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MINUTES
OF THE
SIXTY-SECOND ANNUAL MEETING
—OF THE—
East Ontario Baptist Association,

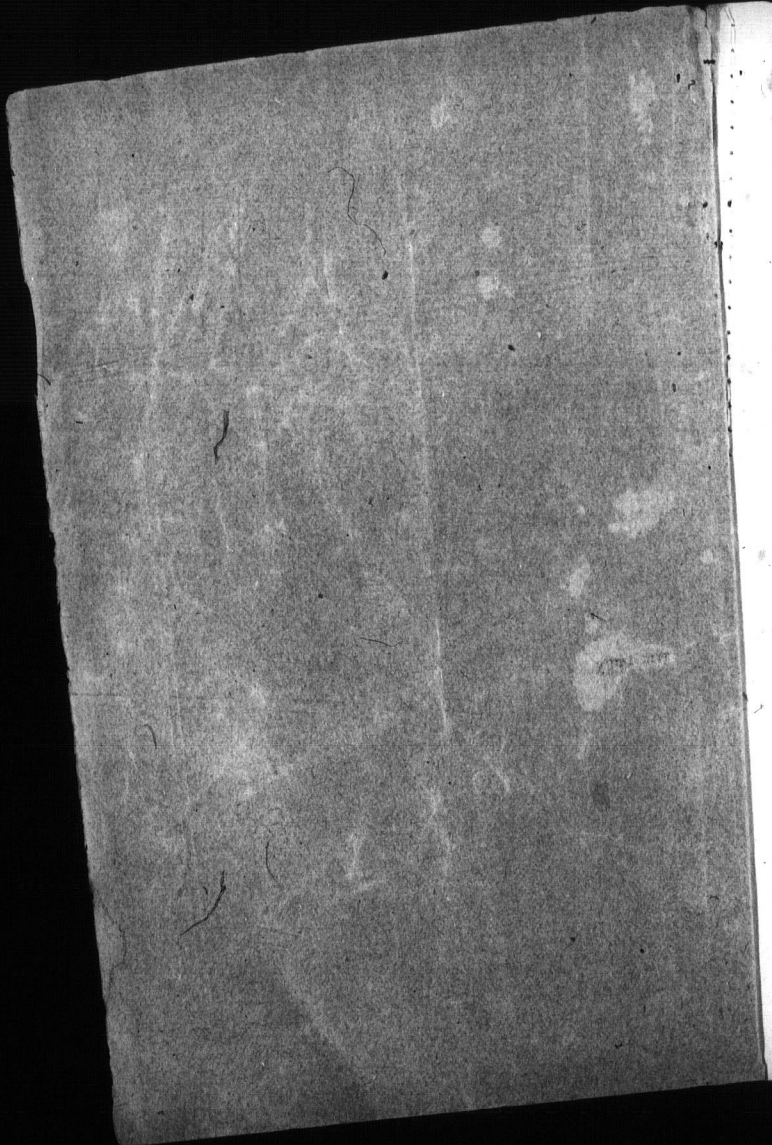
HELD WITH THE CHURCH AT SIDNEY ON
Wednesday & Thursday, June 30th & July 1st, 1880.

ALSO THE
MINUTES OF THE SUNDAY-SCHOOL CONVENTION.

MODERATOR—REV. W. FROSSER.

CLERK—REV. A. TURNBULL.

STIRLING:
THE NEWS-ABOUTS BOOK AND JOB PRINTING ESTABLISHMENT,
1880.



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EAST ONTARIO ASSOCIATION.

Sixty-Second Annual Meeting.

FIRST SESSION.

SIDNEY, June 30th, 1880.

The congregation assembled at 10 a.m., and, after the choir had sung a hymn, the Association was called to order by the Clerk in the absence of the Moderator. On proceeding to the election of officers, Pastor W. Prosser, of Port Perry, was chosen as Moderator. After a few fitting words from the chair, Prof. McLaurin offered prayer for the divine blessing and guidance during the meetings. The Clerk of last year was then re-elected, and the following committees appointed:

BUSINESS AND ARRANGEMENTS.—Pastors W. Prosser, A. P. McDiarmid, and A. Turnbull.

