toronto	Presbyterian.
Skeans, W. A.	Toronto	Methodist.
Smith, W. R.	Hamilton	Methodist.
Steele, Rev. T. P.	Mariposa	Methodist.
Steele, Mrs.	Mariposa	Methodist.
Smith, Mrs. J. L.	Whitby	Methodist.
Sanders, Miss F.	Toronto	Methodist.
Salter, Miss	Toronto	Methodist.
Salton, Rev. Geo.	Stratford	Methodist.
Squire, Mrs. G. H.	Kingston	Methodist.
Sloan, Alex	Galt	Presbyterian.
Strachan, R.	Thornbury	Methodist.
Smith, Mrs.	Napanee	Methodist.
Shorey, Miss B. A.	Toronto	Methodist.
Ste'n, Miss Kate	Streetsville	Presbyterian.
Shingler, Miss	Toronto	Methodist.

Name.	Post Office.	Denomination.
Stevenson, E. B	Burlington	Methodist.
Scythes, Mrs	Toronto	Methodist.
Somerville, J. F	Norwood	Presbyterian.
Sayer, Mrs. C. R	London	Baptist.
Stewart, Duncan	Stratford	Presbyterian.
Smith, Miss M	Brampton	Presbyterian.
Smith, Miss Kate	Brampton	Presbyterian.
Smith, Rev. W. M	St. Catharines	Congregational.
Smith, Miss E	Orangeville	Baptist.
Stockwell, Miss M	Toronto	Baptist.
Stroud, W. R	Ottawa	Methodist.
Sherrin, J. C	Lakefield	Methodist.
Shuter, Mrs.	Thornhill	Methodist.
Stephens, Mrs. J	Toronto	Presbyterian.
Smith, Miss C. G	Guelph	Presbyterian.
Smith, Mrs. G. E	Guelph	Presbyterian.
Smith, E. J.	Guelph	Presbyterian.
Swales, Mrs	Bowmanville	Methodist.
Scripture, H. J.	Brighton	Methodist.
Smith, Wm	Hamilton	Presbyterian.
Steen, Miss Agnes	Streetsville	Presbyterian.
Smith, J. C.	Orillia	Presbyterian.
Sissons, J. M	Palmerston	Methodist.
Score, R. J	Toronto	Methodist.
Stewart, Rev. Wm., D.D.	Toronto	Baptist.
Scott, Rev. J. McP	Toronto	Presbyterian.
Truax, Judson	Guelph	Methodist.
Thom, James	Port Hope	Methodist.
Tuck, W	Burlington	Methodist.
Towler, M. W. B.	Wingham	Methodist.
Towler, Mrs	Wingham	Methodist.
Tyrrell, Ed	Toronto	Presbyterian.
Taylor, Miss T	Brampton	Methodist.
Tibb, Rev. J. C	Streetsville	Presbyterian.
Tobey, Mrs. C. B.	Picton	Methodist.
Trudell, Mrs. M	London	Presbyterian.
Thompson, G. H	Hamilton	Methodist.
Thompson, Mrs.	Hamilton	Methodist.
Tilley, W. E.	Bowmanville	Methodist.
Trebilcock, P. C	Bowmanville	Methodist.
Tindall, H	Arthur	Methodist.
Turnbull, James	Toronto	Presbyterian.
Tupelle, W	Toronto	Methodist.
Totten, Rev. J. W	Lindsay	Methodist.
Taylor, Miss A. C	Ottawa	Ref. Episcopal.
Thom, Wm	Dunbarton	Presbyterian.
Tryler, Miss	Toronto	Baptist.
Taylor, Israel	Clinton	Methodist.
Tucker, Rev. W. B.	Ernestown	Methodist.
Tucker, Mrs	Ernestown	Methodist.
Tomlinson, Miss	Meaford	Methodist.
Thornton, C. J	Newcastle	Methodist.
Thornton, Mrs	Newcastle	Methodist.
Telford, Miss Jean	Owen Sound	Presbyterian.
Thom, Rev. L. W	Arthur	Presbyterian.
Thompson, J. J.	Orillia	Presbyterian.
Tibb, Rev. R. C	Toronto	Presbyterian.
Thomas, Rev. D. B., D.D.	Toronto	Baptist.
Treadgold, M.	Brampton	Methodist.
Udy, Miss P	Peterboro'	Methodist.
Uglov, John	Newcastle	Methodist.
Utter, Nathan	Hamilton	Methodist.
Veale, Rev. John	St. Thomas	Methodist.
Veale, Mrs	Highgate	Methodist.
Vaughan, Miss A. M.	Cobourg	Methodist.
Wagner, Mrs. J. H.	Brougham	Methodist.
Waldie, Miss Jane	Streetsville	Presbyterian.
Waldie, Miss Bell	Streetsville	Presbyterian.
Wood, T. W	Toronto	Methodist.
Willson, M. E	Locust Hill	Union.
Watt, Miss Maud	Perth	Congregational.