CIRCULAR LETTER.—Pastors A. P. McDiarmid, D. A. MacGregor, and Deacon Hinman.

RESOLUTIONS.—Pastors J. T. Dowling, W. Ainsworth, and Bro. J. Dryden.

The following visiting brethren, at the request of the Moderator, reported themselves: Prof. McLaurin, representing the Foreign Missionary Society; Pastor S. A. Dyke, C.L. Institute Endowment; Prof. S. J. McKee, B.A., C.L. Institute, Literary Department; Rev. W. Muir, *Canadian Baptist*.

The by-laws having been read, the clerk then proceeded with the reading of the reports and letters from the various churches.

At the conclusion of this part of the business a committee, consisting of Pastor J. T. Dowling, and Brethren Hinman and Dryden, was appointed to consider the applications for admission to the Association from the recently formed churches in Sunderland and Brighton.

At this point Prof. McLaurin directed attention to the

amounts contributed by the churches to our Foreign Mission, and earnestly urged the necessity of greater liberality and unselfishness in this work.

The Committee on Applications recommended that both the above mentioned churches should be admitted to the Association and receive the hand of fellowship.

On motion, this report was received and adopted, and the Moderator gave the hand of fellowship to Pastor Ainsworth, of the Brighton church—no delegates being present from the other church.

After prayer the Association adjourned at 12:15 p.m.

SECOND SESSION.

After a prayer meeting led by Pastor W. Lacey, the session opened at 2:30 p.m. with prayer by Pastor J. Seaborn.

Rev. Mr. Muir presented the claims of the *Canadian Baptist* for about twenty minutes, and at the close of his remarks the following resolution was passed:

"CANADIAN BAPTIST."

Whereas, The *Canadian Baptist* has, in the past, been the medium of communicating to our churches invaluable information, both as to the progress of our common cause, as well as the distinctive principles which characterize us as a denomination; and whereas there has been an evident improvement in its appearance and matter during the past few years, therefore,

Resolved,—That we continue to give it our hearty support and aid in extending its circulation.

Moved by Pastor Ainsworth.
Seconded by Bro. John Turner.

At 3 p.m. Pastor D. A. MacGregor opened the discussion on the "Importance of Inculcating our Distinctive Principles" with an admirable address.

Prof. McLaurin, Pastors Dyke, McDiarmid, Turnbull and others continued the discussion, which, however, left the main question and developed into a consideration of the action of the recent Council in Yorkville in recognizing the Rev. Mr. Brookman. It was decided, at 4:45, to postpone the discussion on this subject, and after singing Prof. McKee spoke in behalf of the Literary Department of the C. L. Institute.

The claims of our school were clearly and fully presented in a

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short address, and the following resolution was then unanimously passed:

CANADIAN LITERARY INSTITUTE.

Resolved,—That in view of the vast importance of the Preparatory and Literary course as pursued in the Can. Lit. Institute at Woodstock, we reaffirm our determination to support the same to the utmost of our power.

Mover—Bro. John Dryden.
Seconder—Deacon P. Hinman.

After Rev. Mr. Muir had spoken in support of the motion, the session closed with prayer at 5:15.

THIRD SESSION.

The congregation assembled at 7:30 p.m. to hear the Annual Sermon. Pastor Lacey, chairman of the evening, assisted in the opening services, and Pastor W. T. Tapscott, of Stonnville, preached from Luke 24: 49. Theme: "The Holy Spirit's power, the need of the ministry."

The various speakers appointed for the platform meeting were then called upon. Pastor Dyke gave a lucid statement in reference to the work of endowment, and presented a very favourable report of its progress. Principal Terrace next set forth the claims of ministerial education in his usual vivid and convincing style. Bro. Dryden followed with a practical and pithy address on "Giving," which formed a fitting conclusion to the meeting.

Collection, \$7.21.

FOURTH SESSION.

July 1st, 1880.

After a prayer meeting of an hour's duration, the Moderator took the chair at 9:30 a.m., and Pastor Ainsworth opened the session with prayer.

The committee on the Circular Letter reported, recommending that the letter be now read. The report was received and adopted, and the letter read to the Association by its author, Pastor Dowling.

It was then moved by Pastor McDiarmid, seconded by Pastor

W. Lacey, That the Circular Letter be printed with the minutes. Carried.

Principal Torrance presented the claims of the Manitoba Mission, and received a collection of \$15 in aid of the work. The following resolution was passed:

MANITOBA MISSION.

Resolved,—That, in view of the importance of prompt and early effort in the great North West, we heartily commend the Manitoba Mission to the prayerful and liberal support of our churches.

Mover—Pastor J. T. Dowling.
Seconder—Pastor W. Ainsworth.

Several churches having failed to send in letters as required by the constitution, attention was directed to the matter by the Clerk, and Brethren S. Tapscott and Richmond were appointed to visit the Somerville church. Pastors W. T. Tapscott and T. Booker were also appointed to visit the Pickering church.

A discussion then arose respecting church letters, and as a result of the interchange of views it was recommended that the churches be requested to exercise greater care in reviewing yearly their condition, and presenting more accurate reports.

Pastor McDiarmid also directed attention to the state of the cause throughout the Association, lamenting the general spiritual barrenness of the field.

After remarks by several brethren, on the suggestion of Principal Torrance it was moved by Pastor McDiarmid, seconded by Deacon G. Winn, That Pastor MacGregor be appointed to present a report next year on the spiritual condition of the churches. Carried.

Bro. Doolittle brought up the question of printing the history of the Haldimand Association, as prepared by Deacon Hinman.

After some discussion it was moved that the report of Bro. Hinman be printed with the minutes, after revision by the Secretary, the cost to be defrayed by Bro. Doolittle. Carried.

The following resolutions were then passed:

COBOURG CHAPEL.

Hearing with regret that the chapel at Cobourg is going rapidly to decay and ultimate loss, therefore,

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Resolved,—That we urge upon the Trustees to seek the timely disposal of the same, and the investment of the proceeds for the benefit of the denomination in the town of Cobourg.

Mover—Deacon Hinman.
 Seconder—R. J. Rutherford.

HOSPITALITY.

Resolved,—That the thanks of this Association are due, and are hereby tendered, to the church and friends in Sidney for their hospitality on this occasion.

Mover—Pastor McDiarmid.
 Seconder—Bro. Holman.

Standing vote.

TEMPERANCE.

Resolved,—That notwithstanding any reaction in the great Temperance movement, we still urge its agitation upon all.

Mover—Deacon Hinman
 Seconder—Bro. Turner.

A resolution was also passed referring to the death of the Hon. Geo. Brown, and the Association adjourned at 12:15 after prayer by Pastor Tapscott.

FIFTH SESSION.

Reassembled at 3 p.m. Opening prayer by Bro. Richmond.

A discussion on the subject, "Our Association as a Mission Field," was opened by an excellent address from Pastor McDiarmid.

Suggestions were made by several brethren respecting various points in the field, and it was finally moved that a committee, consisting of Pastors Anderson, McDiarmid, Best, Dowling and Turnbull, be appointed to collect information in reference to openings and prospects for mission work within the bounds of the Association, and report to the Association. Carried.

The Committee was also authorized to report to the Home Mission Board.

At 3:30 p.m. the Moderator preached a doctrinal sermon. Text: Eph. 4:5—"One faith."

The appointments for next year were then made.

PLACE OF MEETING.—Invitations were presented from Port Perry and Whitevale. The former was accepted.

PREACHER OF ANNUAL SERMON.—Pastor A. P. McDiarmid, M.A. Alternate—Pastor A. Turnbull, B.A.

WRITER OF CIRCULAR LETTER.—Pastor W. Lacey. Alternate—Pastor J. H. Best.

The arrangements of next year's programme were decided—by vote—to be left in the hands of the Business Committee, already appointed.