Name.
Warnica, M
Wallace, R. I
Watson, Miss
Watson, Miss
Watson, Miss
Wilkinson, M
Welch, Mrs.
Watt, Miss M
Waters, Thos
Wood, Wm.
Wilson, C. A.
Walker, E. W.
Wickie, Rev.
Wright, Jos
Wilson, Mrs
White, Miss
Williams, M
West, E. H.
Weir, Miss E
Wilson, Mrs
Wilson, Mrs.
Wellwood, N
Weaver, Re
Wilson, Dr. J
Weese, R. C
Wickson, A.
Wickson, M
Weeks, A. D
Winter, Miss
Wartman, C
Wartman, M
Wheeler, Jol
West, Miss A
Worthing, M
Weeks, C. E
White, O. L.
Wallace, Re
Weir, Richa
Winter, Am
Warren, R.
Wickett, Th
Wilson, Mrs
Williams, M
Williams, R
Watson, Jos
Wilkinson, J
Wilson, I.
Wallace, M
Watson, Re
McArthur, J
Wilson, M
Wright, Mrs
Wardell, M
Wildman, J
Woodhouse,
Young, Rev
Young, Dav
Yonne, Rev
Yeigh, Fran

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Warnica, Mrs	Lefroy	Presbyterian.
Wallace, R. B	Simcoe	Baptist.
Watson, Miss L	Belleville	Methodist.
Watson, Miss E	Belleville	Methodist.
Wilkinson, Mrs. W. B.	Brantford	Methodist.
Welch, Mrs. M	Bowmanville	Methodist.
Watt, Miss Mary	Arthur	Presbyterian.
Waters, Thos	Guelph	Congregational.
Wood, Wm	Georgetown	Methodist.
Wilson, C. A	Toronto	Methodist.
Walker, Edwin	Jarvis	Methodist.
Wikie, Rev. W. D.	Guelph	Presbyterian.
Wrizley, Jos	Galt	Methodist.
Wilson, Mrs	Toronto	Presbyterian.
White, Miss Aggie	Galt	Presbyterian.
Williams, Miss M. M	Galt	Methodist.
West, E. H.	Toronto	Methodist.
Weir, Miss Helen	Gobles	Presbyterian.
Wilson, Mrs. M	Drumbo	Presbyterian.
Wilson, Mrs. R. G.	Brussels	Presbyterian.
Wellwood, N.	Meaford	Methodist.
Weaver, Rev. R.	Aurora	Baptist.
Wilson, Dr. D	Seaforth	Presbyterian.
Weese, R. C	Leamington	Methodist.
Wickson, A. F.	Toronto	Congregational.
Wickson, Miss Jane	Toronto	Methodist.
Weeks, A. D.	Uxbridge	Methodist.
Winter, Miss N	Preston	Methodist.
Wartman, C. H	Napanee	Methodist.
Wartman, Mrs. C. H	Napanee	Methodist.
Wheeler, John A	Georgetown	Methodist.
West, Miss A	Toronto	Presbyterian.
Worthing, Mrs.	Toronto	Methodist.
Weeks, C. E	Woodville	Methodist.
White, Orlando	Woodstock	Methodist.
Wallace, Rev. W. G.	Toronto	Presbyterian.
Weir, Richard	Galt	Presbyterian.
Winter, Ambrose	Preston	Methodist.
Warren, R. D.	Georgetown	Baptist.
Wickett, Thos	Port Hope	Methodist.
Wilson, Mrs. M. G.	Cobourg	Methodist.
Williams, Mrs. D	Colingwood	Methodist.
Williams, R. T.	Galt	Methodist.
Watson, Jos.	St. Catharines	Presbyterian.
Wilkinson, A. T.	Oakville	Methodist.
Wilson, I.	Toronto Junction	Methodist.
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