Bro. T. Bengough spoke for a few minutes, presenting the claims of the *Christian Helper*.

A motion recommending the paper for use in our Sunday-Schools was first declared to be carried, but on a recount of votes was lost.

The clerk was authorized to look after the printing of the minutes.

The discussion on the action of the Yorkville Council was again postponed until after the evening meeting; and it was decided by vote of the Association to give the whole time to Prof. McLaurin.

The session closed with prayer by Principal Torrance.

SIXTH SESSION.

A large congregation assembled at 7:30 p.m. to hear Prof. McLaurin's address.

After a hymn from the choir, which rendered most valuable assistance throughout the meetings, the Moderator introduced Bro. McLaurin, who held the attention and awakened the sympathies of all present by his heartfelt words.

At the close of his address about \$145 was raised for the Foreign Mission.

The delegates present then proceeded to discuss the question postponed from the afternoon, and after a lively debate, participated in by Principal Torrance, Prof. McLaurin, Pastors McDiarmid, MacGregor, Tapscott, Turnbull and others, the following resolution was carried by a unanimous standing vote:

“Having learned through the *Canadian Baptist* that a Council convened in the Baptist Church, Yorkville, Ont., has recognized the Rev. W. Brookman, late of the Episcopal Church, as a Regular Baptist minister, while denying (as has been alleged through the same

medium, without contradiction) the following doctrines : 1, The obligation of the Decalogue upon the unbelieving Gentile world and the believer ; 2, The moral obligation of the sanctification of the weekly Sabbath ; 3, The natural and inherent immortality of man ; 4, The eternity of the future conscious punishment of the wicked ; —and inasmuch as this statement has caused us anxiety for what we believe to be the integrity of “the faith once delivered to the saints,” therefore,

“*Resolved*,—That we respectfully request the brethren who composed that Council to give an explanation of their action, with a view to the removal of our fears.”

The Association then adjourned with prayer by Pastor McDiarmid, to meet with the Church in Port Perry the last Wednesday in June, 1881.

W. PROSSER,
Moderator.

ALEX. TURNBULL,
Clerk.

[NOTE.—It has been found impossible to prepare the history of the Haldimand Association (as called for in the minutes) so that it might be published this year.]

CIRCULAR LETTER.

DENOMINATIONAL SPIRIT.

The only ground upon which we can justify denominational distinctiveness is distinctiveness of vital principle. The only principles worth contending for, or taking issue upon, are those which are constitutional. The Word of God is the constitution we must maintain and enforce. For this our martyrs in all ages shed blood more precious than patriots ever shed to maintain human laws and temporal liberties. For this—not to destroy, but to fulfil—the Prince of Martyrs died upon the Cross.

Denominational Spirit implies intelligent realization. We should be chargeable with a gross violation of the unity of the Spirit, the bond of peace, and the unity of the body of the church, did we not clearly see our sentiments to be included in the Gospel of Christ. We have no right to be Baptists at all upon any other principle. This may seem to be assuming high ground, but the Constitution admits of no other. If, then, our position be correct, should it not involve what may be called Denominational Spirit? There is a common sentiment afloat, which draws an undefined yet insinuating line between denominationalism and Christianity, as though the former were necessarily sinful. But to us this is assuming too much. If sentiments and practices which are begotten of the inspired Word are our distinguishing traits, then our denominationalism is inseparable from our Christianity. Then our Spirit will be the substance of which patriotism, pride of country and of birth, will be but faint shadows. That which has cost blood and sacrifice is usually highly prized among men in natural or secondary things. Then that man is recreant to his religious principles, and to the gospel of Christ, who does not hold them higher than patriotism, or friendship, or possessions, or human approbation. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Denominational Spirit implies distinctiveness. The same Spirit that leads us to assume the solemn obligations involved in our bap-

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tism involves inevitably all that we include in this term. Then, we may err in imitating others, or competing with them for position and influence. It is not fair to ourselves to talk of borrowing leaves from other books to the neglect of the Master's, or wheels from other machinery to the neglect of His. We have sworn to be the Lord's. Baptism is our solemn oath of allegiance to the King of kings, and it admits of no compromise.

Denominational Spirit implies conviction of the vitality of principle. No patriot goes to the battle-field haying as high an estimate of the principles of the foe as of his own. The conviction that his is the cause of right, makes it to him divine. Belief in the divinity of our principles has kept us separate, and this should ever fill our minds with the loftiest estimate of their mission among men. It should inspire us as a people to urge them everywhere in trusting expectancy that, being divine, they must ultimately prevail.

Denominational Spirit implies energy. No mere trust in the truth of a principle makes it a thing of power. No principle ever enforced itself. Truth prevails only by the most strenuous effort in a world where every natural force opposes it. Her advocates must fight and bleed over every inch of ground.

Spirit implies attachment. Why shall we urge only the command, and omit an apostle's reason? The love of Christ constraineth us—puts duty, not in the light of a burden, but a joy. There is everything in our origin, our history, our conflicts, our conquests, our continuous mission of Gospel liberty to the world, to make us love our principles. The veteran of Waterloo, a hundred years old, surrounded by all the luxuries of peace, still lives much amid the scenes of the stormy past. Whatever else may be his topic, Waterloo still crops out in illustration or lesson. We need scarcely draw the inference.

Denominational Spirit implies sacrifice. Where the treasure is, will also be the heart, and so also the converse. What the heart is fixed upon will enlist the powers and possessions. Spirit consecrates all. We may feel the ingratitude that returns us no thanks for our self-denial, but a spirit in unison with the Spirit of God and of the Gospel goes on in the one course, ever actuated by the one thought: "Christ did all for me—I can withhold naught from Him." In the world we shall have tribulation, even when we do most to save it. This was our Master's experience. The vilest ingratitude of all is met by the greatest sacrifice, at the cross. His own received Him, not, and for His own He gave up all. He kept back nothing. He made it His business. In the name of Christ, what is ours?

Liberality we need not contemplate. It is too mild a term, as it is commonly used. In the estimate of the common opinion among men, one may be liberal and yet sacrifice nothing; may give and do much, and never feel it. Only when the church wakes up to her

mission as that of "priests unto God," "ordained to offer up spiritual sacrifices," "living sacrifices"—only then will she render "reasonable service."

Denominational Spirit implies venture, in the relation in which we now apply the term; not reckless, unsystematic work, but faith's bold venture upon the promises; attempting much for God, expecting much from God in His own time; expecting much from His faithfulness; discarding fear; leaving results with Him; committing ourselves to the interest He has in His own cause, we labor for results, but they must be the Lord's. He makes His own uses of us. We may not cease because He chooses not to conform to our standard.

Denominational Spirit implies co-operation. Independency is nothing more than each at work in his own section, not interfering, certainly, with the general unity of the work in all the sections all along the line. Co-operation between churches and pastors and members must foster a denominational spirit, and render it effective in the maintenance and success of the Gospel warfare.

Denominational Spirit implies constancy, and this includes diligence. Spasmodic effort accomplishes much, but much is also lost between the spasms. "At it, all at it, always at it," accomplishes wonders everywhere. The stimulus of example, of mutual help, of mere action itself, is a joyous one. Full minds, and hearts, and hands, coming into contact with others as full, constitutes the grand essential of the fellowship of saints, well calculated to make the church happier and the world more hopeful. When this is attained fully, the church goes forth "fair as the moon, clear as the sun, terrible as an army with banners."

In conclusion, if we enquire carefully for causes of want of progress, where this exists, will it not be too often that a sad lack of these elements will be discoverable? There can be no progress, temporal or spiritual, without them. "He that regardeth the clouds shall not sow, and he that considereth the winds shall not reap," while the brave, unconquerable spirit goes on from strength to strength. Heed, therefore, and act upon the inspired exhortation: "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

J. T. DOWLING.

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Baillieboro
Brook
Claremont
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Cramahe 2
Fenelon Pa
*Goodwood
Haldimand
*Kinmount
Lindsay
Manilla
Ops
*Oshawa
*Pickering
Port Hope
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NUMERICAL STATISTICS.

CHURCHES.	Reported last year	Increase.			Decrease.			Present Total
		Baptism	Experience Letter	Restoration	Letter	Exclusion	Dropping Death	
Belleville	70	8	1 2	1	2	2	78	
Brighton	9	0	3				42	
Bobcaygeon	50	4	1 2		8		49	
Bailieboro	32				2		30	
Brock	22	4	1		2		25	
Claremont	196	26	1		2	3	217	
*Cramahe 1st	48							
Cramahe 2nd	55			1		1	54	
Fenelon Falls	54					1	53	
*Goodwood	50							
Haldimand	79		1		2		73	
*Kinmount	21							
Lindsay	62		1 2		2	1	48	
Manilla	45	1	1		1		45	
Ops	40	6	1 1		6		41	
*Oshawa	61							
*Pickering	68							
Port Hope	87	1	5		10	7	74	
Port Perry	54	1	1 1		1		56	
Seymour	35				2	3	31	
Sunderland		5					30	
Sidney	50	26					80	
Stirling	59		1 2		2	2	57	
*Somerville	12							
Uxbridge	137	35	1		9		164	
Whitby	31	3	2 3	1			36	
Whitby 6th Con	30	3	1		6	6	27	
Whitevale	73	6	4		3	7	78	
*No Report.								
Totals	1521	138	14 35	3	59	8 40 13		

FINANCIAL STATISTICS.

CHURCHES.	Home Missions.	Foreign Missions.	Ministerial Education.	Gospel at Home.	Supervd Ministers.	Sabbath School.	Minutes.	Church Edifice Fund.	Church Purposes.	Other Purposes.	TOTALS.
Beleville	\$40 00	\$ 35 00	\$15 00	\$300 00			\$1 00		\$ 00 00	\$150 00	\$ 631 00
Bobbygeon	22 61	8 31	1 49	82 50		\$85 00	1 50		43 76	60 00	254 96
Brook	20 72	11 30	1 54	180 00		2 00	1 50		23 10		239 86
Brighton	S. E.	19 80					1 00		500 00	100 00	600 50
Balsboro	62 22		9 50	700 00	\$ 3 00	21 07	3 00		6 40		26 79
Channahon							1 00		99 00	126 00	1203 79
Cranston							1 00		18 45	8 00	251 55
Fenelon Falls	9 06	6 44	2 60	200 00	1 00	6 00	1 00				357 00
Goodwood, no report	7 00		2 60	350 00							
Haldimand											
Kinnoumt	S. E.	89 09		400 00	1 00	30 00	1 00	\$2 00	150 00	86 72	749 72
Lindsay											
Manilla		2 61		400 00		69 66	1 00		29 44	7 71	551 81
Ops	7 00		6 00	239 55		10 41	1 00	2 00	35 00		301 00
Port Hope	16 77	2 60	1 17	200 00		54 03	1 00		24 00		299 57
Serra, no report	79 84	109 14	49 28	871 00	10 00		2 00		327 00		1448 26
Serra, no report							1 00				
Sidney	84 82	5 14	2 61	280 00			1 00				
Stirling	20 07			600 00			50		231 00		544 37
Uxbridge	20 60	5 00	6 85	400 00		10 00	1 00		85 44		668 31
Whitby	8 40	8 40	5 20	193 00							
Whitby 6th Con	16 50	15 25	8 75	250 00		20 00	50		105 70		321 20
Whitevale	49 23	15 25	9 12	226 80		53 89	1 00		68 64	38 40	441 90
Totals	\$405 53	\$332 98	\$119 11	\$6872 85	\$14 00	\$282 06	\$20 50	\$4 00	\$1841 02	\$376 43	\$9022 55

CHURCHES, PASTORS, ETC.

CHURCHES, PASTORS, ETC.

Whitvale.....	18 80	15 25	8 75	250 00	50	105 70	321 20
	49 22	15 29	9 12	226 80	1 00	68 64	411 90
Totals.....	\$405 53	\$382 98	\$119 11	\$872 85	\$20 50	\$4 00	\$1841 02
							\$576 43
							\$9022 55

CHURCH	PASTOR	CLERK	DELEGATES
Belleville	Rev. A. Turnbull, R. A.	W. H. Worth, Jr.	Pastor, Dea. McCall, H. A. Hodgson, Ern. Reed, Ham- ilton, Cunningham, E. Richmond
Boycayson		Thomas Ball	W. Laing
Battleboro'	Rev. J. C. Cary	J. Riddell (Bensford)	
Breck	Rev. W. Ainsworth	D. Reekie (Wilfrid)	
Brighton		E. P. Ainsworth	Pastor, W. Crouter, J. Charin
Cranmahe 2nd		Josanna Bradley	G. Winn, S. Richards, W. H. Montgomery
Cranmahe 1st	Rev. T. Booker		Pastor, D. Forsyth, J. Bundy
Clermont	Rev. W. Evans	Thomas Johnston	
Goodwood	Rev. J. H. Best	R. L. Graham	Pastor, Deas. Hamilton & Badgerow, J. Bessey, J. Mc-
Hammond	Rev. J. Seaborn	R. L. Hamilton	Clinghan
Kinmount		Platt Hinman (Wicklow)	Pastor, F. Hinman
Lindsay	Rev. W. E. Anderson	H. Graham	
Manilla	Rev. W. Freed	Geo. Matthews	Pastor
Ops		J. Ellis	Pastor, P. Wisher
Oshawa		Peter Fisher (Reaboro')	
Pickering			
Port Hope	Rev. A. P. McDermid	E. Douglas	Pastor, Brethren Pickrop, Martin and Hausman
Port Perry	Rev. W. Prosser	J. O. Ebbels	Pastor, Dea. S. Holman
Sunderland		J. O. Ebbels	
Sunny	Rev. J. T. Dowling	Silas Sibley	
Sydney	Rev. W. Lacey	M. T. Bird	Pastor, Brethren R. H. Hubble, H. White, T. W. Tupper, Pastor, S. Faulkner, S. G. Faulkner, J. W. Turndorf, Andrew Hay, Geo. Davidson
Sydney		James Mather (Menie)	
Uxbridge	Rev. J. H. Best	A. Mason (Baddow)	
Whitby	Rev. D. J. Macgregor	James Anderson	
Whitby 6th Con.		S. W. B. Smith	Pastor
Whitvale	Rev. H. A. McConnell	C. S. Holman (Columbus)	Dea. E. Doolittle, J. Dryden
		T. L. Pugh	Pastor, T. Pugh

East Ontario Sunday-School Convention.

FOURTH ANNUAL MEETING.

SIDNEY, June 29th, 1890.

On the arrival of the train, at 4:30 p.m., several of the delegates proceeded to the church, but finding that there was not a quorum present, the President declared the meeting of the Convention adjourned until 7:30.

FIRST SESSION.

A good audience assembled at the hour named, and after appropriate religious exercises, the President, Bro. John Dryden, in a few well-chosen words welcomed the delegates, and introduced the first business of the evening—the election of officers. The President, Secretary and Treasurer were re-elected, with Pastor W. Lacey and Bro. S. Holman as Vice-Presidents.

The Secretary then read the annual reports from the various schools. These were generally favorable, though in some instances there was a falling off compared with other years.

A number of the churches presented no reports, and attention was directed to this matter, in the hope that a work of such vital importance will no longer be neglected by any of our churches.

A hymn was sung by the choir, and Pastor W. Prosser then delivered an address on the subject "The advantages of having the Bible in book form." It was clearly and forcibly shown in this admirable address that the purity and permanence of the sacred records were most fully insured by being in book form, and that this also secured the greatest facility in the distribution of the Word of God amongst all nations.

A brief discussion followed, and, in the absence of Pastor W. K. Anderson, Prof. McLaurin then introduced the next subject, "The qualifications and responsibilities of Sunday-school teachers." Conversion, aptness to teach, and faithfulness, were some of the points emphasized and pressed home by the speaker.

A spirited and somewhat lengthy discussion followed, in which Pastors McDiarmid, McGregor, Dyke, and Brethren Turner, Thompson and others participated. The question of conversion as a qualification was particularly discussed, and its necessity emphasized by all, though some made it absolute; others thought that cases might arise where good would be accomplished by unconverted teachers.

The Secretary next spoke upon the subject of "Sunday-school literature," but as the hour was late there was no discussion.

After the appointment of a committee to prepare a programme for next year, the meeting was brought to a close with singing, and the benediction by Pastor Lacey.

SECOND SESSION.

June 30th, 1880.

The brethren assembled for prayer at 8:30 a. m., and at 9 o'clock the president took the chair. The session opened with prayer, and the Committee presented the following programme :

ADDRESSES ON PAPERS FOR 1881.

1. The best method of conducting an Infant Class—Rev. T. Booker.
2. The legitimate use of helps in Sunday-school teaching—Pastor J. H. Best.
3. Specimen Bible Class—Bro. John Dryden.
4. The training of Teachers for their work—Pastor W. K. Anderson.
5. Question Drawer—Pastor A. Turnbull.

The programme was adopted.

The Secretary and Treasurer presented statements respecting the finances of the Convention, and after transacting a few other items of routine business, the Convention closed with prayer by Pastor McDiarmid.

JOHN DRYDEN,
President.

ALEX. TURNBULL,
Secretary.

[NOTE.—The Secretary, having lost the minutes of the Convention, has been obliged to depend largely upon memory for this record. Brethren will therefore kindly overlook its imperfections.]

SABBATH-SCHOOL STATISTICS.

NAME OF SCHOOL.	NAME OF SUPERINTENDENT.	No. on Roll.		No. in Attendance.		No. of Classes.	Teachers & Officers.	Books in Library.	Papers Taken.	Joined Ch. f'm Sch.	Amount Subscribed for Convention.
Belleville . . .	W. H. Worth, jr	106	68	9	9	200	140	2	\$0	50	
Bobcaygeon . .	J. R. Robinson	35	22	4	4	80	17				
Claremont . . .	W. Watson	83	53	11	12	238	40	6			
Fenelon Falls .	D. Curtis	80	40	4	4	250	25				
Haldimand . . .	Platt Hinman (Wicklow)	104	51	11	15	193	2			1.00	
Lindsay	Geo. Matthews	85	60	11	14	250	60				
Manilla	James Ellis	45	33	4	5		40				
Ops	Peter Fisher (Reaborn')	76	33	6	7	300	50	3			
Port Hope . . .	W. Craig	125	114	12	12	250	250			1 00	
Port Perry . . .	John Jury (Prince Albert)	80	55	7	8	175					
Sidney	Egbert Turner (Halloway)	50	40	7	7	100	25			.50	
Sine Settlement	James Coutts (Stirling)	25	20	1	1	120					
Uxbridge	W. Smith	91	68	12	18	100	92	5		50	
Whitby	J. Dryden	53	30	5	5	69	40	3			
Whitby 6th con	John Dryden (Brooklin)	67	48	6	7	280	61	3		1 00	
Whitevale . . .	D. McPhee	84	58	10	11	50		4		1 00	
Scotch Line . .	Thos. Robertson (Dunsfor)	35	25	5	5	102	13	1			
Totals		1218	818	125	144	2707	736	27	\$5	50	

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FINANCIAL REPORT, 1880.

DR.

June 30. To Cash (Association),	\$20 50	
" (S. S. Convention),	5 50	
	\$26 00	

CR.

July 27. By paid for printing 500 copies Minutes,	\$21 35	
" postage thereon,	1 08	
" printing blank forms,	3 50	
" postage,	0 75	
	\$26 68	
	26 00	
Balance due treasurer,	\$0 68	

Association meets next year at Port Perry, June 28th and 29th.
 Preacher of Annual Sermon, Pastor A. P. McDiarmid. Writer of
 Circular Letter, Pastor W. Lacey: