

Sabbath School Association of Ontario

PS.
BV
1517
C306



SAYINGS

AND

DOINGS

BEING A RECORD OF THE

Proceedings of the Twenty-Second Provincial

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF LONDON, ONT.,

ON THE

25th, 26th and 27th OCTOBER, 1887.

UNITED CHURCH
ARCHIVES



TORONTO :

PRINTED FOR THE ASSOCIATION BY WILLIAM BRIGGS,
78 & 80 KING STREET EAST.

1888.

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

The Upper Canada Bible Society

AT ITS DEPOSITORY,

**102 YONGE STREET,
TORONTO,**

Keeps for sale all the publications of the **British and Foreign Bible Society**, including Bibles in all types and bindings, at prices from 15 cents and upwards; and New Testaments from 3 cents and upwards.

Also Bibles and Testaments in Gaelic and Welsh, and in all the more important Foreign languages.

ALL SOLD AT COST PRICE.

Complete Price Lists to be had on application.

JOHN YOUNG,

TORONTO, February, 1888.

Depository.

The Upper Canada Tract Society

**102 YONGE STREET,
TORONTO,**

KEEPS FOR SALE THE PUBLICATIONS OF

The Religious Tract Society of London,

The American Tract Society of New York.

The American Sunday School Union of Philadelphia,

And of all the best publishers of undenominational Religious Literature, of Britain and America.

ALSO,

Teachers' Bibles, and Bibles with Metrical Psalms, SUNDAY SCHOOL LIBRARIES, Periodicals, Lesson Helps, and other requisites for Sunday Schools, all at lowest prices.

N.B.—Catalogues mailed free of charge on application.

JOHN YOUNG,

TORONTO, February, 1888.

Depository.

PS.
BV
1517
C306

SABBATH SCHOOL ASSOCIATION OF ONTARIO.

PROCEEDINGS

OF THE

TWENTY-SECOND PROVINCIAL

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF LONDON, ONT.

ON THE

25th, 26th, and 27th OCTOBER, 1887.



UNITED CHURCH
ARCHIVES

TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS

78 & 80 KING STREET EAST.

1888.

Officers for 1887-88.

PRESIDENT :

WILLIAM BOWMAN, LONDON.

VICE-PRESIDENTS :

HON. JAMES FERRIER, Montreal.
 SIR J. WILLIAM DAWSON, Montreal.
 D. W. BEADLE, St. Catharines.
 HON. JAMES YOUNG, Galt.
 RT. REV. BISHOP BOND, Montreal.
 DANIEL McLEAN, Toronto.
 JUDGE JONES, Brantford.
 WILLIAM EDGAR, Hamilton.
 WILLIAM JOHNSON, Belleville.

E. W. MCGUIRE, M.D., Guelph.
 J. FRITH JEFFERS, M.A., London.
 HON. S. H. BLAKE, Q.C., Toronto.
 J. W. BEYNON, Q.C., Brampton.
 D. C. MCHENRY, M.A., Cobourg.
 JOHN M. GILL, Brockville.
 J. J. CRABBE, St. Mary's.
 GEORGE RUTHERFORD, Hamilton.
 And the Presidents of the County Associations

Chairman of Executive Committee :

LEWIS C. PEAKE, Toronto.

Honorary Secretary :

REV. JOHN McEWEN, Lakefield.

Cor. Secretary & Treasurer :

J. J. WOODHOUSE, Toronto (P.O. Box 525).

General Secretary :

ALFRED DAY, 61 Gerrard St., east of Don, Toronto.

Minute Secretaries :

REV. E. BARRASS, M.A., Hampton.

REV. A. HENDERSON, M.A., Atwood.

General Executive Committee :

The PRESIDENT ; The VICE-PRESIDENTS ; The SECRETARIES.

BRANT—W. N. Hossie, Brantford.
 Rev. F. R. Beattie, Ph.D., Brantford.
 W. Whitaker, Brantford.
 BRUCE—Rev. J. Galloway, Paisley.
 CARLETON—Rev. John Wood, Ottawa.
 James Gibson, Ottawa.
 DUFFERIN—H. Parsons, Orangeville.
 DUNDAS—Rev. M. H. Fishburn, N. Williamsburg.
 DURHAM—Rev. F. A. O'Meara, LL.D., Port Hope.
 Rev. E. Barrass, M.A., Hampton.
 W. Craig, jun., Port Hope.
 Rev. R. D. Fraser, M.A., Bowmanville.
 ELGIN—J. H. Courtenay, St. Thomas.
 W. E. Youmans, St. Thomas.
 ESSEX—Rev. W. M. Fleming, Essex Centre.
 FRONTENAC—Rev. Geo. Bell, LL.D., Kingston.
 Rev. J. W. Sparling, M.A., Kingston.
 W. Hobart Dyde, Kingston.
 A. Shaw, Kingston.
 GRENVILLE—Rev. S. D. Chown, Spencerville.
 Rev. Geo. McRitchie, Prescott.
 GRAY—Rev. J. Somerville, M.A., Owen Sound.
 C. R. Sing, Meaford.
 W. T. Miller, Durham.
 HALTON—Rev. W. G. Wallace, B.D., Georgetown.
 HASTINGS—A. G. Northrup, Belleville.
 HURON—D. D. Wilson, Seaford.
 J. C. Stevenson, Clinton.
 KENT—Rev. G. W. Henderson, Dresden.
 Ransom Kent, Ridgetown.
 LAMBTON—T. W. Nisbet, Sarnia.
 LANARK—James Clark, Smith's Falls.
 LEEDS—J. J. Bell, Brockville.
 LINCOLN—Rev. J. H. Ratcliffe, St. Catharines.
 MIDDLESEX—Rev. Walter Rodger, M.A., London.
 Rev. E. B. Ryckman, D.D., London.
 Wm. Hamilton, London.
 T. M. Muir, London.
 Rev. W. Henderson, Glencoe.
 NORTHUMBERLAND—J. seph Henderson, Cobourg.
 Rev. Chancellor Burwash, S.T.D., Cobourg.
 OXFORD—Rev. W. Cuthbertson, B.A., Woodstock.
 Ernest Poldon, Norwich.
 NORFOLK—J. B. Moore, Waterford.
 A. J. Donly, Simcoe.

PEEL—D. J. McKinnon, Brampton.
 Arthur Norris, Streetsville.
 PERTH—Rev. Robert Hamilton, Motherwell.
 Isaac Hord, Mitchell.
 PETERBORO—Sheriff Hall, Peterboro'.
 Rev. F. H. Wallace, B.D., Peterboro'.
 PRINCE EDWARD—G. D. Platt, Picton.
 RENFREW—Rev. Thos. G. Williams, Pembroke.
 VICTORIA—R. S. Porter Lindsay.
 Rev. Daniel McTavish, Lindsay.
 WATERLOO—Rev. S. L. Umbach, Berlin.
 Rev. W. C. Henderson, M.A., Galt.
 James Woods, Galt.
 WELLINGTON—Rev. D. McGregor, M.A., Guelph.
 David McRae, Guelph.
 Prof. Jas. Mills, M.A., Guelph.
 WENTWORTH—A. I. McKenzie, Hamilton.
 Wm. Givin, Hamilton.
 Seneca Jones, Hamilton.
 David Morton, Hamilton.
 Rev. J. T. Davis, Tapleytown.
 YORK—David James, Thornhill.
 E. J. Davis, King.
 W. G. Graham, Aurora.
 Rev. W. W. Smith, Newmarket.
 Rev. A. McLachlin, Sherwood.
 L. C. Peake, Toronto.
 H. J. Clark, Toronto.
 J. K. Macdonald, Toronto.
 W. B. McMurrich, Toronto.
 Rev. H. Johnston, M.A., B.D., Toronto.
 Rev. H. M. Parsons, Toronto.
 Elias Rogers, Toronto.
 D. Fotheringham, Toronto.
 Richard Brown, Toronto.
 Rev. P. McF. McLeod, Toronto.
 Rev. Elmore Harris, B.A., Toronto.
 C. R. W. Biggar, Toronto.
 W. H. Howland, Toronto.
 J. J. Maclaren, Toronto.
 R. S. Gourlay, Toronto.
 S. J. Moore, Toronto.
 J. J. Woodhouse, Toronto.
 Alfred Day, Toronto.

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

Central Executive Committee, Toronto :

Lewis C. Peake.
 H. J. Clark.
 W. B. McMurrich.
 D. Fotheringham.

J. K. Macdonald.
 Richard Brown.
 J. J. Maclaren, Q.C.,
 W. H. Howland.

S. J. Moore.
 R. S. Gourlay.
 J. J. Woodhouse.
 Alfred Day.

INTRODUCTION.

The Committee on Publication have pleasure in placing in the hands of members and friends of the Association the Report of the Provincial Sabbath School Convention, held in London, Ont., in October last.

The Convention was honoured with the presence of William Reynolds, of Peoria, the President of the International Sunday School Convention, who rendered valuable assistance. Mr. Reynolds not only filled his own part of the programme, but kindly came forward, as did some other friends, and supplied the lack occasioned by the much regretted absence of B. F. Jacobs, Esq., of Chicago (through sickness), and of Hon. G. W. Ross, of Toronto.

The programme was faithfully carried out, and the reporter's work well done.

The invitation from Kingston to hold the next Provincial Convention in that city, in the month of October of this year, was cordially accepted.

It was also decided to take steps to hold, in addition, one or two District Conventions, under the auspices of the Association, in localities remote from the last and the coming places of meeting. The advisableness and importance of this projected plan will doubtless be obvious, and it is hoped that when the opportunity is afforded, ministers and Sunday School workers generally, will kindly give all aid in their power to render such conventions successful and profitable.

A speedy and thorough organization of all the counties in the Province is very much to be desired. Friends of Sabbath Schools and of the young need only to be present at any of the County or Provincial Conventions to be readily convinced of this—of the comparative ease with which it might be effected if all would do a little, and of the incalculable benefits which would be the result. The General Secretary, Mr. Alfred Day, will gladly render his aid in this work. Applications for his assistance, sent to the Corresponding Secretary, will be forwarded by him to Mr. Day at whatever point in the Province he may be engaged at the time.

The Treasurer thankfully reports the payment, already, of some of the amounts pledged, for the support of the Association, at the late London Convention; and as regards those not yet paid, he respectfully and *earnestly* requests that immediate steps be taken to collect them, as by so doing much inconvenience is spared to the friends who have kindly pledged, and anxiety to the Executive Committee.

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

The Reports of the Brockville and Stratford Conventions (1884 and 1885 in one pamphlet) will be sent on the same terms, also the Hamilton (1886) Report, of which only a few copies are left. A limited number of the Report of the International Convention, Chicago, June, 1887, 50 cents per copy.

Toronto, February 7th, 1888.

TUESDAY—Afternoon

Appointment of Moderator
Chairman's Opening Address
Reports from Committees
Address, Wm. Reynolds
Appointment of Evening

Evening

Address of President
Words of Welcome
Jubilee Address, I. J. Hill
Address to Her Majesty
Presentation of Address
Address, "Missionary

WEDNESDAY—Morning

Institute Exercises
"The Teacher's Work"
"The Spiritual Life"
"Impressions of the Spirit"
A. R. Dickson

Afternoon

Report of Correspondence
Report of General Secretary
Report of Treasurer
"Advantages and Disadvantages of Supporting the Cause"
Finance
"Organization of the Cause"
Barrass, M.A.

Evening

"The Observance of the Sabbath"
etc., Rev. H. Reynolds
Finance
Question Drawer

THURSDAY—Morning

Address, I. J. Hill
Institute Exercises

CONTENTS.

TUESDAY—Afternoon Session :

	PAGE
Appointment of Nominating Committee	10
Chairman's Opening Remarks	10
Reports from Counties, etc.	11-16, 23
Address, Wm. Reynolds, President International Convention	17
Appointment of Business Committee	22

Evening Session :

Address of President William Bowman	24
Words of Welcome, Rev. J. Allister Murray	26
Jubilee Address, Rev. Hugh Johnston, M.A., B.D.	30
Address to Her Majesty	34
Presentation of Address, Daniel McLean, Vice-President	35
Address, "Missions, Home and Foreign," Rev. Elmore Harris, B.A.	38

WEDNESDAY—Morning Session :

Institute Exercise, "Process of Teaching," Rev. J. Frith Jeffers, M.A.	45
"The Teacher's Work Outside the School," S. Tapscott.	50
"The Spiritual Aim of S. S. Teaching," Rev. W. Cuthbertson, B.A.	54
"Impressions of the International S. S. Convention," Rev. W. Henderson ; Rev. J. A. R. Dickson, B.D. ; W. Reynolds	62-70

Afternoon Session :

Report of Corresponding Secretary	71
Report of General Secretary	74
Report of Treasurer	80
"Advantages and Best Methods of Organization in S. S. Work, and the Duty of Supporting the Provincial Association," W. Reynolds	84
Finance	92 (See also page 114)
"Organization of our Province, its Position and Prospects," Alfred Day ; Rev. E. Barrass, M.A.	96-104

Evening Session :

"The Observance of the Sabbath,"—Interference with the S. S. Hour by Parades, etc., Rev. H. M. Parsons	105
Finance	114
Question Drawer	115-125

THURSDAY—Morning Session :

Address, I. J. Hill	125
Institute Exercise, "The Book," A. Day	126

THURSDAY—Morning Session—Continued :

"Primary Work," Miss Reynolds, B.A.....	PAGE
Model Teachers' Meeting, Rev. J. McEwen.....	134
	141

Afternoon Session :

Conference, "Normal Classes,"—Their Constitution, Promotion and Sustentation, Rev. J. McEwen.....	147
"Common Mistakes, and Resulting Failures in S. S. Work," Wm. Reynolds.....	154
Conference, "Discipline," D. Fotheringham.....	161
Question Drawer, Miss Reynolds, B.A.....	165

Evening Session :

"Temperance Work in the Sunday School," Rev. D. L. Brethour.....	168
"The Necessary Qualifications of True S. S. Teachers," Rt. Rev. Bishop of Huron.....	172
Report of Executive Committee (Central Executive Committee for 1887-8).....	178
Report of Business Committee—Resolutions.....	178
Address, Rev. W. H. Porter, M.A.....	180
Address, Rev. R. Hamilton.....	181
Address, Rev. E. B. Ryckman, D.D.....	182
Address, President Wm. Bowman.....	183
List of Delegates.....	186

Historical List of Provincial S. S. Conventions.

<i>Place.</i>	<i>President.</i>	<i>Date.</i>
1. Kingston.....	Hon. James Ferrier, Montreal.....	Feb. 11, 12, 13, 1857.
2. Hamilton.....	Rev. W. Ormiston, D.D.....	Sept. 5, 6, 7, 1865.
3. Montreal.....	Sir J. W. Dawson, LL.D., F.R.S., F.G.S.....	" 4, 5, 6, 1866.
4. Toronto.....	Rev. F. H. Marling.....	Oct. 8, 9, 10, 1867.
5. St. Catharines.....	D. W. Beadle.....	" 6, 7, 8, 1868.
6. Belleville.....	Hon. Billa Flint.....	" 12, 13, 14, 1869.
7. Galt.....	Hon. James Young.....	" 11, 12, 13, 1870.
8. London.....	Alfred Rowland.....	" 10, 11, 12, 1871.
9. Montreal.....	Rt. Rev. Bishop Bond.....	" 15, 16, 17, 1872.
10. Toronto.....	Daniel McLean.....	" 21, 22, 23, 1873.
11. Brantford.....	Judge Jones.....	" 13, 14, 15, 1874.
12. Hamilton.....	William Edgar.....	" 12, 13, 14, 1875.
13. Belleville.....	William Johnson.....	" 10, 11, 12, 1876.
14. Guelph.....	Ed. W. McGuire, M.D.....	" 9, 10, 11, 1877.
15. Peterboro'.....	J. Frith Jeffers, M.A.....	" 8, 9, 10, 1878.
16. Toronto.....	Hon. S. H. Blake, Q.C.....	" 7, 8, 9, 1879.
17. Brampton.....	J. W. Beynon, Q.C.....	" 24, 25, 26, 1882.*
18. Cobourg.....	D. C. McHenry, M.A.....	" 23, 24, 25, 1883.
19. Brockville.....	John M. Gill.....	" 21, 22, 23, 1884.
20. Stratford.....	J. J. Crabbe.....	" 20, 21, 22, 1885.
21. Hamilton.....	George Rutherford.....	" 26, 27, 28, 1886.
22. London.....	William Bowman.....	" 25, 26, 27, 1887.

* 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.

TU
3.00 P.M.—Chair
co
po
an
Co
4.30 P.M.—Addr
7.30 P.M.—Chair
Se
8.00 P.M.—Addr
8.10 P.M.—Wor
8.25 P.M.—Jubil
co
or
R
9.00 P.M.—Addr
E
sc
E
9.45 P.M.—Colle
W
9 00 A.M.—Deve
9.15 A.M.—Insti
M
9.45 A.M.—Conf
T
10.30 A.M.—Con
F
C
11.15 A.M.—Imp
V
I

PROGRAMME.

TUESDAY AFTERNOON, OCT. 25th, 1887.

- 3.00 P.M.—Chairman of Executive Committee in the chair. Opening Services, conducted by the Pastor of the Church—Rev. J. G. SCOTT. Appointment of Nominating Committee. Reports from Counties and Cities, and General Business. Report of Nominating Committee.
- 4.30 P.M.—Address, W. REYNOLDS, Peoria.

TUESDAY EVENING.

- 7.30 P.M.—Chairman of Executive Committee in the chair. Praise and Prayer Service.
- 8.00 P.M.—Address by President-elect.
- 8.10 P.M.—Words of Welcome, Rev. J. ALLISTER MURRAY.
- 8.25 P.M.—Jubilee Address, Rev. HUGH JOHNSTON, M.A., B.D. Reading of copy of Illuminated Address sent to Her Majesty the Queen, on behalf of the Association, by the Executive Committee, and Reply. Remarks by DANIEL McLEAN, Vice-President, Toronto.
- 9.00 P.M.—Address, "Missions, Home and Foreign,"—Duty and Privilege of Early Dedication by Parents of their Children, and of Personal Consecration on the part of the Young to the Work, Rev. ELMORE HARRIS, B.A., Toronto.
- 9.45 P.M.—Collection and Closing Exercises.

WEDNESDAY MORNING, OCT. 26th, 1887.

- 9.00 A.M.—Devotional Exercises.
- 9.15 A.M.—Institute Exercise, "Process of Teaching," J. FRITH JEFFERS, M.A., London.
- 9.45 A.M.—Conference, "The Teacher's Work Outside the School," SAMUEL TAPSCOTT, Brantford.
- 10.30 A.M.—Conference, "The Spiritual Aim of Sunday School Teaching,"—How may the best results be most surely attained? Rev. W. CUTHBERTSON, B.A., Woodstock.
- 11.15 A.M.—Impressions of the International S. S. Convention at Chicago, Rev. W. H. WITHROW, D.D., F.R.S.C., Toronto; Rev. J. A. R. DICKSON, B.D., Galt; W. REYNOLDS, Peoria.

WEDNESDAY AFTERNOON.

- 2.00 P.M.—Devotional Exercises.
2.15 P.M.—Reports of Executive Committee, Treasurer, General Secretary.
3.00 P.M.—The Advantages and Best Methods of Organization in Sunday School Work, and the Duty of Supporting the Provincial Association, B. F. JACOBS, Chicago.
3.45 P.M.—Finance.
4.15 P.M.—The Organization of our Province, its Position and Prospects, A. DAY, General Secretary; Rev. E. BARRASS, M.A.

WEDNESDAY EVENING.

- 7.30 P.M.—Praise and Prayer Service.
8.00 P.M.—Address, "The Observance of the Sabbath,"—Interference with the S. S. Hour by Parades, etc., Rev. H. M. PARSONS.
8.30 P.M.—Address, "Practical S. S. Methods," being plans which have been tested, B. F. JACOBS.
9.00 P.M.—Question Drawer, W. REYNOLDS.
9.45 P.M.—Collection and Closing Exercises.

THURSDAY MORNING, OCT. 27th, 1887.

- 9.00 A.M.—Devotional Exercises.
9.30 A.M.—Institute Exercise, "The Book," A. DAY, General Secretary.
10.15 A.M.—Conference, "Primary Work," Miss MYRA REYNOLDS, B.A., Lady Principal of Woodstock College, Woodstock
11.00 A.M.—Model Teachers' Meeting, B. F. JACOBS, Chicago.

THURSDAY AFTERNOON.

- 2.00 P.M.—Devotional Exercises.
2.15 P.M.—Conference, "Normal Classes," their Constitution, Promotion and Sustentation, Rev. JOHN MCEWEN, Lakefield.
3.00 P.M.—Conference, "Common Mistakes and Resulting Failures in S. S. Work," Hon. G. W. ROSS, Minister of Education, Toronto.
3.45 P.M.—Conference, "Discipline," D. FOTHERINGHAM, Public School Inspector, South York, Toronto.
4.30 P.M.—Question Drawer, B. F. JACOBS.

THURSDAY EVENING.

- 7.30 P.M.—Praise and Prayer Service.
8.00 P.M.—Address, "Temperance Work in the Sunday School," Rev. D. L. BRETHOUR, Brantford.
8.30 P.M.—Address, "The Necessary Qualifications of True Sunday School Teachers," Rt. Rev. BISHOP OF HURON.
9.00 P.M.—Address, "Light-Bearers and Fruit-Bearers," B. F. JACOBS.

Provinci

The Twenty Association of Church, London Chairman of the

The proceed J. G. Scott, pas Convention in singing.

The CHAIRM this Convention to get keyed up our work. Now short time in s God's Spirit ma His grace may f us, so that wha glory.

Hymns 165 of the delegates

The CHAIRM Convention, the tion. I have so on Nominations

REPORT OF PROCEEDINGS

OF THE

TWENTY-SECOND

Provincial Sabbath School Convention

FOR ONTARIO.

LONDON, ONT, October 25th, 1887.

The Twenty-second Annual Convention of the Sabbath School Association of Ontario, opened in the Queen's Avenue Methodist Church, London, at three o'clock this afternoon, Mr. Lewis C. Peake, Chairman of the Executive Committee, in the chair.

The proceedings commenced with the singing of hymn 140 ; Rev. J. G. Scott, pastor of the church, read from 2 Tim. ii., and led the Convention in prayer ; Mr. and Mrs. H. M. Blight conducted the singing.

The CHAIRMAN—My friends, I take it that we have come here in this Convention with one idea prominent in our minds, that we want to get keyed up at the very outset to a sense of the responsibility of our work. Now, in order to do this, I propose that we shall spend a short time in singing, and in supplicating the throne of grace, that God's Spirit may be with us throughout the entire Convention ; that His grace may fill our hearts, that His wisdom may be imparted unto us, so that whatever we do may be done with an eye single to His glory.

Hymns 165 and 95 were then sung by the Convention, and several of the delegates led in prayer.

The CHAIRMAN—Before proceeding with the actual work of the Convention, the very first thing before us will be the matter of organization. I have some names here that I wish to propose as a Committee on Nominations, whose duty it shall be to nominate to this Convention

the gentlemen who shall take the respective positions that are required to be filled in order to the carrying out of the work for which we have come together. I beg to appoint Mr. William Hamilton, Rev. H. G. Frazer, Rev. E. Barrass, M.A., W. N. Hossie, Rev. W. Henderson, Hiram Haight, and J. Frith Jeffers, as a committee to nominate the officers for this Convention; Mr. Hamilton to be the Convener of this Committee, the Committee to retire at once and make their nominations.

Two verses of hymn 128 were then sung.

The CHAIRMAN—Dear friends, my words to you will be very few. In the kind providence of God we have been brought safely through another year. Many of us were privileged to meet together last year in the City of Hamilton. Those of us who were there remember the hallowed services connected with that Convention; the presence of the Master was very sensibly felt. Now we meet together in this City of London to-day, and I suppose I need not remind you that our Master is just as present with us here as he was last year in Hamilton. What I am particularly anxious about is, that we shall not wait until the later sessions of the Convention until we begin to realize this, but that from the very beginning we shall have this consciousness of God's presence. The year which is now closed has been in some respects perhaps one of the best that the Association which we represent here to-day has ever experienced. Many of us will remember that during the year preceding the Hamilton Convention, a good deal of apparent loss had been sustained through the want or lack of the services of a general agent of the Society. Our friend Mr. McEwen having withdrawn from the work during the early part of that year, it left us so that we were in a measure orphans. We were somewhat embarrassed, and we met last year under circumstances that in some respects were not as favorable as we would have wished. We had hope in our hearts, however, having secured the services of two competent gentlemen to undertake the work of the Association, and now we come together with the experience of the year, and we have to say that the Lord has been with us. He has been better to us than we even dared to hope. The work of organization has been carried on to a considerable extent. This you will learn more of to-morrow when the reports are presented. During the year also the International Sunday School Convention has been held—this triennial meeting was held in the City of Chicago in June last. Eighteen delegates from this Province were present at that Convention; and during our sessions we expect to hear from some of those delegates what was done, and some of the influences which went out from that great gathering. To-day we come together, and it seems very proper, very fitting, that this our first session, should be largely devoted to what we might term an experience meeting. We are going to ask the representatives of the various counties in this

Province to their own localities, if, as I hope and with encouragement up in gratitude Bruce? Carle there is some persons from t should be very called, will arise counties. From year I hope; v

Mr. W. T. I am the only not my fault. this time, I beg Sam Jones was Sabbath School ask myself the or go to the favor of Hamilton joyed the Session surprise that I was the Twenty-first in Hamilton. solved that I was representation. aid the work in though there is some eighty-five for organization

The CHAIRMAN request which has one great difficulty our General Session to the time of his of travel have had this information pointments could early in the Convention during its session order that information assistance that be given to the

Province to tell us what God has been doing through them in their own localities, how the work has been prospering in their hands, and if, as I hope and expect will be the case, these reports shall come to us with encouraging statements of success, I am sure our hearts will go up in gratitude to God on account of this. Is there any one here from Bruce? Carleton? Dufferin? Essex? (No replies.) I am afraid there is some misapprehension. I do not know whether there are any persons from these counties specifically charged to report, but if not, I should be very glad if any workers from these counties, as they are called, will arise and tell us what they know about the work in those counties. Frontenac? We shall have a report from that county next year I hope; we have reason to expect it. County of Grey?

COUNTY OF GREY.

Mr. W. T. MILLER—Mr. Chairman, Christian friends, I believe I am the only representative from Grey, here to-day; if it be so, it is not my fault. Last year, being somewhat wearied with labor about this time, I began to look round for the best place to go to and recruit. Sam Jones was in Toronto preaching at that time, and the Provincial Sabbath School Convention was announced for Hamilton. I began to ask myself the question, whether I had better go and hear Sam Jones, or go to the Provincial Sabbath School Convention. I decided in favor of Hamilton, and went down to Hamilton, and very much enjoyed the Sessions of the Convention there. I found out to my surprise that I was the only representative from the County of Grey at the Twenty-first Annual gathering of the Sabbath School Convention in Hamilton. I felt that it ought not to have been so, and I was resolved that I would do my best through the year to secure a better representation. I promised at the Convention to do what I could to aid the work in Grey. Grey is not in the proper sense organized, although there is good Sunday School work being done. There are some eighty-five schools in the county, and I think they are ready for organization as soon as the General Secretary can visit there.

The CHAIRMAN—Let me say before passing on, in regard to this request which has just been presented from the County of Grey, that one great difficulty that has been experienced during the past year by our General Secretary, Mr. Day, is the want of information in regard to the time of holding county conventions. Many hundreds of miles of travel have been occasioned during the year, because of the lack of this information at the beginning, upon which a proper plan of appointments could have been prepared. I want to state this to you early in the Convention, and it may be repeated a good many times during its session, so that it may be impressed upon your minds, in order that information may be given to the Committee, so that all the assistance that can be rendered by the officers of the Association will be given to the counties in this work.

Rev. T. W. JACKSON—I was requested to come here and present the report from the

COUNTY OF HALDIMAND.

There are sixty-seven Sabbath Schools in this County, made up as follows: Methodist, 28; Presbyterian, 8; Episcopalian, 8; Baptist, 6; United Brethren, 3; Evangelical Association, 2; Disciples, 1; and Union Schools, 11. Of the above, fifty-two have reported. Two Methodist, two Presbyterian, six Episcopalian, three Union, one Baptist, and one Disciple, making a total of fifteen, have failed to report. Of the 52 reported, there is a Sunday School population of 4,123, an average of about 80 to each school, and if the other schools have a similar average, the total Sunday School population for the county is over 5,200. There are 922 reported in church membership, or about one-fourth of the whole. Only 8 schools report having temperance pledges, and of these, 60 teachers and 313 children have signed them, only 14 per cent. of the teachers, and 8½ per cent. of the children. There are 5,194 books in the libraries, and about 2,000 Sunday School papers taken. Thirteen schools make use of the Catechism, and only 713 are taught it. Forty-seven of the schools use the International Lessons, and forty-one are kept open the whole year. Only six schools report meetings for the study of the lesson. The cost of management for the whole, is reported at \$1,413.34. Some schools costing as high as \$150, and some managed for a year on \$5.

That is about the size of our report from the County of Haldimand. I might state that we endeavored to get our figures into good shape. We sent out a list of questions to each of the Sabbath Schools, asking them to report; and they were sent to the Township Secretaries, who filled them out and returned them to us. We thus have a pretty full report of what our schools are this year. We appointed a Committee on Schedules, to prepare schedules for the whole county, so that they may be tabulated and sent in. I think, if this Convention should prepare a set of schedules to supply all round, we should have uniformity in our reports. We held a Sabbath School Convention in Jarvis, a most enthusiastic meeting, and a large crowd assembled. I think the Sunday School work in our county is looking up.

The CHAIRMAN—Any report from Haliburton? Halton? Hastings? Huron?

Mr. A. M. WILSON—It seems too bad there is nobody to report. I have been sent by a country school; and I am sorry that I have no report except from the school I have been sent from. I have a report from the school, and that is all. If steps are taken to organize in our county I am sure I will do what I can.

A DELEGATE—I think there is an organization in Huron. It held its Convention at Goderich. Very likely there will be a report from one of the executive officers before we get very far in the Convention, and I might say, that all reports that are not from these executive officers seem to me to be waste of time. I think I am right in that.

The CHAIRMAN
better to get
Kent? Lambton?
dington? Norfolk?
tario? Oxford?

Rev. E. BAILEY
Methodist; 4
ably ten or twelve
reported there
in the libraries
churches, and
schools during
none having
be held in Jarvis.

A DELEGATE
Mr. Cuthbert
is possible the
ber of schools
The CHAIRMAN

Mr. ISAAC
Perth, 74 of
cers, and 8,48
School purpo
The various d
schools; Pres
tional, 2; Ba
each.

The CHAIRMAN
Mr. J. A.
borough, but
and an officia
and it was de
question of o
the county w

The CHAIRMAN
frew? Simco
land? Welli

A DELEGATE
between the c
The CHAIRMAN
take it; other
rately.

The CHAIRMAN—I think if we have not the official report, it is better to get an unofficial one, than none at all. Any reports from Kent? Lambton? Lanark? Leeds and Grenville? Lennox and Addington? Norfolk? Northumberland? Durham? West Durham? Ontario? Oxford?

COUNTY OF WEST DURHAM.

Rev. E. BARRASS, M.A.—Nineteen schools reported, of these 13 are Methodist; 4 Presbyterian; 1 Disciple and 1 Union. There are probably ten or twelve from which no report was received. In those reported there are 206 efficient teachers, 1,897 scholars, 3,420 volumes in the libraries; 52 scholars have become members in their respective churches, and the sum of \$986 has been expended in maintaining the schools during the year. A County Convention was held last May; none having been held for ten years previous. Another will (D.V.) be held in January next.

A DELEGATE—I was sent from a mission school. The minister, Mr. Cuthbertson, is to be here. I have come to learn. I suppose it is possible they have a Convention at Woodstock; they have a number of schools there.

The CHAIRMAN—Any reports from Peel? Perth?

COUNTY OF PERTH.

Mr. ISAAC HORD said there were 87 schools in the County of Perth, 74 of which had reported. There were 937 teachers and officers, and 8,482 scholars. Nearly \$5,000 had been raised for Sunday School purposes. All the schools use the International Lessons. The various denominations are thus represented, viz.: Methodist, 35 schools; Presbyterian, 23; Episcopalian, 7; German, 8; Congregational, 2; Baptist, 5. All have libraries of from 100 to 500 volumes each.

The CHAIRMAN—Peterborough?

Mr. J. A. HALL—Mr. McEwen was to have reported for Peterborough, but he is not here yet. The county has not been organized, and an official report cannot be given. A meeting was held last night and it was decided to hold a gathering in December, at which the question of organization was to come up, and no doubt at that time the county will be organized.

The CHAIRMAN—Prescott and Russell? Prince Edward? Renfrew? Simcoe? Stormont? Dundas? Victoria? Waterloo? Wellington? Wellington?

A DELEGATE—I would like to ask if there is any distinction made between the counties and the cities?

The CHAIRMAN—Well, if you have a report including both, we will take it; otherwise I intended to call upon the City of Guelph separately.

Rev. A. K. BIRKS, Guelph—I do not know that there are any other delegates here yet from the city; but so far as the county organization is concerned, they had a convention during the year; the official report I have not received, not being a delegate at that convention. I might say in regard to the Sunday School work generally, not only in the city but in the county, it is in a very prosperous and flourishing condition, and I am sure the report generally will be in advance of what it was last year.

The CHAIRMAN—Wentworth? York? Any report from Galt?

A DELEGATE—The delegates are not all here from Galt; some more of them will be here to-night, and possibly they will have authority to report. I have no authority, and whether they have any or not I can't say. If they have none, I can easily tell you about it.

A DELEGATE—No, there is no report.

A DELEGATE—Well I might just say that we have one of the finest Sunday Schools in the Province of Ontario. (Laughter.)

The CHAIRMAN—St. Thomas? Hamilton? London? Kingston? Belleville? Ottawa? St. Catharines? I am sorry so many counties have not reported. I know personally that a good many of these counties have good reports to present; and I am sure they would have encouraged us to-day could we have had them. I hope you will not think I am finding fault, because, of course, there is no fault to be found with those that are here, except that we might bring pressure to bear upon those counties, so that another year we should secure a report from them at our opening session. This is the session when we are supposed to receive these reports. We have heard statements made here this afternoon that the reports will be here to-morrow. I am afraid difficulty will be experienced in getting the reports before the Convention, and that will be unfortunate, because that is what we want to know. We want to know what work is being done throughout the Province, and how the work is prospering. We want to know for our own sakes and for their sakes also. I hope if we can bring any influence to bear during the ensuing year we shall endeavor to do so. I might, perhaps, present a brief report of the work as it is in the

CITY OF TORONTO.

During the early part of the year, the Central Executive Committee thought it a very desirable thing that the proceedings of the Provincial Convention should be as far as possible reproduced in the City of Toronto amongst the teachers there. That was carried into effect. Three evening meetings were held during the early part of the winter, and most satisfactory results followed. The gentlemen who presented these papers and addresses to the Convention at Hamilton, very kindly came forward and repeated them in Toronto; so that the addresses presented to the Convention in Hamilton were not confined in their effect to the delegates who were there present;

but they received Toronto was co- who would oth part of the ye is one of the School Union. Society to the a meeting hel Toronto, gave School proper pared to give is a most enc extending, and effect of this C coming year, a lar effort will year so success I did not see upon the Presi to present a re

Mr. W. N. sociation, said Hamilton, givi in the last pu was like a con The work power, each A during the year

Local Con Meeting in W session.

North Br Annual Conve of December, the 5th of Jul of the Indian the kind ever success, as far was concerned. and evening. ception was gi Mr. Day, the time, walked t

but they received a much wider application as far as the City of Toronto was concerned, because they reached a large number of people who would otherwise not have heard them. Then during the latter part of the year we had the pleasure of a visit from a gentleman who is one of the Honorary Secretaries of the London (England) Sunday School Union. Mr. Edward Towers, who was a delegate from that Society to the International Sunday School Convention in Chicago, at a meeting held in connection with the Association in the City of Toronto, gave a most interesting address. The work of the Sunday School proper is going forward in the City of Toronto. I am not prepared to give you statistics; but the work is in a forward state. It is a most encouraging work; schools are growing; the influence is extending, and we feel encouraged in the work, and are looking to the effect of this Convention, so that it may help us in the work in the coming year, as it has in the past. It is more than likely that a similar effort will be made to reproduce it in Toronto, as was made last year so successfully. I have no authority to make this statement, but I did not see anyone else here prepared to make it. I will now call upon the President of the County of Brant and the City of Brantford to present a report from that Association.

COUNTY OF BRANT.

Mr. W. N. HOSSIE, President of the County Sabbath School Association, said, he had reported at considerable length last year, at Hamilton, giving details of the work in Brant, which fully appeared in the last published report, consequently, what he had to say now, was like a continued story in a periodical.

The work of organization, then referred to, has become a local power, each Association has held conventions, or annual meetings during the year, entitling Brant to the rank of a Banner County again.

Local Conventions.—The City of Brantford held its Third Annual Meeting in Wycliffe Hall, on the 15th of November, 1886. One session.

North Brantford, Onondaga and Tuscarora, held their Second Annual Convention, in the Methodist Church, Cainsville, on the 14th of December, 1886. Three sessions and a summer Convention on the 5th of July, 1887, in the Baptist Church, Ohsweken, the centre of the Indian Township of Tuscarora. This was the first meeting of the kind ever attempted among the Indians, which proved a great success, as far as numbers in attendance and the spirit of the meeting was concerned. Here there were three sessions—forenoon, afternoon and evening. In addition to exercises usual to such gatherings, a reception was given to several Chiefs, among whom were two Paganis. Mr. Day, the General Secretary, in order to reach this meeting in time, walked ten miles.

South Dumfries held their Second Annual Convention, on the 14th of January, 1887, in the Presbyterian Church, Glen Morris. Three sessions.

Burford Township held their Tenth Annual Convention on the 31st of May, 1887, in the Congregational Church, Burford Village. Three sessions.

South Brantford and Oakland held their Third Annual Convention, on the 23rd of June, 1887, in the Methodist Church, Oakland Village—three sessions—where a ten dollar piece was laid on the plate.

Paris Town held its Second Annual Convention there, in the Baptist Church—two sessions—afternoon and evening of the 31st of August, 1887.

The County Convention, being the Eighteenth Annual Meeting, was held in the First Methodist Church, Brantford, on the 7th and 8th of February, 1887, occupying two days of three sessions each. All these meetings gave evidence of increasing interest, and each had printed programmes of instructive topics.

Five new schools have been formed this summer, one of which was organized by the County Officers, making the total number now 106; two of these, however, have been resting for a year. Sixteen schools have been visited for a first time, making the total number so visited since November, 1884, 104.

Our effort to improve the attendance of the Indians in Tuscarora, met with appreciation at Kanyenga and Ohsweken; six prizes were given at the former, and forty at the latter.

Statistics.—By means of recent visitations now carried on by the local Presidents, the most complete statistics have been obtained, showing 106 schools, 1,133 officers and teachers, 8,920 scholars, making a total membership of 10,944, with an average attendance of over 6,500, and many report additions to church membership.

He had much pleasure to claim the banner for Brant, which a young lady artist had executed for the purpose, and in keeping with that rank, laid on the table a cheque for the sum of eighty dollars.

The CHAIRMAN—An enthusiastic member. I wish we had one like him in every county. If we had we would have more organizations and better results. We shall not have any more time to devote to reports of counties to-day. We have another item on the programme. We have with us to-day, and I am sure we are highly honored and greatly delighted to have with us the President of the International Convention recently held at Chicago. (Applause). Our dear friend, Mr. William Reynolds, who was with us two years ago in Stratford, has very kindly consented to give us the light of his countenance and the help of his voice in these meetings of our Convention here in the City of London; and he is to speak to us for a while this afternoon.

Hymn 98 was then sung.

ADDRESS OF T

Mr. W. REY
not come for th
citizens on the
it needs so much
over to attend to
of Canada. I an
occasion. It al
Canada. I do no
Two years ago, v
Sabbath School
possible to go; s
Canada, she said
a better man w
The Internation
series of Provin
Dominion of Can
States; and aske
England States
on that tour nov
the most profitab
a great deal of p
the pleasure I
N.B., on the ni
Sunday was the
Sabbath; in the
the Methodist
The churches w
church in the c
city, and they v
of that city sai
was more benef
over, a large c
where the Pro
wick was held,
respects, that I
ness and conse
determination o
the work throug
work, and they
who came up t
business men, r
life to live for
energies entirel
shook me by th
New Brunswick

ADDRESS OF THE PRESIDENT OF THE INTERNATIONAL CONVENTION.

Mr. W. REYNOLDS, Peoria—I am no stranger in Canada. I do not come for the same reason that some of our distinguished fellow-citizens on the other side of the border come over to stay with you; it needs so much the more a missionary on the other side to come over to attend to them, and make them somewhat respectable citizens of Canada. I am exceedingly glad to be with you, my friends, on this occasion. It always gives me a great deal of pleasure to come to Canada. I do not say this to flatter you, but sincerely from my heart. Two years ago, when I received an invitation to attend the Provincial Sabbath School Convention of this Province, I did not see how it was possible to go; and when I told my wife I had an invitation to go to Canada, she said "I want you to go, because you always come back a better man when you go to Canada." (Applause and laughter.) The International Sabbath School Executive Committee arranged a series of Provincial and State conventions—Provincial as far as the Dominion of Canada is concerned, and State conventions in the United States; and asked me to attend those conventions embracing the New England States and part of Canada, and I agreed to do so, and I am on that tour now. It has been one of the most pleasant and one of the most profitable tours that I have ever experienced. I anticipated a great deal of pleasure from it, but I have not anticipated one-half the pleasure I have derived from it. I commenced at St. John, N.B., on the ninth of this month, arrived there on Saturday, and Sunday was the ninth; and we held three meetings there on the Sabbath; in the Baptist Church in the morning, in the afternoon in the Methodist Church, and at night in the Presbyterian Church. The churches were crowded; the one in the afternoon, the largest church in the city, was filled with Sabbath School workers of that city, and they were enthusiastic, earnest meetings; and the pastors of that city said they had never had anything, they thought, that was more beneficial to them than those meetings. We then went over, a large delegation of us, from St. John to St. Stephen, where the Provincial Sabbath School Convention of New Brunswick was held, and it was one of the best Conventions, in many respects, that I have attended. There was a degree of deep earnestness and consecration that it delighted our hearts to see, and a determination on the part of the ministers and layman to carry on the work throughout the whole Province; and they organized for the work, and they are going to do it. There were men there, laymen, who came up to the front and said, "We will help in this work"—business men, really conscious of the fact that it is the best part of life to live for the world that is to come, and not to spend their energies entirely on this world. That was a hopeful sign; and several shook me by the hand as I came away, and said, "You will hear from New Brunswick." I then went over to Maine to attend the Maine

and Vermont Conventions, and then came to Toronto, spending last Sunday there. I am always glad to spend a Sunday in Toronto. It is one of the most remarkable cities on this Continent. I do not know how it is here and many other places, but I always am amazed and astonished, and my heart goes up in gratitude to God for such scenes as I witnessed in Toronto. It seems as if everybody went to church there, and when yesterday I called upon the Mayor of that city, as soon as I entered his private office I saw upon the wall, "Except the Lord keep the city the watchman waketh but in vain." There it was; and when I took Mayor Howland by the hand, he said, "That's the way this city is run; there is my motto." (Applause.) Said he, "Mr. Reynolds, I am a Sunday School man." Said I, "I know you are; I heard so in New Brunswick; your brother-in-law down there told me I ought to know you, and I said I was going to know you;" and, although there was a Council meeting to be held in a few minutes, he said, "Sit right down; I want to talk Sunday School to you." He stands up there on Sundays and every other day and preaches Christ in the City of Toronto. As the aldermen commenced gathering in he called some of them up and introduced them, and, said he, "Here's Alderman Boustead, Superintendent of the Metropolitan Sunday School," and I shook hands with him; and another, Alderman So-and-so, Superintendent of such a school, and it seemed to me they were all Sunday School men. If it had been on the other side it would have been Alderman So-and-so, he is a saloon-keeper; and Alderman So-and-so, he is a boodler. That is the condition on the other side; the saloon-keepers are the prominent men in politics, and that is what is the matter with us. And what a vast difference there is. He told me every saloon was closed up as far as the law would allow; he said there was not a single gambling-house in Toronto to-day; he said, "I am determined to make them sick,"—and he has. And to see a city that rests as that city does on the Sabbath; no paper sold on the Sabbath—and no paper is issued in Ontario on Sunday—and no street cars are run. My friends, the work is progressing. There never has been in the history of the world so much Christian activity as there is to-day. It is a great day for the Church of God. There never was a time when the laity were coming up to the help of the Lord as they are to-day; and it is to this Sunday School work that we are indebted for such a state of affairs. There never was a time when so many men and women were consecrating themselves to this blessed service; and I sit down in thankfulness to God, and with tears in my eyes, when I think of more than a hundred thousand Sabbath Schools in the States and in this Dominion, that meet every Sabbath Day, with a million and a quarter of the best men and women God Almighty ever made, coming up without money and without price, and giving their service to the teaching of that Word, to ten millions of scholars that gather together to-day. Oh, there is hope for this country. I said to a politician, "The Sabbath School men of this day are the

hope of the next
said, "No doubt o
The International
to carry this great
going to visit ever
country, or any pa
before three years.
tion were amazing
son to what it will
tive Committee.
There never was s
country lies open
that direction. T
Why a gentleman
a cheque for a hu
for the organizatio
from that city, an
them into the Sab
are standing upon
minute it will bur
lately, and they ar
ones, except to har
taking in time thi
with such tremen
and was vomiting
to take the child
lished a mission w
the principles of
other remedy in t
Sunday School wo
upon God's Word
quarter people st
the foundation of
therein contained.
studying God's W
by the arch fiend
man in our State
Cure of Infidelity.
Word, and the cu
In our own city v
really a harder cas
pray "Oh God, if
Thy Word to me"
God will shut hin
but when he come
no man can do th
power there is to-

spending last
 Toronto. It
 nt. I do not
 ys am amazed
 God for such
 body went to
 or of that city,
 l, "Except the
 There it was ;
 l, "That's the
 Said he, "Mr.
 w you are ; I
 there told me
 w you ;" and,
 w minutes, he
 to you." He
 teaches Christ
 thering in he
 he, "Here's
 tian Sunday
 Alderman So-
 ed to me they
 other side it
 -keeper ; and
 dition on the
 politics, and
 fference there
 he law would
 onto to-day ;
 has. And to
 o paper sold
 day—and no
 There never
 ivity as there
 e never was a
 d as they are
 indebted for
 o many men
 sed service ;
 s in my eyes,
 h Schools in
 abboth Day,
 od Almighty
 , and giving
 s of scholars
 country. I
 day are the

hope of the next generation, and the hope of the country ;" and he
 said, "No doubt of it." They are making the best impression to-day.
 The International Committee are devising great things, and are going
 to carry this great work to every State and Province in the Dominion,
 going to visit every one. There will not be a single territory in our
 country, or any part of Canada that will not be thoroughly organized
 before three years. The reports that came up at the Chicago Conven-
 tion were amazing ; but I venture to say it is not anything in compar-
 ison to what it will be in three years, if God spares the lives of the Execu-
 tive Committee. They mean business, and are going forward in it.
 There never was such a grand opportunity for doing good. The whole
 country lies open to us, and the hearts of the people are turned in
 that direction. They are beginning to feel the impress of this work.
 Why a gentleman came to Mr. Moody some time ago, and handed him
 a cheque for a hundred thousand dollars for that work in Chicago,
 for the organization of a training school for missionaries, to go out
 from that city, and other cities, to teach these children and bring
 them into the Sabbath School. What is the reason ? Said he, "We
 are standing upon a volcano in this city ; we do not know what
 minute it will burst upon us." They have had a taste of anarchism
 lately, and they are fearful of it. They cannot do much with the old
 ones, except to hang them ; but, the safety of the country now, is in
 taking in time this dangerous element, which is coming in upon us
 with such tremendous power. It seems as if Europe had got sick,
 and was vomiting its refuse rioting upon us ; so it is. We have got
 to take the children and train them. What did he do ? He estab-
 lished a mission where these children could be brought in and taught
 the principles of the Gospel. That is the only remedy, there is no
 other remedy in the world ; just think of the mighty power of this
 Sunday School work. There never was so much intelligence centred
 upon God's Word as there is to-day ; think of that million and a
 quarter people studying God's Bible every Sabbath, diving into
 the foundation of truth, and bringing up the rich stores of truth
 therein contained. I am not afraid of infidelity as long as people are
 studying God's Word. Do you remember when Christ was attacked
 by the arch fiend, he used the Scripture, "Thus it is written." A
 man in our State was converted, and wrote a book, "The Cause and
 Cure of Infidelity." He said the cause of it is the ignorance of God's
 Word, and the cure of it is the study of God's Word. (Applause.)
 In our own city we had an infidel there, not Col. Ingersoll, he was
 really a harder case than Ingersoll, we got him to go on his knees, and
 pray "Oh God, if there is a God, manifest Thyself to me, and reveal
 Thy Word to me" ; and not long after he was a Sunday School teacher.
 God will shut himself up to a person that comes to catechise Him,
 but when he comes with an open heart, He will reveal Himself, and
 no man can do that thing without being blessed. Just think of the
 power there is to-day in the pews. We used to sit in our pews and

pay our rent, and think we were doing about what was right; and were sure that the preacher was all sound on the question; we would go to sleep, and be assured he was right; but now we keep awake; and we have got to be pretty sure he preaches the truth. Then take the account of the evangelical work being done, think of the people who are preaching the Word; thousands of laymen in Chicago are standing up in those little chapels preaching to multitudes. I hear them in places where they cannot support a minister preaching the Word of Life. The development in that respect is great; and then the inspiration you get in these conventions where we come together! What a blessed sight to meet together as one people; some of you are Methodists and some are Presbyterians; we can say here what a delightful thing to meet together in these conventions. We sometimes get discouraged in our work; we are away off in different places, and we feel as if nobody was working except ourselves; we get discouraged; we are like a clock which gets run down—weak and slow; but when we come to the convention and feel what has been done, we get inspiration, get wound up, and come back encouraged. I have been thinking about Elijah; he is a favorite of mine. I often think what a hero he was as he stood on Mount Carmel, where he was the only representative of God; all the rest were against him; and there he stood in all his grandeur, waiting until the time came to prove that God was a living and a true God. I think what a grand, magnificent scene that was; he thought that miracle was going to convert the whole Jewish nation; it did not do it; why, Jezebel told him what she would do if he would not get out of the way; and he was not the first man that fled from a woman either; he was not afraid of a man, but he was of a woman; he fled away down into Horeb, and got away off into a cave; he got discouraged, and there God went for him, and He found him there and brought him out, and said to him, "What doest thou here, Elijah?" He said, Lord, there is no use; everybody that loves Thee is dead; I am the only one that remains. And God said to Elijah, "I have left me 7,000 in Israel which have not bowed unto Baal." You never heard of them; they have not been very active; I suppose they were rather retired Christians; at all events their light was burning dimly, but still they were lovers of God, they had not bowed the knee to Baal; and God took Elijah out there and put him on the mountain, and taught him a lesson he never forgot. It was not in the wind or the fire, but in the still small voice. This is not our work, but it is His work. There is the comfort of every one of us; He is the great Captain of this host; He is the one that has got the plans up in heaven; it is for us to stand where God puts us, and work on. We come to these places and get inspired. We find how many friends God has. We are encouraged and blessed, and we feel that God has got numbers of others who are working besides us; and we get their new modes and ways of doing this. I think these conventions have been one of the greatest bless-

ings God has given us. I hope Bro. [unclear] up in heaven. God has a work to do; and encouraged, I will be witnessed once in time. "What are you doing had been standing to stand there?" "Suppose you should stand here." "Then to stay here, and to ing so long?" "I tell you about it." eye open; He has to stand faithfully the position in which attendance, and then I hope these results; whatever God us in the future; work. It is a blessing for Christ. Some the higher work; such a position as the word "duty." reached down and He took us up into a change it was, v to God and say, "no, no; let us say of showing my love does not allow any the privilege of do his place and com and me to do. He bassadors to a loss ing love. What go out to Him for ners of souls from consecrated to God until the great day of Christ.

The CHAIRMAN seconded, that the past five. (Carri

was right ; and
 tion ; we would
 ve keep awake ;
 th. Then take
 k of the people
 in Chicago are
 itudes. I hear
 r preaching the
 reat ; and then
 come together !
 some of you are
 y here what a
 ns. We some-
 different places,
 es ; we get dis-
 weak and slow ;
 been done, we
 raged. I have
 I often think
 ere he was the
 him ; and there
 e to prove that
 nd, magnificent
 to convert the
 told him what
 nd he was not
 s not afraid of
 n into Horeb,
 and there God
 him out, and
 id, Lord, there
 e only one that
 7,000 in Israel
 em ; they have
 ed Christians ;
 ey were lovers
 od took Elijah
 him a lesson he
 the still small
 ere is the com-
 is host ; He is
 r us to stand
 places and get
 re encouraged
 others who are
 ways of doing
 greatest bless-

ings God has given us. Some of us may think we are old enough to quit. I hope Brother Hossie will keep right on till he gets his diploma up in heaven. God puts us in this position, and gives each one of us a work to do ; and He says, "Stand right there and don't get discouraged, I will bless you" ; and He does. I often think of a scene I witnessed once in the army. I saw a man on a picket duty. Said I, "What are you doing?" "Standing here on picket line": said he had been standing there fourteen hours. "How long are you going to stand there?" "I am going to stand here until I am recalled." "Suppose you should not be recalled?" Said he, "I am going to stand here." "That is strange." Said he, "Not at all ; I am ordered to stay here, and that is my duty." "What is the use in your standing so long?" "I don't know ; go up and ask the General ; he will tell you about it." We are placed in this position ; God has got His eye open ; He has the whole plan of the battle ; it is for you and me to stand faithfully at our post, and we will find that God places us in the position in which He wants us. I thank God for this large attendance, and the reports from different parts of your Province, and I hope these results you get will only stimulate you to more earnestness ; whatever God has done in the past, He has greater things for us in the future ; and let us go forward in this grand and glorious work. It is a blessed work, it is a glorious privilege to be a worker for Christ. Sometimes we talk about duty ; it is not the duty, it is the higher work ; it is a glorious privilege and honor to be called into such a position as we are called to occupy. (Cheers.) I do not like the word "duty." It would have been a great thing for God to have reached down and to have saved us from our lost condition ; but when He took us up into His family and made us heirs of eternal life, what a change it was, what a high position we are in ; and then to look up to God and say, "Lord, it is my duty to do something for you." Oh, no, no ; let us say, "Blessed Saviour, I thank Thee for the privilege of showing my love and attachment ; what can I do for Thee?" He does not allow any of the angels to do this work ; not one of them has the privilege of doing it, although I believe Gabriel would gladly leave his place and come down to do this work ; but He commits it to you and me to do. He says, Be co-workers with me ; I appoint you ambassadors to a lost world ; go forth and tell the story of my redeeming love. What a privilege it is, and let us realize it ; let our hearts go out to Him for the honor He has conferred upon us of being winners of souls from death to life. May you go down from here re-consecrated to God, and may the reports be still better and better, until the great day, when all shall be brought to the saving knowledge of Christ.

The CHAIRMAN—As to hours of adjournment, it is moved and seconded, that the hours of adjournment be twelve o'clock and half-past five. (Carried.)

UNITED CHURCH
 ARCHIVES

REPORT OF NOMINATING COMMITTEE.

The CHAIRMAN—The Nominating Committee present the name of William Bowman, Esq., of this city, for President. (Carried.)

For Secretaries—Rev. E. Barrass, M.A., Bowmanville, and Rev. Andrew Henderson, M.A., Atwood. (Carried.)

Business Committee—William Hamilton, London, Chairman; Rev. E. Barrass, M.A., Hampton; W. N. Hossie, Brantford; Rev. W. Henderson, Glencoe; Rev. H. G. Frazer, Goble's; J. Frith Jeffers, M.A., London; Hiram Haight, Norwich; D. Fotheringham, Toronto; Rev. John McEwen, Lakefield; T. Muir, London; Rev. W. Cuthbertson, B.A., Woodstock; Isaac Hord, Mitchell; George Rutherford, Hamilton; L. C. Peake, Toronto; and the General and Corresponding Secretaries. (Carried.)

A duet by Mr. and Mrs. Blight,

“Jesus, Lover of my soul.”

The CHAIRMAN—I now call for the report from Middlesex.

COUNTY OF MIDDLESEX.

Mr. HAMILTON—I wish I had a better report to give. In substance it is much the same as what we reported last year. We have been running about two years and a half with our City Association. We have, on a rough estimate, in the neighborhood of five thousand children whose teachers belong to our Association. We meet once a month, Tuesday evening, for discussion and for mutual assistance; our programme takes the shape of receiving papers, from those who have been asked to get them up, on subjects connected with Sunday School work, and we usually have one paper, or address, or exercise on the lesson for the succeeding Sunday. Sometimes it is presented as it would be presented to a senior class, sometimes as to an intermediate, and sometimes as to an infant class, so as to cover all the grades. Our meetings have been very well attended, but not so well as we would like. Sometimes our meetings conflict with the regular teachers' meeting, and they do not like giving that up. We have made a move towards gathering in neglected children. After hearing the address delivered by Mayor Howland last year at the Provincial Convention, we thought we ought to get some inspiration from him, and we had him here for an evening's talk as to gathering in neglected children. It was a magnificent talk. We divided the city into a number of districts, and allotted the districts to the different churches to operate. The idea was, that the districts should be visited, in order that we might find any who were not attending Sunday School. Our report is not yet full. Our friend Mr. Muir was the person to whom

the report was to
He may be able to
have come in. W
a Sunday School in
find one great adv
like this comes rou
it here. I do not
no meeting has ta
convention here la
Why, we scarcely
organization. Th
effect of loose and
strongly that we s
each of the distric
formed their duty
individual schools
successful we do
hands, and it does
vincial Conventio
assistance of the C
this and a small s
I can only attribu
any other reason.
hope a number of
thing for that pur
purpose from two
any local conventi
tion meeting here
to have a better o

INDIAN SCHOOLS.

Mr. HOSSIE—
the City of Brant
been going on bea
would advise othe
by Mr. Porter,
debate or discuss
approved by the C

Adjourned till

the report was to be handed in when the work was accomplished. He may be able to tell you the result of the reports so far as they have come in. We are going along nicely. Every Superintendent of a Sunday School in the city is a member of our Executive Board. We find one great advantage in this, which is, that when a special occasion like this comes round we do not have to wait for organization. We have it here. I do not see the President of the County Convention here, and no meeting has taken place authorizing any one to speak. We had a convention here last December. It was not well enough attended. Why, we scarcely know. Perhaps it was because we had not better organization. There was this much done, that at that meeting the effect of loose and defective organization impressed itself upon us so strongly that we set about organizing, appointed township officers for each of the districts in the two counties; and some of these have performed their duty by reporting to us the names of the secretaries of the individual schools throughout the county. Just how far that has been successful we do not know. There is a kind of thermometer in my hands, and it does not indicate a satisfactory condition. At the Provincial Convention, in Hamilton, we were asked for \$150 for the assistance of the General Association. I handed Mr. Woodhouse \$16, this and a small sum since received constitutes all that has been sent in. I can only attribute it to oversight, I cannot think that there can be any other reason. Having sent out a circular announcing the fact, I hope a number of the friends have come here prepared to give something for that purpose. One gentleman handed me \$3.50 for that purpose from two Churches he represents. We decided not to have any local convention this year on account of this (Provincial) Convention meeting here; we meet again in Petrolia in 1888, and we hope to have a better organization all round.

INDIAN SCHOOLS, TUSCARORA. (*See Thursday's proceedings.*)

Mr. HOSSIE—Allow me to add one word to what I have said, that the City of Brantford recently organized a Normal class, and it has been going on beautifully. We have held our eighth session, and I would advise other places to try it. (Applause.) I move, seconded by Mr. Porter, that miscellaneous resolutions be referred, without debate or discussion, to the Business Committee, unless unanimously approved by the Convention. (Carried.)

Adjourned till 7.30 p.m.

TUESDAY EVENING, OCTOBER 25.

The Convention opened at 7.30 p.m. with devotional exercises.

The CHAIRMAN—We have a very full programme for this evening, and it requires no words of mine to make it long enough. It seems to me rather an incongruity that I, in this good City of London, should be called upon to discharge such a duty as devolves upon me just now, a stranger, comparatively speaking, in this city, to have the honor and the pleasure of introducing to an audience in this City of London an old resident, a gentleman who is known, I suppose, to every person in the City of London; but then I comfort myself with this thought, that we are not all Londoners, we do not all live here; and hence, while I am a stranger, a great many of you are just as much so, and we meet here not as inhabitants of the City of London, but as Sunday School workers of the Province of Ontario; and it gives me most unfeigned pleasure to present to this Convention, composed of delegates from the widespread counties of this Province, a gentleman who has been selected as the presiding officer for these meetings. I beg leave to introduce to you Mr. William Bowman, the President-elect of this Convention. (Applause.)

ADDRESS OF THE PRESIDENT-ELECT.

Mr. BOWMAN—Our worthy Chairman who has just vacated the chair has ground for taking comfort, I have none. I remember the words of a celebrated divine when he spoke of falling from grace; and I really feel this evening like falling from grace, for when I set out in my Christian career, which is about fifty years ago, I resolved that whatever the Church called on me to do, though I might feel myself ever so unworthy to fill the office, yet by God's help I would obey the call. (Applause.) Many a duty has the Church assigned to me at times when I would have shrunk from it, and felt unable for the task, but God has always helped me to do what the Church has called upon me to perform, though perhaps I have not done it as efficiently as I should have done; yet I have received a large amount of honor and comfort and also support from my brethren; but to-night I feel like rebelling against the axiom laid down for life; and, therefore, feeling my inability to fill this chair with that ability and grace with which it should be filled, I recognize it as one of the highest honors that could be conferred upon a man to be placed in my position to-night. There are places where men can reap honor, but it perishes with the reaping, they have not time to tie their sheaves together before they wither and die; but these honors which you have conferred upon me are honors which cannot wither, and which I trust will go with me to eternity. Looking back, as this is my jubilee year of work in Sabbath Schools with an unbroken record

—I took to the v
in this portion o
tired in the labor
as the Master gi
recognizes her n
service shall be r
as one of the hig
have the opportu
leaving on them
the glory of our l
back on the last
shadow has not b
lecture yesterday
Murray, presided
drawn from that
the Present Day
it was stated that
doubt, that that
Surely I thought
cannot have reco
be that a man in
as we have in our
world. There ar
may be stigmatiz
assembly like th
friends; never w
vinced that their
they had shadow
shadows are gon
was young, in th
of the mechanic.
lishments either
of mechanical in
about you, with
from one end to
had its channel,
day is choosing a
the literature, wh
progressive minds
the present day i
world has been r
Christ, that He s
feet, that the reli
permeate our wor
of our Sabbath S
to that end. On
there was not a rel

—I took to the work early—I may say to-night that I have labored in this portion of the vineyard for the last fifty years ; though often tired in the labor, yet never tired of it ; and it is my resolve as long as the Master gives me health and strength, and as long as the Church recognizes her need of my help, that help shall be given, and my service shall be rendered to the Master. (Applause.) I recognize it as one of the highest honors which can be conferred on man, that he have the opportunity of laying his hands on young immortals, and leaving on them an impress which shall be for them a benefit, and for the glory of our Father and the interest of our Saviour. I can look back on the last fifty years and mark the progress ; yet, surely the shadow has not been still, it has been progressing ; and hearing the lecture yesterday evening at which my honored friend, the Rev. Mr. Murray, presided, I was led to doubt some of the deductions that were drawn from that lecture. The lecture was styled “The Literature of the Present Day and its Phases,” something of that character ; and it was stated that the literature of the present day was stamped with doubt, that that was the leading characteristic of the present day. Surely I thought the lecturer cannot be in Sabbath School fields ; he cannot have recognized the literature of the Sabbath School. Can it be that a man in this century ignores the existence of such literature as we have in our Sabbath Schools, and the effect it is having over the world. There are narrow channels where literature runs, and which may be stigmatized as the channel of doubt ; but it is not in an assembly like this, and it is not in Christendom generally. No, my friends ; never was, I believe, the Christian public so firmly convinced that their Christianity was for the benefit of the world, and if they had shadows of doubt about it fifty years ago, all those shadows are gone, and we trust they are gone for ever. When I was young, in the workshop, the religion of doubt was the religion of the mechanic. You could not go into any of the large establishments either in Liverpool or Manchester—those great centres of mechanical industries—if you had any degree of Christianity about you, without having the finger of scorn pointed at you from one end to the other ; but those days have gone by. Doubt had its channel, and it was a polluted channel ; doubt of the present day is choosing another channel into which it runs, oftentimes in the literature, which is very enticing and attractive to thinking and progressive minds ; but we say the great mass of the literature of the present day is in the direction of an acknowledged fact, that the world has been redeemed, and that the world is to be given to our Christ, that He shall reign until He has put all enemies under His feet, that the religion of our Lord and Saviour Jesus Christ is to permeate our world from one end to the other, and the management of our Sabbath Schools is recognizing the need of training up minds to that end. One hundred and twenty years ago on this continent there was not a religious newspaper ; one hundred and twenty years ago

on this continent there was not a Sabbath School; and one hundred and twenty years ago, in the colleges of the continent, religion was a thing that was sneered at, and young men who wished to rise high and become something, nicknamed themselves after some of the infidels who had gone before. Those things have passed away, and it was thought a thing utopian to talk of the conversion of the world; but all that has gone forever; the Sun of Righteousness has dispelled it, and there is a day dawning for the Christian Church to-day. Fifty years ago, when I started work in the Christian life, drinking usages were the ruin of our people. How different were our Sabbath Schools in those days. I remember going into a Sabbath School in Lincolnshire, and there they were teaching the children writing and spelling. The only opportunity they had in those days of learning to write and to read were those afforded by our Sabbath Schools. Those days have gone by, never again to return, and now we have our Sabbath Schools, models in every way. We have there the most earnest purpose and thought; we have there the most pure and unselfish utterances; and also exercises of the Church; and we look forward to our Sabbath Schools as being the source from whence shall come the light, and from whence shall spring the power, and from whence there shall come, indoctrinated with a true spirit of our Christianity, the rays that shall soon follow us; and we pray that we may be true to our trust. Christ expects from you and me that we should give these little ones cups of cold water, and that we should recognize them as His, and recognize them as great factors in the future. Let us labor in this cause, labor prayerfully and earnestly, recognizing that the Master shall soon call us to account, and when that time comes may He say to each one of us, "Well done, good and faithful servant, enter thou into the joy of thy Lord." (Applause.)

WORDS OF WELCOME.

Rev. J. ALLISTER MURRAY—I presume it is my duty, in the first place, to address words of welcome to yourself, sir, I think that our good Methodist brethren on an occasion of this kind compliment the chairman, and I am willing on this occasion to follow in their footsteps. I am exceedingly glad to see you there; and if I had known, sir, that you were in St. Andrew's Lecture Hall last evening, I would have had you a little nearer the lecturer. I am afraid you were so far off, you did not grasp the trend of his lecture. I am glad to say that the learned lecturer of last evening is by no means a pessimist; he takes a cheerful view of Christianity at the present day, and of society. The question was once asked by some man, "Is life worth living?" and the answer has been given, "That depends upon the liver." Well now, sir, I am very proud to say that if I were a physician, which I am not, I would declare that the learned lecturer of last evening has one of the best livers in the City of London (laughter), and I am

very sure that I
The trend of the
deal of doubt at
is a vast amount
am exceedingly
last night; my
lecturer last ev
tion—to welcome
from the various
this important S
meets in our fair
We welcome you
recognize many
know that ever
delegate to this
community from
been selected ou
tian workers in
yard, Sunday Sc
in this importan
fore, for your C
welcome you for
Your appearance
selected because
gained the crown
like the knight
you are here at
We therefore
but for your o
work that is be
ments of work
Now, we know
they keep; and
judged by the
of London to-n
vitation came o
Christ, wanting
an indication th
ready to welcom
cause a success.
and gentlemen,
City of London,
Christian men a
Master who are
again, and I wo
make your wor
that any man or

very sure that he is an optimist, and takes a delightful view of society. The trend of the lecture last evening was, that while there is a good deal of doubt at the present day—and God knows there is—that there is a vast amount of the opposite. However, Mr. Chairman, while I am exceedingly glad to see you here, sorry that I did not see you last night; my duty is not to criticise any remarks made by the lecturer last evening, but I am here—and I am proud of the position—to welcome the Christian ladies and gentlemen who are delegates from the various Sunday Schools in the great Province of Ontario to this important Sunday School Association, which, I am proud to say, meets in our fair city here to-day. We give you a cordial welcome. We welcome you in the first place for your personal worth. I cannot recognize many faces as I look round upon this audience, but I know that every lady and gentleman who has come up here as a delegate to this Association is a person of worth, so reckoned in the community from which that gentleman or lady has come. You have been selected out, will you allow me to say, as the cream of the Christian workers in that most important department of the Master's vineyard, Sunday School work, to represent your brethren and your sisters in this important Association here to-night. We welcome you, therefore, for your Christian worth personally; but more than that, we welcome you for your official position in the Church of Jesus Christ. Your appearance here this evening indicates that you have been selected because you are intelligent Christian workers, that you have gained the crown of success as master-workmen; that in some measure, like the knights of old, you have earned your golden spurs, and you are here amongst God's workers this evening, knights, leaders. We therefore welcome you not only for your personal worth, but for your official position. We welcome you for the important work that is before you here—one of the most important departments of work given to man or woman in the Church on earth. Now, we know that men are sometimes judged by the company they keep; and if men are judged justly in that way, so are we judged by the guests we entertain, and I am sure that the City of London to-night must feel proud of its guests. When an invitation came over from Macedonia to Paul, the Apostle of Jesus Christ, wanting him to become the guest of the Macedonians, it was an indication that there were men and women in that great province ready to welcome the cause of God, and to co-operate in making that cause a success. The very fact that you Christian workers, ladies and gentlemen, are here to-night, is an indication that in this fair City of London, with its forty-thousand inhabitants, there are some Christian men and Christian women devoted to the cause of the great Master who are willing to crown Him Lord of all. I want to say again, and I would emphasize what I have to say, that we cannot make your work too important. It is one of the grandest works that any man or woman can engage in. To secure children for Jesus

Christ, that is the end and object of it. Now I am convinced, my dear Christian friends, that any man or woman that will stand up in one of our large city Sunday Schools, or in any Sunday School in any of the smallest congregations in our rural districts, must, if he is a discerning man, or she a discerning woman, feel the awful solemnity of the work. Oh! what possibilities there are in a Sunday School room; what a tremendous amount of raw material there is there for the highest good of heaven, or the deepest woe of perdition. No man who is a superintendent or teacher stands up before a school-room of boys and girls but can realize the tremendous eventualities that are dependent upon the work that is done in that Sunday School room. This afternoon, sir, I saw one of the most wondrous sights, and most deeply interesting, that I ever witnessed in the City of London. Standing at the intersection of Waterloo and King Streets, I saw, coming out of one of our central schools, between three and four thousand children marching in procession, for the purpose of laying the corner stone of one of our large new schools. Fancy between three and four thousand boys and girls!! As I stood and looked upon them, the awful thought came rolling over my mind and seemed to dash against my heart like the waves of the sea, what is to be the end of these children? How many of these boys and girls are growing up to a virtuous and noble life—a life of work for Christ, a life that will end with a crown of glory on the other side of the pearly gates? How many of those bright-faced boys are going to the penitentiary? How many of those bright-faced boys are going to look out of prison windows? How many of those bright-faced, manly young fellows are going into drunkards' graves? How many of them are going to become gamblers? How many of them are going to become the class of men that disgrace the commercial circles of society? How many of those bright-faced, beautiful girls, in the freshness of their maidenhood, like daisies with the dew of the morning upon them, are going out, God only knows, where? Mr. Chairman and Christian ladies and gentlemen, that we welcome here to-night, a scene took place in Westminster Abbey last Sunday while the sacred services of that sanctuary were going on, that was enough to appal the heart of every man and woman. Twelve hundred men rushed into that sanctuary, and while the sermon was being preached, began to object, with jeers and sneers, to the statements that were made. The poets' corner was crowded with roughs, agnostics and anarchists. Men who are communists and socialists of the worst type climbed up on the statues of Shakespeare and Longfellow, and some of the other poets, and struck matches to light their pipes. When we have facts of that kind before us, how much depends upon the Christian Church, and especially upon that department of it so full of hope, the Sunday School. How much depends upon you Christian men and women whom we welcome here to-night, to save the world from communism and socialism, and that many-armed instrument, anarchism, which is threatening the

world, and like knocking at the door; the ringing here to-day. We reach the pulpit, and we perform for the desecration of Christ has come to the Sunday Schools you find are they to be? the young men become Christian men of deceit, chicanery? You the men who are politicians, parliamentarians, that comes home to come home with here to-night to that can prepare the Church but closing, that will and the next day education, more have rivals in sitting. It is so of the king, the there are lords, a government that never the days and to Satan; that "loose its parade; that My dear friends, gambling rooms, They are cultivating girls—into their awful thing for responsibilities and arrive at very important Association Christian welcome and anticipating "Welcome to your warmest hospital

convinced, my
will stand up
day School in
ts, must, if he
feel the awful
re in a Sunday
terial there is
e of perdition.
efore a school-
s eventualities.
Sunday School
ous sights, and
ty of London.
Streets, I saw,
hree and four
pose of laying
fancy between
od and looked
nd and seemed
at is to be the
girls are grow-
r Christ, a life
of the pearly
g to the peni-
going to look
at-faced, manly
y many of them
re going to be
cles of society?
he freshness of
ing upon them,
n and Christian
t, a scene took
ered services of
al the heart of
into that sanc-
a to object, with
he poets' corner
Men who are
p on the statues
ther poets, and
acts of that kind
h, and especially
y School. How
om we welcome
d socialism, and
threatening the

world, and like the Goths and Vandals at the portals of Rome, is knocking at the doors of the Church and of the State, until we hear the ringing here to-night, making the world tremble. *There is doubt to-day.* We read it expressed in newspapers, in books, and hear it from the pulpit, and we require to meet this doubt that is taking shape and form for the destruction of society, with the precious Truth that Jesus Christ has committed to your minds to disseminate. In your Sunday Schools you find the boys who are to be the future mechanics. What are they to be? Socialists, communists, anarchists? You find there the young men that are to become your merchants. Are they to become Christian merchants? or are they to become frauds and men of deceit, and men who ruin society by dishonesty and chicanery? You find among your boys in that Sunday School the men who are to become your lawyers, ministers, doctors, politicians, parliamentarians, and your governors; that is a thought that comes home to every one of us, and, my dear friends, it should come home with power. I want every Christian lady and gentleman here to-night to take that thought to your classes. There is nothing that can prepare the young for becoming useful men and women in the Church but the simple truth as it is in Jesus. Let me say, in closing, that while you are assembled here to-night and to-morrow and the next day, legislating as a parliament for higher Sunday School education, more efficient, more direct, and more Christ-like, that you have rivals in this legislation; there is another parliament that is sitting. It is said that the parliament of Great Britain is composed of the king, the lords, and the commons. Everywhere there is a king, there are lords, and there are commons, forming a combined parliament that never cease their course of legislation night or day, while the days and the weeks and months roll into ages. That king is Satan; that "lords" is the world, with its fashions, and its pomp, and its parade; that "commons" is the flesh, with its lusts and passions. My dear friends, while you are legislating here, bar-rooms, club-rooms, gambling rooms, are throwing out their enticements across the streets. They are cultivating their music to drag our boys—shall I say, and girls—into their power. These are tremendous agencies. It is an awful thing for a man or woman to live in an age like this. Our responsibilities are increased; let us legislate for Christ's kingdom, and arrive at wise determinations. When you have done that in this important Association, you will have the best claim to the hearty Christian welcome of this city. I know you will endeavor to do it, and anticipating, I say to you, in the name of the Lord Jesus Christ, "Welcome to your work; welcome to our city, and welcome to our warmest hospitality." (Applause.)

JUBILEE ADDRESS.

Rev. HUGH JOHNSTON—I congratulate you, Mr. President, upon your honored position as head of this Provincial Sabbath School Association, and I congratulate the Association upon its choice. I am sure, with your long experience as a railway superintendent, and your fifty years' experience as a Sabbath School superintendent, you will be able to run this schedule on time, and to carry this programme through with efficiency and success. I feel it to be a privilege to take any part in the proceedings of this Convention, and especially the honored part assigned me this evening. It strikes me as eminently fitting that in this Jubilee year, when we are assembled together as Sabbath School workers, to compare plans, discuss methods, and gather inspiration for our high and holy work, a brief space is to be set apart to commemorate the Jubilee of our beloved Queen's accession to the throne of the British Empire. (Applause.) We are favored with the presence of two distinguished members of the International Convention held in Chicago; Mr. Jacobs is to be with us, and we have with us to-day the distinguished President of that Convention. I wish you all could have heard his stirring address this afternoon, and I wish you could all have heard his inspiring words in my own church in Toronto last Sunday night. At that Convention in Chicago, hearty congratulations were sent to Her Majesty, and delegates from all parts of the continent sang right loyally "God Save the Queen." Our Sunday Schools are Bible Schools. If they do not teach the Bible first, last, and always, they are counterfeits and cheats, and do not deserve the name; and the Bible, above all other books, inculcates the duty of loyalty. The home, the flag, the cross, these are the symbols of the noblest and purest affections. Now, where but in the Sunday Schools do these affections centre, and from them should come the sweetest demonstrations of respect, and loyalty, and love, toward our revered and honored Queen. And how fitting, too, that this commemoration should be made in this royal city, named after the capital of the great Empire; and which has received and entertained with princely hospitality so many gatherings of Christian workers. And after these words, these hearty and eloquent words of welcome, by Rev. Mr. Murray, I am sure sir, that every delegate is made to feel perfectly at home. (Applause.)

This word "jubilee" is a very old word, and takes us back to the days of Moses, 1496 years before Christ, and means a festival after fifty years of some important event. This year, I understand sir, is your jubilee commemorating your fifty years of labor in this great Sunday School field. The first national jubilee was appointed to be held by the children of Israel, after they had been seven times seven years in possession of the land of Canaan. It was closely connected with the Sabbath, and its practical tendency was towards remedying the evils that are continually springing up from the ordinary condi-

tions of human every seventh y Sabbaths of ye throughout the harvest; there returning to hi liberation of the free. What a soul-stirring tru guilt and power

Our nationa revered and gra the lot of earthl Since the Norm taken place pried III.; the secon so the rejoicing George III., in you are old eno called a jubilee taxes were gre prices. But, O bells rang out land. But no s world, as these part of Her M happy reign of cause have we f

and ever-exten memory of the the Empire in June morning dead in the tu knocking at th gentle girl of that henceforth of the Empire area of the I Victoria reigns race, and swa

tions of human society. Every seventh day was a sabbatic day; every seventh year was a sabbatic year; and, after seven times seven Sabbaths of years, the soul stirring trumpet of jubilee was heard throughout the land, and there was rest for the soil, no tillage or harvest; there was the reversion of landed property, every man returning to his own property, and his own home; there was the liberation of the slave, when the chains fell off and the captive was free. What a type of the glorious day in which we live, when the soul-stirring trumpet of the Gospel proclaims deliverance from the guilt and power and bondage of sin.

“The year of jubilee has come,
Return, ye wandering sinners home.”

Our national Jubilee commemorates the fifty years' reign of our revered and gracious Queen over this realm. It has rarely fallen to the lot of earthly sovereigns to sway the sceptre for half a century. Since the Norman conquest, I believe, only three royal jubilees have taken place prior to this one. The first, occurred in 1265, with Henry III.; the second, with Edward III., who died during the year, and so the rejoicings were turned into mourning; and the third, with George III., in the year 1810. I do not suppose, Mr. President, that you are old enough to remember that jubilee; but it could hardly be called a jubilee of the nation, because war was in progress, the national taxes were greatly in arrears, and provisions were at almost famine prices. But, Old England welcomed the Jubilee of the old King; the bells rang out their merry peals, and the rejoicings spread over the land. But no such imposing celebration was ever witnessed by the world, as these jubilee thanksgivings and rejoicings held in every part of Her Majesty's dominions, over the long, and glorious, and happy reign of England's best and noblest Queen. (Applause). What cause have we for gratitude to God in this beneficent reign of

“ Fifty years of ever-broadening commerce,
Fifty years of ever-brightening science,
Fifty years of ever-widening truth ”—

and ever-extending empire which adorns with golden splendor the memory of the Victorian age. Look at the enormous growth of the Empire in population, wealth, area, and prosperity, since that June morning in 1837, when the old King William lay cold and dead in the turreted castle of Windsor, and state messengers were knocking at the gate of the palace of Kensington, to awaken a gentle girl of eighteen from her slumbers, and announce to her that henceforth she was to be Queen of England. The population of the Empire has more than doubled in these fifty years, and the area of the Empire has expanded more than four-fold. Queen Victoria reigns to-night over nearly one-third of the whole human race, and sways her sceptre over nine millions of square miles—

one-fifth of the habitable globe. We talk of the ancient empire of Darius the Great; but Queen Victoria's is four times as large. Look at the empire of Russia, spread out over the maps of Europe and Asia, but ours is greater. France is a large and fertile country; but England has an empire twenty-six times as large. Germany is a mighty country; but Queen Victoria's is forty times as extensive. The United States extends from the Atlantic to the Pacific, and from the silver lakes to the Mexican Gulf; the empire of Great Britain is three times larger than the territory of the great Republic. What an empire for one august lady to rule over! And every part of it in peace, and making greater progress during the last fifty years than in any previous five hundred years! And all these changes and blessings linked and associated with the name and action of our greatest Queen, Victoria; God bless her. (Applause). Talk about wealth; the annual revenue of Great Britain, is over a thousand millions of dollars; she is the world's banker to-day, and furnishes everywhere the capital required for all great enterprises. Was ever a national career like this? Look at the triumphs in science and art. Take literature also, and the Victorian era will equal, if not surpass, the illustrious Elizabethan age, with its Shakespeare and Bacon; or the age of Queen Anne, with such names as Addison, Steele and Pope. Legislation has become beneficent and merciful, and all our laws show forth a benign Christian civilization. It is true that the Queen has not made all these changes, yet it is proper to link her name with all these blessings; and that grand old man, Mr. Gladstone (applause), who knows her better than any other citizen, has declared over and over again that she has been the prime benefactor of the Empire. The churches have grown strong, and increased in piety and power, and the Sabbath School has become an army of many, many millions. I repeat it, no nation has had such blessings as this nation of ours during the fifty years of Victoria's reign. Are not these reasons why we should celebrate her Jubilee with glad and grateful hearts? What is the secret of the hold which Her Majesty possesses over the hearts of her 300,000,000 subjects? It is this: that she has made for fifty years the royal palace-home which she adorns a model toward which the eyes of her subjects may look with admiration and respectful love. Living amid the fierce light which beats upon a throne, she has walked among her people every inch a queen, exhibiting everywhere a blamelessness of life, which has been a source of pride to every English heart, and which has shed its holy light upon ten thousand thousand British homes. She has always shown a hearty interest in her subjects, has always discharged her high official duties with fidelity and patience, and devotion to the public service. She has always rejoiced in the prosperity and sympathized in the sorrows of her people. She has been a true mother of all who mourn; and smitten ones, whether in the palace of the widowed French Empress, or in the White House where a Mrs. Lincoln or Mrs. Garfield mourned, or in the humblest

cottage, sorrow
sympathy of Eng
of the people. G
The other day in
celebration ever
was welcomed to
took place on S
swelling anthem
from foreign cou
come to do honor
the King of king
the many sad an
up before her m
when a slender, g
she took the oat
and when, as th
pulse the vast co
poised, and amid
guns, and a glory
save the Queen,
foundation, she
has permitted he
celebrated in eve
this globe has ev
concerning this
ample we have in
when at the age
to her, with the
promise: "I will
"I will be good,
this Jubilee cele
abled to keep tha
centuries she wi
encouragement t
aright the charac
the goodness of
earnest hearts t
prayer,

(Applause.)

"God Save t

The CHAIRMAN
which has been s
Mr. WOODHO

ancient empire of
as large. Look
of Europe and
ile country; but
Germany is a
es as extensive.
Pacific, and from
Great Britain is
ublic. What an
ry part of it in
ty years than in
ges and blessings
of our greatest
about wealth;
and millions of
urnishes every-
. Was ever a
in science and
ill equal, if not
eare and Bacon;
ison, Steele and
ful, and all our
is true that the
per to link her
Mr. Gladstone
en, has declared
nefactor of the
sed in piety and
of many, many
s as this nation
e not these rea-
grateful hearts?
ssesses over the
he has made for
e model toward
on and respect-
on a throne, she
hibiting every-
f pride to every
n ten thousand
y interest in her
with fidelity and
always rejoiced
er people. She
n ones, whether
e White House
n the humblest

cottage, sorrowing ones everywhere have found consolation in the sympathy of England's Queen. This is why she has won all the hearts of the people. God bless the Queen; long may she reign. (Applause.) The other day in her Island home she received the most enthusiastic celebration ever witnessed in the metropolis of the world, and was welcomed to Westminster Abbey,—where that disgraceful scene took place on Sunday last—welcomed to the venerable Abbey, with swelling anthem, by all the peers of the realm, with representatives from foreign courts, and members of all the reigning families of Europe come to do honor to England's Queen, as she knelt a widow before the the King of kings, or kissed her children and children's children. Amid the many sad and blessed memories of that hour did there not come up before her mind the vision of that coronation day in June, 1838, when a slender, girlish form, with her right hand resting upon the Bible, she took the oath to maintain the laws and the established religion; and when, as the royal crown was lifted from its place, with one impulse the vast concourse of people raised their coronets and kept them poised, and amidst the sound of trumpets and the distant thunder of guns, and a glory which dazzles all, amid cheers and cries of "God save the Queen," and applause that rocks the old Abbey to its very foundation, she is crowned with that diadem which the King of kings has permitted her so long and so illustriously to wear. This Jubilee, celebrated in every part of an empire, the mightiest and most colossal this globe has ever borne, tells how the bright hopes and anticipations concerning this youthful sovereign have been fulfilled. What an example we have in her for every boy and girl in our Sunday Schools, for when at the age of twelve, her nearness to the throne was revealed to her, with the first burst of surprise there came from her heart the promise: "I will be good." Again and again she repeated the pledge, "I will be good, I will be good." The long and glorious record which this Jubilee celebrates tells how, by the grace of God, she has been enabled to keep that pledge, for down through the annals of the widening centuries she will be known as "Victoria the Good." And what an encouragement to all teachers and parents who are trying to mould aright the character of the young, what an encouragement we have in the goodness of England's Queen. Therefore, I trust with more earnest hearts than ever we will continue to send up the anthem-prayer,

"God save our gracious Queen,
Long live our noble Queen,
God save the Queen."

(Applause.)

"God Save the Queen" was then sung by the Convention.

The CHAIRMAN—Mr. Woodhouse will favor us with the address which has been sent to Her Majesty the Queen.

Mr. WOODHOUSE then read the address and reply, amidst applause:

ADDRESS TO HER MAJESTY THE QUEEN.

To Her Most Excellent Majesty, Victoria, of the United Kingdom of Great Britain and Ireland, Queen, Empress of India :

Your Majesty's devoted and loyal subjects, members of the Sabbath School Association of Ontario, constituted in the year of our Lord one thousand eight hundred and sixty five—under the deep conviction of the importance of mutual counsel in the great work of the religious training of the young—for the purpose of promoting the efficiency of Sabbath Schools, and the establishment of new schools and County Associations, humbly solicit permission to approach your Majesty, on the occasion of this, the Jubilee Anniversary of your accession to the throne, to offer to your Majesty their sincere congratulations, and to express gratitude to Almighty God that you have been so long spared, in His good providence and by His gracious help, to reign over the mighty Empire of which this Province forms a part.

They are deeply thankful that God has constantly crowned your Majesty and the Members of your Royal Family with so many blessings; that He has abundantly sustained you in the midst of all trials and responsibilities, and that under your pure and wise rule your subjects have enjoyed such prosperity and happiness.

They devoutly hope and pray that your Majesty may long be spared, under God, to reign over a happy, loyal and devoted people.

On behalf of the Association,

GEO. RUTHERFORD,

President.

LEWIS C. PEAKE,

Chairman Executive Committee.

J. J. WOODHOUSE,

Cor. Sec. and Treas.

Toronto, Ontario, Canada, 1887.

REPLY.

OFFICE OF THE GOVERNOR-GENERAL'S SECRETARY,
CANADA, OTTAWA, 8th July, 1887.

SIR,—I have the honor, by the command of His Excellency the Governor-General, to convey to you, on behalf of the members of the Sabbath School Association of Ontario, the Queen's thanks for the loyal congratulations offered in the address of that body.

I have the honor to be, sir,

Your obedient servant,

CHARLES J. JONES,

For the Governor-General's Secretary.

The President of the Sabbath School Association of Ontario.

Care of J. J. Woodhouse, Esq.

Mr. DANIEL
around here. I s
your appointmen
quainted with yo
a good reputation
will find no diffi
work with as the
the honor and th
and presenting i
you in a few wor
the Atlantic. I
the good ship *Bra*
under more favor
Crowds of every
a steamer, and ac
and so the journe
first night passe
many. (Laughter
you, if there is a
somewhere; but
and so the steam
noon, I was leani
the fog, and liste
wondering where
lifted, and an im
lift my hand the
enough to drive
should have seen
body listless the
little of religion
if you have nev
until you get in
to pray. It is
able to trust Go
We returned to p
and in her safel
that steamer, o
gers the need o
story of this w
one not to wait
it was to put
of the meeting
asked them if the
up and said, "Y
awful heathen if
(Laughter). So
come, and I mad

Mr. DANIEL MCLEAN—A man is nothing unless he is orthodox around here. I should not be orthodox unless I congratulated you on your appointment. I do it with great pleasure. Though not acquainted with you, I have heard of you, and it is a fine thing to have a good reputation. I think it is an honor to hold the chair, and you will find no difficulty in it. There are no brethren so pleasant to work with as the brethren of the Sabbath School Association. I had the honor and the pleasure of carrying the address to Her Majesty, and presenting it at Buckingham Palace, and I would like to give you in a few words some of the perils of carrying an address across the Atlantic. I started from New York, on the 18th day of May, in the good ship *Britannic*; and no vessel ever left New York Harbor under more favorable auspices, prayers, tears, cheers, and gladness. Crowds of every sort of people. Some in their enthusiasm had hired a steamer, and accompanied the vessel down the harbor some distance; and so the journey was begun, everything right and joyous; and the first night passed along, and the next day came, with its sorrows to many. (Laughter). Oh, it is a troublesome thing sometimes. I tell you, if there is any sympathy in any person at all, it will find vent somewhere; but we went on, and the fog was round about our vessel, and so the steamer plowed her way along. About five in the afternoon, I was leaning over the side of the vessel, and looking out into the fog, and listening to the fog bell of another steamer, anxiously wondering where it was. In about half an hour, suddenly the fog lifted, and an immense steamer was coming full on, and ere I could lift my hand the steamer had run into ours; and a great hole large enough to drive a car through was made in our vessel. Oh, you should have seen the vessel then, there was nobody unconcerned, nobody listless then. Men who had never prayed, women who thought little of religion, began to cry to God to save them—and by-the-by, if you have never prayed before, I would not advise you to wait until you get into a collision at sea; it is not a good time to begin to pray. It is infinitely better to have prayed before, and to be able to trust God then, than to have to pray for the first time. We returned to port. Afterwards, I took the steamer *City of Rome*, and in her safely completed the journey. At a meeting held on that steamer, one of the gentlemen was pressing on the passengers the need of giving themselves to Christ, he was telling the story of this wreck that had occurred; and urging upon every one not to wait till a collision occurred, and what an awful thing it was to put off making peace with God till then. The leader of the meeting invited his hearers to express their opinions, and asked them if they had any wishes or requests to make. One man got up and said, "Yes, yes, of course we prayed, why a man would be an awful heathen if he did not pray when he was going to be drowned." (Laughter). So we have our ideas of prayer. I thought the end had come, and I made up my mind if it had come but few people would

N.
Kingdom of Great

ers of the Sabbath
of our Lord one
deep conviction of
of the religious
ing the efficiency
ools and County
our Majesty, on
accession to the
tulations, and to
n so long spared,
to reign over the

ly crowned your
h so many bless-
midst of all trials
wise rule your

ty may long be
devoted people.

mittee.
ODHOUSE,
or. Sec. and Treas.

ERAL'S SECRETARY,
July, 1887.

s Excellency the
e members of the
s thanks for the
ody.

J. JONES,
General's Secretary.

be saved. In the collision which came with such tremendous force that the great rigging of wire, thicker than my arm, was broken like a thread, and the great stanchions which held the boat smashed like a pipe stem, about a dozen people were killed instantly, some crushed beyond recognition; one of them, a little girl—it was so sad—one little child, rather clever, with her sketching material. She had begun to sketch, what she thought, the passing steamer. She was crushed into an unrecognizable mass; and her mother, how she cried out for some one to bring her child to her. At midnight they were buried at sea, to wait till the resurrection came. But there were some things on that steamer I would like to mention. There was one mother there who had two children—two girls—and while the passengers were striving to make for the boat, this mother took her children and pushed her way through the great, struggling mass of men and women, pushing them aside, until she got to the side of the steamer, she lifted them and threw them into the boat. When she had done so, and had seen that they were safe, she said, "It is all right; thank God, my children are saved; I will take my place and take my risk along with the other passengers; the children are saved." Oh, boys and girls, you can never know what mothers are prepared to do for the safety of their children. But there were cowardly men there. I think the best men on the boat were the ladies. (Laughter and applause.) I saw very few of the ladies that were not calm and collected and cool; but many of the men were rough and vile and rude; and one man in particular was determined to get into one of the boats. He was a very tall man, about 300 pounds, and he was determined he would get in, and it is not easy resisting so much physical force. He was bound to get in, and as the boat was being lowered, and the ladies were being placed in it, this man made a jump and missed the boat, and went down, I cannot tell you how far. I thought he was never going to come up; but ultimately he did arrive at the surface again, and they allowed him to scramble round there till nearly drowned before he was hoisted in; and unfortunately he had to get back again after that to the place from whence he came. But there were some men who seized one of the boats, some cowardly seamen. It is not often it occurs in a British vessel. I am not sure what nationality they were; but they did seize one of the boats, and made off with it, thinking to save themselves, and let the passengers do as they could; but God in His mercy saved us. The steamer was turned back to New York. I intended, if I had gone down, to let the address go to the bottom; but we did get a start again, and I embarked on the good ship *City of Rome*, where a very pleasing incident in connection with the address occurred. There was a very large number of passengers on board, and, amongst others, we had a queen, the Queen of the Sandwich Islands; so that we really had a live queen on board; and we had all the tinsel and all the gold leaf and good clothes to put on when we got to Liverpool, and it made an exceedingly creditable

appearance. On that there was made that it might on board the steamer my brother who wrapped up very could put it back help of a lady who "Indeed; where I said, "I used to said, "I have the fathers left Scotch Scotch blood is good and I can assure allowed in connection large mass of passengers instantly on the spur impulse, they sprang "God save the Queen sung, "My country spent together. and had the pleasure Palace. I got to Majesty's Secret amount of anxiety from Toronto, when I said, "Where after hunting alone met by a stately how they wear I know my mission under my arm; do any more, but came and said, "I was at home. Here here to-day?" deliver the parcels introduced to his gentlemen, I had people that pret very much pleased one of the very seen, of all that course, my Canada pleased; the address tary. However proper quarters,

tremendous force
 was broken like
 boat smashed like
 tly, some crushed
 was so sad—one
 ial. She had be-
 eamer. She was
 er, how she cried
 night they were
 t there were some
 There was one
 while the passen-
 took her children
 mass of men and
 e of the steamer,
 en she had done
 all right; thank
 nd take my risk
 ved." Oh, boys
 epared to do for
 ly men there. I
 laughter and ap-
 alm and collected
 e and rude; and
 one of the boats.
 was determined
 n physical force.
 lowered, and the
 o and missed the
 thought he was
 e at the surface
 l nearly drowned
 o get back again
 there were some
 ammen. It is not
 what nationality
 made off with it,
 o as they could;
 turned back to
 he address go to
 rked on the good
 onnection with
 er of passengers
 e Queen of the
 n on board; and
 lothes to put on
 ngly creditable

appearance. One night on board the vessel the passengers discovered that there was an address on its way to the Queen, and a request was made that it might be read; and so, to help to pass the time pleasantly on board the steamer, I promised I would do it. I did not know that my brother who had entrusted it to me had sealed it up. It was wrapped up very carefully in fine paper and put in a box. I never could put it back again as neatly as it was at first, although I got the help of a lady who said she was proud to be a Scotch girl. I said, "Indeed; where were you born?" She said she was born in Virginia. I said, "I used to think Scotch people were born in Scotland." She said, "I have the blood in me; it is only 150 years since my forefathers left Scotland." Of course I had to admit it, because the Scotch blood is good and hangs out a long time. I opened it there, and I can assure you that the reading of the address, and what followed in connection with it, was exceedingly gratifying, because the large mass of passengers on board were American residents, and instantly on the address being read and held up to them, with one impulse, they sprang up and sang that grand old verse sung to-night, "God save the Queen"; and not to be outdone by their courtesy, we sung, "My country, 'tis of thee," and a very delightful evening we spent together. However, I got to Liverpool and then to London, and had the pleasure of carrying your address up to Buckingham Palace. I got to the wrong shop with it. It was addressed to Her Majesty's Secretary, and after some little time and a considerable amount of anxiety, when I got to the door, with another gentleman from Toronto, who accompanied me, I was told, "This is not the door." I said, "Where is the door?" "It is somewhere over there"; and after hunting along a range of buildings I found the door, and I was met by a stately gentleman with very fine clothes. It is extraordinary how they wear fine clothes over there. This gentleman wanted to know my mission. I told him. He said, "H'm, yes." I had it under my arm; I looked at him, and he looked at me. He did not do any more, but he called another gentleman in fine clothes, and he came and said, "H'm, haw, yes." I asked if Her Majesty's Secretary was at home. He said, "H'm, he didn't know." I said, "Will he be here to-day?" He said, "Yes." I said, "I have come on purpose to deliver the parcel; I will wait." After a while he came, and I was introduced to him; and a more perfect gentleman, a gentleman of gentlemen, I have never met in my life. (Applause.) It is only people that pretend to be gentlemen that are otherwise; but he was very much pleased with the address; and assured me then that it was one of the very best in its get-up and in its appearance that he had seen, of all that had come in for presentation to Her Majesty; and of course, my Canadian friend and I felt rather good over that, very much pleased; the address should have passed through the Colonial Secretary. However, Sir Frederick undertook to have it forwarded to the proper quarters, and I was quite satisfied. This has been done, and

its receipt acknowledged. Only one other thing, and then I have done, for I merely wanted to assure you I had delivered it, and free of charge, (laughter); but there is one other thing I want to say. I thoroughly endorse all that has been said by my pastor, Mr. Johnston, about the magnificence and grandeur of the celebration in London on Her Majesty's jubilee day, for I had the pleasure of being present and saw it. There is one other remark I want to make, and that is about the London crowd. Do not be carried away with the idea that those are a sample of London people who rushed into Westminster Abbey last Sunday, nothing of the sort; it is a libel on London people. That night of the 21st of June, some friends and the speaker started out to see the illuminations; and walked over four hours. The London magistrates had prohibited any vehicles or horses on the street; and so the place was packed with people as close as they could walk. We walked for miles, and I paid particular attention to the behaviour of the London crowd; we walked from Charing Cross Station to the Mansion House, along the Strand, away down Fleet Street, up Ludgate Hill, through Cheapside, and all along we never heard an oath or an ugly word in the crowd; plenty of amusement and fun, for there are no people in the world who seem to enjoy themselves so thoroughly as the London people; there was not an ugly word or oath—nothing that might not have been said in any drawing-room in our own city, and I desire to bear this testimony to the character of the London crowd. There is a great deal of difference between a London crowd and a London mob; so, do not confuse the two things together. I am very much gratified that I had conferred upon me the honor of carrying your address, and that it received the reception it did; it will certainly bring before Her Majesty's people in England some of the good we are doing here; I am sure that this assembly of delegates gathered together in your city will leave behind them influences for good. I hope and pray that these influences will be as a sweet smelling savor in the homes of this city for years to come. (Applause).

Hymn 277 was then sung.

ADDRESS—MISSIONS, HOME AND FOREIGN.

Rev. ELMORE HARRIS, B.A.—I take the liberty to-night, inasmuch as I am not personally responsible for the form in which the title of my address has been cast—to change it and make it a little shorter, giving you as my theme "Missions, Home and Foreign, the relation of parental and Sunday School training thereto." This, with perhaps the single exception of the "consecration of the young to the work," may comprehend all that I have to say upon this subject. I desire to-night, to make my address as brief as possible, not taking up the time allotted to me upon the programme. I ask an interest in your prayers, that this address may be intensely scriptural, and that

I may not simply
 hearts. The first
 that there are m
 of the real aim
 there are some t
 hour, to put in t
 of gathering sch
 other the Bible
 ing no definite
 they have simpl
 God in some se
 people, and, whe
 the parlor, and
 had been presen
 same home afte
 asked to read f
 giving evidence
 simply, as we re
 our parlors—as
 teachers consid
 their scholars, a
 there is not that
 be true of many
 there may be te
 "They aim too
 tractive stories.
 well, in order to
 make the *truth*
 I knew a minis
 course to stop
 people who migh
 special sermons
 truth within the
 of God's Holy V
 this minister's s
 came a savory s
 you smell that
 that is all you w
 that day, they p
 other to the de
 And he said, "
 get of it." Th
 vanished. We
 "What an *inte*
 be done in such
 tunities that s
 other teachers v

and then I have
 ered it, and free
 I want to say. I
 or, Mr. Johnston,
 on in London on
 being present and
 and that is about
 e idea that those
 stminster Abbey
 on people. That
 ker started out to
 s. The London
 the street; and
 could walk. We
 the behaviour of
 s Station to the
 Street, up Lud-
 heard an oath or
 d fun, for there
 ves so thoroughly
 or oath—nothing
 in our own city,
 r of the London
 a London crowd
 ings together. I
 me the honor of
 eption it did; it
 England some of
 mbly of delegates
 m influences for
 as a sweet smell-
 (Applause).

IGN.

y to-night, inas-
 rm in which the
 make it a little
 and Foreign, the
 eto." This, with
 the young to the
 this subject. I
 le, not taking up
 k an interest in
 ptural, and that

I may not simply reach your ears, but by the grace of God reach your hearts. The first thing I would like to say, is this: Is it not possible that there are many of our teachers who have imperfect apprehensions of the real aim of Sunday School training? Is it not possible that there are some teachers whose supreme aim, is to *get through with the hour, to put in the time*? They have no doubt about the importance of gathering scholars together. They have no doubt that somehow or other the Bible is related to the welfare of those scholars; but, having no definite aim, they feel that they have done their duty when they have simply passed away the hour. They regard the Word of God in some sense as a *charm*. I have sometimes married young people, and, when my first call was made, the wife has taken me into the parlor, and has shown me with great pride the family Bible that had been presented her by the fond husband. I have gone to the same home afterwards, and I know positively, that if I had been asked to read from that Bible, no marks would be found upon it, giving evidence that it had never been used, that it was regarded simply, as we regard the horse-shoes that are sometimes hung up in our parlors—as a sort of charm. Now, it seems to me that some teachers consider the mere opening of the Bible in their contact with their scholars, as accomplishing some good. It appears to me that there is not that high aim that there should be. Now, this may not be true of many teachers. Is it not possible, in the second place, that there may be teachers whose supreme aim is to *interest* their scholars? "They aim too low, and bag no game." They tell thrilling and attractive stories. I believe that we cannot illustrate the truth too well, in order to bring it home to the young mind, provided that we make the *truth* illustrated the great thing, and not the illustration. I knew a minister once, whose habit it was in the midst of his discourse to stop and to tell stories for the edification of the young people who might be present. By the way, I do not believe much in special sermons to children. I believe every sermon should contain truth within the comprehension of the child who attends the ministry of God's Holy Word. There were two boys listening at one time to this minister's story of a tramp who came to a man's door. As there came a savory smell of dinner from the kitchen, the man said, "Do you smell that?" The tramp said, "Yes." Then he said, "Well, that is all you will get of it." As they were going home from church that day, they passed the home of one of the boys, and one took the other to the door and said, "Do you smell that dinner cooking?" And he said, "Yes." The boy then said, "Well, that is all you will get of it." The illustration was clear, but the truth illustrated had vanished. We must be careful that our scholars can say more than "What an *interesting* teacher he is!" I believe that our work may be done in such a way as might make angels weep, when the opportunities that should tell for eternity are frittered away. There are other teachers who honestly regard the supreme aim in teaching to be

that of *imparting knowledge*. Now, the apostle says, "Knowledge puffeth up, but charity—or love—buildeth up." I do not think the word of God says a great deal about simply *knowing* God's will. There is a great responsibility resting upon the man who knows God's will. I find that the prayer of the Psalmist, which should be the prayer of every one of us, is "Teach me to *do* Thy will." It is not simply "give me knowledge," it is "truth coming home to the heart," and "out of the heart are the issues of life"; and thus the will of God may be done from the heart. A teacher, therefore, may know all about topology, may be exact in his chronology; he may also have all the doctrines correct, and yet fail of the supreme end of teaching. Now there are other teachers—I thank God there are many of them, and I believe there are many here—whose aim is the *personal salvation* of their scholars. They regard themselves like John the Baptist, as "witnesses, to bear witness of the light, that all men through them might believe"; and *believing* with them means "life through His name." They strive that the children may be born again. They point them away to the Lamb of God, who was lifted up as Moses lifted up the serpent in the wilderness; and they teach that as life came to the bitten Israelites, the gift of God through the medium of the brazen serpent, so spiritual life comes to dead souls as God's gift through Jesus Christ. "The gift of God is eternal life through Jesus Christ our Lord." These teachers go further. I have known them to urge upon their scholars not only faith in Christ, that "with the heart man *believeth* unto righteousness," but also that "with the mouth *confession* should be made unto salvation." There are teachers all over the world who are not satisfied until every child, who professes to believe in Christ, has been added to the Christian Church. I have no sympathy with any evangelistic or mission work which does not bring the converts to the Christian Church, in order that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This, it appears to me, still comes short. I believe that the grand aim of parental teaching, and the grand aim of Sunday School teaching, is not simply to interest, not simply to instruct, not simply to save the soul, but more than that, that every one so saved should become a missionary of the cross. I believe that the end of every particle of God's work in His Church, in pulpit, or in Sunday School, or wherever Christ is preached, is that those who are taught may not only receive the light, but that they also may carry that light abroad into the dark places of the world. Dr. Smith, in his *History of Christian Missions*, says that the first missionary was Abraham. Look at Abraham just for a moment. We find that God's blessed call came to him, "Get thee out from thy country and thy kindred and thy father's house." Do not make any mistake about the country out of which God called Abraham. Some people imagine that Chaldea was a sort of sterile land, and that he was going into a land flowing with milk and honey, where everything was beautiful. Let me say

that this is a mis-
the face of the ea-
These rivers bro-
like the land of E-
you could see life
the ties of nature
called from "his
what was the inc-
look at it for one
make thy name g-
lieve that the ble-
stilled into the m-
for they do, but '
every power of y-
heaven on account
a soul has been re-
been placed in a p-
I think that our
I am not belittlin-
is a full-orbed Go-
was commemora-
Israel, and durin-
priests went do-
one priest with th-
carried it back a-
"he who had nev-
the water, had n-
the last day, the
away from these
ened faces, and sa-
man thirst let h-
say, "He that bel-
is an important p-
lieth on Me, ou-
In the fourth cha-
"The water that
springing up into
the water running
and praise, the w-
right; but that is
up from our hea-
stream should go
is the Gospel th-
Feast of Tabern-
him shall flow riv-
"Go ye therefore
name of the Fat-

that this is a mistake. Chaldaea was one of the most fertile lands on the face of the earth. It was watered by the Tigris and Euphrates. These rivers brought down an alluvial deposit, and made that land like the land of Egypt. The land that Abraham left was one in which you could see life at its best. He was called from "his kindred," *i.e.*, the ties of nature were to give place to the ties of grace. He was called from "his father's house," the home of his childhood. Now what was the inducement which God held out before him? Please look at it for one moment. It was not simply "I will bless thee and make thy name great," but it was "Thou shalt be a blessing." I believe that the blessed Gospel in all its richness, which should be instilled into the minds of the young, is not simply, "You need Christ," for they do, but "Christ needs you. He needs your life. He needs every power of your mind and body; and the thrill that will stir heaven on account of your salvation will not only be awakened because a soul has been rescued from the jaws of death, but because a soul has been placed in a position where light shall stream forth to bless others." I think that our Lord Jesus Christ also preached the same Gospel. I am not belittling the other, but I am simply trying to show that it is a full-orbed Gospel. It was the great feast of the tabernacles which was commemorative of the wilderness journey of the children of Israel, and during these ceremonies of seven days a procession of priests went down from the Temple to the pool of Siloam, and one priest with the golden bowl dipped up water from that pool, and carried it back and poured it upon the sacrifice. It was said, that "he who had never seen the joy in connection with the pouring out of the water, had never seen joy in all his life." On the seventh day, the last day, the great day of the feast, as that crowd was turning away from these festivities, and Jesus looked into their sad disheartened faces, and saw the unsatisfied longings there, He said, "If any man thirst let him come unto Me and drink." Then He did *not* say, "He that believeth on Me hath everlasting life." That is true, and is an important part of the great gospel; but he said, "He that believeth on Me, out from within him shall flow rivers of living water." In the fourth chapter of John He had said to the woman of Samaria, "The water that I shall give him, shall be in him a fountain of water springing up into everlasting life." Some people would love to have the water running up in that direction all the time; they love worship and praise, the worship of the heart that goes up to God. That is all right; but that is only half the truth, the stream should not only go up from our hearts to the reservoir of blessing above; but the stream should go forth among the needy sons of humanity. That is the Gospel that Jesus Christ preached to the crowds at the Feast of Tabernacles. "He that believeth on Me, out from within him shall flow rivers of living water." Take the great commission, "Go ye therefore, make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching

them." "Make disciples" and "teach." These are not the same words in the original, though rendered by the same in our version. Teach them what? Teach them to "observe all things whatsoever I have commanded you." I read the other day in one of our newspapers that "the *one thing*—and I agreed most fully with the writer—the *one thing* that the risen Lord asked His followers to do for Him was the evangelization of the world." "Whatsoever I have commanded you." What did He command them? "Go ye into all the world and preach the Gospel to every creature." May God grant that we may see that this is the greatest command that our Lord has ever left to his followers upon the earth. Now notice the *general language of this command of Christ's*. It includes EVERY DISCIPLE; *that disciple may not be ordained*. I know there are some people who think that they ought not to preach in any sense unless the hands of ordination have been laid upon them. I want you to look at this. The twelve apostles were set apart to preach "The kingdom of heaven is at hand." The work was too great. Christ says, "We cannot get over all the cities of Israel." Seventy disciples were selected and sent out unordained, except in the sense that Christ had sent them. We do not regard them as ordained. Was that all? On the Mount of Galilee, when He said, "Go ye therefore," it was not to the eleven only. I believe it was to "the *five hundred* brethren at once," to whom He said, "Go, make disciples of all nations." On the day of Pentecost, when the Holy Ghost came down, they were *all* filled with the Holy Ghost, as many at least as 120. And we are told, that when the persecution arose about Stephen, that the members of the church at Jerusalem were all scattered abroad—except the apostles." Mark the words, "Except the apostles." All who went forth were what we call laymen, and women who had not been specially set apart to the Gospel; and these "went everywhere preaching the Word." *You may be a young convert*, and yet this is your work. Andrew, who had just found the Lord, went first after Peter and "brought him to Jesus." The woman of Samaria, the moment the water of life came into her soul, went into the city and said, "Come, see a man which told me all things that ever I did—is not this the Christ?" Andrew's name would have sunk into oblivion, except for his connection with Peter. Who brought Charles H. Spurgeon to a knowledge of the truth? Who was the one that led Dr. Chalmers to see the truth as it is in Jesus? Who led John Wesley or George Whitefield into the light? Some of you may be able to tell; but I tell you this, that the names of these persons are not sounded out upon the ears of the world. I read a short time ago something with reference to Pentecost that struck me most forcibly. A man once asked the question, "Who brought about Pentecost?" One answered, "It was Peter." Another said, "You must go back of Peter; it was Andrew." Another said, "John the Baptist." Another said "Zacharias and Elizabeth, that aged couple in Jerusalem." And there is a good deal

of truth in this "son in the faith." That mother was a young person, had married a Greek, that little boy came from his childhood into a missionary was shaped by the Scripture picture forth the lessons that he had been showing the impact in order to lead Christ. Now, you women in the world women in our school time ago there were and hundreds of missions. Brethren the trouble; or you would like to see from our homes go." There is to be Peter the Apostle of these Zenanas the words, "The young woman in an open door, a about women doing manning a life-brought the ship which men cannot, because they at all. One woman light and beauty that comes to us brother and sister and I get, some Christ. Suppose to men. Suppose Christ. There "Where are you be encouraged Jesus Christ.

In closing I
the incentives.

of truth in this. That young man, Timothy, whom Paul called his "son in the faith," was trained as a missionary at his mother's knee. That mother was Eunice—a woman who, probably, when she was a young person, had grown somewhat cold towards the Lord, and she married a Greek, which was contrary to the laws of her nation. When that little boy came into her home she turned again to the Lord; and from his childhood he was taught the Scriptures, and blossomed out into a missionary of the Cross. Dr. Doddridge said his whole life was shaped by what he learned in his mother's home, when, from the Scripture pictures on the tiles surrounding the hearth, she drew forth the lessons of God's Holy Word: and a celebrated sceptic said that he had been taught to disbelieve when he was five years of age, showing the importance for every one of us to begin at an early age in order to lead our children into the light and life of our Lord Jesus Christ. Now, you may be a *woman*. I believe there is a place for women in the work of the Christian Church: and I believe the *young* women in our schools to-day need to be shown their duty. A short time ago there was a movement in the different colleges of our land, and hundreds of young men consecrated themselves to the work of missions. Brethren, we have not the money to send them; that is the trouble; or we could send scores more into the mission field. I would like to see hundreds of young women, as well as young men, from our homes and Sunday Schools who will say, "I am ready to go." There is the Zenana work in India to-day. No man, though he be Peter the Apostle—though the twelve Apostles stood at the door of these Zenanas they could not enter. Written over that door are the words, "There is no admittance;" but God has said to every young woman in this congregation to-night, "Behold, I set before you an open door, a work you only can do." I do not know that I care about women doing certain work when men are at hand—such as manning a life-boat; but there have been times when women have brought the shipwrecked mariners to the shore. But here is a work which men cannot do. In these Zenanas the women are not educated, because their husbands do not regard them as having any souls at all. One woman said, "Our life is like that of frogs in a well—all light and beauty around us, and we are shut up." This is the cry that comes to us to-day from the Zenanas of India. Why, my dear brother and sister, the Word of God cannot be glorified unless you and I get, somehow or other, at the *women* of India with the Gospel of Christ. Suppose that in this church our brother were preaching only to men. Suppose they alone heard the Gospel of the Lord Jesus Christ. There would be a great commotion here. Many would say, "Where are your women?" In our schools the young women should be encouraged to consecrate themselves to the service of the Lord Jesus Christ.

In closing I would like to speak for a moment or two on *some of the incentives*. First, consider the *dignity* of this missionary work.

I wonder how many parents, mothers and fathers, in this congregation do as they used to do in the old times that are past and gone, when, as the dear boys and girls were snugly and cosily placed to rest in their beds, father and mother would kneel down at their side, and consecrate John, or Mary, or Joseph, or Alice, to the work of missionaries of the Cross of Christ. Is it not true that fathers and mothers to-day rather say to their children, "My child, it is more honorable to be a merchant, or a lawyer, or a doctor, or a manufacturer, than a missionary of the Cross?" I want to say to you, beloved, that I would that the old times should come again, when the boy has the hand of his father put upon his head with these words, "This boy, by God's grace, shall be, as far as I am concerned, according to whatever power I possess, a missionary of the Cross of Jesus Christ." It is an *honorable* calling because it is to "help the Lord." "Why," you say, "help the sun to shine? Help the dawn to break? Help the spring to unloose the shackles of winter? No, it is preposterous." But it is true the Lord wishes us to help Him in such work as this. When the Revelation of His will was to be given He did not write the word across the heavens, so that all might read it: but "holy men of God, as they were moved by the Holy Ghost, spake." And when He evangelizes this world He does not do it alone, or through angels; He does it through *men*, and He will do it through our children. The man of Macedonia cried, "Come over and help us." When the Apostles arrived in Macedonia there was nobody waiting at the ship. Not a person came to welcome them. The first person saved was a woman. I think that the key to the missionary situation to-day is woman. Salvation is to be brought to the men of Europe by the women of Europe. We must send the Gospel to the heathen. People say, "Why, they do not want it; they will kill the missionaries." We do not need to look at that; God has called us to do it. Another incentive is a *present Christ*. Luke says, "The former treatise have I made of all that Jesus began both to do and teach." He refers to his Gospel—that was only a "*Beginning*." This signifies that when Jesus died He had finished one part of the work, but, in reality, His work had only begun. Christ has gone on since His resurrection and ascension to "do and teach," and the "Book of the Acts" should be entitled, not "Acts of the Apostles," but the "Acts of Jesus Christ, through the power of the Holy Ghost." Christ says, "I am with you alway." What an incentive for us. Then look at *the reward* which is sure to be ours. It may be hard for you, my dear brother and sister, who have sons and daughters, to see them going away to foreign mission fields, or even to our home fields. I was privileged to be present the other day, when one of our most highly respected ministers was called upon to part with his daughter—who was really his own right arm—for mission work in the Zenanas of India. How we all felt for that dear man! Many of you know him. She had been everything to him in God's work at home;

but, considering and as the tea brother to say ter if God call and carry her Better say, "I some of you he father once at preached from the conclusion ner father, he Jesus?" After bring myself to self; you must will go forth a

A collection

The doxology pronounced by R

WA

The Convocation Chair.

After devotion previous day, of London, to

Mr. JEFFE in the chair. I had repeated enterprise; and services in con Street Central that it was the an incident in spent fifty year

It is a matter Majesty's access matters in con but the very o

but, considering the needs of the field out yonder, he said she must go, and as the tears gathered in his eyes we all felt it was hard for our brother to say it. It may be hard, but you cannot keep your daughter if God calls for her. Supposing the Angel of Death should come and carry her away, because you were reluctant to give her up. Better say, "Father, take all that I have for Thy cause." Perhaps some of you here to-night will be helped by this little incident. A father once attended service, with his little girl, when the minister preached from that Scripture, "And he brought him to Jesus." At the conclusion of the service, as the little girl was walking home with her father, he said to her, "Mary, whom are you going to bring to Jesus?" After a little she said with a smile, "Papa, I think I will bring myself to Him first." You must first be upon the rock yourself; you must first be linked to Jesus Christ yourself, and then you will go forth and be a great blessing to all around you. (Applause.)

A collection was taken up, amounting to \$36.52.

The doxology was sung, after which the benediction was pronounced by Rev. A. Langford, and the Convention adjourned.

WEDNESDAY MORNING, OCTOBER 26.

The Convention was called to order at 9 a.m., the President in the Chair.

After devotional exercises and the reading of the minutes of the previous day, the President called upon Mr. J. Frith Jeffers, M.A., of London, to conduct an institute exercise on the

PROCESS OF TEACHING.

Mr. JEFFERS said—Mr. Chairman, I am very happy to see you in the chair. Before I came to London, some two years ago, I had repeatedly heard your name in connection with Christian enterprise; and when, this fall, I had the pleasure of attending the services in connection with the Sunday School anniversary in Dundas Street Central Church, and heard the announcement, by yourself, that it was the jubilee occasion of your Sunday School work, I felt it an incident in my life to remember that I had seen the man who had spent fifty years in this work. (Hear, hear.)

It is a matter of incident, also, that this year is the Jubilee of Her Majesty's accession to the throne. You have told me some interesting matters in connection with your remembrances of her early childhood; but the very occasion of that reminds us of our Queen, and leads us

back to that time when she was a little child, and to the training to which she was subjected, and the educative influences thrown around her, the result of which has come to us, while she stands as a monument of the result of proper child training. There are a number of names familiar to us in connection with our Church history. If we take the names of Wesley and Knox, men who have left their influence and mark upon their age and upon successive ages, we shall see the result of the training of these men in their early life. The exercise given for this morning, is the Process of Teaching. Teaching is itself a process, and the process of teaching, I suppose, is the process of that process, if that is the meaning of it. The subject was assigned to me, and I hardly knew in which way it was desired to take it; whether simply as a discussion of the various methods which we use in connection with the imparting of knowledge, or whether it referred more to the philosophy of the question, following up the steps that evidence themselves in the life of education. Can any one give me a short definition of education?

A DELEGATE—A drawing out.

Mr. JOHNSON—Drawing up, and drawing out of mind and body for all the duties of after life.

Mr. JEFFERS—Drawing out any other powers?

A DELEGATE—The soul.

Mr. JEFFERS—Yes; the education of the child, and the education of the human being, consist in the development of the physical, mental and moral faculties of that being. Education is the drawing out of all the faculties, physical, mental, moral or spiritual, with which the man is endowed. We could put it in shorter form. Education is the sum of all the influences which go to make up the character, whatever those influences may be. Now, in this matter of *drawing out*, teaching is but one of the factors; you have *example*; that is another factor. Teaching is but one of the factors in this educative process. It commences in childhood; it commences at the home. What advantage has the parent over every other teacher?

A DELEGATE—Priority.

Mr. JEFFERS—Priority; he is first, I grant; anything else?

A DELEGATE—Closeness of contact.

Mr. JEFFERS—An indefinite amount of this closeness of contact. Anything else?

A DELEGATE—Impressibility of the child.

Mr. JEFFERS—And what advantage has the parent in reference to that impressibility? In what way is the child more easily impressed?

A DELEGATE—By example; by the existence of mutual parental affection.

Mr. JEFFERS—We have then these two things; contact and the influence of mutual affection. These are the two great means which the parent has of influencing the child. Try and think of your own

childhood for your greatest o

A DELEGA

Mr. JEFFE

A DELEGA

Mr. JEFFE

child.

Mr. HOSSI

Mr. JEFFE

still after happ

While in conta

mind or will o

tion produces

to have its par

broken if fath

wisely upon t

As Sunday S

the discussion

part have spe

School, and p

ence between

A DELEGA

School to the

ture knowledg

Mr. JEFFE

day School?

A DELEG

Mr. JEFFE

the day schoo

A DELEG

Mr. JEFFE

A DELEG

Mr. JEFFE

A DELEG

Mr. JEFFE

there is mor

usually credi

precepts of r

viduals, and t

influence, he

sense of the v

help exerting

stant workin

through the

pressed upon

ences of the

tion of it.

childhood for a moment. What influenced you first? What was your greatest desire?

A DELEGATE—Imitation.

Mr. JEFFERS—What is the object the child has in its daily life?

A DELEGATE—To please its parents.

Mr. JEFFERS—Yes, that is one thing; I am taking the average child.

Mr. HOSSIE—That is in generations gone by.

Mr. JEFFERS—We are all in search of happiness; our desire is still after happiness, and the child has this desire in the simplest form. While in contact with its parent, it refers everything to the stronger mind or will of the parent. The parent's approbation or disapprobation produces in the child its highest joy or deepest sadness. It likes to have its parents approve of what it has done. Its heart is almost broken if father or mother disapproves, and the parent who operates wisely upon this line, generally secures the character of the child. As Sunday School teachers, we are met together this morning for the discussion of our special teaching work. Our scholars for the most part have spent five days of the week in the exercises of the Public School, and pass thence into the Sunday School. What is the difference between the two schools? What is the difference in the aim?

A DELEGATE—The day school is to go to the head, and the Sunday School to the heart; secular knowledge in the day school, and Scripture knowledge in the Sunday School.

Mr. JEFFERS—Can secular knowledge be made use of in the Sunday School?

A DELEGATE—Yes

Mr. JEFFERS—Can Sunday School knowledge be made use of in the day school?

A DELEGATE—It can.

Mr. JEFFERS—Ought it?

A DELEGATE—It ought.

Mr. JEFFERS—Shall it?

A DELEGATE—It is mostly.

Mr. JEFFERS—As an old school teacher I may say this, that there is more of religious instruction in the public school than is usually credited to it. If the teacher is a moral man, respects the precepts of morality, and values their effect upon the lives of individuals, and the results upon public welfare, such a man has a moral influence, he has even a spiritual influence, although not in the direct sense of the word spiritual. The faithful public school teacher cannot help exerting a moral influence, with our system of books, and the constant working up of the question of religious instruction that we have through the press, the pulpit, and public sentiment. The latter is pressed upon him continually, he cannot close his mind to the influences of the special demand, but must often operate right in the direction of it. Coming then to the Sunday School, our work is very

similar; our methods can be very similar to what they are in the public school. We must have *intention* in our work; we must have an object to be accomplished in connection with that work. Give me one thing that a teacher can set before himself as an object to be attained in his contact with his class?

A DELEGATE—Attention.

Another DELEGATE—First to bring them to Christ, and last to bring them to Christ.

Mr. JEFFERS—What should be my object in going to the class?

A DELEGATE—Saving souls.

Mr. JEFFERS—I do not know that class of children yet. I am told there is a class of boys awaiting me in the school, and I am asked to take charge of it. I take their ages, averaging from 10 to 12; I take their station; well, they are the average boys we see, sons of our people and our congregations. What motive can I have in going there? What intention in going there?

A DELEGATE—You wish to impart instruction?

Mr. JEFFERS—That is one thing.

A DELEGATE—Adapt sacred truth to the class.

Mr. JEFFERS—That is the whole business.

A DELEGATE—Get them to think and to enquire.

Another DELEGATE—I think the first thing is to get their attention, before you can impress anything on them.

Mr. JEFFERS—I am trying to think what I am going to be—a Sunday School teacher—and how I am going to act with regard to that class?

A DELEGATE—First to know them.

Mr. JEFFERS—These answers are all good. We have not time to take them up *seriatim*. The ultimate end is to bring the class to Christ, and to make everything bend to that. In connection with the *process in teaching* you must look at your work, see how you are going to do it, and direct your whole thought to it.

Mr. PEAKE—I think we should use all our energies to bring them to Christ, and keep them in Christ, build them up in Christ.

A DELEGATE—How do you know before you have seen your class whether they are not already in Christ?

Mr. JEFFERS—That may be. There is not time to go through the whole question of teaching. This matter of process or method is an indefinite one, it is so varied; but if we can get two or three guiding thoughts with regard to the *contact* of the teacher with the class, I think the other parts will come in and fill in their places. The chief idea is, that the scholars be brought to Christ. We want to bring them to Christ. We want to instruct them in the Word, and lead them up to a knowledge of the Godhead, in whom the fulness of knowledge dwells. I have a class, and expect to meet them on the next Sabbath. I think over the possibilities that may be in those boys. I enquire about them if I have time, and try to have some

knowledge of them. Who con-

A DELEGATE

Mr. JEFFERS
the teacher before
him up."

A DELEGATE

Mr. JEFFERS
the teacher mak
going to know y

A DELEGATE

Mr. JEFFERS
ing, you have no

A DELEGATE

Mr. JEFFERS
front of them, bu
mind and sympe
their teacher ha
I listened for a v
tion I started.

that day; but I
not know wheth
thought it was a
boys once interes
affection that was
not get hold of
harmonious, you
and to have to w
upon that child.

These are the tw
home, namely, a
which you would

A DELEGATE
and habits.

Mr. JEFFERS
that of affection
be brought before
School, or when i

A DELEGATE

Mr. JEFFERS
It brings in the c
ness of God. If
parent at home, y
God as a father,
and last of all,
in regard to chil
sort of way, you

knowledge of them before I meet them. I commence my study of them. Who commences such study first? The class or the teacher?

A DELEGATE—The class.

Mr. JEFFERS—I think nine times out of ten, the class will know the teacher before the teacher knows one in the class. They “size him up.”

A DELEGATE—They make up their minds about him.

Mr. JEFFERS—They will make enquiries as to the teacher, whether the teacher makes enquiry as to the pupils or not. How are you going to know your pupils?

A DELEGATE—By visiting their homes.

Mr. JEFFERS—With regard to this class meeting Sunday morning, you have not had time to see them in their homes?

A DELEGATE—Draw them out—the way they know you.

Mr. JEFFERS—You would sit down beside them, not simply in front of them, but alongside of them as it were; seeking to bring your mind and sympathies into unison with theirs. I once had a class, their teacher had left them in disgust; I sat down beside them, and I listened for a while to their conversation, and from that conversation I started. We did not take up much of the Sunday School lesson that day; but I became pretty well acquainted with the boys; I do not know whether they became so well acquainted with me. They thought it was a queer Sunday School lesson. When you get your boys once interested, you can make a demand upon that very fund of *affection* that was alluded to as belonging to the parent. If you cannot get hold of that, the education of that child is not going to be harmonious, you are going to be left outside of the child's affection, and to have to work with the loss of a great deal of definite influence upon that child. In your class you come in *contact* with the child. These are the two conditions that were spoken of as existing in the home, namely, *affection* and *contact*. What is the class of truths which you would bring before your children?

A DELEGATE—Truths which bear upon their own individual lives and habits.

Mr. JEFFERS—Following up the idea learned from the family, that of affection for the parent, what is the class of truths that should be brought before a child in the first place, when it goes into a Sunday School, or when it comes into what you call your intermediate school?

A DELEGATE—Gospel truth, and Christian truth.

Mr. JEFFERS—There is this general idea that I had thought of. It brings in the others. It is this, to show the fatherhood, the kindness of God. If you find that your pupil has love and esteem for the parent at home, you can follow up from that, and bring him to know God as a father, in His providence, in His kindness, in His goodness, and last of all, in the great gift of His Son. There is this also in regard to childhood, you cannot come at them in a doctrinal sort of way, you have got to come at them through their lives. You

must find out what are the influences upon their daily life, and come at them in that way, always keeping in your mind your object, which is to bring them to Christ, and to ground them in Christ, and to educate them up in Christ.

With regard to the process of teaching any special lesson, there is not time for that now; if the Committee had indicated that they wished the method of teaching a lesson, it would have been different. I took the subject in its other meaning. The main point is to get our own thought in reference to any particular lesson awakened with regard to its import, and then the details of method will follow. With regard to the lessons upon history and biography, we have any number of them in the Bible, and they possess an interest of their own. We can always make our lesson interesting. I have no sympathy with any Sunday School teacher who says he cannot make the class interested in the truths of the Bible. I do not care what exceptional character you may have in your class, you will always find something which will strike him. It is a matter, however, which takes an amount of time, study and elaboration, which cannot be even indicated in the half-hour this morning. (Applause.)

THE TEACHER'S WORK OUTSIDE THE SCHOOL.

Mr. S. TAPSCOTT—*Mr. President and Christian Friends*—I am happy to meet you here on this interesting occasion. Since the value of a teacher's work must be judged by the spirit in which the work is done, and the motive which prompts it, I think it important to state at the outset that the teacher's life should be consecrated to Christ, his first offering to his Saviour is not his service, but himself; and grateful for his own deliverance, and zealous for the salvation of the perishing, he endeavors to reach them with the precious truths of the Gospel. How early in our experience as teachers have we come to realize that there was nothing so precious to us as our Saviour's love, and amid our trials, have remembered with joy the fact of our consecration to Him? Then again, the teacher should be consecrated to the work of teaching. I say this, because of the tendency on the part of some teachers to under-estimate the importance of their work. There is nothing unimportant about the work of a Sunday School teacher. Is not our Sunday School work the solution of the question of "How to reach the masses?" Is it not the fact, that on this very line the Church is putting forth the right arm of her strength in aggressive Christian work? if this be so, the work is vastly more important than the conduct of some teachers would lead us to suppose. I think the teachers here will agree with me, that our work should be received as a sacred trust, that we should regard it as a token of our Saviour's love, that so important a trust should have been committed to our care. From what has been said in reference to the consecration of the teacher, we would be prepared to expect certain character-

istics of that co
prayer, not simp
phere of prayer.
that our work wa
educate him, to g
come into throbb
must gain that
fully to understa
Saviour's love to
and His own Div
consciousness, an
forth to face our
go up at once an
consecrated teach
his position as a
how will this aff
drance? and the
allowable or not
honor of our live
to the base level
acteristic of this
the supreme obj
considered a su
Christ, to beget
holiness. The a
School teacher,
myself along wi
oring to uphold
God, we are a u
antagonism to
of a consecrate
lives and move
promote growth
first thing to s
upon God's tho
ing the atmospl
character, just
water will bring
ter, but in his t
does his very b
be counted of
reward, not on
which he himse
carefully plan
Another charac
crated teacher
time to fret h

istics of that consecration. For example, he will be a man of prayer, not simply a man who prays, but who lives in an atmosphere of prayer. It was told us here last night, and very properly, that our work was not simply to enlighten the scholar, not simply to educate him, to give him knowledge. If that is the case, if we are to come into throbbing sympathy with the hearts of our scholars, we must gain that power in retirement, because it is there we will get fully to understand, and properly to conceive, the magnitude of our Saviour's love to us; there to understand His own heart of sympathy, and His own Divine compassion. It is there that we will lose our self-consciousness, and become anointed for service, so that we shall go forth to face our difficulties in the spirit of Caleb, who said, "Let us go up at once and possess it, for we are well able to overcome it." The consecrated teacher will be a man of self-denial, never compromising his position as a teacher. The first consideration with him should be, how will this affect my work as a teacher? will it be a help or a hindrance? and the answer should conclusively determine whether it is allowable or not. As teachers we want to feel that it is the highest honor of our lives to please such a Master, while we can in no case fall to the base level of seeking simply to please ourselves. Another characteristic of this teacher will be his *humility*. I do not conceive that the supreme object of a teacher is to have a large class, or even to be considered a successful teacher; but to extend the glorious reign of Christ, to beget in his scholars a relish for truth, an admiration for holiness. The apostle John gives us a beautiful motto for a Sunday School teacher, "Fellow-helpers to the truth." I like to think of myself along with you, dear friends, as one who is engaged in endeavoring to uphold God's pure word of truth against Satan's lie. Thank God, we are a unit with all other Christian workers on this line, with antagonism to none but our common foe. Another characteristic of a consecrated teacher will be growth. The element in which he lives and moves is the most favorable that could possibly exist, to promote growth in every direction. His own character will be the first thing to show development. The man who has been feeding upon God's thoughts, guided and pervaded by God's spirit, and breathing the atmosphere of heaven, will ripen into loveliness of Christian character, just as surely as that the tree planted by the rivers of water will bring forth his fruit in his season. Not only in his character, but in his teaching, will his growth be apparent. The man who does his very best every time, will find ere long that his services will be counted of value, and he will also find that his pains have their reward, not only in the esteem of his class, but in the positive delight which he himself will experience in having a carefully prepared and carefully planned lesson with which to greet his class on Sundays. Another characteristic, and the last I shall mention, is that the consecrated teacher will be a happy man, for one thing, he will have no time to fret himself into mopishness, for another, he will have no

mortified ambitions to grieve over. There will also be encouragement in his work which will be a source of cheer to him; we hear a great deal said about the discouragements, let us not overlook the encouragement. A member of my class is at present lying sick with typhoid fever at our hospital, a few evenings ago, his symptoms became so alarming that his physician prohibited every one from seeing him. The young man said, "Doctor, won't you let my mother and my teacher see me?" When a young man at the supreme moment of his life classes his teacher with his precious mother, is it not a sacred tie that binds a teacher to his work. But above everything else he will enjoy such a sense of his Saviour's presence and approval, that he can say with the poet,

"I would to everlasting days,
Make all His glories known."

Such a teacher could not fail to impress his scholars with the beauty of holiness, and impart to them the happy glow of his own spiritual life. Having noticed at some length the spirit in which the teacher's work is done, let me now turn to a consideration of some of his methods of work outside his class. In the first place, let us notice how our teacher enters upon his work. It is assumed that he is a Christian, and has availed himself of whatever advantages were open to him to render him useful in this line of Christian work. It is further assumed that he loves his Bible, and desires to impart its precious truths to others. The Sunday School will afford him the first and most suitable opening in this direction, but when the teacher receives his appointment to a class, he will regard this as simply his starting point; he will gather round him from without an element that will be completely under the spell of his own influence, making his class, no matter what its rank as to precedence in classification, a distinct feature of the school. Such a teacher will not look to the school to furnish his class with scholars, but will fill its ranks with those whom the charm of his own love has drawn from the street corners and other places of resort. It does not require brilliant talents to accomplish such a result, but it does require a love for souls, which leads to Christ-like earnestness and devotion. In the next place, I will offer a few suggestions in regard to the teacher's preparation of his lesson, and without attempting anything exhaustive, let me urge the importance of commencing the preparation at least a week before you expect to teach it, and begin with prayer; make yourself familiar with the lesson text, have a thorough understanding of every word in the lesson, endeavor to get the exact sense of the lesson text, and to catch its spirit, so as to be wholly in sympathy with the truth to be taught, study the lesson carefully by the aid of kindred passages of Scripture. Let your reading throughout the week have a bearing upon your preparation, and be tributary to your great purpose of having your lesson fixed intelligently upon your mind, and its truths engraven upon your heart. The next step in the process is the lesson plan, and in my own experience I have found great comfort in the

following method. lesson plan; begin in teaching the lesson it taught, that they Take Bible Concord teaching under the of the lesson, group expect to teach, en the Scriptures to ill tion with the point is borrowed, and p plan is properly ma will have your less teaching, and will l the course of thirt the importance of enter them with t sider that your int find it an advantag sionally, and a cop vate in each one a member of the cla it, to what an exte cause of absences, the teacher have familiar with the scholar. Some wi cumstances, pray f tion at such a ti interest of that s because they have them like the Good You cannot fail un Saviour's promise. occasional social, to be present, to invite, also the pa a little programme such as this, will r but will beget a l pathy with them, will be of the utn do, keep your sch school. You mus upon the narrow c front the fact tha School army, with teachers. (Appla

following method. Set apart one hour on Sunday morning for the lesson plan ; begin by asking guidance in preparing the plan and help in teaching the lesson, ask a blessing upon the scholars who are to hear it taught, that they may furnish good ground for the seed to be sown. Take Bible Concordance and sheet of paper, arrange your lesson for teaching under the divisions, constituting the great central thoughts of the lesson, group under these divisions the points in the lesson you expect to teach, emphasize your teaching by drawing liberally upon the Scriptures to illustrate or enforce your points, and place the quotation with the point it is to enforce, put nothing upon the paper that is borrowed, and put nothing in the form of question ; but if your plan is properly made, questioning will be a simple matter, and you will have your lesson in so compact a form as to have no confusion in teaching, and will be able to cover the leading points in your lesson in the course of thirty minutes. Again, I would suggest to the teacher the importance of a carefully kept record of his scholars' names, only enter them with the scholar's consent, but when once entered, consider that your interest in that scholar is perpetual. The teacher will find it an advantage to have a list of his scholars' names printed occasionally, and a copy sent to each scholar, and thus endeavor to cultivate in each one an affectionate interest in the welfare of every other member of the class. It would surprise those who have never tried it, to what an extent this can be done, so that they will enquire the cause of absences, and report cases of sickness and visit them. Let the teacher have this list constantly with him, and make himself familiar with the circumstances and spiritual condition of each scholar. Some will be absent from their class on account of their circumstances, pray for them, and see if you can help them, a little attention at such a time will have its reward quickly in the increased interest of that scholar in his class. Others, again, will be absent because they have got into bad company, and are going astray. Seek them like the Good Shepherd, till you find them ; don't give them up. You cannot fail unless you grow weary, and lose your hold on your Saviour's promise. Lastly, I would mention the advantage of an occasional social, at which every member of the class is expected to be present, together with any friend whom they may wish to invite, also the pastor and superintendent. After refreshments, have a little programme of music, recitations and addresses. A gathering such as this, will not only afford immediate pleasure to your scholars, but will beget a home-like feeling, which will put you in close sympathy with them, so that they will readily offer you assistance which will be of the utmost value to you in your work. But whatever you do, keep your scholars in the closest sympathy with the rest of the school. You must not allow your interest or theirs to exhaust itself upon the narrow circle of your own class work, but rather keep to the front the fact that they are but a small section of the grand Sunday School army, with its sixteen millions of scholars and two millions of teachers. (Applause).

THE SPIRITUAL AIM OF SUNDAY SCHOOL TEACHING.

Rev. W. CUTHBERTSON, B. A.—*Mr. Chairman and Christian Friends*—I will do my best to comply with the spirit both of the questions and answers that we have now listened to. It is told of the late Lord Palmerston, who died as the Premier of England, and who was a parliamentary debater of the first rank, when asked as to the most interesting debate he ever listened to in the House of Commons, made this reply, that it was one where the different members, especially upon the same side of politics, got up and repeated over and over, if not in the same words, yet the same facts and truths throughout the debate; and as I listened to the discussion that has already taken place with regard to topics that at least are different in title to my own, I could not help but feel that one of the causes of the interest of this morning's Conference must be that whatever the announced subject, we come round and round, and back again, to the great central one which is my theme to introduce to you now; and the truth is that is just a testimony to the importance in your judgment of this subject about which we are now to confer. You know better than I can tell you that my theme is so wide in scope, so fundamental, that outside of any incompetency in handling it, to do it justice, would require hours. The truth is, it goes to the very core of our whole work; and to open it up thoroughly would be to get the philosophy of Sunday School history; but I remember, and to my own peace of mind, that I am addressing those who understand all that, and who, in addition, will lovingly pardon what, upon my part this morning, must seem a kind of vagueness, inseparable, I think, from this theme so lofty and so wide. Reading my topic, I understand it to mean this, what is the Church of Christ, under the inspiration of the Spirit of God, purposing through this great agency, our Sunday School system? What is that vision of spiritual beauty which eager eyes all over the world are looking for in fruit or flower, as the outcome of all this expenditure of time, of energy and of money? And if I am right in this interpretation, then I believe that the Committee of Arrangement controlling the programme of these meetings were wise in putting this into the very forefront. And for this reason, among others, you can all estimate the value of a great inspiring central aim. We have many practical subjects of method and of detail set down for our consideration. They are all of immediate importance, directly bearing upon the efficiency of our entire system. Now, if we can just grasp, with any true measure of depth and power, the Divine purpose in calling this special agency into being, we shall not only not impede or distract these practical discussions, but will permeate them through and through with the true spirit, and endow them with a higher inspiration. This I believe. You know to the Israelite in the old days, when there came to him in defeat and darkness and exile, one grand vision, so glorious that it incarnated for him, even through the

enists, the Divine
special inspiration,
so to us to-day th
purpose of infinite
through hours of v
class of opposition
us with a Christ-lik
system is a develop
spiritual purpose, t
its inception; but i
tion, teaching, no d
tion for neglected
homes of church-g
their children to h
It had not flashed
work, that God in
not merely for the
but as it were to f
mission the Mast
experience and tin
help being touched
beginning and the
had been gathered
walked along the
within the teachin
we can put that nu
but grasp it—why
number; but we
true solution of th
and it will save us
two things. In th
sentation of every
of human life, you
character, from th
sion that precede
vision that was
just out of the cr
some little villag
Sunday School.
great operative w
And then the ins
Sacred Scriptures
of light is so larg
cannot comprehen
own term, in mys
stand it we are b
of truth, picking

CHING.

Christian Friends
 e questions and
 e the late Lord
 nd who was a
 as to the most
 e of Commons,
 embers, especi-
 over and over,
 ths throughout
 s already taken
 itle to my own,
 interest of this
 ounced subject,
 eat central one
 truth is that is
 of this subject
 than I can tell
 al, that outside
 would require
 ole work ; and
 phy of Sunday
 of mind, that
 no, in addition,
 g, must seem a
 e so lofty and
 a this, what is
 it of God, pur-
 ystem ? What
 over the world
 ll this expendi-
 a right in this
 rangement con-
 n putting this
 others, you can
 im. We have
 wn for our con-
 irectly bearing
 can just grasp,
 ine purpose in
 ly not impede
 e them through
 with a higher
 elite in the old
 and exile, one
 en through the

mists, the Divine face of the Eternal Son, gave him vitality, gave him special inspiration, gave him power to prevail over every foe ; and so to us to-day this mission, which has been given in the eternal purpose of infinite love ; let us catch that, and it will support us through hours of weariness, hours of difficulty, with every kind and class of opposition ; it will nerve us with a grander courage, and fire us with a Christ-like zeal. Like all living things, this Sunday School system is a development. As you well know, it was not entirely a spiritual purpose, though Christian feeling was the motive power of its inception ; but it was largely intended to provide a common education, teaching, no doubt, the moral and religious, but a common education for neglected children. The teacher did not go round to the homes of church-going people, and ask the people there to commit their children to his instruction. He had no such lofty conceptions. It had not flashed upon him, nor upon his immediate followers in the work, that God intended it, not merely for the children of one class, not merely for the waifs and strays of great cities and of great towns, but as it were to form a church of the young, giving as his limitless mission the Master's command, "Feed my lambs." That needed experience and time and growth ; but what is it to-day ? One cannot help being touched as we read in personal experience and history the beginning and the present ending—the shoemaker's room ; those that had been gathered out of the streets and in the meadows ; and as he walked along the river side ; and to-day we are told 16,000,000 are within the teaching and influence of this benign institution. Well, we can put that number down in statistics. We can count 16,000,000, but grasp it—why it is like the multitude yonder that no man can number ; but we have to bear this in mind, and it will help us to a true solution of the question that is put for our answer this morning ; and it will save us, too, from all narrow dogmatism if we remember two things. In these 16,000,000 you have got, I believe, nearly a representation of every race upon God's earth, you touch every condition of human life, you are affecting in your instruction every condition of character, from the child to the old man. As I listened to the discussion that preceded this, this struck me just as a limit to it. The vision that was before the speakers was from the infant almost, just out of the cradle, to the old gray-headed man, away yonder in some little village chapel of Wales, coming to be instructed in the Sunday School. The vision is not limited to the child class in the great operative work of the Sunday School ; no, it embraces all these. And then the instrument placed into our hands to work with ; the Sacred Scriptures are so rich, the treasury of Divine knowledge and of light is so large in wealth, that the ablest teacher among us to-day cannot comprehend all that is revealed there, that lies, to use St. Paul's own term, in mystery upon the Holy page. To open up that or understand it we are but as babes wandering upon the sea shore of the ocean of truth, picking up here a bright pebble and there a shining shell,

enough to humble us. Now these things show us two truths; the first is, that the methods must be varied; the second is, that the old order changeth, taking Tennyson's line, "Yielding place to new," and we must feel that and adapt ourselves to this growth; and so we come in this transient time, one, too, of triumph and of glorious success, to ask God to put all children under our influence, Jesus saying, "Feed my lambs." What are we to do? What is the spiritual aim that ever should be before us, the unifying spirit of the central aim which comes with power and insures success? I have listened to one or two answers to that question this morning, but time will not allow me to discuss them. Just take those for a moment—not to bring them into the field of controversy, and try to meet them all—but just take the first that might come, which lay at least in the minds of those who began the work. I feel in the mind of many who look upon our work as spectators, that it is this; they would say, "Well, you have a great text-book; society accepts it as the Word of God, and the teaching in the Sunday School is to make that plain, touching its history, its geography; those other things that make this glorious picture plain and understandable." Now we have that to do, but that is not our only aim. More, perhaps, a larger class, would say, dealing with young life, "Your great standard and ideal should be to lay the controlling lines of moral character." Well, we have to do that, and, thank God, we have done it. I know of no force or power which has been in modern society that has affected more deeply, with highest truth, or a stronger regenerative force in morals upon young life, and consequently upon womanhood and manhood, than our glorious Sunday School work; but that is not all. We say, "No; that would limit us too much." Well, then I hear another say, "Bring them to Christ." That is what was commonly the answer given to this question, put in one scriptural term, conversion. Now, God forbid that I should depreciate this. I do not. It is all imperative that that should be done; but, brethren, is that the ultimate spiritual aim? I venture to say, taking the scope of our New Testament teaching, and the fine instincts of love which that teaching and the Holy Ghost have put into our hearts, that as we look upon our work, realize its power, and importance, we say, "Oh, yes, grand and gracious, but not all." We have a further and a wider mission than that. How are we to see it? For one, I hold that the highest type of church life lies in the case of the family; and, to me, looking at scriptural teaching regarding that, it includes what one might call the Christian parental priesthood in relation to the children; which is, that the instrumentality in the purpose and mind of God for the moulding of young nature most perfectly to His ideal and His will is the influence and the Christian training in the home. Now we understand that and feel it, and surely there should be little question of antagonism to that position. Can you conceive of a higher ministry towards the young given to any than what God gave the Christian parent or parents in relation to their own children? Now there,

I believe, we find of teaching about one passage of Scripture it stands out unique upon this phase of from a true standpoint teachings that give great letter to the home with the eye looking at it their duties, what did these children, the glow of immortality as well as yours may provide brightness to their life, no, but to train them. No narrowness to sentence, for it may your children will of the fulness of the human heart and, dear brethren, hands and feet will

I have yet to these great results place the Sunday Christ. This is zeal, to the great may possess. Christ; and I will judgment, here lies. The proper Christ begins here with the young, out this, upon work of maintaining that the Church's response to the great its ripest experience out of its most this great thing operation. Further School teacher is tion, fitness for spiritual insight, I do not depreciate

I believe, we find the solution of the problem. The Holy Spirit is full of teaching about this. He teaches every feature of it. There is one passage of Scripture I will just ask you to consider, not because it stands out unique, or because it alone concentrates the Spirit's mind upon this phase of our duty, but it serves us to look this morning from a true standpoint in perfect harmony with all the other Christian teachings that gather about it. You remember at the close of his great letter to the Church at Ephesus, the Apostle Paul looks into the home with the eye of a true disciple of Him who loved little children; looking at it there with its grand responsibility, with its tremendous duties, what did he say? He turned to parents, and he said to them, these children, these mystic gifts, these spirits who come trailing the glow of immortality with them, the children of the Father in heaven as well as yours; they are come to you to do what? not that you may provide bread for them and give them clothing, and give sweetness to their life, or even to let them minister to your delight in life; no, but to train them up in the nurture and admonition of the Lord. No narrowness there. Wide as life itself for time and eternity is that sentence, for it means this; so influence, so instruct, so nourish, that your children will grow up until they reach the measure of the stature of the fulness of Christ. Sublimar purpose never throbbed or thrilled the human heart. Angels, we read, sing over its accomplishment; and, dear brethren, remember this, to make it possible, those sacred hands and feet were nailed to Calvary's Cross.

I have yet to touch the further question, how can we best attain these great results? Well now, first of all I should answer, you must place the Sunday School in organic relation with the Church of Christ. This is no haphazard institution, to be left to individual zeal, to the greater or less degree of wisdom that these zealous friends may possess. Oh no; it is a vital part of the life of the Church of Christ; and I was delighted to hear a former speaker say that in his judgment, here lay the solution of one of our great missionary difficulties. The prophecy of ultimate victory in winning the masses to Christ begins here, the Church through the Sunday School dealing with the young, and it is not an unimportant thing. No, for it brings out this, upon whom lies the responsibility, the ultimate responsibility of maintaining this great work in full proficiency? and I say to-day, that the Church in its relation to its Master, and its Saviour in response to the great law of love that He has bestowed on it, must out of its ripest experience, out of its highest culture, out of its deepest piety, out of its most earnest enthusiasm, and sweetest child-love, maintain this great thing we call the Sunday School system in full and effective operation. Further, I would say that, as the function of the Sunday School teacher is to give a living voice to the records of Divine revelation, fitness for that work lies upon the side of spiritual feeling and spiritual insight, rather than of mere intellectual power and knowledge. I do not depreciate the latter, God forbid. In these days, both in the

pulpit, and sitting on the bench in the Sunday School, the teacher must wield all capacity and power that he can get. But what I mean is this, in dealing with what is essentially soul work, in dealing with the side of the nature most important, the emotional and the heart, we must see that our superior power and training really lies here. You remember the symbolic sermon that the Master Himself once preached to His disciples, when in the midst of their difficulty to settle a great question, He put in their midst a little child. To me, that teacher who reverses the picture touches the ideal; the teacher who amid his children can present the living Christ, bring Him in all that wondrous love a present and a Divine force, a Christ that saves and blesses, he does the grand work; and it is love, and not intellect that can work that marvel. (Applause.) And then for a moment further, I would say this, let us remember the individual principle of instruction. That is a wide subject, I suppose it will come up. I mean something like this; you know that in an open school with surrounding classes, and amidst the distractions which these bring, it is a hard thing to maintain spiritual attention, and to touch the hearts of the children that we have under our charge, and when thinking especially of our senior classes, one feels that this is the be all and end all of our work. Oh, how important that everything at least should conduce to and favor the end for which we pray; and if we could only have separate class-rooms in every Sunday School, more blessing would ensue than we may think. This may seem a little thing; but how much hangs upon such little things for success. If we could only get that, dear brethren, and make these classes a place where prayer is wont to be made, would not it bring another state of things? Why it would lift up our Sunday School work, lofty as that is to-day, up as it were into the heavenly places with Christ Jesus. Moreover, there is coming to the front, what we may call the service of song. Moody preaches, and Sankey sings the Gospel, and we are getting to understand the marvellous influence that has upon young hearts. Let us take it further. It has just entered into the holy place, and it comes to stay; but I am afraid that adoration and prayer are woefully slighted in the common exercises of our school work. You are asking me to suggest some things or lines of possible improvement, and I want to close with that. It is not merely that the dear ones whom you are teaching, can look upon you, and feel love radiating through your sentences, coming up before them in every expression that beams upon your face; no, but you are to take them as it were away from thoughts of the present; you are to bring those children some way through your school service to be alone with God, alone with the Eternal Spirit; that is what you have to do, and as in old days sweetest of all the melodies, the record of which comes down through the ages, were the songs of the children in the grand procession, when as He advanced towards the great city, they sang their hosannas. Yes, let it be so, and do not let it be that the parent alone,

the adult in the s
well as sing—

(Applause.)

Mr. PORTER—
of deep considerat
practicable way w
tuary, because ev
very much to-day
Church ordinary
erally.

Mr. CUTHBER
wide question. I
minds to-day, and
will lead us to th

Mr. REYNOLD
is accomplished i
well as theories.
large number of
church service.
Christian parents
to go or not; tha
I did not want to
veiled; and whe
took me by the b
too, and I thank
you can, and phy
we have a very
Christian parents
they come or not.
you about the la
result. When I
with my feet dan
first essentials in
chairs into the ch
some 200 scholar
them brought ou
built for Sunday
for instance, I w
there. We have
church I have set
ment. Of course
their children wit
apart; the first

the adult in the sanctuary alone, but that the child also shall feel as well as sing—

“ One day amid the place,
Where my dear God has been ;
Is sweeter than ten thousand days
Of pleasurable sin.”

(Applause.)

Mr. PORTER—The closing remark of the speaker, I think worthy of deep consideration, and I would like to ask if he could suggest any practicable way whereby the children may be brought into the sanctuary, because evidently the Sabbath School is dividing congregations very much to-day. The Church, and the Sabbath School, and the Church ordinary worship are almost-different things, I think, generally.

Mr. CUTHBERTSON—I would not like to presume to answer that wide question. Let us impress the true thought upon our souls and minds to-day, and the loving Spirit who is in the Church, I believe will lead us to the true method.

Mr. REYNOLDS—Let me give you a little experience of how that is accomplished in my school. You are after practical methods as well as theories. I will tell you how I have succeeded in getting a large number of the children of our Sabbath School to attend the church service. In the first place, I believe it is the duty of all Christian parents to bring their children to church, whether they want to go or not ; that does not make any difference. When I was a boy I did not want to go ; but my father wanted me to go, and he prevailed ; and when arguments would not answer, or solicitations, he took me by the back of the neck and forced me ; and it was effectual too, and I thank God for it to-day. I believe in moral suasion when you can, and physical suasion when you must. In my Sabbath School we have a very large number of children who do not belong to Christian parents, and consequently, it is optional to them whether they come or not. In some cases they would rather not. I will tell you about the last experiment, which had an encouraging practical result. When I was a boy it was very hard to sit on a high seat, with my feet dangling down, and I thought comfort was one of the first essentials in the church. So I brought about fifty infant class chairs into the church. I mean by that, we have an infant class of some 200 scholars, and every scholar has an arm chair ; and I had them brought out and placed in the church. We had our church built for Sunday School purposes as well as the other. In this church, for instance, I would take out some of the seats and put in chairs up there. We have them in one part of our church. One part of our church I have set apart, and called that the Sunday School department. Of course the parents who come with their families bring their children with them, but for other children there is a place set apart ; the first part of it is composed of about fifty or sixty

chairs for the infant class. Then back of that, we have larger chairs for larger scholars. I said to the scholars, "I want to see how many you can get to come to church; and I am going to have a blackboard, and I am going to put down every Sunday the attendance." So on Sunday afternoon when we have our scholars' meeting, I will say, "How many were in church this morning?" and they rise; and we put them down, so many in the primary department; twenty-five or thirty. Now, how many in the intermediate department of the church; and how many in the senior department? And how many teachers, and so on? And that stands till the next Sunday; and I say, "Can't we beat that next Sunday?" Yes, they will say, all right; and we do beat it; we have been going on all the time; and there is a large attendance of children, and the pastor does not forget them; he remembers them in his prayer; he says, "God bless them;" and they remember it, and take knowledge of it, and the sermon is directed, perhaps, more particularly to them. The speaker talks simply, so that they can understand it; he turns to them sometimes and says, "I have a word to say to you"; and I take notice that grown up people are just as well pleased, and they listen just as much. I have tried that, and I am trying it now, and it is a great success. (Applause).

Mr. JOHNSON—I think the question proposed by Mr. Porter has been very satisfactorily answered by Mr. Reynolds. It strikes me, we are overcoming this difficulty every day, because we are realizing more and more that the Sunday School is not independent of the church work, but is church work; it is the Church working and acting upon the young, and, I think, it can be helped by pastors urging and insisting that parents should bring their children, even the smallest, to the church. The topic for conference has been pretty well covered in the excellent address of Mr. Cuthberton. The spiritual aim of Sunday School is two-fold; first the conversion of the scholars, and then their instruction in the duties of the Christian life. It is a great thing to be born, because it is a great thing to live; we cannot live without having been born, and we cannot lead a spiritual life without spiritual birth; we wish to have our scholars converted, that they may live a Christian life, and better lives than we live; and it strikes me the way to secure these results is being ourselves teachers full of spiritual life. The best way to make Christians is to be ourselves the very best of Christians, and much more depends upon what we are than upon what we know; and, I believe, the way for us to accomplish that is to have the Christ-like throbbing in our daily walk, and it will shine out in all we say, and in our manner and looks, and these will tell upon the child. It is the smallest thing sometimes which saves the child. A little thing sometimes determines the destiny of a child's life, whether it shall live for this life or the next, whether for Christ or the world. I say the Church is responsible for the highest efficiency of its Sunday School teaching; and I say the highest qualifications are within the reach of the

humblest teacher. should have the o

A DELEGATE Church in this la that in examin items in that clas a question to be every school ser Which service, o the duty of the s the reports how that book. And it five points—ne School points—a course; the sec catechism at hon the funds of the part in all the ex one service every points like that, work with them, ance, that is the bertson's address In our seeking results for our to the protectio Let us seek to a of isolation, an impure in lang purity of langu ledge of a teach could not get th looked up and s the impure sug friends, let us t life you feed. I of the White C Jesus Christ, an grow abundant

A DELEGATE a corresponding

Mr. CUTHB should have to living in Christ

A DELEGATE spiritual develo development be

humblest teacher. It is not what we know, but what we are. We should have the one constant aim to bring our children to Christ.

A DELEGATE—I want to say to the delegates present that one Church in this land has recognised this point as of so much importance, that in examining and deciding what kind of class book, and what items in that class book, should be used in the schools, it has inserted a question to be put to every scholar and marked by every teacher, every school service—Were you at the church service last Sabbath? Which service, or both? and it is put down; it is made a fact, and the duty of the superintendent is from time to time to gather up from the reports how it is getting on. In my school we have adopted that book. And then, further, as a school, every quarter we enter in it five points—not the old five controversial points, but the five Sabbath School points—and the first is punctuality, that includes regularity of course; the second is, we shall seek to study the lesson and the catechism at home; the third is, that we shall give systematically to the funds of the school; the fourth is, that we shall seek to take part in all the exercises; and the fifth is, that we shall attend at least one service every Sabbath day; and if a superintendent will lay down points like that, and keep them before the school, and the teachers work with them, Mr. Porter's idea will be brought about. Perseverance, that is the thing that wins. There is one point in Mr. Cuthbertson's address I want to notice, or rather a supplemental point. In our seeking after the spiritual aim, having spiritual aims and results for our scholars, let us in these days give great attention to the protection of the child in the school and out of the school. Let us seek to adopt and carry out what I regard as the Divine law of isolation, and by that isolation protect the child from what is impure in language and life and circumstances, along the line of purity of language. Not three Sabbaths ago it came to my knowledge of a teacher sitting reading a story to the class because she could not get through the time any other way, and the bell rang; she looked up and said, "Shoot the bell!" and the child went home with the impure suggestion, and shocked all that were at home. Now, friends, let us take that side, and protect the child itself, protect the life you feed. Let the Church and the school organize with the Army of the White Cross; let us make it pure by the blood of the cross of Jesus Christ, and thus, by isolation, the life can be prolonged and grow abundantly. (Applause).

A DELEGATE—Can true spiritual development be secured without a corresponding intellectual development being carried out?

Mr. CUTHBERTSON—If you put the responsibility upon me, I should have to say, No. I should say, have all our men and women living in Christ.

A DELEGATE—That is not the force of the question. Can true spiritual development be secured without a corresponding intellectual development being carried out?

Mr. CUTHBERTSON—I beg pardon—I failed to catch the exact question. I should, for one, at the first blush hesitate to answer. It is a large question, and it would need very careful handling indeed, as it seems to me, because one might seem to put spiritual power in antagonism with true intellectual development. I would say this, that intellectual culture, that refined, and purified, and noble nature would be a blessed thing; but if it is merely what Bacon calls the “Cold light of the intellect,” I do not think that would have much bearing upon spiritual development and growth. (Applause.)

IMPRESSIONS OF THE INTERNATIONAL SUNDAY SCHOOL CONVENTION
AT CHICAGO.

The CHAIRMAN—As Rev. Dr. Withrow is unable to be present, Rev. Wm. Henderson will address the Convention in his place.

Mr. HENDERSON—The Fifth International Convention was held on the 1st, 2nd and 3rd of June. The report has come to hand to-day, and is sold for the sum of fifty cents, which I think an excellent investment. The gathering was in Battery “B.” It has been stated that a single hornet can break up a camp meeting if he wants to, but he would have been a lively hornet to have broken up that one. I think American people can run assemblies better than any other people on the face of the earth. They have a happy faculty of managing the masses. General Fisk, who is wise and witty, had charge of the meeting. The Convention chose Mr. William Reynolds, of Peoria, as the permanent President. It was Mr. Ralph Wells who used to call him the sanctified pork-packer. All the states and territories were represented. I find in the report, as well as from personal attendance there, that there were eighteen delegates from Ontario. The Province of Quebec sent five, New Brunswick four, and Newfoundland one. Chicago gave a very hearty welcome, as you would expect; and I think the Sunday Schools can save Chicago, save it from its communism, and from its wickedness. Many ancient countries and mighty cities have gone down to ruin, and their example should be a lesson to many cities on our continent. Out yonder in old Syria itself, and in Egypt, the Sunday School is largely the hope of those countries. The old Moslems, Jews and Pagans will not turn from their sins. Those lands will be saved by the salvation of the youth of those countries; and it is a remarkable fact that the Bible has been studied in those countries for its pure English, and its excellent morals. Mr. Jacobs, who will be with us, I am happy to know, and who is a regular steam engine in Sunday School work and in statistics, as Chairman of the Executive, submitted from time to time their reports, and we had gathered together the statistics of the Sunday School world; but it seemed to me, that two points were specially emphasized by that Convention. One was a point raised here this morning, namely, that the Sabbath School is a part of the Church, not something grown outside of the Church; and the

other was that the number now—wo the afternoon, if day. That would Sunday School tea the Master, and looking at it from School, and the C furnishes the mis Sunday School; are to be convert fruits in their sa punished for unfa children, “Come were left out of t penitentiaries. I are to be conver The Chicago Con note of the entire ago, and knowing prepared to speak

Rev. J. A. R position this mor Withrow, would thoroughly, that myself to say. I upon my mind five; and, of cou few words as pos vention without CONVENTION. I noble enthusiasn they were not m in view; they w they lived as im and communism Sabbath School would be of the through the Con In almost every anarchists in Ch place there, and do with this in p out again and a earnest faces of Sunday School of life or death

...tch the exact
to answer. It
ndling indeed,
ritual power in
ould say this,
noble nature
acon calls the
uld have much
ause.)

L CONVENTION

...to be present,
is place.

...tion was held
e to hand to-
k an excellent
as been stated
ants to, but he
t one. I think

...r people on the
ing the masses.
meeting. The
the permanent
im the sancti-
epresented. I
nce there, that
ince of Quebec

...Chicago gave
nk the Sunday
n, and from its
ave gone down
y cities on our
ot, the Sunday
Moslems, Jews
will be saved
is a remarkable
ies for its pure
ll be with us,
Sunday School
ive, submitted
ther the statis-
hat two points
was a point
chool is a part
urch; and the

other was that the million of teachers—and there are more than that number now—would be worth at the very least for their services in the afternoon, if they charged for them at all, a dollar each, per Sunday. That would make \$52,000,000 worth of services rendered by Sunday School teachers gratuitously every year, rendered in love for the Master, and for the souls of men. It is a free-will offering; but looking at it from a financial standpoint, it pays to sustain the Sunday School, and the Church is acting a wise and intelligent part when she furnishes the missions. Robert Raikes first brought the children to Sunday School; and the Church is awakening to the fact that scholars are to be converted to God, that there are to be direct and immediate fruits in their salvation. In the past times the Churches have been punished for unfaithfulness in that matter. A great many said to the children, "Come to Jesus," but did not mean much by it, and they were left out of the Church, and some found their way to prisons and penitentiaries. Now, we are getting the idea that in early life they are to be converted and brought into relationship with the Church. The Chicago Convention emphasized that throughout. It was the keynote of the entire gathering. Taking hold of this but a few moments ago, and knowing that there are two other gentlemen who have come prepared to speak, I will not trespass further on your time.

Rev. J. A. R. DICKSON—I find myself placed in a very difficult position this morning, because I expected that our honored friend, Dr. Withrow, would have been here, and would have reaped this field so thoroughly, that very little would have been left for Mr. Reynolds or myself to say. However, out of the many impressions that were made upon my mind at the Convention in Chicago, I will refer to four or five; and, of course, having only fifteen minutes, I must do that in as few words as possible. I think one could not be present at that Convention without feeling at once **THE REMARKABLE SPIRIT OF THE CONVENTION**. It was one of intense earnestness, deep seriousness, noble enthusiasm. Why, those men who were there were workers, they were not mere theorists; they were there with a grand purpose in view; they were there realizing the position of the world in which they lived as imperilled by infidelity and Romanism, and socialism, and communism, and intemperance. And they believed that in the Sabbath School they had a protective power and a safeguard that would be of the first importance to their land, and consequently all through the Convention one could realize the pulsing of these thoughts. In almost every address delivered there was reference made to the anarchists in Chicago, those men who had cast the bomb in the marketplace there, and the feeling that the Sunday School has something to do with this in preserving the country, in preserving the nation, came out again and again. I may say, that it was quite evident from the earnest faces of the brethren, and from their forceful utterances, that Sunday School work with them was no holiday affair; it was a matter of life or death for the individual, for the family, for the nation. It

meant sacrifice, unselfish devotion. And there they were present from all quarters of the United States and Canada, from Alaska in the north, and flowery Florida in the south, and from the Pacific coast to the Atlantic, gathered together at great cost to themselves (many of them had paid their own expenses); and the regularity with which they came into their places—not visiting the places of interest in the city—and the interest they took in every matter that came up, showed that they were in red-hot earnest. I say that that feeling just came in upon one as the heat comes out of the furnace when you stand before it. Another impression made upon my mind was, **THE UNITY OF THE CONVENTION**; there was no sectional feeling there. I do not know whether it was written up yonder on one of the banners or not, but we might have written it right over the roof, “We be brethren.” Canada was there, of course, well represented, and Canada had its proper place, right at the front; and then there were men there from the South who ten years ago had their blood boiling, and men from the North who had had the same feeling; but these men from the North, and the men especially from the South, said, “We know no North; we know no South.” (Applause.) We can sing together to-day,

“ My country 'tis of thee,
Sweet land of liberty,
Of thee I sing,”

and I tell you it was grand—grand to see those men who had been the leaders of opinion in the South, those Doctors of Divinity, and other men, standing up there and proclaiming the fact that out of their hearts had gone all the feeling that had been engendered during the war, and saying, “We meet together on a common platform of Christian faith, and love, and truth, and we are bound together.” I say it was grand. I think no one could be in the Convention without feeling, in view of this fact, that the Sunday School has a great part to play in the unification of peoples, in the maintenance of good feeling, in the promotion of brotherly love, in the bringing together of those who dwell in different parts of the earth, and making them feel that they are indeed one in Christ Jesus. I do not know where men stand so close together as in Sunday School work. When we meet together as Churches, there is the Methodist, and the Presbyterian, and the Congregationalist, and the Baptist, and so on; but on the Sunday School platform you would not know who was speaking, whether they belonged to the Presbyterian, Methodist, or Episcopal Church. Every man who stood up spoke simply as a Christian man, and so he was accepted. Another impression made on my mind was **THE FEELING OF THAT CONVENTION TOUCHING PROHIBITION**. It was never once mentioned without carrying a storm over the entire assembly of five or six thousand people. (Applause.) And it was a grand sight to see old Horace Waters (who prepared the first Sunday School Music Book), with his beautiful gray hair, standing up and saying, “I am sorry

New York has only
tion, I will give a
perance sentiment
prohibitionist. Th
tion. And then, v
hear them—to hea
guess they are no
but there they we
they came (laught
prohibition in the
in the West. On
to organize our Su
barrels were made
ence, spoke of ho
said, “Why we
think that in Can
but we are goin
(Applause). We
may see them aris
as they do to thos
try. I would lik
referred to in tha
me some time to
me. It is entitl
have every deleg
over well, and yo
it for twenty-five
house, Beacon St
and pay no duty
THE PLACE GIVE
course, in this co
idea and to the C
ing. We have b
learned brethren
of them there, I
field, New Jersey
training teacher
address of Dr. I
because it might
Normal work an
am doing myself
few attending N
whole communit
sized this fact, t
the Sabbath, fel
of the teacher i
in the day school

present from
Alaska in the
Pacific coast
selves (many
ty with which
interest in the
me up, showed
ing just came
men you stand
s, THE UNITY
ere. I do not
anners or not,
be brethren."
anada had its
men there from
men from the
om the North,
ow no North ;
er to-day,

who had been
Divinity, and
at out of their
ring during the
form of Chris-
ner." I say it
without feel-
great part to
of good feeling,
ether of those
hem feel that
w where men
When we meet
Presbyterian,
a ; but on the
was speaking,
e, or Episcopal
Christian man,
my mind was
ITION. It was
entire assembly
s a grand sight
y School Music
g, "I am sorry

New York has only given \$700 for carrying on the work of the Convention, I will give an additional \$300, because of the pronounced temperance sentiment of this Convention, as I am a temperance man and a prohibitionist. That was one of the grandest incidents of the Convention. And then, we had addresses ; I wish you had been all there to hear them—to hear those tall, lank, lean, Yankees from the West—I guess they are not Yankees there—here we call them all Yankees ; but there they were, men as tall as the pine trees from under which they came (laughter), standing up and telling us what they had done for prohibition in the West, and in the organization of the Sunday Schools in the West. One said, "Why we could not find any place in which to organize our Sunday School, and we got into the tavern, and the barrels were made seats for the children." Others giving their experience, spoke of how they had to contend with the tavern ; and others said, "Why we sit on the tavern." And I am exceedingly glad to think that in Canada we have been sitting on the taverns a long time ; but we are going to sit on the men in the taverns by and by. (Applause). We are going to hold them up to view, that the people may see them aright, so that they will not pay them so much respect as they do to those that are traitors to the best interests of our country. I would like to mention here, this morning, a book which was referred to in that Convention, which I got and read. It would take me some time to give you the impressions which that book made on me. It is entitled, "Our Country." (Applause). I would like to have every delegate here get a copy of it and read it, and think it over well, and you will be grand temperance workers. You can get it for twenty-five cents. Send over to the Congregational publishing house, Beacon Street, Boston, and you will get it through the post, and pay no duty. The next impression made upon my mind was THE PLACE GIVEN TO ADVANCED WORK IN THE SUNDAY SCHOOL. Of course, in this country we are very much indebted to the Chautauqua idea and to the Chautauqua movement for improved methods of teaching. We have been sitting as pupils at the feet of these honored and learned brethren for years, and we have profited much. We had two of them there, Dr. Dunning, of Boston, and Dr. Hurlburt, of Plainfield, New Jersey ; one spoke of Normal classes, and the other on training teachers. This note of encouragement came out of the address of Dr. Dunning, and I want to give it to you this morning, because it might encourage some of you who are seeking to carry out Normal work among your young people, or among your teachers, as I am doing myself. He said, "Don't think you fail if you have only a few attending Normal classes. These few will by and by leaven the whole community to which they belong." And Dr. Hurlburt emphasized this fact, that the scholars when they came to Sunday School on the Sabbath, felt the great difference there was between the teaching of the teacher in the Sunday School and the teaching of the teacher in the day school ; and insisted upon having thoroughly trained teachers

in our Sunday Schools. I am glad that we are giving more attention to this, and that we are coming up in this, that we are seeking so to train our teachers as that they will be able to handle the Word of God wisely, and divide it with that skill that will give to each one of their class a portion in due season. And then we had present Edward Towers, the Honorary Secretary of the London Sunday School Union. He told us, as Mr. Cuthbertson has said this morning, that there are about six million and a half of scholars in Britain, of which about two million (2,000,000) scholars and teachers are under the oversight of that Union. He also told us of the advanced methods they had in England, how they have corresponding Hebrew and Greek classes. The teachers there are not content with their English Bibles, they want to know the original, and so they have instituted classes of this kind, that the teachers may be able to go to the original when they come to any difficult point in their studies. And in addition to that, they have theological classes, and to keep the scholars yet in the school, or about the school, they have organized what is called Bible Readers' Associations; and that in England has 150,000 in connection with it, mainly young men and young women, who have grown up in the Sunday School, and who are ready to leave it. I may say that this Englishman was exceedingly well received there, just as we Canadians were, and he was made to feel at home by the singing of the National Anthem as well as the American,—“My Country 'tis of thee.” I think it was exceedingly kind on the part of our American brethren to humor the Canadian few who were there. When Mr. Barrass led with “God save our gracious Queen,” all stood up and joined in the song, and we felt exceedingly thankful. Another impression made upon my mind was that with regard to THE COMPLETE ORGANIZATION OF THE WORK IN THE STATES. There was on the platform a large map showing the states and counties and townships thoroughly organized. Brant is ambitious, and has brought his map here to show us that in every township of that county there is an organization. That was largely the state of things over in the United States, wherever there were people enough to send children to school, so that there might be a Sunday School and organization. One thing that pained my heart was that the map, when it reached the Dominion of Canada, was not glowing so brilliantly with stars as were the United States; but I hope that we shall see to it—we who belong to the county conventions—that we shall have not only an organization in the county, but in every township in the different counties throughout the land; for in organizing we are only opening up channels along which the blessing will flow to thousands of hearts and homes. Let me say, in conclusion, to have been there, to have looked into the faces of the brethren, to have met them, and to have shaken hands with them, and to have joined in the rapturous praise, and bowed the knee at the mercy seat, and to have listened to the wise, witty, and eloquent addresses of the noble men of the North and South, was to

have been placed
ever touched my l

Mr. REYNOLD
We met in a great
soldiers of the Cro
and it held, seated
In the centre there
around the sides,
above the other, f
tors. The thous
that Convention.
that has ever been
each with the n
different parts of
those little tablet
has been said, he
Carolina, and over
until we did not
their names were
own banner; but
The Convention
was most gratify
a highly spiritual
it was from the
minated in the l
Convention in m
many Christian
the continent to
their time, comi
there and be a b
has many attrac
previously—and
in Chicago bef
sight-seeing was
did not come th
desire. The Co
beginning to t
inspiration that
every person th
dous power, an
We felt that th
stood on that p
not have look
I thought of th
end of the land
men and wome
thought of the

more attention
 re seeking so to
 e the Word of
 to each one of
 present Edward
 y School Union.
 , that there are
 of which about
 er the oversight
 methods they had
 d Greek classes.
 ish Bibles, they
 l classes of this
 ginal when they
 addition to that,
 olars yet in the
 is called Bible
 0,000 in connec-
 who have grown
 it. I may say
 here, just as we
 by the singing
 —“My Country
 the part of our
 who were there.
 queen,” all stood
 kful. Another
 d to THE COM-
 There was on
 ties and town-
 has brought its
 unty there is an
 r in the United
 ildren to school,
 ion. One thing
 ed the Dominion
 were the United
 o belong to the
 organization in
 ties throughout
 channels along
 nd homes. Let
 looked into the
 e shaken hands
 , and bowed the
 wise, witty, and
 d South, was to

have been placed under one of the finest educative forces that have ever touched my life. (Applause.)

Mr. REYNOLDS—I feel that I cannot do justice to the subject. We met in a great building erected for military purposes, but the soldiers of the Cross took possession of it for three or four days there, and it held, seated, about 4,500 people. It was a circular building. In the centre there were 1,000 seats in front of the platform, while around the sides, the whole way around, there were elevated seats, one above the other, for the alternate delegates and for visitors and spectators. The thousand seats were full; over a thousand delegates at that Convention. It was the largest religious gathering, I presume, that has ever been held on the continent. There were little tablets, each with the name of a state, territory, or province, situated in different parts of this area where the delegates were sitting, and under those little tablets were the different delegations. For instance, as has been said, here was Canada, and then right over here was South Carolina, and over there was Alaska, and they were all mixed up, until we did not know which was which; but we did know it, because their names were there. We were all sitting together there under our own banner; but the banner above it all was the Lord Jesus Christ. The Convention from the very commencement assumed a tone which was most gratifying. A gentleman said to me “This is going to be a highly spiritual Convention, I feel the thermometer rising”; and it was from the very outset, it got up higher and higher, until it culminated in the last evening of the Convention. It was a remarkable Convention in many respects. It was a wonderful thing to see so many Christian men and women gathered together from one end of the continent to the other, coming at their own expense, giving up their time, coming from one desire, a sincere earnest desire to come there and be a blessing and receive a blessing; and although Chicago has many attractions, particularly to a person who has not been there previously—and the majority of those gathered there had never been in Chicago before—yet it was a wonderful thing to see how little sight-seeing was done. The Convention was full all the time. They did not come there to see sights. They came with one purpose and desire. The Convention was enthusiastic all through; from the very beginning to the end the enthusiasm was most gratifying. The inspiration that we all received there was of great value; we all felt, every person that was at that Convention, that there was a tremendous power, an enormous amount of ability, engaged in this work. We felt that the work had been growing and deepening; and as you stood on that platform and looked into the earnest faces, you could not have looked at a more intelligent looking class of men and women. I thought of the 100,000 Sabbath Schools they represented, from one end of the land to the other. I thought of the great army of 1,200,000 men and women who gathered every Sabbath to teach God’s word. I thought of the nine or ten millions of scholars that were gathered

together, and upon whose hearts the impress of the likeness of Christ was being made by these grand men and women, the very flower, you may say, of the land. Now, the missionary interest in that Convention was very great; I mean the determination to press the work on; that we are not going to be merely willing to stand upon the bulwarks or defend the faith, or to be satisfied with what we have, but the determination on the part of all those states and territories to occupy more ground and spread the gospel, some by paid, some by voluntary agencies. I heard men saying, "I am going home to organize our state, and to see that every county of every state is organized, and we will never rest until every town is organized, and until a school is within reach of every scholar. The hope of the country seems to be in the conversion of the children. The idea was to take hold of the children, that our safety as a government was dependent largely upon what the Sabbath School was doing. I think there were a great many went home with the determination to make the Sunday Schools of their states better than they were. There is a wonderful improvement up in New England. They are getting a more firm conviction in their duty, and an abiding faith in the presence of Jesus Christ in this work. Then again, take the educational department of it; some of the best men, most of the leading lights in the Sabbath School were present at that Convention, and gave us their very best thoughts. It was not impromptu speeches that were made there; but they were speeches that had been thought over, they had taken their experience and their knowledge of these matters, and concentrated them in just as few words as possible, and gave them to that assembly. The proceedings of that Convention were reported in full, very accurately indeed, revised and published by the Executive Committee, and only issued a few days ago. They form a book that will do to read and re-read, and which covers a very large part of the Sabbath School ground and work, by the very best men we have. There was only one man we missed at that Convention, and he sent a paper there. That was Dr. Dickinson, in Europe. We had some very interesting incidents there. We had the man upon the platform who wrote the hymn we praise very highly, "My country, 'tis of thee." It stands on the same platform as your "God save the Queen." He was the writer of it, an old man seventy-five or eighty years old. He was brought forward and introduced to the audience. We sang it in honor of him; and somebody supposed that we had taken your music for it, and adapted it to it, we sang the same hymn to different tunes, but the sentiment was the same; and some one proposed "God save the Queen." We did not know the words, but we put in the music "God Save the Queen, and long may she reign;" and somebody said afterwards, "Let us have the words." We wrote them on a piece of paper, and the congregation learned them, and we sang them in the evening. It would have done the Queen good to hear it. She is a grand, noble specimen of a sovereign, and we hope she will live as long

as you do. The gratifying. It was sentiment with re Convention in To the Executive Co in there concerni it; not that we w good thing to oper but we found the Dr. Milner, of K work being done seemed to take just said to a gen of the Executive any longer; the the steam out." Executive Com to bring in temp at it;" and the matter was bro who, you will re tive, recommend vide lesson leav are issued and u tioned at that c General Fisk w prohibition can the Convention said to him, "W got to make a s want to speak; he spoke thirty a delegate from a gentlemen fr temperance wo so it is in man curred there. deal of hostil part of the so and we have surface, but a use much jud bath Schools, and there bef the churches was introduc There were m

as you do. The temperance sentiment in that Convention was very gratifying. It was a wonderful thing to see the progress in public sentiment with reference to temperance work. At the Sabbath School Convention in Toronto, six years ago, the subject was brought before the Executive Committee, as to whether anything should be brought in there concerning temperance, and we decided it was best not to do it; not that we were opposed to temperance, but we felt it was not a good thing to open the door to anything not exclusively Sunday School; but we found there that Kansas was called upon to report at Toronto. Dr. Milner, of Kansas got up, and when he spoke of the temperance work being done in Kansas, there was a mighty wave of enthusiasm seemed to take possession of the people; and they cheered; and I just said to a gentleman sitting along side of me, one of the members of the Executive Committee, "We cannot keep our hand on that valve any longer; the thing will burst, we have got to lift the valve and let the steam out." Well, the next time at Louisville we did; but the Executive Committee were afraid to instruct the Lesson Committee to bring in temperance lessons. Somebody said, "England will kick at it;" and then somebody said, "Let her kick." After a while, the matter was brought before the Convention by Miss Frances Willard, who, you will remember, almost took it out of the hands of the Executive, recommending to the Lesson Committee that they at once provide lesson leaves, four of them a year, the thirteenth Sabbath. They are issued and used. Whenever the subject of temperance was mentioned at that convention, it seemed as if the people almost went wild. General Fisk was there, one of the Vice-Presidents. He will be the prohibition candidate undoubtedly of the third party; and I felt that the Convention wanted to hear General Fisk on that question, and I said to him, "When the subject of temperance is brought up, you have got to make a speech on it." He doubted the propriety, and did not want to speak; but I took the responsibility and called upon him, and he spoke thirty minutes, as only General Fisk can. Then there was a delegate from Iowa, who gave us his experience in Iowa, and then a gentlemen from the South, from Alabama, Dr. Horton, spoke of the temperance work. Georgia to-day, is almost entirely prohibition; and so it is in many places in the North. Some interesting incidents occurred there. I will refer to one. Do you know, there is still a good deal of hostility—not exactly hostility, but embarrassment on the part of the southern whites in regard to teaching southern blacks; and we have had a good deal of it. We have not brought it to the surface, but are working with a great deal of care there, and have to use much judgment in regard to this matter of introducing Sabbath Schools, and propagating them among the blacks of the South; and there before us was a gentleman, a colored minister from one of the churches in Washington City, on the platform. At the time he was introduced there were some leading southern divines present. There were men there, representatives of the Presbyterian Church of

the South, that are utterly opposed to affiliating at all, with the Presbyterian Church of the North, and the great representative of it was there sitting at my left. I did not know how he would take it. It did not make much difference how he would take it, because it was going to be done; at the same time I was a little anxious. I spoke to him, and asked him something in regard to his history. I found a very interesting incident in connection with it which concerns General Fisk. I said, "General, I want you to introduce this gentleman, and just enquire of him concerning his early history," and he went over to him, and he said, "When the Fisk University was founded, among the first applicants for admission to that institution, was a mother with a little boy, a poor slave woman who had just been liberated, and she came, and you were standing in the doorway, and the mother said to you, 'Here is my little boy, I want him to be in this great institution to be educated, and I hope God may lead him into the ministry. I am poor, and make my living by hard work.'" Said he, "I am that boy." General Fisk was almost broken down. "I was educated there, and I am in the Christian ministry;" and General Fisk introduced him to that great audience, and he had the sympathy of every man and woman in that audience. I looked at this friend of mine, old Dr. Hoge, back there from Virginia, and as he went on speaking of the wants of the South, and the desire in his soul that the Gospel might be brought to the colored people of the South, and brought up to a higher standard, I saw him twitching and working, and did not know what it meant exactly; but just as soon as the colored man stopped and turned round, he ran up and caught him with both his hands, and he said, "God bless you, I endorse every word you said; I feel it in my very soul; you are right my brother; God bless you;" and the old man turned away, and put his hand up to his face and just wept like a child. Oh, it was a blessed scene. There is nothing doing so much to break down this prejudice against the black people as this Sunday School work. The Methodists of the North and South will not meet together on any other platform. I am sorry you were not there, and I hope you will all be there the next time. (Applause.)

Doxology and Benediction.

Adjourned till 2 p.m.

WEDNESDAY

The Convention
After devotion
was read.

A DELEGATE—
Mr. J. H. Cayford
sents, to a certain
Quebec, he invited
in the proceedings

Hymn 63 was
Mr. PEAKE re
Mr. DAY, Gen
Mr. WOODHO
The reports, a

RE

The twenty-s
Association of O
Much has tr
goodness and for
workers to begin
for Him and by
and consecration

With the inc
Committee, effor
severing energy
and which, doub
this time assume

The result
experience gain
apparent progre

As has been
the existence an
enced in extend
borhood of eve
who have been
create a desire
offered by it.

Organization
have perused
meeting of the

WEDNESDAY AFTERNOON, OCTOBER 26.

The Convention met at two o'clock, the President in the Chair. After devotional exercises a Report of the Business Committee was read.

A DELEGATE—In the terms of the Report I beg to move that Mr. J. H. Cayford, of Montreal, who is connected with and represents, to a certain extent, the Sabbath School work in the Province of Quebec, be invited to take a seat in this Convention and participate in the proceedings. (Carried).

Hymn 63 was then sung.

Mr. PEAKE read the Report of the Corresponding Secretary.

Mr. DAY, General Secretary, read his Report.

Mr. WOODHOUSE, the Treasurer, read the Financial Statement.

The reports, all of which were adopted, were as follow :

REPORT OF CORRESPONDING SECRETARY.

The twenty-second year of the existence of the Sabbath School Association of Ontario has just closed.

Much has transpired which calls for gratitude to God for His goodness and forbearance, and which should incite all Sabbath School workers to begin the new year with a more earnest purpose to work for Him and by His promised assistance. May the Spirit of prayer and consecration be granted to each and all !

With the increased capabilities at the command of the Executive Committee, efforts have been made to prosecute with more and persevering energy the work for which this Association was instituted, and which, doubtless, all its members and friends fain wish had by this time assumed far larger proportions.

The result has been in a great measure encouraging, and the experience gained such as to furnish a fulcrum for more rapid and apparent progress in the near future.

As has been stated on a former occasion, where little is known of the existence and aims of the Association, much difficulty is experienced in extending its operations, whereas the influence, in a neighborhood of even a scattered few intelligent and thoughtful persons who have been present at its Conventions and Institutes, is such as to create a desire on the part of others to participate in the advantages offered by it.

Organization has been extended during the year, and those who have perused circular No. 117, giving a report of the half-yearly meeting of the General Executive Committee at Bowmanville, will

have some idea of the work done. The full report, however, of the General Secretary, about to be presented, will afford all needed information on this point.

We make use of the present opportunity to mention the regret which is felt by the Central Executive Committee that the promises made by the delegates at the Provincial Conventions, to use efforts to obtain pecuniary support from their counties for the Association are not more productive of the desired end. Of the sums promised, we rejoice to say, some are paid promptly and in full, but in many cases much valuable time is consumed in correspondence, which results in obtaining a tardy, and, perhaps, partial payment, and in some instances none at all.

We cannot but think that some little system put in practice immediately after the holding of the Provincial Convention, by the friends making promises, so that all the schools in the respective counties are induced to contribute a few dollars each, yearly, would result in an early, easy and cheerful payment of the obligations entered into, and thus ensure the comfort of the officers and committee of the Provincial Association, and the good of those who actually give the money, as well as afford a pleasing retrospect to the delegates who have been good enough to promise it and have aided in its collection.

The sum of \$2,500 at least, is the estimate for the needs of the ensuing year.

The fifth International Sabbath School Convention took place this year in the City of Chicago, on the first, second and third days of June last, and was the largest and one of the most instructive yet held.

Of the delegates in attendance from all parts of the continent, eighteen were from Ontario, a larger number than on any former occasion, excepting when the third such convention was held in Toronto in 1881.

Any details of this great gathering in this report are rendered unnecessary after the full accounts given this morning.

It may, however, be stated that the work accomplished during the year 1886-7 through the Executive has been of a most important nature, and that of the current year is expected to be equally so and much more extended. Several of the provinces of our own confederation have been receiving the benefits of its operations. In view of these facts the Ontario delegation felt constrained to increase the contributions by this Province to its funds from \$300 to \$450, or \$150 per annum for the three years ending June, 1890. They moreover pledged themselves to aid in the raising of this amount. It is hoped, therefore, that all present will see the need of increased exertions, and be willing by personal example and effort to aid in the good work of Sabbath School extension and improvement.

The Statistics of
Ontario, obtained
Mr. E. Payson Po

DEMO

Methodist
Presbyterian
Episcopalian
Baptist
Congregational
Evangelical Association
Evangelical Lutheran
Friends
Reformed Episcopal
Union Schools (estir

An address to
versary of her ac
drawn up, richly
bound in purple
McLean, Vice-Pr
the spring, this a
F. Ponsoyby, K.

It is gratifyin
has been during
Reports sold.

Arrangement
the present Conv
as last year.

A limited nu
vention of Chic

The Statistics of the Sabbath Schools throughout the Province of Ontario, obtained from the most reliable sources, and as furnished to Mr. E. Payson Porter, are as follow, viz :

DENOMINATION.	Schools.	Teachers on Roll.	Scholars on Roll.
Methodist	1,908	18,679	145,996
Presbyterian	828	6,388	60,022
Episcopalian	472	4,481	42,479
Baptist	310	2,330	21,836
Congregational	64	662	5,883
Evangelical Association	82	1,058	5,868
Evangelical Lutheran	52	306	2,879
Friends	26	114	828
Reformed Episcopal	7	57	600
Union Schools (estimated)	150	750	6,000
	3,899	34,825	292,391

An address to Her Majesty the Queen on this the Jubilee anniversary of her accession to the throne was, by order of the committee, drawn up, richly illuminated by a skilful designer and handsomely bound in purple silk velvet. Through the courtesy of Mr. Daniel McLean, Vice-President of the Association, who visited England in the spring, this address was placed in the hands of General Sir Henry F. Ponsonby, K.C.B., for presentation to Her Majesty.

THE ANNUAL REPORTS.

It is gratifying to state that the unusually large sum of \$183.56 has been during the past year received for Provincial Convention Reports sold.

Arrangements are made for the publishing of the proceedings of the present Convention of the usual price, 25 cents, payable in advance, as last year.

A limited number of the Reports of the late International Convention of Chicago are on hand, price 50 cents each.

J. J. WOODHOUSE, *Corresponding Secretary.*

REPORT OF GENERAL SECRETARY, 1886-7.

When a city is besieged by a common enemy, all distinctions, social or sectarian, all idiosyncrasies of personal character, are lost in an united hostility to a common foe; and the force of this statement is intensified a thousand fold when such a foe assails the unarmed citadel which enwraps the immortal possibilities of a child's nature. There was Divine philosophy no less than Divine simplicity in the act of the blessed Lord who "took a child and set him in the midst" of the incipient controversy of religious pride and unworthy jealousy; and the presence of the "Little Child" in our midst has tended, more than any other factor in these latter years, to Christian unity in purpose and effort; and this spirit in its turn has surrounded the tender susceptibilities of childhood with a phalanx of Christian defence and care which, by God's blessing, is defying more and more the stratagem of the World, the Flesh and the Devil. This issue bespeaks at once the aim, and justifies the existence of the Association, and invests the self-sacrifice involved, whether financial or otherwise, with a promise more radiant than almost any other—that of the talents here employed—the Master shall receive His own *with usury*. Even the Civil Governments of the world now recognizes a responsibility to lay its hand on the literature and life of society, so as to minimize the power of evil upon the infancy of its citizenship. But "our sufficiency is of God," and as the children of to-day hold in their hands the sceptre of the twentieth century, with its measureless possibilities in the extension of Christ's kingdom, it is meet we should "compass the King round *every man with his weapons in his hand* and be with the King when He goeth out and when He cometh in." The Association has but one end in view, viz., the loyalty of our future men and women to Christ and His cause by an intelligent familiarity with the teaching of the Divine Word of God; and it seeks to secure this result:

1. By sustaining a living, active public sentiment as to the vital importance of this spiritual shepherding of the young, both in the home and Sabbath School.

2. By securing united co-operation of the Church of Christ in this work of tending and feeding with the "sincere milk of the Word," the lambs of Christ's flock.

3. By mutual instruction of Sunday School workers in "the things pertaining to the kingdom of God," involving a clearer and more soul-absorbing acquaintance with the Bible and its teaching, and a knowledge of the psychological principles which underlie the communication of Christian truth.

With this ideal of the purpose of the Association, and of the means by which it could be best attained, viz., Stimulation, Organization and Education, your Secretary has striven, as God has helped him, to represent them in the various parts of the Province opened to him during the ten months which have elapsed since his call to the

work. It is to be considerably narrowed, have been done so as to admit of possible where the north to south of so far as possible,

In the ten months work in organized gone, without callions. These serve Brant, Carleton, Middlesex, Norfolk, Wentworth, and

Press.—From whose columns the work of the been brought before door," which, if of every county, ince. It is hoped for our work sur of Christ's King

Conventions self, and quicker in the localities every invitation ments, viz.:—

BRANT—Cow and Tuscarora.

DURHAM—C

GLENGARRY—C

MIDDLESEX—C

NORFOLK—C

ONTARIO SO

ONTARIO N

OXFORD—C

SIMCOE SOU

WENTWORTH

YORK (East boro'.

YORK (North

TORONTO—C

work. It is to be regretted that lack of concerted arrangement has considerably narrowed the possibility of aggressive work which might have been done had the dates of conventions, etc., been pre-arranged, so as to admit of greater economy of time and expense than was possible where the Secretary has been translated from east to west or north to south of the Province from day to day. This hindrance will, so far as possible, be obviated in the coming year.

In the ten months your Secretary has responded to calls to aid the work in organized sections on *two hundred* distinct occasions; and has gone, without call, to unorganized districts on *twenty-five* other occasions. These services have extended over the following counties, viz.: Brant, Carleton, Durham, Frontenac, Glengarry, Grenville, Leeds, Middlesex, Norfolk, Ontario, Oxford, Peterboro', Simcoe, Stormont, Wentworth, and York, and have been of the following nature, viz.:

STIMULATION.

Press.—From time to time, through the influence of the press, whose columns have at all times been most generously opened to us, the work of the Association and of Sabbath Schools generally has been brought before the public, and here is set before us "an open door," which, if entered, would incalculably strengthen the position of every county, township or city organization throughout the Province. It is hoped local secretaries will note and act on the suggestion, for our work surely demands such public recognition in the interests of Christ's Kingdom.

Conventions bring the work home impressively to the Church itself, and quicken and strengthen the pulse of Sabbath School fervor in the localities in which they are held. Your Secretary has accepted every invitation extended which did not conflict with pre-engage-ments, viz.:—

BRANT—*County*; Brantford. *Townships*: Oaklands, Onondaga, and Tuscarora.

DURHAM—*County*; Bowmanville.

GLENGARRY—*County*; Maxville.

MIDDLESEX and LAMBTON—*County*; London.

NORFOLK—*Township*; Townsend.

ONTARIO SOUTH—*County*; Whitby. *Township*: Pickering.

ONTARIO NORTH—*County*; Port Perry.

OXFORD—*County*; Drumbo. *Township*: Otterville and Norwich.

SIMCOE SOUTH—*Township*; Sunnidale and Nottawasaga.

WENTWORTH—*City* of Hamilton.

YORK (East and West Riding)—*Township*; Vaughan and Scarborough.

YORK (North Riding)—*County*; Keswick.

TORONTO—Methodist S. S. Association.

General S. S. Meetings.—Of the three public meetings held in Toronto, with the object of reproducing as much as possible of the Hamilton Convention, your Secretary was privileged to attend two. The interest in this intention of the Central Committee was most manifest and useful. A meeting was also held to welcome the London Sunday School Union's delegate to the International Convention, Mr. Edward Towers. Three other meetings were attended in Toronto, and one each at Beachville and Sherwood. In addition to services conducted at Y. M. C. A. gatherings, viz, four in Toronto, one each in Brantford and Gananoque, the ambition of years was realized in being privileged to attend the International Convention in Chicago, where our Province was honored by the election of three of its delegates to official positions. Your Secretary sought and found both inspiration and information in the interests of our own work.

Mass Meetings of Scholars have brought the home, the Church, and the charge in conscious and vital contact in this divinely blessed work of the salvation and Christian culture of the young, the scholars themselves being directly impressed with the widespread concern for their spiritual well-being, these have been conducted as follows:

In BRANT, at Oakland and Ohsweken; DURHAM, at Bowmanville; GLENGARRY, at Maxville; LEEDS, at Gananoque; NORFOLK, at Waterford; ONTARIO SOUTH, at Whitby and Pickering; ONTARIO NORTH, at Port Perry and Sunderland; OXFORD, at Drumbo, Tilsonburg, Ingersoll, Norwich, Otterville, and Beachville; SIMCOE, at Stayner; YORK (East and West Riding), four in township of Vaughan; YORK (North Riding) Keswick.

Sermons—Deeply conscious of the divine sanctity of the pulpit, I have with prayerful humility and manifest approval of the Spirit of God occupied Sabbath pulpits, by request, on forty-four occasions in the following localities, many of these services being specially for young people:

BRANT, twice at Brantford; LEEDS, twice at Gananoque; NORFOLK, at Waterford, twice at Wilsonville, and at Bealton; ONTARIO NORTH at Sunderland; ONTARIO SOUTH, twice at Pickering; OXFORD, Goble's Corners, Princeton, Beachville, and twice at Woodstock; YORK (East and West Riding), three times each at Sherwood, Carrville, and Maple, also at Providence, Hope and Edgeley; TORONTO, on sixteen occasions.

ORGANIZATION.

The Semi-Annual Meeting of the Executive Committee in June was impressed with the urgent need of aggressive efforts in unorganized sections of the Province; the claims of organized districts during the first six months having made such work next to impossible, it was deemed desirable to use the comparative quiet of the summer months in this work. Your Secretary drafted a map of the Sabbath School organization of the Province, and since June has sought, by personal

interviews with organization in Glengarry, Grenv correspondence v aggressive breth unbounded by v difficulty to succe naturally on the know both the w only be overcon county to hold a is doubtful if the within a week if of such organiza pre-arranged pla ization has seem to consummate subsequent atten able zeal and pe County of Durh Bowmanville of In addition purpose, which organization, ne places, the succ loyal Sabbath aggressive in th

DURHAM—C
NORFOLK—
OXFORD—T
South Norwicl
Zorra, and Eas
ONTARIO—
SIMCOE SOU

It has been high the stand to show thems ashamed, "rig tutes, Specime hints during t sought to pro and practice in means so well are taught and teaching and

meetings held in
possible of the
to attend two.
tee was most
come the Lon-
al Convention,
ed in Toronto,
to services con-
o, one each in
as realized in
on in Chicago,
ree of its dele-
found both in-
work.

the Church,
divinely blessed
ng, the scholars
ad concern for
s follows :

Bowmanville ;
NORFOLK, at Wa-
NTARIO NORTH,
Wilsonburg, In-
E, at Stayner ;
ughan ; YORK

of the pulpit, I
of the Spirit of
our occasions in
g specially for

Manoque ; NOR-
alton ; ONTARIO
ering ; OXFORD,
at Woodstock ;
Sherwood, Carr-
y ; TORONTO, on

committee in June
orts in unorgan-
districts during
possible, it was
summer months
Sabbath School
ght, by personal

interviews with Sabbath School workers on the spot, to initiate organization in the following Counties, viz. : Carleton, Frontenac, Glengarry, Grenville, Leeds, Norfolk, Peterboro', and Simcoe, besides correspondence with others with like intent. The dearth of bold, aggressive brethren, with enthusiasm in the Sabbath School cause unbounded by walls, or even township lines, has been the chief difficulty to success in these attempts, such initiatory work depending naturally on the influence of local effort on the part of those who know both the work and the men in the county. This difficulty can only be overcome by the Secretary spending sufficient time in a county to hold a representative meeting in, say, each township. It is doubtful if there is a county where organization would not accrue within a week if "light" was given as to the advantages and purposes of such organization at its various centres ; hence the wisdom of a pre-arranged plan of work as above suggested. Where county organization has seemed impracticable at the time, your Secretary has sought to consummate township associations as a nucleus of influence in subsequent attempts at organization of county. Through the indomitable zeal and perseverance of Rev. E. Barrass, M.A., and others, the County of Durham inaugurated its organization by a Convention at Bowmanville of such interest as amply to justify the efforts made.

In addition to meetings held at Barrie and Peterboro' for this purpose, which were adjourned for early and more decisive efforts at organization, new associations have been constituted at the following places, the success in each instance being such as will surely develop loyal Sabbath School workers who will be both cosmopolitan and aggressive in their sympathies :

DURHAM—County.

NORFOLK—Townsend Township.

OXFORD—Townships of North Oxford, West Oxford, Dereham, South Norwich, North Norwich, East Oxford, East Nissouri, West Zorra, and East Zorra.

ONTARIO—Township Pickering.

SIMCOE SOUTH—Nottawasaga and Sunnidale Townships.

EDUCATION.

It has been a constant aim, without discouraging any, to hold high the standard of efficiency in Sabbath School workers who study to show themselves approved unto God, workmen that need not be ashamed, "*rightly dividing the Word of Truth.*" By Teachers' Institutes, Specimen Teachers' Meetings, and Conferences, as well as by hints during the visitation of Sabbath Schools in session, it has been sought to provoke the intelligent application of the best principles and practice in the work. This, however, can be accomplished by no means so well as by the institution of regular Normal Classes, in which are taught and discussed the foundation principles involved in Biblical teaching and Christian culture. At the inauguration of such a class

in connection with city of Brantford S. S. A., your Secretary was favored to be present. It presented an example of hungering and thirsting after intelligent consecration to the work which deserves to be known throughout the Province.* Our CANADIAN CHAUTAUQUA, inaugurated under such favorable auspices during the past summer at Niagara-on-the-Lake, places this advantage, under the best conditions, within the reach of our teachers. The Chautauqua Normal Course, covering their requirements in this regard, being made a prominent feature of this "College in the Grove." At the following places such services as above indicated were held, viz.:

BRANT—Brantford, six schools visited during session; Normal Class inauguration.

GLENGARRY—Maxville, Teachers' Meeting.

LINCOLN—Niagara, Teachers' Meeting.

NORFOLK—Waterford, two schools visited in session.

ONTARIO (South)—Teachers' meeting at Pickering, Institute at Brougham.

ONTARIO (North)—Two Institutes at Sunderland.

OXFORD—Institutes at Mount Elgin, Otterville, Burgessville, Tilsonburg, Ingersoll and Strathallan. Teachers' meetings at Kintore and Beachville. Schools visited at Goble's Corners, Woodstock and Sweaburg.

SIMCOE (South)—Institute at Stayner.

YORK (E. & W. R.)—Teachers' meeting at Carrville. Institute at Maple.

TORONTO—Seven Teachers' meetings, eight Schools visited, and two Institutes held.

Throughout the Province, with a unanimity that is remarkable, certain aspects of our work are being emphasized with such persistence, as bespeaks determination and success in the near future, and next to the conversion of our scholars, the foremost among these are:

1. Temperance principles, upon which the Sabbath School pronounces, as with one emphatic voice, echoing in the coming years the death-knell of the bold and impious traffic, which more than any other cause has thwarted the permanency of our influence in the past, and we may well feel encouraged that henceforth our youth are to be armed against this foe by the exercises of our Public Schools.

2. That adult members of the Church need and might well avail themselves, by regular attendance, of the facilities afforded by the Sabbath School for the study of God's Word.

3. That the Divinely imposed responsibility of the Home in the moral and spiritual culture of the young, is far from being universally recognized, and that the Sabbath School cannot become the substitute for this liability.

The following suggestions are submitted, from observation of their need:

1. That the Secretary will gl

2. Conventio hazard attendanc influence, but o bodies appointin

3. It is mos mittee in June, annually in each west, that the example which s

4. That, as l the isolation of contribute to th desirable that, s have regard to of the adult p Sabbath School

5. That as p as the foundat most generous to the principl aided by the e branch of the national.

Your Secr gratitude to A work not only has made ever consecration and hospitality an throughout th friendships wh has been in h century is al Schools to-day which it will e loyalty to our the foundation are helping to

All of whi

Toronto, O

1. That the Secretary of each Township Association should interest himself by every means in his power to secure organization of neighbouring townships and county. In this endeavour the General Secretary will gladly render all possible assistance.

2. Conventions should be constituted not of unofficial and haphazard attendance, where no one is responsible for the diffusion of its influence, but of distinctly appointed delegates responsible to the bodies appointing them for reports of their proceedings.

3. It is most desirable, as recommended by the Executive Committee in June, that District Provincial Conventions should be held annually in each of the districts of the Province, viz., north, east, and west, that the whole area may be reached by the inspiration and example which such a gathering would afford.

4. That, as has been abundantly proved of late years, in England, the isolation of classes in their own separate rooms would greatly contribute to the power, efficiency and comfort of our teachers, it is desirable that, so far as possible, new Sabbath School erections should have regard to this advantage, especially in view of the attendance of the adult portion of our congregation upon Biblical study in the Sabbath School.

5. That as primary work is primary in the same important sense as the foundation of a building, it demands the best teachers, the most generous equipments, and the widest possible information. As to the principles of its success, it is suggested that these would be aided by the establishment, in connection with the Association, of a branch of the National Primary Union, which deserves to be International.

Your Secretary may not close this report without expressing gratitude to Almighty God for His blessing, which has made the work not only possible without a single default through sickness, but has made every service undertaken a source of deeper personal consecration and joy in the Master's service. Moreover, the generous hospitality and cordial co-operation of pastors, teachers, and people throughout the Province, have awakened Christian communion and friendships which would have amply repaid far better service than it has been in his power to give. The hopeful dawn of the coming century is already breaking, in which the youth in our Sabbath Schools to-day, will be charged with the issues material and eternal which it will evolve. Let us prove our patriotism to our country, and loyalty to our God, by laying deep and firm, "as wise master builders," the foundation principles of the Word of God in the characters we are helping to build.

All of which is respectfully submitted.

ALFRED DAY, *General Secretary.*

Toronto, Oct. 25th, 1887.

TREASURER'S REPORT.

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

RECEIPTS.

To Balance on hand, 22nd October, 1886		\$10 56
To CONTRIBUTIONS FROM COUNTIES—		
North York	\$100 00	
Brant, including City of Brantford, \$80; previous year, \$75	155 00	
Halton	50 00	
Huron (on account) ..	50 00	
Peel ..	50 00	
East and West York	50 00	
Oxford (on account)	45 00	
Waterloo ..	34 19	
Perth (on account) \$20.00; 1st Presbyterian S. School, St. Mary's (remitted direct) \$5.18	25 18	
West Durham	25 00	
Lanark (1886)	20 00	
Stormont (Sundry amounts).....	18 11	
Leeds and Grenville (on account)	10 75	
* Middlesex and Lambton (on account).....	17 66	
Dundas	8 00	
Wellington (St. Andrew's, Fergus, remitted direct) ...	5 00	
		663 89
To CITY ASSOCIATIONS—		
Hamilton, balance of 1886	\$37 50	
Hamilton (1887)	150 00	
	187 50	
Guelph, six schools, \$30; previous year, \$31	61 00	
London	42 00	
St. Thomas	32 00	
St. Catharines, five schools	27 00	
		349 50
To SABBATH SCHOOLS OUT OF TORONTO, REMITTED DIRECT TO TREASURER—		
St. Paul's Presbyterian, Peterboro'	10 00	
First Methodist, Picton	10 00	
Presbyterian Sabbath School, Lindsay	5 90	
Presbyterian Sabbath School, Woodville	2 85	
		28 75
To PERSONAL CONTRIBUTIONS—		
J. Peters, London, England.....	24 33	
Hon. James Young, Galt	10 00	
C. R. Sing, Meaford	5 00	
W. G. Graham, Aurora.....	\$1 00	
“ “ “	1 00	
	2 00	
		41 33
Carried forward		\$1094 03

* The sum of \$9.75 additional on account of 1886-87 has been since received.

Brou

To TORONTO SABBATH

Knox Bible Class
Knox Sabbath Sch

Northern Congreg
Old St. Andrew's
Carlton Street Me
Richmond Street
Parkdale Presbyt
Berkeley Street M
Jarvis Street Bap
West Presbyteria
Occident Hall U
Spadina Avenue
Metropolitan Me
St. James' Squar
Elm Street Meth
Erskine Church
East Presbyteria
Duchess Street P
Sherbourne Stre
Central Presbyt
Charles Street P
Zion Congregati
College Street P
Chestnut Street
St. Mark's Presb

"

Woodgreen Met
Parliament Stre
Bloor Street Ba
Queen Street M
Bloor Street Pr
Leslieville Pres
Dovercourt Roa
Hazelton Avenu
Alexander Stre
Dovercourt Me
Bathurst Street
Mount Zion Co
Friends

To TORONTO PERSO

Hon. S. H. Bl
Henry Gooder
W. B. McMur
Kilgour Bros.
Caldecott, Bur
J. L. Hughes'

Brought forward.....

To TORONTO SABBATH SCHOOLS—

..... \$10 56
 100 00
 155 00
 50 00
 50 00
 50 00
 50 00
 45 00
 34 19
 25 18
 25 00
 20 00
 18 11
 10 75
 17 66
 8 00
 5 00
 663 89
 187 50
 61 00
 42 00
 32 00
 27 00
 349 50
 TREASURER—
 10 00
 10 00
 5 90
 2 85
 28 75
 24 33
 10 00
 5 00
 2 00
 41 33
 \$1094 03

Knox Bible Class	\$30 00
Knox Sabbath School	25 00
	<hr/>
Northern Congregational	\$55 00
Old St. Andrew's Presbyterian	25 00
Carlton Street Methodist	15 00
Richmond Street Methodist (1886 and 1887)	11 03
Parkdale Presbyterian	10 00
Berkeley Street Methodist	10 00
Jarvis Street Baptist	10 00
West Presbyterian	10 00
Occident Hall Union	10 00
Spadina Avenue Methodist (1886)	10 00
Metropolitan Methodist	10 00
St. James' Square Presbyterian	10 00
Elm Street Methodist	10 00
Erskine Church Presbyterian	10 00
East Presbyterian	10 00
Duchess Street Presbyterian Mission	10 00
Sherbourne Street Methodist	10 00
Central Presbyterian	10 00
Charles Street Presbyterian	10 00
Zion Congregational	10 00
College Street Presbyterian	8 00
Chestnut Street Congregational Mission	6 10
St. Mark's Presbyterian Mission (1886)	6 00
St. Mark's Presbyterian Mission (1887)	6 00
" " " (1887)	6 00
Woodgreen Methodist	5 00
Parliament Street and Eastern Avenue Baptist	5 00
Bloor Street Baptist	5 00
Queen Street Methodist	5 00
Bloor Street Presbyterian	5 00
Leslieville Presbyterian	5 00
Dovercourt Road Baptist	5 00
Hazelton Avenue Congregational Sunday School	5 00
Alexander Street Baptist Sunday School	4 00
Dovercourt Methodist	3 13
Bathurst Street Methodist	3 00
Mount Zion Congregational	2 00
Friends	2 00
Cooke's Church Mission	1 50
Leslieville Methodist	1 68
Tecumseth Street Baptist Sabbath School	1 27
Rose Avenue	

366 71

To TORONTO PERSONAL CONTRIBUTIONS—

Hon. S. H. Blake, Q.C.	100 00
Henry Gooderham	25 00
W. B. McMurrich	25 00
Kilgour Bros	10 00
Caldecott, Burton & Co.	10 00
J. L. Hughes	10 00

Carried forward..... \$180 00 \$1460 74

Brought forward..... \$180 00 \$1460 74

To TORONTO PERSONAL CONTRIBUTIONS—Continued.

A. M. Cosby	10 00
McMaster, Darling & Co.	10 00
E. & C. Gurney Co	10 00
John Macdonald	10 00
Northrop & Lyman	10 00
H. A. Nelson & Sons	10 00
H. S. Howland	10 00
D. W. Alexander	10 00
Lyman Bros. & Co.	10 00
White, Joselin & Co.	10 00
Richard Brown	10 00
Christie, Kerr & Co.	10 00
Hon. Wm. McMaster	10 00
Thomas Thompson & Co.	10 00
Alfred Day	10 00
George Craig	5 00
Davidson & Hay	5 00
J. B. Reid	5 00
R. S. Gourlay	5 00
J. T.	5 00
J. Y. Reid	5 00
A. A. Allen	5 00
Henry Kent	5 00
R. Irving Walker	5 00
Warring Kennedy	5 00
J. F. Eby	5 00
W. H. Smith	5 00
Glover Harrison	5 00
A. M. Smith	5 00
J. L. Blaikie	5 00
Capt. J. T. Douglas	5 00
J. J. Woodhouse	5 00
J. W. Gale	5 00
S. F. McKinnon & Co.	5 00
John Stark	5 00
J. Burns	5 00
Elias Rogers & Co.	5 00
S. Trees	5 00
John Kay	5 00
Robert Hay	5 00
James Scott	5 00
Friend	5 00
J. K. Macdonald	5 00
J. J. Tolfree	5 00
Lewis C. Peake	5 00
Mrs. James Lesslie	5 00
W. J. Gage	5 00
J. G. Macdonald	3 00
J. L. Brodie	2 00
J. J. Kenny	2 00
Ph. Jacobi	2 00
J. D. Nasmith	2 00
H. P. D.	2 00

Carried forward..... \$503 00 \$1460 74

To TORONTO PERSONAL CONTRIBUTIONS—Continued.
 Mrs. Freeland ..
 Wm. H. Orr ..
 John J. Gartshor
 Gzowski & Buch
 D. and B.
 Robert McLean

To COLLECTIONS—
 Hamilton Conve
 Per Alfred Day,
 Vaughan ..
 Brant ..
 Carrville an
 Otterville ..
 Sundry sma
 Keswick ..
 Tilsonburg
 Ingersoll ..
 Sundry sma
 Bowmanvil
 Hamilton ..
 Port Perry
 Norwich ..
 Otterville ..
 Oaklands ..
 Sunderlan
 Townsend ..
 Sherwood ..
 Stayner ..
 Maxville ..
 Mass Meetings

To Advertisements
 To Reports sold ..
 To Interest

Total ..

By Paid Rev. A.
 their serv
 " Sundry Conve
 " T. Bengough,
 " Wm. Briggs, c
 " Expenses of th
 " L. Biglow, Tr
 \$300 ple
 " Telegrams, ex
 " Exchange on
 " Stationery an

\$180 00 \$1460 74

Brought forward \$503 00 \$1460 74

To TORONTO PERSONAL CONTRIBUTIONS—Continued.

Mrs. Freeland	2 00	
Wm. H. Orr	2 00	
John J. Gartshore	2 00	
Gzowski & Buchan	2 00	
D. and B.	2 00	
Robert McLean	2 00	515 00

To COLLECTIONS—

Hamilton Convention, \$46.06, \$59.54, \$100	205 60	
--	--------	--

Per Alfred Day, General Secretary :

Vaughan	3 55	
Brant	3 90	
Carrville and Maple	2 50	
Otterville	2 30	
Otterville	6 77	
Sundry small sums	3 20	
Keswick	2 34	
Tilsonburg	4 40	
Ingersoll	3 65	
Sundry small sums	2 50	
Bowmanville	2 00	
Hamilton	2 60	
Port Perry	2 60	
Norwich	2 60	
Otterville	3 25	
Oaklands	2 65	
Sunderland	1 25	
Townsend Township	1 00	
Sherwood	3 50	
Stayner	18 00	
Maxville	41 62	

Mass Meetings of Teachers, Toronto, \$12.15, \$20, \$9.47. 41 62

321 78
93 00
183 56
3 95

To Advertisements
To Reports sold
To Interest

Total \$2578 03

DISBURSEMENTS.

By Paid Rev. A. F. Schauffler, D.D., and Prof. W. F. Sherwin, for their services	\$200 00
" Sundry Convention Expenses	37 50
" T. Bengough, Reporting, Hamilton	50 00
" Wm. Briggs, on account of printing Reports, etc.	227 10
" Expenses of three Mass Meetings of Teachers, Toronto	24 89
" L. Biglow, Treasurer International S. S. Convention, balance of \$300 pledged	100 00
" Telegrams, express charges, and petty expenses	13 12
" Exchange on drafts, etc	1 63
" Stationery and Printing	55 60

\$709 84

Carried forward

\$503 00 \$1460 74

DISBURSEMENTS—Continued.

<i>Brought forward</i>	\$709 84
By Postage Stamps	66 86
" Travelling Expenses, General Secretary	90 15
" Salaries, A. Day, 10 months, from 1st December	750 00
" " J. J. Woodhouse, 12 months	600 00
" " " J. J. Woodhouse, 12 months	39 00
" Illuminated Address to Her Majesty the Queen	169 60
31st October—William Briggs, balance of account	152 58
Balance carried down	<u>\$2578 03</u>
Balance on hand	\$152 58

J. J. WOODHOUSE, *Treasurer*.

Audited November 15th, 1887, and found correct.

C. JOSELIN, *Auditor*.

NOTE.—Various sums belonging to the past year, but not paid until at or after the late London Convention, amounting in all to \$246.84, have been incorporated in the foregoing statement. The Treasurer respectfully and earnestly requests that in future all sums belonging to each respective year be collected and paid as early in the year as possible; by this plan being adopted, promised contributions could be much more readily made up, and the Executive Committee would be spared much anxiety and inconvenience.

Hymn 129 was then sung.

THE ADVANTAGES AND BEST METHODS OF ORGANIZATION IN SUNDAY SCHOOL WORK, AND THE DUTY OF SUPPORTING THE PROVINCIAL ASSOCIATION.

The CHAIRMAN—Mr. Jacobs being absent, Mr. Reynolds will take his place.

Mr. REYNOLDS—I do not suppose, my friends, that it is necessary for me, as a business man, to say to any business men in this Convention to-day, that we understand and are in favor of organization. No man can conduct his business successfully now unless it is well organized; and any man who undertakes to run his business, whatever it may be, unless it be thoroughly organized will surely fail; there is just one end to it, it is a failure. No political party can expect to be successful unless thoroughly organized. The first thing that a political party does is to see that in all its departments it is organized thoroughly, and to know who its men are and where they are. No church can be successful in these times unless organized, and for this reason there is trouble with a good many churches. They are religious people meeting together without any organization, and they are about as strong as warm water, as far as any good is concerned. We hear constantly from different persons, the cry often

comes up from ministers and what good is it in business, one department they all combine and all adapted for the thing, and some for wanted to teach a class as quickly as an Lord intends me to do said to him, "I know great big hand; you the school and welcome most useful men about hand he makes them place for a person, admirable faculty for religion generally. and efficient work successful unless well executive ability in School work we are I suppose, there is in plete organizations. the great International in three years. The states and territories of Canada, once in interests of the cause Sabbath School work cute it further, and find out better mod the time. Better done before, and la adopted by them. Whitfield and Cha great a man as Joh he did not organize best churches that amount of good. has to look after th is not going to be three years from n the determination They are going to territory and prov that they are orga down to your stat

comes up from ministers, "Go to work"; well, a man goes to work, and what good is it unless he has been trained for it? As in ordinary business, one department is irrespective of the other departments, but they all combine and make a success of it. Our young people are not all adapted for the same kind of work; some are adapted for one thing, and some for another. I had a man in my Sunday School who wanted to teach a class, but could not do it. He would clean out a class as quickly as any man. At last he came to me and said, "The Lord intends me to do something, I want to know what it is"; and I said to him, "I know what it is; you have a great big heart and a great big hand; you just shake hands with everybody that comes in the school and welcome them"; and he does, and he is one of the most useful men about the premises. When he gets them by the hand he makes them believe there is a heart behind it. Just find a place for a person, and put him at it. Some people have an admirable faculty for taking hold of people, and talking to them on religion generally. We want to find the proper place for people, and efficient work will be done. No Sunday School can be successful unless well organized, unless the Superintendent has some executive ability in the line of organization. Look at the Sunday School work we are engaged in. It is one of the best organizations, I suppose, there is in the world, one of the most thorough and complete organizations, probably, in the whole world. The head of it is the great International Sabbath School Association, which meets once in three years. There are delegates that come from the different states and territories of the United States, and from the provinces of Canada, once in three years, to consult together in regard to the interests of the cause of the Lord Jesus Christ as exemplified in the Sabbath School work, to consult together as to how they can prosecute it further, and how they can spread it and extend it, as well as to find out better modes of doing these things, for we are improving all the time. Better work is being done to-day for God than has been done before, and largely through these organizations and the system adopted by them. The churches understand that. John Wesley and Whitfield and Charles Wesley were mighty men. Whitfield was as great a man as John Wesley, but did not do as much good, because he did not organize his methods. The Methodist Church is one of the best churches that has ever been organized, has done the greatest amount of good. Here comes the International Convention, which has to look after the states and territories and provinces, and there is not going to be a state, territory or province on this continent, three years from now, that is not organized. (Applause). That is the determination of the Committee of the International Convention. They are going to visit personally, if necessary, every single state, territory and province in the United States and Canada, and see that they are organized, or give a good reason why. Now, you come down to your state or provincial conventions; what are they? They

\$709 84

66 86

90 15

750 00

600 00

39 00

169 60

152 58

\$2578 03

\$152 58

urer.

until at or
 en incor-
 earnestly
 collected
 promised
 ve Com-

SUNDAY
 PROVIN-

will take

necessary
 Conven-
 nization.
 t is well
 s, what-
 uly fail;
 arty can
 st thing
 ents it is
 ere they
 rganized,
 hurches.
 nization,
 y good is
 ry often

are assemblies from the different counties. You have counties in this Province; they are delegates from the counties. In our State we have 102 counties; we used to have such immense conventions there, no building could hold them; and we had to improvise buildings; and now we will not allow any county to send more than ten delegates; that makes a thousand delegates; some do not send that many, but they come together there and make a large convention. They come up representing the county organizations, and if there is no representation from any one county, we find it out very quickly when we call the roll, and enquire the reason; and if it is said that any county does not hold a convention that year, we find out the reason, and see that they do. We are determined to have a county organization and a convention held every year. There is one county which gives us a great deal of trouble. We told them if they did not behave themselves and do something, we would move them into Missouri; we were not going to be disgraced by having a county of that kind; and the only way we got that county reformed was to send a man down there, and pay him to visit every family in the county; and then we got them to stand alone. What are the county organizations? They are composed of delegates from the townships. For instance, we have in the county in which I live nineteen townships. Our convention is composed of delegates from every township. When we call our convention, if we find a township not represented, we enquire what is the reason. We find out the reason, and we go ourselves into that county if we do not get a good reason for it. The only way we can find it out is by investigation; and the only way we can find out whether there is anything wrong with the county is from the county organization. The executive committee of the county organization is responsible for the township; and they see that every year there is a meeting of some kind held in that county. When you go to the township you get to the solid bed of the rocks, and you get the respective schools. It is expected that the teachers of the Sunday School attend that organization. There may be two or three other schools. There they are, and a convention is held in that township once a year. There is the township first; that gets at the individual school. If there are no schools in that township there will likely be no convention. We will start a school and place it in the hands of some good men or women. The Secretary sees that that school exists, and if it dies out, it is resurrected again. First, there is the township convention, county convention, state convention, and there is the International convention. That is the whole system. Some years ago in our county we did not know anything about it. We never had a county convention, and Stephen Paxton came up and said, "Reynolds, I am surprised to see you are living in such a place as this, living without any county convention." I said, "What is a convention?" He said it was a queer thing to ask. He said, "We will have one, and we will see"; and he told me what to do, and we went

to work, and sent
counties—put a noti
me the names of all
"Give me the name
ministers in the cou
of your Christian m
We got the names
them that there was
such a place, at such
be there, and that v
sent them a second
were amazed to fin
thought there were
schools we could he
sixty-eight. We w
wrote up to the Se
Chicago, and aske
three or four mo
Schools wherever
and he came down
he was there betwe
Sunday Schools in
We never would h
that organization;
different schools, a
it was for, there w
me tell about sout
for years before a
myself, or others
once a year, to s
hands and go aw
got to take hold o
go there and atte
turn out the old
thought we were
ourselves. They
did not come ba
favor of that sort
what we propose
so we were; but
Toronto, a boys
thought it was a
went to a man a
He is a gimlet, t
his breath away
right here; thi
said, "Suppose

to work, and sent round a notice, and put it in the papers in the counties—put a notice in every paper we knew of. He said, "Give me the names of all the pastors you have in the county." He said, "Give me the names of the Presbyterian ministers and the Methodist ministers in the county"; and then he said, "Do you know of any of your Christian men, your deacons, in this county, your leaders." We got the names of quite a number; sent circulars and letters to them that there was going to be a great Sunday School Convention in such a place, at such a time; that Stephen Paxton and others would be there, and that we wanted them to come by all means. We then sent them a second batch. Well, there was a good attendance, but we were amazed to find out the destitution in that county; where we thought there were Sunday Schools there were none at all. All the schools we could hear of in that county were between sixty-five and sixty-eight. We went and got a man and put him in that county. I wrote up to the Secretary of the American Sunday School Union in Chicago, and asked him if he could send me down a good man for three or four months to go over the county and plant Sunday Schools wherever needed; and he said he could, and he sent one, and he came down and made my house his head quarters; and I think he was there between four and five months, and he planted ninety-seven Sunday Schools in that county, and they are in existence there to day. We never would have known the destitution, if it had not been for that organization; and it stirred us up. We went right through the different schools, and asked contributions, and when they knew what it was for, there was no difficulty. Probably some of you have heard me tell about southern Illinois. We had an organization in our State for years before any of us ever took hold of it, before Jacobs, Moody, myself, or others took hold of it. It was a good place to come to once a year, to shake hands and smile at one another, and shake hands and go away. And Moody said, "It will never do, we have got to take hold of the thing;" and he got Mr. Jacobs and myself to go there and attend that meeting; and the first thing we did was to turn out the old officers and put ourselves in. (Laughter.) We thought we were the best men, and voted for ourselves, and elected ourselves. They were very much astonished at it, and many of them did not come back afterwards, because they said they were not in favor of that sort of thing, but we were. We said to the Convention what we proposed to do, and they thought we were talking big talk; so we were; but we wanted big things. I went into a school up at Toronto, a boys' school, and I saw up on the wall, "Aim high." I thought it was aiming high, because it could not be got any higher. I went to a man and asked him for \$250 for an institution in our State. He is a gimlet, tight as wax; and I did not expect to get it. It took his breath away, he said, "I will think about it." I said, "Think right here; think fast;" he said, "Well, I will give it to you;" I said, "Suppose you make it \$500;" he said, "No, if you had asked

\$500 at first, I would have given it." I attacked a man in Peoria the other day for \$10,000 for an hospital I am connected with; and said I, "You cannot do a better thing, it will make you feel better; you do not know what a pleasure there is in giving, try it once." I said, "That property can be bought for \$10,000, and you can buy it." He said, "Well, see what it can be bought for!" and I found out that it could be bought for \$10,000, and he sent his cheque for it. (Applause.) *I have learned this thing from experience, if we ask great things, God will give them.* If we expect great things, and ask for great things, we will get them. In southern Illinois we talked big talk; told them what we were going to do. We sliced it up into three parts; there were 102 counties, 34 counties apiece; and Moody took one-third, and Jacobs one-third, and I one-third, the lower third down east. They called it Egypt, and I asked them why they called it Egypt, and they said because they raised so much corn; and I said because they raised so much darkness. There were not half a dozen had any organization; some of them never knew what it was. They did not know whether it was a circus or a show. We went down there, and held meetings under the most discouraging circumstances. One county I went into had been the county-seat of the county for fifty years, and never had a church in it. They hadn't any building to meet in. They used to meet in the groves in the summer time. They had not many school-houses. In one place, a man when he heard we were down there organizing Sunday School Conventions, said they were devilish things, and he was going to preach against them; and I sent a man up there to report it; and he took his text from Mark, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." He said there were four gates of hell; and the first gate of hell was the Bible Society. The next gate of hell was the Sunday School. Said he, there is a fellow from the northern part of the State organizing these Sunday School things. Beware of him! do not have anything to do with him! and he said the reason was, God had a little flock they were going to save; and He knew his little flock, and He was going to save it. And the third gate of hell was the temperance society; God never made a better thing than whiskey; and the last gate of hell was the Republican party (laughter); because they abolished slavery, and slavery was a Divine institution. What do you think of a sermon like that! There never had been a church in that place up to that time; and we hunted around there to find Christian men, and we found them; one was a Baptist, and two were Methodists; we made one President, and one Secretary, and the third Executive Committee, and we exhausted the supplies. There were more saloons there to the square foot than I ever saw in my life; never so much drunkenness as I saw there. You would not suppose that thing would ever live; but we went to our rooms after we organized the convention, and told the Lord all about it; told Him it was His work, and

we planted the word
Thee now, and ask
I was asked to go
five churches with
saloon in the town
not been a saloon
the commencement
Jacobs, and Mood
here by the hour,
came to the Conve
ganized; and they
that is a good dea
Jacobs read his rep
done," and it was
want \$5,000," and
it pays well down
International Con
wanted we would g
this out; I have ha
in Illinois, or in
single Christian in
warm up in his c
Sunday School in c
or a man backed u
for their county,
the mark; they h

Now, in regard
how many of you
ganized; but I we
the Executive Co
how many countie
"Now, brethren, i
raise the money."
field to go to the
counties; and sh
be done, and ins
then leave them t
you, and shall ex
represented at o
again, never let
the perseverance
to it, and never l
back in our State
was easier to keep
it. Many a tim
and hunted them
conventions toge

we planted the work there, and left it to Him. "We leave it with Thee now, and ask Thee to take care of it." Seven years after that I was asked to go to the county to attend a convention in it, I saw five churches with spires pointing heavenward, and not a single saloon in the town, only two saloons in the county; and there has not been a saloon for years in that town. If you asked the people the commencement of that reform, they would tell you it was when Jacobs, and Moody, and I started that convention. I could stand here by the hour, and tell you of our work in other counties. We came to the Convention and told them the State of Illinois was organized; and they rose up and gave \$5,000 to this thing. You think that is a good deal, they do not think that is much money. Mr. Jacobs read his report, and he said, "I want \$147 before anything is done," and it was raised in a few minutes; and then he said, "I want \$5,000," and it was raised in forty-seven minutes. They think it pays well down there; so it does. We give \$5,000 a year to the International Convention; we have no trouble, and if \$10,000 were wanted we would give it. Now, how can you organize this? I found this out; I have had experience in this; I never have been in any place in Illinois, or in any other place so destitute that there was not a single Christian in it; and I could always find some one who would warm up in his or her heart and say "I will be responsible for the Sunday School in our county." If you take a good live man or woman, or a man backed up by a good live woman, and hold them responsible for their county, I have never failed yet in finding the county up to the mark; they have plenty of company after a while.

Now, in regard to your work here in this Province, I do not know how many of your counties you have organized, or how many unorganized; but I would say if I lived in Ontario, and was a member of the Executive Committee, I would investigate that matter and find how many counties there are without organization, and I would say, "Now, brethren, if we can do this ourselves, all right; if not, let us raise the money." Let them take up a collection and put men in the field to go to these places, and establish these conventions in the counties; and show them how to do it, and what is necessary to be done, and inspire them with all the enthusiasm you can, and then leave them there; and say, "We expect to have a report from you, and shall expect you to have a good organization, and to have it represented at our next Convention." Do not give it up, go back again, never let them rest. I belong to a Church that believes in the perseverance of the saints; if you have got a good thing, hold on to it, and never let it go. Some of those counties commenced falling back in our State; but we gave them so much trouble, they found it was easier to keep it up than to backslide, and we were persistent about it. Many a time I have travelled fifty miles at my own expense, and hunted them up, and would get the men together and get the conventions together; but I did not find my labor was lost. The

counties get a little discouraged sometimes, and they want a little boosting up, and helping. Send these people out; go yourselves. I have no doubt the minister of this church can preach a great deal better sermon than I can; but a new voice sometimes coming in has an effect that the old voice you are used to, does not have. We get used to the same voice, but a new voice comes in and it can do what others cannot; so it is very pleasant for us to be able to come over and help one another, and tell you how we do it; and get them to tell you where their failures are, and their discouragements; and we can tell them how we get over these difficulties. It has a wonderful, inspiring effect. You say it is a trouble to go over other counties. Did you ever see anything of any value that was got without trouble; anything that costs us a good deal we prize highly. I take it, it is no trouble to do anything for the Lord Jesus Christ. He did a good deal for me. When I get troubled, I read about that scene on Calvary. I think it should be no trouble for me to do something for Him who died for me. Keep working on; it will pay. Do not get discouraged if the work does not go as fast as you like. Locomotives do not start off at a rapid pace; they start off very slowly. So it is with Sunday School work; it is pretty hard work, and we have to move very slowly, and things creak, and it seems hard and discouraging, but we keep at it, and it gets faster and faster until it goes with velocity, and then the only trouble is to stop it. Another thing about finances; do not be afraid of taking up a collection in your schools; keep them warmed up on that subject. I believe collections are a means of grace. I like a collection, and I would not give much for any kind of religious meeting without a collection. I believe it is a means of grace, and I would not give a cent for a man who has got religion, but does not give. Take up your collections. It is the duty of every convention to support, and uphold, and give of their own substance, and of their means, to this Provincial work, not only for yourselves, but for the good of others. I think it is abominable, this selfishness of thinking, what good is it going to do *me*? I feel like asking such a man if he is a Christian, when he says what good is a convention going to be to *me*? Religion is an unselfish thing. The question to ask is, "What good can I do for others?" But of the man who has a kind of religion, and who is asking, "What am I going to get in return?" I have a very poor opinion. In some places they make the church support the Sunday School, and I believe that is the right principle. When they get their purses interested in the Sunday School they will get their hearts enlisted. So I say that the duty of the counties to the Provincial Sunday School Association is this: to uphold it, and sustain it, and never let it lack for means. God in His wisdom has ordained that the cause of the Lord Jesus Christ shall be propagated by personal effort, as well as other ways. Therefore, take up collections in various ways, and for this special purpose, and keep the thing in good order.

Mr. HOSSIE—Our counties have organizations; but how do you get the local organizations in working order?

Mr. we say word them oursel

Mr. every meeting what a

Mr. all you can.

there, long e and tr teach too lon day, s night.

ventio ishing an hou and re

A

Mr. schools is the introd greater the bir that n and, a Sunda in the actual our org rect; them. numbe

A

Mr. a deter

Th had be large s

Sol

Mr. REYNOLDS—We go to the township, we just meet together, and we say, "Here is this township, and that township; let us send down word to these places; we will write to people down there, and ask them what time will suit them to have a convention, and then we go ourselves."

Mr. HOSSIE—We have done that, and got a circular addressed to every superintendent to meet at a certain place, in a preliminary meeting; and then when the time comes, and everybody is not there, what are we to do?

Mr. REYNOLDS—Go there, and if you cannot get everything, take all you can get. Go on and make the best kind of convention you can. Make the people who are not there sorry that they were not there, and put most strength in those hardest places. Do not read long essays or give them old sermons. Go down with live subjects, and treat them in a live way. What people want to know is how to teach the Word. Make them just as practical as you can, and not too long. You rarely have these township conventions more than one day, sharp and quick; and sometimes we only have afternoon and night. Give good, short talks. I was very much vexed at a convention I was at—a state convention—some time ago. It was astonishing to me the kind of subjects they brought there. One man spoke an hour and five minutes on "How to Read a Newspaper or Books," and read an essay prepared beforehand.

A DELEGATE—Have you any system of collecting statistics?

Mr. REYNOLDS—We have; the way is to send out circulars to the schools to be filled up, and if they do not come in, send for them. That is the way we do. As far as temperance is concerned, I have been introduced as Mr. Reynolds, pork-packer, of Peoria, one of the greatest whiskey centres of the world, largest distillery in the world, the birthplace of Bob Ingersoll, the great arch-infidel; but I offset that now by saying that we have the largest temperance sentiment, and, as far as the influence of Ingersoll is concerned, we have more Sunday Schools in proportion to the population, than any other state in the Union; and more children in the Sabbath Schools, from actual count, than there are in the public schools. The President of our organization got it from the authorities, and our statistics are correct; as the national statistics are as correct as possible for us to get them. We take the number enrolled in the Sunday School, and the number enrolled in the day school.

A DELEGATE—That is as well as we can do in St. Thomas.

Mr. REYNOLDS—This thing depends upon having a heart for it, and a determination for it.

The SECRETARY (Mr. Day) explained a map on the wall, which had been prepared by him, representing the Province of Ontario on a large scale, and showing the various counties organized or unorganized.

Solo by Mr. Blight.

FINANCE.

Mr. PEAKE—The question that is before us now for a few minutes is, perhaps, at any rate for the occasion, the most important thing in the world just at this moment to us. It might be a matter of interest to the friends here to know—most of you have heard this statement from the Treasurer's report—that the funds received during the past year have been sufficient to carry on the work of the organization. We meet you to-day without any over-hanging debt, our liabilities all provided for. I am sure that of itself is a subject for thankfulness and gratitude to God. It has not always been so. About two years ago, when a little change was made in the method by which the income of the Association was provided, there was some little hesitancy and question as to whether we had hit upon the right method. I am not sure that we have hit upon the best method yet; but that which we adopted then, and which we have worked on for the last two years, has proved certainly the best method that this Association has yet discovered. It is, that each county, and each city in this Province, be requested to become responsible for a certain fixed sum, a minimum amount toward the expenses of this Association. You notice, by the report that has been presented, that the requirements of the coming year are something like \$2,500. The expenditure during the past year has been \$2,400—a little over \$2,400. You will notice, however, from the salaries account, that the salary of the General Secretary is only for ten months; hence there will be a slight increase in that direction, as the next year, we expect, will be a full year. The amount pledged towards the funds of the International Convention is \$150 per annum, instead of \$100; so that we must have, in order to carry on the work of the Association during the coming year, at least \$2,500. Now, I do not know whether anyone is prepared to suggest a better plan than the one we have adopted during the last two years? That is, to ask the delegates from the various counties to undertake this work. Before doing that, or before doing anything, I want to call attention to one or two very important points, however. Nearly \$300, about \$300, of the amount that was really pledged last year—definitely promised by delegates in the Convention—is still unpaid. I am not going to tell you what counties are in default, but such is the fact. Some of the pledges made have been redeemed in part; some of them, I regret to say—and definite pledges too—have not been paid at all. One of them I was looking at only a few minutes ago, a written one, has not been paid in any part. However, as I said before, through the goodness of God, we have received money enough to carry on the work of the Association. But you can easily see that, because of this, and because of another thing I am going to mention just now, embarrassment has been caused to the committee in the carrying on of the work during the year. The other point is this; friends came to the last Convention, and they promised a certain sum of money; the county said, "We will give \$50 or \$100 towards the

work o
should
be it s
so far,
here, b
numbe
these r
county
is righ
how co
eleven
mittee
this m
a day
ing of
home
easier
you w
difficu
made
up at
have b
the co
that t
comin
brethr
sent h
easily
count
will p
hundr
and se
We w
not kn
adopt
Chica
over,
here i
"Wh
reply
Domi
I don
comm
can su
A
would
the ci

work of the Association for the year." We asked that that money should be forthcoming as *early as possible in the year*. To their credit be it said, some paid at once, promptly, early; others paid part, and so far, that is very good; but in many cases—I use the word advisedly here, because a large number of these cases in proportion to the whole number exist—in a good many cases we find it impossible to collect these moneys until nearly the end of the year. If it is right for one county to defer payment until the eve of the Convention, of course it is right for the others to do it. Supposing they were all to do that, how could the work of this Association be carried on during the eleven months of the year without incurring a debt, which your committee does not propose to do? I hope the delegates present will keep this matter in mind. Pledges made ought to be redeemed at as early a day as possible. In order to that, and in order to the easier collecting of the money, steps ought to be taken immediately on your return home to your various counties or cities to collect this money. It is easier to do it while the iron is hot, while the interest is fresh. If you wait until the latter quarter of the year it is always much more difficult to raise money for something which is away back, a pledge made long ago; it is easier if you will go home and take the matter up at once. I hope that a word to the wise may be sufficient. We have been accustomed for the last two years to call over the roll of the counties, and ask that the delegates would indicate the amounts that they would be prepared to pledge themselves for during the coming year. There is a little difficulty in that case which some brethren and sisters have felt, and it is that they say they are not sent here with instructions. We understand that; and yet you can easily see how, if there are half a dozen delegates from a certain county or city here who will say, "We will become responsible; we will pledge our county for a certain sum—fifty, seventy-five or a hundred dollars," as the case may be; it is easy for you to go home and set the wheels of your machine in motion and collect that money. We want some persons in each locality to become responsible. I do not know whether it would not be a good plan for us here to-day to adopt the plan that was adopted at the International Convention in Chicago, which was, that they took the roll and proposed to call it over, and Mr. Jacobs said, "No, we will not do that"; the interest here is good, and we will take the voluntary system. Now he says, "What state, what province, will be the first"? And the very first reply made to that challenge was from one of the provinces of the Dominion; the Province of New Brunswick was the first to speak. I don't know but, perhaps, that would be, in view of the difficulty of communication, perhaps as good a way as any, unless some member can suggest something better.

A DELEGATE—I think the plan of the two previous Conventions would be a good one—to give time to the various representatives of the cities and towns to consult and report in the evening.

Mr. REYNOLDS—Take what you can get now.

Mr. PEAKE—Yes, and let those who wish to have consultation do so, and report by and by.

Rev. J. A. RANKIN—I will pledge North York to one hundred dollars.

Mr. D. FOTHERINGHAM—I will guarantee fifty dollars from South, (East and West) York, although, perhaps, it may be more.

Mr. JAMES A. HALL—On behalf of the county of Peterboro', an effort to organize which has been made this year; we have got to a point that a convention will be held early in December—on behalf of the county of Peterboro', I pledge myself to fifty dollars.

Mr. GEORGE RUTHERFORD—The Hamilton Association will be pledged for one hundred dollars, and more if possible.

Rev. E. BARRASS, M.A.—West Durham; I pledge thirty dollars, to be paid early in February.

Mr. J. H. COURTENAY—Last year, on behalf of Elgin, I promised as much as I could. St. Thomas has sent a cheque for thirty-two dollars to this Convention, and I guarantee thirty dollars for St. Thomas next year.

Rev. A. K. BIRKS—I think I can safely promise thirty dollars for the city of Guelph.

Mr. ISAAC HORD—I think Perth should be good for fifty dollars from the county, and therefore I pledge it.

Mr. PEAKE—The city of Toronto will do as it has done every time, and pledge itself in advance. We will undertake to raise one-fifth of the whole amount, five hundred dollars.

Mr. WILSON—I think I will pledge the county of Huron for the same amount as last year, one hundred dollars, although she did not pay up the full amount the last year. She has sent in fifty dollars, and has taken steps to raise the balance.

Rev. J. A. R. DICKSON—I am not able to promise anything for the county of Waterloo, nor for the town of Galt, but I think if this plan were adopted, if the secretaries would take the pains of finding out the number of scholars in the county, and then saying your portion would be so many cents a head. This was the plan we took in our county work last year. I think we assessed each scholar a cent or half a cent, and the money has been coming right in. One of the objections I have to this system is, that the willing have always got the burden to bear, and the unwilling have no trouble at all about the matter. I think if we had a regular assessment or an approach to an assessment, that every one through the Province would seek to do his duty. I have that faith in the Sunday Schools in the Province and in the leaders of the Sunday Schools, so as soon as you make such an assessment as this our portion will be paid.

Mr. PEAKE—I am very sorry to state the theory of our brother is admirable, but it does not work; it has been tried.

Mr.
you are
this sys
we hav
state to
by asse
get it.

A
to com
amount
numbe
ately;
have n
upon n
want t

A
last Fr
and w
It will

A
of the
as mu
and th
same

M
failed

M
dollar

A
the co

M
throug

It
who h
for c
sessio

H

M

no qu
pract
word
quest
eithe

Mr. REYNOLDS—In our state we call for the subscriptions just as you are doing here, and let the counties do as they please. We adopt this system in the counties. We send so much from the school, and we have no trouble in collecting in our county. We do not ask the state to do it. It does not matter to the state how it is done, whether by assessment or otherwise. If you take the responsibility you will get it.

A DELEGATE—I am here alone from Haldimand. They asked me to come here as representative, and did not authorize me to send any amount. I will lay the matter before the schools, and I know a good number will respond, and what they promise I will forward immediately; but I am not in a position to say I will give fifty dollars; I have not it to give; they may repudiate the thing, and throw it back upon me. I have no doubt you will hear from Haldimand. I do not want to put my name down and have to pay it out of my pocket.

A DELEGATE—I attended the executive of a township convention last Friday in the township of Burford, where I am newly appointed, and we have ten dollars ready to send for the township of Burford. It will be handed in.

A DELEGATE—I think one of the great difficulties in the finances of the Association is that you ask for too little money. You just ask as much as you actually want, and you get a little less than that; and the same trouble is found with the towns and counties just in the same way.

Mr. F. J. REED—Seventy-five dollars for the city of London; we failed in making up the hundred dollars last year.

Mr. JOHN CATON—I think you can put down Halton for fifty dollars.

A DELEGATE—I think the Secretary, when he holds meetings in the country, should take up collections in addition to the subscriptions.

Mr. PEAKE—Mr. Day merely takes his expenses at these meetings through the country.

It was then arranged that delegates from the various counties, who had not already given pledges, should meet after the adjournment for consultation with each other, and report during the evening session.

Hymn 393 was then sung.

Mr. REYNOLDS—As to the question drawer, it is understood that no questions of a doctrinal character will be presented, but questions of practical Sunday School work. If I can help you in any way by a word or suggestion, I shall be very happy to do so. Send up your questions on any difficulties you find or any information you want, either in the primary department or otherwise.

ORGANIZATION OF OUR PROVINCE, ITS POSITION AND PROSPECTS.

Mr. DAY (General Secretary)—I hope nobody will fear that I shall speak at length, with the question of finance preoccupying all our minds. I have just a few words, however, to say in reference to the work as I have found it. I entered upon the duties of my position ten months ago, without any previous knowledge of the character and history of Sabbath School work in this Province, and, to that extent, was at a disadvantage. I have tried, however, as opportunity has served to gauge the nature of the work as it exists, as well as of the aims and agencies by which this Association seeks to perfect its efficiency and influence in extending Christ's kingdom. There are some features peculiar to the Sabbath School of this Province, as compared with those with which I was familiar in the "Old Land," distinctions, some of which may be regarded as favorable, and others as unfavorable, to our work here. For example, so far as my limited experience justifies an opinion, I find that to the Sabbath School cause here are consecrated the choicest gifts of intellect and influence which the Province can afford, and not only that, but the children of our foremost citizens are found in the Sabbath School class side by side with those from the humblest homes; these conditions secure to our work a prestige as well as material and intellectual resources of which the English Sabbath School cause has sore need, and yet, I hope, I may be misjudging the facts of the case here, when I assume that, whilst our scholars are considerably in advance in the purely intellectual study of the Word of God, the spiritual aspects and results of our teaching, as evidenced by the grafting of these young branches into the "True Vine," and the securing of their affiliation with the visible Church of Christ, are insufficiently emphasized. I remember, sir, very distinctly, when the pastor of the church at the teachers' meeting used to take the class registers; he did not go through them all, but we never knew which he would take; and I remember how he used to come down upon the individual teacher with the question, "How many of your scholars have been converted during the last three months?" And that teacher was under the necessity of standing up and explaining, if there had been no conversions, why it was, and whether he had watched for spiritual results as a definite aim in his teaching. I think, probably, we might manifest more earnestness in that regard in this Province. The thought present to the Committee in this part of the programme, however, was the condition of the organization. I have already stated, as this map shows, that of the forty-six counties, about half are organized, though some are scarcely more than nominally organized. I want to say, however, as the result of my observation, that I do not believe there is a county township or municipality in which there would be found an objection to organization if light was shed upon its aims, methods and results where it already exists; the value of organization in every

other
argum
inertia
some
the wo
asked,
Reyno
Provin
are th
of tho
tion a
the in
favore
would
to hav
tions,
count
count
ships
perfe
had be
accou
associ
exceed
indeed
tion r
count
the co
the le
best o
found
a stor
In ma
of est
as the
winte
have
those
which
tion n
three
missio
the w
tion,
value
sel in
Sunde

other enterprise, whether political or commercial, requires no elaborate argument for its universal acceptance. There is a good deal of inertia in public opinion, and unless influences are brought to bear by some one on the spot, there will be very little enthusiasm enlisted in the work, and we shall hear the question constantly and consequently asked, "What good shall we *get*?" I was very glad that Mr. Reynolds emphasized that point. If there are any schools in this Province whose influence and co-operation we may justly claim, they are the schools which can *get* least; beyond the superior blessedness of those who *give*—schools which are most perfect in their organization and most efficient in their equipment, that they may contribute the influence of such efficiency in raising the standard of others less favored. I would suggest to delegates in the Convention, whether it would not be desirable to carry out the suggestion made in the report, to have a pre-concerted arrangement for the holding of local conventions, by which the Secretary might spend four or five days in a given county, and hold a convention or institute in each township of the county. Such a plan was adopted in Oxford, and of the ten townships in that county, nine organized local associations, with the most perfect unanimity and enthusiasm, when their purpose and practice had been explained; in the tenth township, decision was deferred on account of a technical difficulty presenting itself. Six of these township associations have held their first annual convention, equalling, if not exceeding, in attendance and interest, that of the county; this, indeed, is to be expected when it is remembered that a local convention reaches, practically, every worker in every school, while the county convention reaches but a select few over the county; and yet the county convention has a distinct and important mission in keeping the leaders of our Sabbath School cause abreast with the latest and best development of the work. I believe similar results would be found in every county in this Province, if we were to visit and raise a storm of Sunday School enthusiasm once in a while in their midst. In many of these gatherings, called together for the nominal purpose of establishing an organization, which, perhaps, might not be regarded as the most attractive object, many drove for miles through storm and winter cold to attend and manifest their interest in the scheme. They have invariably been made sources of both pleasure and profit to those who attended them; and, I presume, none of the townships which have been organized would willingly let slip their organization now that they have become conscious of its value. There are three things it seems to me, that are specially necessary to fulfil the mission of this Association, and they are, that we should impress upon the whole Sunday School life of this Province the need of organization, enforcing the thought that we cannot afford to lose whatever value and influence attach to the unity of effort, and mutual counsel in this work; and then, that there should be made clear to our Sunday School people the practical outcome of such organization, how,

in the principles of teaching, the coming into contact of teachers with each other as they do in their normal classes, teachers' meetings and conventions, will familiarize them with principles and methods, which otherwise they never had known; and that the interest, influence and inspiration of such contact may be reflected in their own work. And then, there needs to be the earnest effort, as mentioned in the report, of some brethren whose loyalty to Sunday School work is not bounded by the walls of their own school, or even by township lines, but who feel a loyal interest in the Provincial organization, who will be willing, where reasonably possible, to accompany the Secretary into some neighboring county, and seek by such means to get an organization there. And, I think if we regard the value of this work, even from the standpoint of patriots only, leaving out of view the stronger and deeper interest that should bear upon us in this work, if we look at it from the mere standpoint of patriots, we shall find that we have in our hands, as Mr. Reynolds said the other day in Toronto, the key to the future of our own land, both social, political and commercial, and more especially in its relation to the spread of Christ's kingdom. In the Indian Mutiny, during the siege of Lucknow, a name which stands as a blood stain on the pages of India's history; a woman, whose husband was helping to defend the ramparts of that besieged city, whilst the lives of her children were imperilled in the issue of the next few hours, was looking intently with blood-shot eyes, to descry the approach of relief which was expected, and as she strained every nerve, and by and by put her ear to the ground, she turned to those near and said, "Dinna ye hear them! Dinna ye hear them! the Campbell's are coming!" she heard the tramp of the army that was to deliver them; and so, if we look and listen to the promise of the years immediately before us, we shall hear literally the tramp of the 300,000 Davids of our land, with the strength and sinew of youth, the school-bag symbolizing the sling, whilst heart and mind are stored with "smooth stones" out of *The Book*. The advance guard, even now, knocks at the door of the twentieth century; this army is gathering with all the force of such training against the evils which are paralyzing the courage of the generation that is passing away. I think, therefore, that as patriots, and still more as Christians, we should interest ourselves, not only in these forces that are gathered in our land, but in the wider influence of such organization, and in the presence of the noble service rendered to this Convention, by our International President, Mr. Reynolds. I am proud to feel that our Province stands in no narrow and unworthy relationship to this cosmopolitan sweep of Sabbath School work. I think, as followers of the Lord Jesus Christ, in this work our sympathies ought to be broad and wide, and not fettered by bounds even of nationality. And so, I think there should be on the part of all of us, a loyalty in this work to the more general features of it; and if there should be such loyalty, and such personal interest and effort, there will be no difficulty in the year that is com-

ing, in
organiz
holding
on whi
the we
eastern
tion.
three s
three d
meanti
compr
ence of
our wo
district
practic
during
questio
exercis
very st
of the
Re
Mr
speaki
observ
Mr
conten
Mr
Mr
Mr
towns
M
next y
M
have j
on the
Midd
looked
that e
M
tative
Day a
are to
M
do the
after
are ce
call u

ing, in the whole habitable portions, at any rate, of this Province being organized. I may say, the Committee have in contemplation the holding of three District Provincial Conventions, during the year on which we are entering. We have been for two successive years in the western section of the Province now, and for a long time the eastern and northern parts have missed the impulse of this Convention. And it is suggested now by the Executive Committee, that three such Conventions should be held each year, thus reaching the three different points of the compass, at least annually; and if in the meantime, the Secretary should be welcomed into the various counties comprising such districts for a given number of days, and if the influence of the public press, which as a rule, is so generously accorded to our work, be used widely and well, the public sentiment of the whole district will be roused in the interest of our work, leaving results both practical and abiding. Such a delegation might visit these places during four or five days, holding a miniature convention, with its question drawer and conferences in each place, and with such other exercises as would prove the influence of such an organization, I am very sure, that with these efforts, by Divine blessing, the organization of the Province would very soon be an accomplished fact. (Applause.)

Rev. E. BARRASS, M.A.—How many counties are organized?

Mr. DAY—Twenty-three are reputed to be organized. I am speaking from history to some extent, and not entirely from personal observation.

Mr. BARRASS—Have you not other organizations in immediate contemplation?

Mr. DAY—We have.

Mr. BARRASS—Do you know how many townships are organized?

Mr. DAY—I think I am within one or two when I say that forty townships are organized.

Mr. BARRASS—That leaves twenty-five counties to be organized *next year*.

Mr. DAY—Yes, if we may count on the co-operation and interest I have just indicated. I offered, when I was at the County Convention on the 1st of December, to come and spend a week in the counties of Middlesex and Lambton. I do not know whether that offer was overlooked; but I have been ready all through the ten months to fulfil that engagement.

Mr. PEAKE—Allow me to make a suggestion. That the representatives of the various counties here, during this session, hand to Mr. Day a memorandum of the date at which their County Conventions are to be held. This will help very much in the work of the year.

Mr. BARRASS—It has been somewhere said, "What shall the man do that cometh after the king?" And now I am called upon to speak after two kings have been occupying the platform, and both of them are certainly very distinguished men in this important work, and to call upon me at this juncture is certainly placing me in an embarrass-

ing situation. I am very glad to be identified with such a noble movement as that with which we are connected this afternoon. I have attended nearly every provincial meeting of the Association since its incipiency, and I do not know of many equal to the present one. I have had the pleasure of meeting with Mr. Reynolds on several of these occasions, and he seems to renew his youth year after year. He is the International President, and we are glad he is occupying that important position, and I can only wish that all the persons now present had been at Chicago, as some eighteen Canadians were, because I am sure they would have received an amount of information and an impetus which they would not readily have cast aside. It has been said that nothing can be done without organization. The good Book tells us, "The children of this world are wiser in their generation than the children of light," and I think we might take a lesson out of the book of politicians, because they understand the plan of organization so well that they not only attend to getting people together, but they raise the sinews of war in a very clever manner to accomplish their designs. A live man will do his duty so thoroughly that everybody around him will be ashamed he is not doing his. That is just about what we want at the present time. We want every Sunday School teacher to be a live man, if you please, and to go to work to make everybody miserable around him who is not doing his duty as he ought to do. If my memory serves me right, it is stated in the report of the International Convention, of 1881, that a certain young man took Horace Greeley's advice, went west, and when he got to the place where he was going, he found a large territory, larger than the whole of New England, and larger than New York State and New Jersey all put together. As far as he could ascertain there had never been a Sunday School convention in that territory. He went to work with two other persons, and traversed that territory, and before many weeks were gone they had a convention gathered together, and from that time to this, Colorado has had a convention annually. That is only one instance of what can be done, but that one instance shows to us what *can* be done if one live, thoroughly enthusiastic Sunday School worker takes hold of the work. I might mention another case of a similar character, illustrating my idea of what organization means. I have before my mind's eye just now a noble young woman who was in a Sunday School not far from Manchester, in England. She knew a locality where very few persons attended church, and very few children attended Sunday School. She made it a point to go into one of the most hardened families to see if she could not prevail upon them to go to church. She met with rudeness by no means creditable to the parties concerned. Not succeeding with the husband and father, she turned her attention to the children, "If you are not going to church yourselves, will you please to let the children come to my Sunday School class next Sunday morning. I will see to it that they are taken care of, and I am sure you will be interested in what they come home

and te
posed
that o
should
was th
School
all. I
attenda
Now, s
like th
Sunday
to the
Dr. Ch
going
to hou
to Sun
pared
Then,
metho
becaus
people
of God
metho
my mi
ated n
could
reside
get a
and as
He su
Sunda
one of
what
partic
sisters
other
go fro
dren,
great
childr
given

Those
taries

and tell you." He was a little more pliable then, but was not disposed to yield. At length she succeeded in extracting a promise that on the following Sabbath day, at such an hour, the children should be ready for the school. What was the result? The result was this: that some five or six children were drawn to the Sunday School; they became regular attendants on the school. That was not all. In a short time every member of that family became a regular attendant at that church, and some of them became members of it. Now, sir, my idea of organization and systematic work is something like that—every person knowing children or parents who do not attend Sunday School or church, making it his or her business to go and talk to them, and draw them to one or the other. If I am not mistaken, Dr. Chalmers used to say, "A house-going minister will make a church-going deacon;" and so I believe that the teacher who goes from house to house visiting the children, and using efforts to induce them to go to Sunday School, will accomplish more good than if he merely prepared himself for his lesson, and taught it the following Sunday. Then, by acting according to this plan, we are moving in the apostolic method; and shall be found in the "apostolic succession" surely, because Paul declares he went from house to house and taught the people in that manner; and the world will never be full of the glory of God, the sinners will never be everywhere converted, until that method is adopted and pursued to its utmost extent. I have before my mind a case a few miles north of Toronto; one of our superannuated ministers did not think he was exactly worn out, but thought he could do something by teaching the children. There was a furnished residence four or five miles from his place, and he thought he could get a Sunday School started there. He went from house to house, and asked how many would let their children come to Sunday School. He succeeded in bringing a few together, and he got a very successful Sunday School established, and that Sunday School is at the head of one of our circuits, where a regular minister is stationed. That shows what can be done by a little personal effort. While I am speaking particularly of the brethren, I do not wish to exclude the sisters. The sisters can accomplish a great deal, when they undertake this, or any other service at all. We believe that if the sisters can be induced to go from house to house occasionally, and use means to save the children, they will often be more successful than we are. Look at the great business contemplated; it is to rescue the children—to save the children from ruin. One of our poets has spoken of the inducements given to seduce children—

"Give me the little children,"
Cries Crime, with wolfish grin,
"For I love to lead the children
In the pleasant paths of sin."

Those of us who have occasionally visited the prisons and penitentiaries, have sometimes seen young people who at one time have

attended Sunday School. How can this work of organization be effected? I assume, of course, after all that has been said by Mr. Reynolds and Mr. Day, that everybody in this house is convinced that we must have every county in our Province organized; we must not only have every county organized, but we must likewise have every township in those counties organized, and I believe the way to accomplish this will be something after this fashion. If we cannot get all the members of the respective counties to work, let as many in those counties as we can get, go into the immediate townships and see what can be done in this respect; and if they will take the trouble, when they are receiving people into church membership, when they are conversing with people they are about taking into the Church, to ask them how it was they first felt inclined to be a member of the Church, if their experience is at all like mine, they will find that the majority of them have received their first religious impressions either at the Sunday School class or when the lesson was being read at home, or by parental influence, or by these combined. I had a case in my own experience where, by the blessing of God, we had a grand ingathering, and I had the pleasure of giving the right hand of fellowship. I asked every individual, "What was the cause, as far as you can remember, which led you to take the step you have now taken?" and eight out of ten of them declared the first religious impression made upon their minds was at the Sunday School, or in the parental home; and so, I believe, sir, our parents, if they do their duty, and if our Sunday School teachers do their duty, will gather many in who are outside of the church. We know there are too many parents who neglect their duty altogether, and because of this neglect of duty there is more need of Sunday School teachers, fired with love to God and love for souls, to go out and seek for those that are lost. And look at the reflex benefit of this course. I know this, that people complain very much about the low state of religion, and all that kind of thing; and the great reason why there are so many low, cold Christians and so many backsliders, is that they do not work enough for Christ; they do not put forth all the efforts they might to save souls. Let me give an instance to illustrate this. It is known to many here, that at the time when the Baptist Missionary Society was formed through the instrumentality of William Carey, Mr. Fuller, the distinguished Baptist minister, said his people were always complaining that they did not get any spiritual benefit by the labors of the Sabbath. He pondered over the matter, and prayed over it, again and again, and all seemed to be of no avail; but one day Mr. Carey came along to bid him a farewell visit before going to India; he addressed his people, and then turning to the minister said, "Brother Fuller, I am doing down into a dark mine; but you and your people must hold the rope." He said, "After that time I had no trouble with my people, because they were so much engaged in working and laboring for others, that God blessed them in conse-

quence
blessi
School
visit t
childre
Interu
Secret
man in
Chicag
immer
We ha
vast n
melan
the U
contin
so I e
person
means
count
I kno
Well,
Fathe
hard.
Some
prices
times
the re
I beli
am su
woul
of m
do no
going
there
me h
a jea
chur
a wo
tions
is no
super
lished
bute
prov
prov
worl
that

quence." And if we can get our people to take hold of this our work, blessing will result; and why should we not have in every Sunday School one, two or three persons who will make it a business to go and visit throughout their respective neighborhoods, and gather the children in? Allusion has been made to the statistics given at the International Convention. I venture to say that the Statistical Secretary of the International Convention is, perhaps, second to no man in collecting statistics; and if my brother Jackson had been at Chicago and seen all the statistics which were spread over that immense room, I think he would have endorsed that statement too. We have it on the authority of that gentleman that, while we have a vast number of churches and many Sunday Schools, there is yet the melancholy fact that so far as the rolls testify, both in Canada and in the United States, there are at least five millions of children on this continent who are not at present attending any Sunday School. And so I endorse the statement made this afternoon, that if we cannot get persons to do it, we must try to do it ourselves. We must try to use means to raise the money, and send one or two persons to the various counties and their respective townships, to accomplish this great work. I know, of course, that this necessarily implies money, money, money. Well, suppose it does; the gold and the silver belong to our Heavenly Father. The people cry here as they do all along, "The times are hard." That has been the cry as long as I have been in the ministry. Sometimes crops are good, but the prices are miserable, and when the prices are good we have nothing to sell. Between the two things the times are always bad. Look at the late exhibition in Toronto; why the receipts were larger than they ever were in any former years; and I believe this is true with respect to county exhibitions also; and I am sure if you look at our congregations on Sundays down east, you would not think there were hard times at all. Now, there is no lack of money when people want it for their own selfish purposes; and I do not see why we should not have more persons still employed in going from place to place to square up this great work. I know there is one objection which, I think, my brothers who have preceded me have not referred to, and that is a very delicate thing. There is a jealousy on the part of some persons that we shall interfere with church work if we send our men out here and there. I do not believe a word of it. I have been acquainted with all the various denominations for the last twenty-five years, and I ask the question seriously, is not the state of the Sunday Schools in all the denominations vastly superior now to what it was when this Association was first established? To what do you attribute this improvement? You can attribute it to what you like; but I attribute it to the holding of these provincial Sunday School conventions. If we do nothing else by our provincial convention, besides getting one series of lessons for the whole world, I am sure it would be worth all the time, money and labor that have been expended. It has been a glorious thing to think of

that on Sunday morning, when we enter our various Sunday Schools and churches, as the sun is rising in the East, its rays are coming down upon Sunday Schools there, who are studying the same lesson which we are about to study ; and as the sun goes on in its diurnal course, its rays are shining on others which are doing the same work ; and it is a pleasant thought to think that the majority of these Sunday Schools throughout the world are studying the same portions of God's Word, and reading the same truths which we are. Moreover, the object of this Association, as far as I know of it, is not by any means to interfere with the churches, but to co-operate with and help the churches to go on in the grand and glorious work. There is no danger at all of interfering with the church work ; and moreover, I think, sir, that upon our platforms from time to time, we have an evangelical alliance upon a small scale. Look at the platform last night ; there were Baptist, Methodist and Presbyterian, and I see on the list of speakers the name of the Lord Bishop of Huron, who is to deliver an address to-morrow evening. All these things go to show the grand truth to which I have alluded, namely, that the denominations are coming together in these provincial conventions, and, I think, we are stirring up one another, and greatly helping one another in the work. And I wish to say one thing more, let us remember our time for doing good will soon be ended. Oh, sir, of the eighteen brethren from Ontario that went to Chicago—and I speak for my brethren down here, that that visit to Chicago was an event in our history which, I believe, we shall never forget—one of our beloved brethren who accompanied us to that city has since joined the great multitude which no man can number ; and I doubt not if we could hear his spirit speaking to us to-day, it would be saying, "Persevere ; work on while the day lasts." Oh, yes, let us go on.

" Press on, press on, nor doubt nor fear ;
From age to age this truth shall cheer ;
Whatever dieth or is forgot,
Work done for God, it dieth not."

(Applause).

After the Doxology and Benediction the Convention adjourned.

WEDNESDAY EVENING, OCTOBER 26.

After devotional exercises, the President called upon Rev. H. M. Parsons, of Toronto, to deliver an address on :

THE OBSERVANCE OF THE SABBATH ; INTERFERENCE WITH THE
SUNDAY SCHOOL HOUR, BY PARADES, ETC.

Rev. H. M. PARSONS—*Mr. Chairman, Christian Brethren and Sisters of the Convention*,—I am glad to say a few words this evening upon the topic assigned. *The observance of the Sabbath, with special reference to interference with Sabbath School hours and service, by church parades, benevolent associations, and other organizations marching in the streets at that time.* I rejoice to have the privilege of speaking on this theme, because it seems to me that the observance of the Sabbath has more to do with the real success of Sabbath School work than any other thing ; and that Christians themselves have occasion to review this subject very seriously and prayerfully, in the light of God's Word with reference to the assigned and responsible work that God has given us on that day. When we remember that nearly all the teaching concerning God and from the Word that is given to the children in this day of the world, is confined to twenty-five minutes a week, and that the rest of the time is by children and youth given to something else, it may well cause Christian teachers, and Christian parents, and Christian ministers the deepest solicitude with regard to the character, and the power of these twenty-five minutes spent with those whom we endeavor to save. I am sure you will agree with me, Mr. Chairman and friends, that the religious instruction to-day is very largely confined to the Sabbath School, that in the Sabbath School it is very largely confined to twenty-five minutes or thirty minutes on the average ; and when we reflect that this is our way of obeying God's command to teach the children, every Sabbath School teacher must see the necessity of being in a state of power from God that twenty-five minutes, in order to do anything, either in the way of sowing seed, or making impressions, or bringing to Christ those entrusted to their hands ; therefore I conceive this subject of Sabbath observance is just as profitable and timely for us who are Christians, preachers and teachers, and believers in God's Word, to discuss, as to consider the hindrances and obstructions that retard our work. Accordingly, I invite your attention to a few thoughts on *the observance of the day by Christians* ; and first, it is a day of rest from the ordinary work, and the ordinary scenes of the week. Many think that the day is given simply for recruiting and refreshing their physical faculties from the strain, and wear and tear, and damage of the week, so that they can go into next week with greater power. This is a misnomer with regard to Sabbath rest. It is a contradiction of God's law, God's Word, and God's inten-

tion concerning the day. The day belongs to Him, and the rest enjoined is cessation from our work that we may do His work. This important thought seems to have fallen out of Christian consciousness very largely. It is a day of refreshment in communion with the Lord; and therefore its hours should be exceedingly precious; and therefore, we as Christian people cannot so use up either the nervous tissue or physical strength or brain power in the six days, as to be unfitted for obtaining refreshment through communion with God in the sacred hours of the Sabbath. I feel very strongly on this point with reference to the teachers in the Sabbath School. Very many undoubtedly leave a good deal of their work to be done either on Sabbath morning or Saturday night; and perhaps it is done so hurriedly that we have to take the slips, or the commentary, or the question-book, or the paper into the class, in order to aid the teaching of the lesson. Now, I claim that every Sabbath School teacher who is worthy of the name, should go through with all the intellectual work of that lesson before Saturday night; it should be done in the week; and Sabbath morning, from the hour of waking early, should be spent only and solely in being filled with the power of the Holy Ghost for the hour of teaching. What we want, is not a more accurate study of the lesson intellectually. We do not need in our schools I fancy—for I have had some observation for thirty years—we do not need any greater application of the mind, to find out ways for holding the attention of the scholars; as a general thing the teachers are up to this; and, too often they think the duty done when they do this. What we want is *power*; power in teaching God's Word in its literal expression and utterance, which shall enter into the hearts of those before us, the power of God; and no person can *teach* in power without being *filled* with power. We read from the apostle, he says when he came to Corinth, "My preaching with you, was not with the persuasible words of human wisdom." What did he do? He did not mean words that were politic, seductive, deceptive, and so, as it were, adapted to entice them along; he did not mean the persuasion that comes from eloquence, from rhetoric, from anecdotes, from everything that human wisdom can muster in order to interest the mind and draw forth the attention, and if possible impress the conscience of the scholar. He meant the persuasion of the Holy Ghost speaking through him. He said, "My preaching was not in human wisdom, but in demonstration of the Spirit;" that is one thing, mark the other, "and in demonstration of the power." Power is something different from the Spirit. Power is that of which Mr. Moody speaks when he says, walking the streets of New York, "I felt such a yearning, such a longing of heart to be filled with the power of the Holy Ghost." The Spirit dwelt in him from the moment he was born again, as in every believer in Jesus Christ. Going to his hotel he went on his knees with his Bible, and his prayers; and for hours there, in that room, alone before God, he was crying, and pleading, and longing, till the blessing came in the pentecostal power, more

than
 "The
 truth,
 people
 was n
 differ
 and h
 fined
 every
 office
 it is n
 It is C
 name
 in the
 the po
 must
 that v
 ous m
 ing ca
 or in
 is not
 engag
 suppli
 to be
 and s
 Holy
 they
 there
 Galile
 answe
 ing th
 anoth
 of rai
 and t
 and t
 under
 power
 that v
 There
 the p
 in the
 be in
 ery m
 know
 being
 used
 throu

than he could bear in his physical frame; and what does he say? "Thereafter," he says, "the very same sermon, the very same text, truth, word, and letter, which before had no influence at all upon the people melted them down throughout the whole house." Why? There was no difference of intellectual force, no difference of thought, no difference of words; but the power of God was *in* him, and *on* him, and he spoke to them in that power. Now, brethren, this is not confined to Mr. Moody. It is God's free gift, and it is the privilege of every teacher in this house, every preacher in this house, of every office bearer in the Church, of every private member of the Church; it is not set aside for a class, it does not belong to a privileged body. It is God's free gift, that every teacher, every one who speaks in the name of Jesus may have the power of God; and the speaking may be in the demonstration, not only of the presence of the Spirit, but of the power of that Spirit attending the word. How is this so? There must be time for it. We are very much in the habit of thinking that we must resort to certain measures, that we must have continuous meetings, that we must take a season of the year free from pressing cares, in order to have a religious awakening, either in the Church, or in the conversion of sinners around us. Now, I submit, that there is not a school represented here, or a church, if the teachers were engaged from the early Sabbath morning, when they awake, in simple supplication and intercession for the class alone with God, praying to be endued with power for that day, the answer would be both felt and seen. This power is the outcoming and the outshedding of the Holy Ghost for service. You know how it was at Pentecost, how they went out in obedience to the last command, when thousands there heard the Gospel in their own tongue from those uneducated Galileans. You know how a few days after that same *power* in answer to prayer came upon them when they were testifying concerning the resurrection of Jesus, and that same power was supplied in another direction, for the raising of money—for they never thought of raising money as we do by bazaars and socials. They just prayed and testified of the same power which raised Jesus from the dead; and the power came down upon them. So in whatever service they undertook they went beforehand and obtained the power, and the power was manifested and used up in the service. I claim, therefore, that we need to redeem the Lord's Day from sloth and indolence. There is not an adult member in any church that is able to come into the pew, that should not be in the Bible class, asking God for power in the use and reception of His word. What a difference there would be in our churches if this were done. Are we not cultivating machinery more than power? Are we not thinking it depends on tact and knowledge, instead of having the open channel, and the open heart, and being filled with the power of God, so that the means we have shall be used for His glory, and shall witness to men that God of a truth speaks through us, and through the means He has appointed. Still another

thought in regard to the observance of the day by Christians. It is a day in which specially every one of us who teach, whether from the pulpit or from the pew, should be mindful that we are obeying the last command of Jesus, Go, teach my Gospel; go, make disciples of all nations. We have the disciples before us. The teachers of our schools, they are a part of all the nations, and what is the reason He gives for this order? All power in heaven and earth is mine; therefore go ye. Oh, let us go to the Lord on that day, not because we teach that class, not saying, "What shall I tell those scholars? How can I keep them still twenty-five minutes?" But looking into the face of Jesus, asking for the power, and not satisfied till we know we have the power. I believe that the Lord Jesus Christ himself, sinless and holy, felt His need of this power. He went forth and spent the night in prayer for power before his great work of healing, which we have read in the recent lesson. As we see Him asking of God, and receiving the power needful for the mighty work; just so He gave to the apostles that followed Him and through them to all His people, this power to bear messages to the lost. I care not if a man is unlettered—there is a man in my class only converted a year and a half; he said, "I do not want anything else but the Bible"; he is inside of that book all the time and has such joy. Clothed with that power let us go and preach the Word. Let us recollect the miracles. Jesus spake the words, "Thy sins are forgiven thee," and then the critics said, "Who is this man, forgiving sinners?" If you want anything better, He says, "Take up your bed and walk." There was conviction, because the power went with the word. I believe the Lord is just as ready and willing to let the words of the Holy Ghost, which have within them the personality of the whole Godhead, be the channels of personal power when spoken by His children, as truly as when spoken by the first disciples. Equally with them we are permitted to receive that baptism which the Lord spoke of to His disciples, when he said, "Tarry at Jerusalem till the promise of the Father that I gave you be fulfilled, and the power come upon you." I believe the Lord's Day is especially for this; that its early hours should be consecrated by the teacher to secret prayer for this blessed gift. Then assembling together in the morning of the Lord's Day, before the hour of service, pray for nothing but the Holy Spirit, for effect upon the pupils. Two, or three, or a dozen, coming and pleading with God before the morning service, praying for this outpouring of the Spirit, would cause His presence to be manifest in the church.

Still another thought; it is a day for our personal experience of the resurrection of Christ. I have often looked back to see how they came to observe the first day instead of the seventh day. The disciples came together the first day of the week to break bread. Now, the Lord Jesus said, "Do this in remembrance of me." It was obedience to a command. That was the pivotal centre of the Lord's Day at the beginning, the breaking of bread. Around this rite they

cluster
the di
he pre
ciples
"Do t
first d
in obe
day of
observ
remen
with a
Cross
tion b
was ra
whate
Repre
that w
till th
we lea
atone
power
sympa
right
fills u
the ob
a Chri
in wh
have l
by Ch
in our
the ha
can fir
more
said in
design
and of
Christ
I am
Ontar
if the
turally
I thin
things
protoc
strict
molest
in the

clustered, preaching, teaching and working. In one of the cities, as the disciples came together to break bread Paul was with them, and he preached; so we find that the Lord's command, "Go make disciples; go preach the gospel to every creature," and the command, "Do this in remembrance of me"—both must be observed on the first day, because they could not do it till he rose from the dead; and in obedience to those commands we have the Lord's Day on the first day of the week. It was because they were so obedient that they observed these things on the first day of the week. We want to remember this; and it is sympathy and communion and refreshment with a risen Christ that gives us the power. Let us not think of the Cross as if standing by a dead Christ. We should have no justification before God if it were not for the resurrection of the Lord. He was raised again for our justification. We should have no chance whatever of being accepted in the Beloved, unless our Head and Representative had been accepted that morning in His resurrection, that was the completion of atonement. The atonement did not end till then. That finished the whole redemptive transaction. When we leave off the resurrection, we leave off the crown and glory of the atonement. This finished work is the great channel through which power comes. As we are risen with Christ by faith, we have that sympathy, that conscious communion and fellowship with Him at the right hand of God, through which the spirit of God testifying of Him fills us with power. Now we come to the other part of the subject, the observance of the Sabbath under law. I am glad that we live in a Christian country; that is in the Province of Ontario—a country in which the instincts, and to a large extent the habits of the people, have been shaped and formed and framed by the Word of God and by Christian institutions. The Sabbath is an honored day, honored in our Province as in no other place. We are proud and glad to see the hand of God in the whole earth; but I do not believe that you can find the Sabbath observed in outward form in any other land more strictly than in this Province. But there is another thing to be said in regard to this; it is that our laws have protected the day, are designed to protect it in the interests of good order, of good society, and of good government; that our laws need to be sustained by the Christian sentiment and the public sentiment of the Christian people. I am thankful that the Christian people in every city and town in Ontario have power to give tone to the public sentiment, have power if they are united in favor of the observance of the Lord's day scripturally, to give effect and tone to public sentiment on this question. I think this will be admitted, and, therefore, I want to say some things very clearly on this point. I think our laws are framed to protect the rights of citizens, and to defend those rights in favor of strict external observance of the Lord's day, so that no one shall be molested by ordinary labor, or by vocations that are right and proper in the week; that no one shall be disturbed in private or in public.

devotion by these things which in the week are perfectly proper, but on the Sabbath are out of place because disturbing the private individual or the collective number of individuals, or the Sabbath Schools in their sessions for service. I want to state two or three hindrances. It is urged that the necessities for transport and of travel are resisting the legal methods for protection and defence of the rights of citizens in regard to the Sabbath. First, in regard to those that are employed in labour upon a railway or in manufactories. They have to be employed on that day, and, consequently, a portion of the day has to be spent in manual labor, called by courtesy necessary labor, and yet a strain upon the conscience of a great many conscientious working people. I suppose it is so in this city. I know it is in the city where I live, that there are quite a large number of Christian men employed in the railway shops, and in connection with the transport of freight and of passenger trains. These brethren feel that it is a great hardship to have to spend a portion of the Lord's day, an hour or two or three hours in this work, which work it is claimed by the company is legitimate and necessary, because of their terminal connections requiring the transference of property, and the transport of passengers in order to meet their engagements elsewhere. In other words, because another country rides rough shod over God's law and tramples it under foot, these magnates who intend to rule this country by monopolies, intend to ride over the laws of this country and trample God's law under foot. That is just the English of it. Are the Christian people of this Province and these cities willing to calmly sit down and allow these laws to be broken and nullified? We have our defence and our protection. We have many God-fearing rulers, and we have good laws now on the statute book; and that people and those places will prosper who determine that when a law is on a statute book it shall be enforced to the letter. There is no such thing as having good order, there is no such thing as being obedient to the powers that be, if these laws which are enacted are violated, and if the executive officers appointed to enforce them are delinquent. If the people who control the public sentiment and the power of this Province submit to have laws set aside which protect such Divine interests, which promote good order and fellowship, and so mould the rising generation—then we may expect lawlessness to increase at an unexampled rate. This is a vital question. I speak of it because it is one of the hindrances and obstructions constantly arising. Members of our churches, persons who might be teachers are taken from our congregations, and occupied from one to six hours on the Lord's Day. When trains are running a still larger number are engaged; and it is true that what is called urgency, and the necessity of the case, have caused particular trains to be run very steadily, and the work that accumulates in the yard in the large cities connected with the stations, to be pursued almost persistently with all the staff and force they can command through the hours of the Sab-

bath.
They
they
Sabbath
away,
another
There
of res
Conn
stopp
There
which
invita
from
temp
tramp
grace
heret
and p
summ
ment
the c
does
oblig
teach
this v
the in
gradu
easier
can b
the m
meth
alwa
ordin
bath
this
a lax
of pl
and l
and l
in th
towa
or so
dran
of la
relig
corre

bath. Now, on the other side, in the States, they see their mistake. They are making a tremendous effort to get their Sabbath back; they cannot do it, the enemy has got it. But the larger part of that Sabbath desecration is owing to the fact that good people have fallen away, and have given their assistance to desecration in one way or another, and thus have become reconciled to Sabbath desecration. There is a great coming together of all classes of Christians, passing of resolutions, making every effort to touch public sentiment. In Connecticut a good deal has been done; Sunday freight has been stopped partly, and Sunday excursions stopped. It can be done here. There is one influence which Christian people have submitted to, which we have noticed, that the railways have given, as it were, an invitation, a strong invitation, through the lowering of fares, to go from the city on Saturday and come back on Monday. This means the temptation of all people who are disposed to violate the law, and to trample on God's word, and to absent themselves from the means of grace, to leave the city and fill the quiet villages and towns where heretofore the Sabbath has been protected and has been a day of rest and peace. I am speaking of facts. I have discovered this for two summers past; that every one of the railway companies gives inducements to Christian people to leave their homes and go for a visit in the country over Sunday. This is demoralizing, I do not care who does it, minister, layman, or elder. (Applause.) I am recreant to my obligations to the law, and to my duty and example as a Christian teacher and Christian man, if I do those things. And so I believe this will obtain the consent of everyone that hears it, that this is just the insidious way of breaking down the true power of the Sabbath, gradually adjusting ourselves to that form of desecration till it is easier and more delightful to the conscience to feel that the Sabbath can be kept in that way, giving so much more rest and pleasure to the natural man. It is the justification of conscience in the lax method of observance of the Lord's Day. What I have just stated always includes the hindrance of the rest, and privileges of religious ordinances in all these communities that are so invaded on the Sabbath by strangers; and I find in cities—I suppose it is noticeable in this city as well as in other cities—that the general tendency is to a lax observance of the Sabbath. There is a feeling that it is not out of place to take a ride toward evening, just in order to take nature in, and have the fresh air; it is not out of place to walk out with friends, and it is not out of place seeing we have been to church, and have sat in the same seat, or in the same church, to call at a friend's house towards evening, and have a little social chat, or call for half an hour or so in the evening, staying away from worship. Now these hindrances are gradual, but they are real. Still further, this disregard of law, both human and divine, is also practised in the name of religion, and therefore I think it is to be resisted by all who favor a correct observance of the Sabbath. In all our cities we have church

parades by military companies, and with bands of music and their arms; and secondly, the parade of societies professing religious purposes, usually with a band of music and banners flying, and attending some church for professedly Christian worship. Thirdly, we have this in the noisy and seductive music of the Salvation Army. I believe we should invoke and appeal to the application of protective law against all these hindrances and desecrations of the Lord's Day. I can show, and I can see just how this has come in to be a sort of specious reasoning; Christian men in our military companies have said, "Quite a number of our men never go to church; it is a good thing to get them to go to church. They may come to church and hear the Gospel; so we will have the parade and music and march to church; we do not want to drive any congregation out; we will march in the afternoon." But they attract children following them to church, if not to go in, to saunter round till they come out; that is the fact. I have seen military bands going up and down the street to church service, and I have seen ministers inveigh against these things in our ministerial associations; but when the captain came and asked them if they would preach for the company such an afternoon they consented. No minister who consents to preach to these companies can inveigh against them. I have been asked to do this, and I have invariably refused. I have said, "Let your men come without arms and without music; they will be welcome to come, if they choose, in ranks, marching quietly, and in their dress, no objection to that; we will try and give you seats if possible; but we have the hours of service eleven and seven, and you will be welcome at these hours. We have our Sabbath School and Bible classes at three o'clock, and they shall not be given up for anything." (Applause.) Now, if brethren in the ministry, and office bearers in the Church, and the leading members of the Church, would be consistent and persistent, we would stop military parades. Then there are benevolent organizations, quite a number of orders, both in the Catholic Church and in the Protestant Church, that have their anniversaries, that come to these anniversaries with banners flying, and marching through the streets, and usually with some music; so far as my memory serves, there are several pieces of music with them, either a brass or string band. The children are easily caught. Then the Salvation Army, which has undoubtedly done a great deal of good in this country, and in other countries, does not need, in my opinion, a brass band, and all the accompaniments of noise in order to preach God's Word. Every Sabbath, as I go to church in the afternoon, I hear them on my side of the street, not walking and singing quietly gospel hymns, not singing at all often, but with a brass band playing, "Dixie," and other tunes familiar to the multitude. I believe brass bands were organized for Satan. I never heard one that helped devotion. If you let a brass band go past your church at prayer meeting it antagonizes every religious thought. I regret that those who are so faithful as the

Salvatio
good m
enough,
the aut
band m
Sabbat
of you
in their
against
be chec
can do
all that
recogni
"Yes,
things
which p
Holy S
there is
hindran
the pre
trouble
teacher
attract
to help
to inte
work, t
prayer,
matter
deplora
their a
worse a
blessed
regard
charge
the ren
schools
power
coming
reform
perhap
not sou
May G
simply
means
art of
more o
Ghost

Salvation Army should so conduct themselves. They have many good methods which, I know, God has blessed. We are strong enough, representing the Sabbath Schools of the Province, to go to the authorities in every place and say, "As you would stop a military band marching through the streets, and creating a disturbance on the Sabbath, so let this be stopped quietly and prevent the drawing away of youth from the Sabbath Schools." It is not needful to our friends in their work; it is not right to be irreverent. The Word of God is against it in every form, and that which tends to irreverence should be checked, should be calmly, quietly, suggestively opposed, and none can do it so well as those who are Christian people, as those who see all that is good in these friends who are laboring so zealously. We recognize and rejoice in all good that is done. We say to our friends, "Yes, we are glad to see this good work, but do not put in these things which destroy it, which suggest that which is bad, these things which promote irreverence and dishonor to God and drive away the Holy Spirit." How shall these things be met? In the first place, there is a preparation in our hearts needed for the removal of this hindrance, the same as when we are doing our positive work. It is the preparation of prayer and power. When any Sabbath School is troubled by the withdrawal of children through this method, if the teachers of that school meet together and discover the source of the attraction, and the cause, and then engage humbly in prayer to God to help them to move upon the hearts of those to whom they will go to intercede, you will find that the Lord can take care of His own work, that He will give you such power and such persuasion through prayer, as shall reach the hearts of those who have charge of these matters, and will cause them to cease from these hindrances which we deplore, and which to such a degree have taken away children from their accustomed places, and have led many away into truancy, and worse acts, on the Lord's Day. I trust these few thoughts will be blessed of God to each of us, to myself, as well as you, chiefly with regard to knowing the sources of our power, both for the right discharge of our duty and services as teachers, and then with regard to the removal of hindrances of whatever kind that may exist in our schools and churches. I believe God is omnipotent; I believe the power of the Holy Spirit is promised; I believe two or three churches coming together in the exercise of faith, and this Divine power, can reform abuses or existing hindrances or disturbance, which hitherto, perhaps, you have been unable to remove or touch, because you have not sought true power, and derived strength from the true source. May God enable us to learn from Him, each of us, the Divine art, not simply of preparing the lessons so far as our human faculties and means of study are concerned, but especially, and chiefly, the Divine art of securing that power without which the best preparation is lost, more of that Divine power with which a single word of the Holy Ghost may be the sword of the Spirit, or may be the balm and the

oil that shall give comfort and peace. May God bless His truth concerning His own day to everyone of us in this glorious work, and through the sanctifying power of His truth make each one of us more and more solicitous to defend the Day, to defend the Book, to hold it fast in all our service, even to death. (Applause).

Hymn 305 was then sung.

FINANCE.

Mr. PEAKE—We will now take up the matter of subscriptions from the counties, which we did not complete before adjournment.

Reports were then received from the delegates, who had met by arrangement after the close of the afternoon session, to confer with each other respecting the contributions to the Provincial Association for which they would pledge their respective counties.

The following is a list of the amounts, including the sums promised at the afternoon session, viz.:—

COUNTY OR CITY.	NAME.	POST OFFICE.	AMOUNT.
Brant and City of			
Brantford			\$80 00
Durham West	Rev. E. Barrass, M.A.	Hampton	30 00
Halton	John Kaiting	Trafalgar	50 00
Huron	D. D. Wilson	Seaforth	100 00
Middlesex & Lambton	Wm Hamilton	London	125 00
Oxford	H. MacAulay	London	50 00
Peel	James Graham	Inglewood	100 00
Perth	Isaac Hord	Mitchell	50 00
Peterboro'	{ Jas. A. Hall	Peterboro'	} 50 00
	{ Rev. J. McEwen	Lakefield	
Waterloo	Rev. J. A. R. Dickson, B.D.	Galt	50 00
York, North	Rev. J. A. Rankin	Aurora	100 00
York, East and West	D. Fotheringham	Toronto	50 00
(Perhaps more.)			
Guelph	Rev. A. K. Birks	Guelph	30 00
St. Thomas	J. H. Courtenay	St. Thomas	30 00
Toronto	L. C. Peake	Toronto	500 00
Hamilton	Geo. Rutherford	Hamilton	100 00
(More if possible.)			
London	F. J. Reed	London	75 00

Some counties not represented on the present occasion will doubtless hand to the Treasurer their appropriations as in previous years, and several counties with organization in prospect will contribute to the maintenance of the Association after such organization is effected.

The collection was then taken up, amounting to \$58.73.

Mr. PEAKE—If there are any delegates present, charged with invitations from the localities they represent, for the next Annual Provincial Convention, it will be now in order to present them. The Committee have already received two invitations.

Mr. PARSONS—I see in the question drawer the following question—"Do you think it wise to use cornets and brass instruments in

the musical part of the Sabbath School service, or would you confine the use of musical instruments to the organ?" What I said was about the use of musical instruments without singing, and in the way of parade. The cornet often assists the singing in making the time more distinct; there is no objection to a brass horn for the purpose of keeping the voices in exact order, but I would not have one or all three played for the entertainment of the Sabbath School. Use your instruments to support music and to assist; and the very moment that your singing or your instrumental music becomes an entertainment or a show, it is a disgrace, and a damage to the worship of the house of God. Have your music something that will follow on and deepen the impression of the sermon, and not something with a jubilant tone that will take away the effect of the sermon. I believe that musical instruments can be used profitably if they are kept in their right place to support and enforce the spirit of worship, and not to lead away from it.

There is another question—If the ordinary routine of work should cease on the Sabbath, should the milkman not stop his rounds? Yes; where it is not necessary. The distribution of milk in many of our cities for certain portions of the year, perhaps six months, is a necessity, a necessity among the poor. There would be suffering, sickness, and death without it. This matter was considered at great length several years ago in the large cities by a large number of laymen and ministers meeting. The trains had come in bringing milk to New York. It was found that there was no way of keeping milk from Saturday. The cows must be milked on Sunday as a matter of necessity. There is necessary work for the Sabbath. In my remarks I referred to the work which is not necessary, which was merely for the purpose of gain. (Applause).

Hymn, "All hail the power of Jesus' name," was then sung.

QUESTION DRAWER.

Mr. REYNOLDS—A Canadian audience can beat any audience I have ever yet struck in singing hymns. I am very sorry Mr. Jacobs is not here to-night, for your own sakes as well as my own, for I have not got his speech, and have never heard it. I have no doubt it is a splendid speech. I have a number of questions to answer, and I am not accountable for all the answers I have to give to the questions.

1. What is the best way of conducting Sabbath School singing?

A. The best way to conduct it is to gather your scholars together a few minutes before the school opens, and spend them in real, religious exercise. Do not sing for the purpose of learning or practising new or old hymns, but sing them, giving the scholars an understanding of what the words are. A few words about the hymn, and the sentiment of the hymn, and then say, "Now, sing it as if you meant it."

2. How best can we gain the attention of the boys?

A. By filling yourself first with the truths that there are in the Gospel, then getting upon your knees and praying for the Spirit to accompany it, and then coming filled with the Spirit and with the truth. I have never found any teachers yet that went in that spirit but could keep the attention of the boys.

3. Would you kindly give the best way of conducting an infant class, and oblige a lady who has lately engaged in that branch of the work?

A. If she will call upon me to-morrow morning, I will tell her. I could not do it with this amount of questions.

4. Have you a system of schedules for each state, leading up to a general collection of statistics? And how are they secured by each school and district?

A. They are secured in the first place by the township officers from the different schools, they are then taken and sent to the General Secretary of the county, the county furnishes them to the state, and the state furnishes them to the International. That is the whole system.

5. Please state the best method of applying the lesson to a class consisting of saved and unsaved.

A. The Bible is written to two classes of people: those that are out of Christ, and those that are in Christ. Those out of Christ have nothing to do with the experimental truths contained therein, but those that are in Christ. There are many in our churches that are trying to follow Christ, when their eyes have never been opened, and they are stumbling and falling by the way. When you are teaching your lesson, do your best to rightly divide the words of truth, giving to each his part.

6. What is the condition of Normal class work in your state?

A. It is in a good condition morally. There is a large part of the city which has never touched the Normal class work, but we are bringing it into our states, counties and districts.

7. What is the most profitable way to conduct teachers' meetings for the study of the lesson so that all may take an interest in such meetings?

A. That would take me some time to tell; get the best leader you can; and meet in a comfortable place, not in a dark, dismal place, or in a great room, but in some pleasant social room where they can be gathered together. Divest it of all the formality you can, and come as a family round a table, and open the Word there, and gather up all you can from the different teachers. Commence and find the temperature of the class by asking the teachers in regard to the condition of their classes, if there is anything in their classes they would like to bring before the meeting, any questions to solve. Then take up the lessons. A teachers' meeting should be held, in my opinion, in the latter part of the week, after the teachers have studied the

lesson a
have fo
impart
great c
informa
takes t

8.

tobacco

A.

almost

cigar in

Sunday

hard as

back, a

sorry I

with m

could n

mouth

I threv

that is

me wit

him, b

tice.

9.

tried in

from a

scholar

A.

10.

the pa

A.

and w

the sch

11.

A.

12.

school

A.

School

as desi

the tea

of inte

13.

A.

take c

know

them g

lesson and got all out of it they can; let them tell each other what they have found, and the truths they have gathered, and then you are imparting something to them. Each teacher may not have a very great deal of information, but if they all bring their individual information together, it makes a considerable amount, and each one takes the proceeds and carries it home.

8. May a teacher or superintendent of a Sabbath School use tobacco?

A. That is for them to decide. I formerly used tobacco, smoked almost incessantly; and one day I was going down street and had a cigar in my mouth. I saw a little boy who belonged to my class in Sunday School with a cigar in his mouth, and he was pulling at it as hard as he could. I took my cigar out of my mouth, put it behind my back, and gave him a lecture on the evils of smoking. Told him how sorry I was to see him smoking, and he threw it away. What to do with mine I did not know; I could not drop it, for he would see it; I could not put it in my pocket, and I had not the face to put it in my mouth; so I backed away from him until I got round the corner, and I threw the cigar away, and I have never touched a cigar since, and that is eighteen years ago. (Applause.) I felt that if that boy saw me with a cigar in my mouth it would make me lose all influence over him, because he never could discern between my experience and practice. I do not insist on your doing it.

9. The post office system of distributing library books has been tried in our school and will not work, as the children will not select from a catalogue. What system would you advise us to adopt? 150 scholars.

A. Try one until you find it satisfactory.

10. What is the best method for securing a regular attendance on the part of teachers?

A. Let the teachers themselves always be sure they are in time, and when they find a scholar away call at his home until he brings the scholar.

11. How shall we organize Normal classes and carry them on?

A. That is a little too big a subject for me to tackle to-night.

12. Should there not be a meeting for special prayer in every school for a blessing on the work?

A. We hold a special prayer meeting at the close of our Sunday School, twenty or thirty minutes, of the teachers and such scholars as desire to meet with us, in a side room, asking God's blessing upon the teaching of the Word, and always asking if there are any cases of interest in their classes, etc.

13. What is a good method of taking care of converted children?

A. Well, I do not know; teach them; and just as you would take care of your children look after them, care for them; I do not know any particular way; take them and organize them, and develop them gradually, and watch their growth, and in a short time give

them something to do according to their capacity, and enlarge their field step by step. The best infant class teacher I ever knew in my life came right up through an infant class herself until she became a splendid teacher.

14. What is the best method to get the attention of scholars who are always laughing and talking?

A. Well, it is a pretty hard thing to do sometimes, I know. There was a class of that kind in my school. The teacher told me she had an awful time with her class; they did not mean to be troublesome, but at the same time they were so full of fun and mischief they could not hold in; and I said to her, "Be absent next Sunday, and let me talk to them." I talked to them. I said, "Now, boys, you love your teacher?" "Yes." "And you know she loves you?" "Yes." "And she comes here from a pure desire to do you good; nothing else?" "Yes." "Every Sunday, wet or shine, cold or hot, that woman is always here?" "Yes." "Well, now, it is a great thing to have such a friend as that; don't you think that when she comes and prepares a lesson for you it is a little thing for you to listen to her respectfully, and not annoy her by conducting yourselves badly?" And I talked lovingly and kindly to them. "And, now, boys, next Sunday you will be as good as you can; you will try to make that teacher of yours happy; she goes away with tears in her eyes; yes, she does; she actually goes to her home, and she cries for the manner in which you treat her; you did not mean it." They have been an entirely different class of boys since that; and I think we can unlock the matter here with the key of love. Use tact and prayer; pray to God to direct you, and I think after a while the very worst of boys will come to a realization of what is their duty under the circumstances.

15. How may we best secure suitable psalmody for our children in view of the ever-increasing number of Sabbath School hymn books?

A. I have never found anything better than the Gospel hymns by Moody and Sankey; we have used them since they first came out.

16. What would you do with teachers who nearly always come late?

A. Well, I would get them to come early; I would just gather them together and give them a good kind loving talk about the matter, and tell them what a trouble it is and how they are injuring the school. It is impossible to ask the school to come early when the teachers come late, make them pledge themselves to it; and I think they will do it.

17. How would you keep the infant class quiet during the service?

A. I have no trouble about it. I tell the children, "This is our corner; and we are going to show the big folks how to behave themselves; now I have sometimes seen them going to sleep and talking

over the
selves
pastor
are not
over to

18.

A.
place in

19.

School

A.

catech

in a ki

and re

Christ

home.

20

for the

A.

case I

every

all do

may h

I insis

in the

21

Sunda

them

Woul

A.

and le

soldier

wants

such a

God l

can d

God v

will g

22

dent c

A.

upon

see th

intenc

teache

super

23

over there ; let us set an example, and if they do not behave themselves some time or other I am going to call the attention of our pastor to it." So the young folks try to learn and listen, and if some are not quiet I look at them, and if that don't settle it, I call them over to sit beside me.

18. Is an unconverted person fit to teach in a Sunday School?

A. No ; I do not think a person can tell the way to a certain place if he has never been there.

19. Which would be the best way to teach a catechism in Sunday School?

A. Teach it at the beginning. I would have a kind of supplemental catechism, separate and distinct from the lesson. Occupy ten minutes in a kind of supplemental lesson catechism, and let the scholars rise and recite the questions that are in the catechism. I believe that Christian parents ought to teach the catechism to their children at home, and not assign it over to the Sabbath School to do that work.

20. Should the Sunday School provide Bibles and hymn books for the scholars, or should the scholars provide them themselves?

A. They should provide themselves, but they do not, and in that case I should allow the Sunday School to do it. I have tried to get every scholar in my school to bring his or her Bible ; but they do not all do it. We have a box for every class, in order that every scholar may have a Bible ; in those boxes are the Bibles and the hymn books. I insist upon having a Bible in the hands of every teacher and scholar in the school.

21. After praying for my class and meeting them faithfully every Sunday, and doing my best to teach them the lesson, still none of them are converted, and so far as I know, have no desire to be. Would you advise me to resign my position ?

A. No sir, never ; wait on the Lord ; be patient ; do your work, and leave the results to God. I have an utter contempt for any soldier who is in the war, and because the battles are not going right, wants to send in his resignation. What would we have thought of such a coward. No officer of the Cross has any business to resign. God has planted him there. He will attend to the results. If you can discourage a Christian there is joy in hell. Stand by your post ; God will take care of the result ; and you will see something which will gladden your heart.

22. Does the order of a Sunday School rest with the superintendent or teachers.

A. Well, both. In the first place, the superintendent depends upon the teachers to keep order, and it is the duty of each teacher to see that order is kept in his class, and if he does not do it, the superintendent is to be called in, and do what can be done ; but it is the teachers' business to attend to order in their classes, and then the superintendent has control of the whole school.

23. Do you think it would be wise for a teacher after she has

worked up a class, to leave it to take another in the same Sunday School?

A. No; I think as a general thing if she had worked it up, she could bring it on to completion.

24. What is the best method to build up a Bible class, and to secure a good attendance?

A. To commence in a small way, and hold on to those you have got, and work up step by step until you have got a large class. Make it interesting, so that those that are there are profited and want to come back, and they will tell it to others, and bring others in.

25. What is the best course on Review Sunday?

A. Be short. There are some superintendents who almost talk their schools to death, and dissipate the very impression made by teachers, by a kind of rambling talk, and trying to cover the whole field. I think the superintendent should review the Sunday School, but should never exceed ten minutes; five minutes is better; and just take one thing in the lesson which he thinks will do the most good to the school, and speak upon that, and be short, and brief, and to the point. Talk right to the point, and when you are through quit.

26. How can the taking up of the collection in the primary class be made a profitable part of the service?

A. I will put that off till to-morrow, and I will tell you how that is done. My wife has 200 in her class, and she takes up a collection in a worshipful manner; I will show you how it is done to-morrow.

27. Is it a good thing to turn a school over or reorganize if you are convinced that it is not well graded, and some teachers are unsatisfactory?

A. I would grade it right. I do not know that I would turn it over altogether, but I would grade it.

28. Is it wise to have boys and girls in the same class?

A. Not as a general thing, particularly if they are over 18 years old. I think, as a general thing, they are better separate, until it becomes a Bible class, and then I think it is a good plan to have them together.

29. Should an incompetent officer be kept in his position merely because if replaced he would be offended, and perhaps leave the school?

A. Not at all. The duty of the superintendent is not to screen one individual, if he has not grace enough to get out of the way. When he is in the way tell him of it, and if he will not get out, put him out.

30. Do you believe in promoting scholars from class to class, and how can it be best done?

A. Yes, under certain circumstances; but I would rather see a class grow right along up than I would to take them out and promote them. It sometimes offends, and has a bad effect upon the other scholars,

particu
of the
would
up toge

31.

A.

be mor
kept t
togeth
up. I

32.

Conver

A.

it. I
cannot

33.

remove

A.

fear I
extent,
relegat
admira

tute.

and fo

34.

School

studyin

A.

but I v
say, "

give th

can be

35.

and di

A.

see hin
kindly

does n

front o

who ha

will pr

those o

incorri

Superi

36.

in the

A.

9

particularly if you say you will take them out because they are ahead of the others. There are times when it may be best to do that, but I would rather grade right in the first place, and then try to bring them up together.

31. Do you believe in one large Bible class, or three or four?

A. That depends upon circumstances. If you find that they can be more useful together, and it is the wish of the class that they be kept together, and they are evidently being benefited by being all together, keep them so. If you think otherwise you can divide them up. I have six Bible classes in my school.

32. Do you not think we have had too much speech making in this Convention, and too little Conference?

A. Perhaps there has, but if any one of you can improve on it try it. I do not think there has been any too much speech making; you cannot get information without speeches.

33. Does not the present system of Sabbath School instruction remove religious training from the family?

A. That would be a very unfortunate thing if it did. The only fear I have in regard to the Sabbath School is, that it is, to some extent, taking the place of family training. Whenever this work is relegated to Sabbath School teachers it is a step backwards. It is an admirable addition to parental training, but never should be a substitute. Sabbath Schools were originally intended for the unconverted, and for the children of unconverted parents.

34. How can adult members of the Bible class in rural Sabbath Schools be induced to produce good helps for themselves, to aid in studying the Sabbath School lessons?

A. Take up a collection for that, if it is not attached to a church; but I would just go round and show what kind of helps you want, and say, "These cost a quarter of a dollar, or fifty cents a year; you can give that much, if you cannot I will find some way by which the sum can be got." I think it can be done in that way.

35. What shall I do with a boy who persists in being mischievous, and disturbing the class?

A. I would take that boy and talk to him, or call at his house and see him; that is better. Then sit right down and talk to him kindly about the matter, and tell him he gives you trouble, and if he does not then improve bring him into your class and sit him down in front of you, between two of the soberest boys you have—two boys who have no mischief in them—put him in between the two, and he will probably not be tempted to exercise his fun quite so much, and those other boys may have a good effect upon him. If you find he is incorrigible, then report him to the Superintendent, and let the Superintendent remove him to some other class.

36. How can we engage the attention of our unconverted scholars in the opening and closing prayers?

A. Well the best way is to get them converted. I do not think

there is much devotion in unconverted people. I think the only way we can do is to get them to conform to the outward semblance of devotion, but I do not think they can be in a devotional frame of mind as long as their heart is at enmity towards God.

37. Can good work be accomplished by having a class whose ages are unequally balanced, some six years and some ten and twelve?

A. I would not have that; I would change them; put them according to their age or size or advancement in this work; I do not think it is justice to any teacher, nor can any teacher do justice in having a class of such ages.

38. If Church and Sunday School work can only be engaged in at the expense of my wife being prevented from attending church oftener than once in six weeks, what is my duty?

A. Ask your wife; she is a better judge than I am.

39. Is it advisable to take up lessons of the International series with a primary class of scholars from four years of age and upwards?

A. I do not find any difficulty. I think the helps to them are just as good as they are to the older ones. They are simplified by such women as Mrs. Crafts, and Pansy, and Faith Latimer, and others, who are writing so admirably upon the infant class lessons in the different periodicals.

40. What scriptural terms would you use in talking to a class of eight years and under, with reference to their salvation?

A. I would use the word of the Holy Spirit as recorded in God's name. There is a book published by Munhall in regard to treating enquirers in regard to questions put on such subjects.

41. If a teacher labor for conversion of his scholars only, will not his vocation be gone when that has been accomplished?

A. Not as long as any scholars are to be converted.

42. In such case should he then graduate his class out of the school or change his aim?

A. There are some persons admirably adapted to bringing scholars to Christ, who are not so well adapted to building them up afterwards, or developing them; just as we have some evangelists who have wonderful gifts in bringing people to Christ, but who are not good as ministers. There are other people who are adapted to strengthening them and developing them, who are not good in bringing them to Christ. I would say if you find a teacher of that kind, after your scholars are brought to the Lord Jesus Christ, and if you feel that one such can do your class more good than you can, and the class are willing, let the teachers be changed, and you take another class of the unconverted.

43. Is it a good plan to have a prayer meeting in connection with your class?

A. A very good one indeed, particularly if you have your classes so arranged that they are in separate rooms. Now, in the building of your churches and places of meeting, have some reference to the

Sabbath
out any
structed
to build
to give
ship do
light, cl

44.
the Scr
Quarter

A.
connect
get you
a rut if
like we

45.
success

A.
work.
ful and
wherev

your pr
make it
as it is
at heart

46.
regular

A.
47.

A.
selves.

nothing
particu
man or
another
tion an
bring a

48.
A.

you can
49.

Schools
allowed

A.
are not

50.
what t

Sabbath Schools. What would you think of building a house without any kitchen? One of the most important things in a well constructed house is a good kitchen. It is necessary, where you expect to build up the membership of the church from the Sabbath School to give them every facility; and in constructing your places of worship do not build basements for your Sabbath Schools, but have them light, cheerful and airy.

44. Do you approve of reading in concert? If so would you read the Scripture Lesson or some exercise, as prepared in most of the Quarterlies?

A. I would do both. Sometimes I read passages of Scripture connected with the lesson, and sometimes read the lesson. Do not get your school in a rut; and no matter how good it is, it will get in a rut if you keep at it in the same way, give them something fresh, like we get at these conventions.

45. What qualifications do you consider necessary to make a successful superintendent?

A. A love for the work in the first place, because it is a good work. A love for the children in the next place; a desire to be useful and a blessing, a kind warm heart, a cheerful word to them wherever they are, looking after them, making the Sunday School your principal business, not just an adjunct to your business, but make it prominent, and give it your very best thoughts, and such time as it is possible to do. A man who has the Sunday School's interest at heart will make a good superintendent.

46. What is your experience about Supplemental Lesson in the regular sessions of the School, say for ten minutes?

A. I think it is very good.

47. How would you retain the young men in the Sabbath School?

A. That is a big question. You have got to get them by themselves. Do not put a young man with a class of boys. There is nothing in the world a young man has such a contempt for as boys, particularly at that age when he does not know whether he is a young man or a boy. That is the time to take him out and put him in another place. Put them under a teacher who realizes their condition and difficulties, and who will treat them as young men; but don't bring a small boy into that class.

48. What is the best process of gathering in the careless?

A. Well, go after them; visit their homes. Get them in any way you can.

49. Do you think it right and proper that in a town where Sabbath Schools meet at different hours of the day, the children should be allowed to attend more than one school?

A. If they are from Christian homes they should not; if they are not from Christian homes let them attend as many as they can.

50. Should a collection be taken up in a Sabbath School, and at what time of school?

A. At every time and in every session of the school ; it is a means of grace, an act of worship ; and take it up at the commencement, before the lesson, so that nothing will break in upon the study of the lesson ; do not have your collection for your Sunday School, but for something outside of the school. Make the Church support the Sunday School ; and the Sunday School support something else, some object outside.

51. What is the best method of teaching an advanced class of young men between the ages of 17 and 22?

A. I do not know that there is any best way. I think the way is to get the truth into your heart, and then the Holy Spirit into your heart, and teach them as you would teach others. Get them to ask questions as far as possible and try to draw them out.

52. If you were a superintendent and your teachers would not attend teachers' meetings for study of the lesson, what would you do?

A. I would not scold them ; I would not scold those that were there because there were some others that ought to be there and were not. I would not get angry about it ; but when I met them on the street I would say, "How do you do ; you must have had a pressing engagement last Friday night, or you were out of town, or sick ; I did not see you at the teachers' meeting." Express a good deal of surprise. They will stammer out something. "Well, I knew you had a good excuse, but hope to see you next Friday," and so on. Keep at it all the time ; send them a postal card the day before, and state that you were afraid they might forget the date, and that you wish to see them there.

53. Should all Sunday Schools hold teachers' meetings to study the lesson?

A. Yes.

54. And how can it best be carried out to make it interesting, please give a few ideas on it?

A. I gave a few ideas a little while ago, I think a teachers' meeting as necessary to a Sunday School as a prayer meeting is necessary to the success of the Church.

55. How far should authority (coercion) be used in securing order in the school?

A. Be very careful about that. I think in using coercion we have to be careful. I did whip a young man in a religious meeting, but it was an extreme case, and I never had occasion to do it again. I would use coercion very carefully indeed, but I think you can keep order best by kind means.

56. What is the best method of questioning a class so as to secure prompt answers?

A. I have not time to answer that. Give them a question beforehand ; write it on a slip of paper the Sunday before, and say, "I want you to answer that question when I call for it next Sunday."

57.
love m

A.
come S
failure.

58.
girls a

A.
seek to

girls o
59.

A.
ing a s

keep th
Th

Af
were r

Mr

man a
be her

am al
settlen

aright
to say

year.
time I

an ave
have t

I have
prospe

guide
Conve

much
been h

they a
can do

A

our C
of bo

books
in like

57. What would you advise me to do. I have a class of boys, I love my boys and love my work, but am a failure as a teacher?

A. You are not a failure. If you love the boys, and if the boys come Sabbath after Sabbath and love to hear you, you are not a failure. Do not be deceived into anything of the kind.

58. Is it wise to have a junior class of boys and a senior class of girls adjoining?

A. No, I think not; I think boys are sometimes mischievous and seek to annoy the girls. I would put the boys by themselves and the girls on the other side.

59. Is it wise to keep the same persons in office year after year?

A. Not unless they are the best. If they are the best and making a success of the school, keep them in office; and if not, do not keep them. (Applause.)

The session closed with devotional exercises.

THURSDAY MORNING, OCTOBER 27.

After devotional exercises, the minutes of yesterday's proceedings were read and adopted.

Mr. ISAAC JOHN HILL (Indian Reserve, Tuscarora)—*Mr. Chairman and Christian Brothers and Sisters in Christ*,—I am very glad to be here once more at your Convention. This is the second time. I am also sorry that there are not more delegates from my Indian settlement than myself. There could have been eight, if I understand aright, for there are eight Sunday Schools on our reserve. I am glad to say that in my own school I have prospered very much this last year. I attended the Convention in Hamilton in 1886. At that time I had about sixty on the roll, but now I have one hundred, and an average attendance of sixty. I am glad also that two of my Indians have taken an interest with me in teaching; two quiet young men. I have greater hopes of my school than I had last year, that it will prosper and do good work. I am praying that the Holy Spirit will guide me aright. I have been very happy since I came into this Convention. I can hardly express my happiness. I can not say much about the seven other schools on the reserve; but since I have been here I have made up my mind that I will go down and see how they are getting along; and if there is anything in my power that I can do to help them, I will do all I can. (Applause.)

A DELEGATE—One year ago when our brother, Mr. Hill, came to our Convention in Hamilton, he told us his school was greatly in need of books; he told me since coming here he had received a number of books during the year; but it may be that the other seven schools are in like need; and I am quite certain that there are parties in this Con-

vention this morning who would send to him, or to the other schools on the reserve, books suitable for reading. His address is Isaac John Hill, Ohsweken P.O., Brant County.

Mr. HILL—I shall be glad to receive any assistance in that way for myself and the other schools.

INSTITUTE EXERCISE—"THE BOOK."

Mr. DAY—This subject requires more quiet meditation and isolation of thought than I have been able to give to it this last day or two. I desire, however, the fullest interchange of thought in the Convention on this subject, and thought, so far as we know, can only be interchanged by its audible expression, which will help us all very much; and first, I would emphasize the title which has been given this subject by the Committee, "The Book." I apprehend that you and I as Sabbath School teachers have no business with any book that is not, at any rate, a reflection of the principles laid down in this Bible, which is the central orb of all true teaching. "To the law and to the testimony," says one; "If they speak not according to this Word, it is because there is no light (or, as the margin has it, *no morning*) in them"; and so, emphatically, to you and me as Sunday School workers it is "The Book." And I want to emphasize another aspect of this title. It often has been called a *text-book*—the Sunday School teachers' text-book. Now do you see any possible danger by the misuse of that appellation?

A DELEGATE—No.

Mr. DAY—Well, suppose there are teachers who regard it as a book of texts, would that be a wise use of it?

A DELEGATE—Yes.

Mr. DAY—As a book of texts *only*; would you regard that restricted use as wise?

A DELEGATE—Yes.

Mr. DAY—Is there any different opinion on that point?

A DELEGATE—Rather like a task-book; it carries with it the idea of a task.

Mr. DAY—A task-book when you use it as a text-book? Do you not think, regarding it as a book of isolated texts, is giving an advantage to the numerous pilferers of the Word of God, who, like their father "the devil," are wrenching numerous texts from their relationship to the purpose of the book as a whole, and using them to bolster up all manner of false teaching and scepticism, as to the authenticity of the Bible itself? Don't you think there is that possible danger in a microscopic study of the Word of God, which leaves out of view the unity, purpose and relationships of the Book as a whole?

Mr. McEWEN—No; because such use of the word text, is an abuse of the word; a text means a part of the web.

Mr. DAY—I said, using it as a book of texts *only*, and present to

my mi
use or
oursel
the im
ages t
Script
our y
promi
never
was s
micro
by th
close
Script
natio
prove
across
we ha
perha
spread
Inter
is cha
our ab
isolat
by tre
and p
ture a
ment
into t
the G
may
the f
grape
Sabb
these
A
texts
Sund
M
class
gener
My c
only,
a boy
be b
liabl
consi

my mind, are young people who may not be expected to discern the use or abuse of terms, so accurately. What I am trying to guard ourselves against, is the isolation from their connections, not only with the immediate context, but with the book as a whole, of given passages that are used to justify all sorts of nonsensical interpretations of Scripture truth, and, not seldom intended to undermine the faith of our young people in the Word itself. It was remarked to me by a prominent minister at the Niagara (Chautauqua) Assembly, that there never was a time in the history of this world when the Word of God was so widely and so critically studied, studied so minutely and so microscopically with aids so many to interpretation as are afforded by the Sabbath School literature of to day, and dealing in the closest and most critical manner with the teaching of these separate Scripture lessons. Now, I am as loyal as any member of the International Lesson Committee to our selection of lessons, which have proved so great a blessing, and the influence of which is being written across the page of history to-day. Indeed, the half century in which we have celebrated the jubilee of Her Majesty has been characterized perhaps more than by any other prominent feature, by the widespread and thorough study of the Word of God, in which result our International Lesson system takes no subordinate place; and no blame is chargeable upon the International Lesson system, but rather upon our abuse of it, if we study the Word of God as a book of texts and isolated passages only. It is for us to guard ourselves and our scholars by treating the book as a whole, regarding it in its unity of theme and purpose, as well as in its relationship to the world of life, literature and laws which environ us; and, unless we do that, in my judgment we are putting ourselves in the power, or handing over a weapon into the hands of those who would fain undermine the influences of the Gospel upon the young people in our schools; and I think the cry may be raised just here, without violence to its import, "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes;" and we need to guard these vines that are growing up in our Sabbath School classes, against any outside influence undermining these blessed truths which you and I are teaching.

A DELEGATE—We commenced in the infant class by giving them texts to learn, isolating it at once in their minds at the very start of Sunday School life.

Mr. DAY—Well, don't you think it is possible, even in the primary class to connect those texts with the characteristics, the broad and general characteristics of the Word of God of which they form a part? My own judgment is, that to use the Word of God as a book of texts only, is just as philosophical as to put a dictionary into the hands of a boy, and expect him to be enchanted with its perusal, as he would be by reading, say, Robinson Crusoe. Young minds are especially liable to misunderstand the bearing, and to see, or fancy they see, inconsistencies which are not real, and it seems to me the point we

should emphasize is, that this Book has characteristics as a whole, the knowledge of which will help us better to understand it in detail. There are men to-day who are prepared to reveal to us the composition, etc., of the very sun itself; but our interest in such minute investigation of that centre of our planetary system will be but slight, until we ourselves, or others for us, have stood behind the telescope, and penetrating the secrets of the stellar heavens, have beheld him "As a bridegroom coming out of his chamber," gilding with light, and holding by mystic bands within the circle of the solar hearth, the myriads of worlds which proclaim his beneficent power. Then we are in a better position to consider with deeper interest, all the minutiae and characteristics that science will evolve. You cannot take a single brick, and by it give me any accurate idea of the building itself.

A DELEGATE—But you take the bricks and make the building?

Mr. DAY—That is true; that is what I am contending for. Shew the brick in the building, not the building in the brick. If we take isolated texts it seems to me like taking a single brick from a building, and trying to present through that our ideal building itself, which needs construction and unity and adaptation and design; and I think it is well that we should guard this principle of unity and relationship of the Word of God in its wider connection and purpose, as well as study it in the more critical and microscopic form that mostly characterizes our teaching. I am not, of course, saying one word that should damp our fervor in this minute study of the Bible. What I am contending for is that we ought to do the one, and be careful not to leave the other undone. Now in this thought I have present to my own mind what I conceive to be (I do not know how far the brethren agree with me) the real practical danger in these days to which our young people are exposed. There are men that are making

"Cloud towers with ghostly mansions, wrought
In shadowy thoroughfares of thought,"

and these shadows we cannot disperse without a clear apprehension of the relationship, the unity, and the influence, as a whole, of the Word of God. I would like your opinion on this matter, if there are any contrary opinions; it is worth discussion. If I am wrong, I would like to be put right. The Bible, as I regard it, is not a kaleidoscope, which any man may turn round and see the figure of his own fancy. It is a Divine, and a divinely constructed book, which has the relationships I have indicated. Now I believe that if we regard the Bible from this standpoint, we shall be more and more impressed with its Divine character, and with all that can assure us of its power in the teaching by which we are striving to impress young immortal souls. I believe that of the Word of God, as of the city of God, it may be truly said "God is in the midst of her, she shall not be moved." Now what do you conceive to be the one theme that lies

on the
purpos

A

Mr

that a

Rocky

of sto

angles

the ge

from a

ing th

is righ

from v

and if

its aim

is fruit

is man

Book i

Bible?

parts o

doctrin

this W

A

head."

Mr

A

Mr

cious C

which

and ri

the at

these,

teachi

A

Mr

remen

what v

A

Mr

intend

another

A

Mr

A

Mr

Churc

and st

on the surface of the whole of this Word of God, unifying it in its purpose and construction?

A DELEGATE—Redemption.

Mr. DAY—Redemption, from Genesis to Revelation. I am told that across the broad, weather-beaten shoulders of one spur of the Rocky Mountains there has been made by the ploughshare of centuries of storm two mighty ravines which intersect one another at right angles, and in the shadows of which the snows remain untouched by the genial light of the sun or by the warm breath of the Pacific, and from a long distance this symbol of a white cross may be seen stamping the citadel of the mountain barrier; and it seems to me that there is right across the whole of this Word of God the symbol of the cross, from which radiates all its teaching, history, biography, and precept; and if we do not realize this at the very outset, our teaching will miss its aim, and we shall ourselves find that our work, to a great extent, is fruitless, if not injurious. One evidence of this unity of purpose is manifest in the doctrine of the atonement; taught throughout the Book in history, parable, and ritual, how far is that borne out in the Bible? Could you suggest now some texts drawn from the different parts of the Word of God that are clearly intended to emphasize this doctrine? What do you conceive to be the first sign of the cross in this Word of God? Where do you find it?

A DELEGATE—"The seed of the woman shall bruise the serpent's head."

Mr. DAY—Yes, right at the opening; can you give another?

A DELEGATE—"In blessing I will bless thee."

Mr. DAY—There are two "Genesis" in the Bible; there is that precious Genesis recorded in the first chapter of the Gospel by St. John, which is the consummation of much that has gone before, in symbol and ritual; and right away through the Word of God this doctrine of the atonement is repeated, repeated not by mere quotations such as these, but repeated by something else. In what other way is this teaching emphasized in *the Book*, especially in the Old Testament?

A DELEGATE—By the institutions.

Mr. DAY—Yes; by the sacrifices. There is the sacrifice, you remember, of the sin offering, which symbolized the atonement. And what was another sacrifice?

A DELEGATE—Peace offering.

Mr. DAY—And what was that intended to symbolize? It was intended surely to symbolize our oneness with God; and then we have another sacrifice; what is that?

A DELEGATE—Burnt offering.

Mr. DAY—And what does that symbolize?

A DELEGATE—The destruction of the body of sin.

Mr. DAY—Yes; and so we have in all the ritual of the Jewish Church this one theme brought out again and again right through, and stamped upon the whole of the sacred page; and then looking at

its relationships, the Bible has a distinct relationship with the world. In what regard would you think that to be the case? How does it occur to you as demonstrated that the Word of God is emphatically "*the Book*" in this world to-day? You find no other book in our pulpits; you find that the homes in which we live are never regarded as complete unless they have the Book in some prominent position. In our law courts the Book is put into the hands of him who would swear allegiance to the truth; and in regal palaces, in Christian lands at least, the crown encircles not the royal brow until on this precious Book of all others the lips have pledged their fealty to its truth; and in many other phases of the world's history to-day the influence of this Book upon it is similarly recognised. Now, are there any other suggestions on that same line of thought? Well, then, the oneness of the Book is attested by the evidence of its fitness to the purpose clearly intended; in the evidences we have that there is a God, who is the creator and sustainer of all things, and that we owe to Him allegiance; and that there are, linking our relationship to Him, certain laws that it is necessary in the very order of things that we should know, for no king would expect laws to be kept which were not made known; and this Revelation is the key that exactly fits all these conditions, and by this consecutive chain of evidence we are assured of its Divine origin and purpose, *the Book par excellence* over every other. What other relationships do you conceive that this Word of God holds emphatically?

A DELEGATE—Its influence on life.

Mr. DAY—Yes; on human life in history, how would you prove that?

A DELEGATE—By the character of the nations and individuals by whom it is held sacred.

Mr. DAY—Yes; perhaps there is no more marked instance of that than in our land. Whence is the difference between the progress and the development, and indeed every other phase that goes to mark a successful and a strong people in our own, as contrasted with our sister Province of Quebec? What other influence is there, I say, that so strongly marks this contrast with our neighboring province, as the wide-spread study of this Book which, in the hands of our people, in the homes of our people, in a tongue understood by the people, in our public worship and everywhere through the length and breadth of our fair province, the honoring and teaching of this Word of God? and so you may find, I think, in all history that wherever this Word of God has been largely used and read by nations or individuals, as the brother just now remarked, there have been strength and power and true progress manifested in the development of those nations and persons, and the footprints of this blessed Book can be traced to-day in "the progress of nations." For we can go through the record of history to-day and pick out by this one test the nations who have been and still are remarkable for their progress in civilization and

comm
Now
We ha
featur
down
sion?
civiliz
their

A
M
so mi
so mi
filled,
trace
eviden
all dr
the D
its bic
thems
ignore
is the

A
M
rather
Hims
in thi
very l
the m
find t
our L
porta
son o
know
part o
vidua
not or
we ca
I, and
the t
pries
but w
it see
regar
not f
Divin
tion
could

commerce, and in every other respect, which marks true progress. Now do you see the relationship of this Book in any other regard? We have spoken of it in regard to its doctrines; is there any other feature in the relationship of the Book that strikes you as bearing down upon the one thought, one theme, and one purpose of its mission? What is its relationship to the literature and laws of all civilized peoples, but that of the sun to the lesser orbs which derive their light and force from him?

A DELEGATE—The fulfilment of its prophecies.

Mr. DAY—Yes; in no other literature have there been prophecies so minutely predicting great events, and prophecies which have been so minutely fulfilled in every particular, or which are being now fulfilled, by the evidence of current history; and don't you think you can trace the unity of the Word of God to a given purpose by this further evidence that even the biographical record of its saints and sinners all drifts in one direction; all tending to exemplify or to teach at once the Divine fatherhood of God and the brotherhood of man; so that its biography, and its history, and doctrine, and all its teaching, have in themselves a principle of unity which you and I cannot afford to ignore in the teaching of its details and of its isolated lessons. Now is there any thought that occurs to you?

A DELEGATE—The account of the life of Christ.

Mr. DAY—Yes; that is the strongest evidence of all that it is, rather than *contains*, the account of the life of the great Redeemer Himself; and where has there been a life that has ever revealed itself in this world of ours that is so potent to-day as the life of Christ? The very birth of Christ was emphasized in every letter you received through the mail this morning, whether business letter or otherwise; you will find that the very first stroke of the pen has recognized *the year of our Lord 1887*, so confirming by that very unconscious act the importance of this one great biography of the Word of God, in the person of Jesus Christ. And you remember how Coleridge said, "I know this Word comes from God, because it finds me in the deepest part of my being;" and so, as was said just now in the case of individuals in their sorrows, in their temptations, in their trials, there is not one of us that ever passed through any such experience for which we cannot find an antidote in the Divine pharmacopœia; and you and I, and those who have lived longest, have most conclusively proved the truthfulness of that Word which says, "We have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like we are, yet without sin." Now, it seemed to me not unprofitable to mention these few thoughts regarding the Word of God as a unit of power and purpose. I do not forget, of course, that it is a gathering of books, that it is a Divine library; and in that, by the way, may be seen another indication of its Divine authority and unity. No other sixty-six books could be found, written by forty different authors, with such diversity

of gifts and in diverse places, covering in their production some 1,600 years, and yet so identical in theme and evident purpose as to make one inseparable volume, which, in Brother McEwen's definition of the term, is the text-book in the world's civilization and progress to-day; and to-day the revelations of science and discovery are not thwarting or minifying our idea of the truthfulness of the Bible in its Divine unity and aim, but entirely confirming it. Little men have cavilled and quibbled in times gone by against this Book, using so-called arguments so trifling as to be the measure of their thought or else the method of their knavery. They have said, "Why your Bible cannot be Divine, for it speaks about the sun and the moon standing still;" and so does your science to-day—the very almanacs speak about the "sun rising" and the "sun setting," but the veriest school-boy understands its meaning. It is simply speaking in the common language that is understood by the people addressed, and the Word of God was never intended to be a text-book of scientific teaching, whatever else it may be a text-book of; it has a higher mission, which alone can rightly interpret its meaning. But, notwithstanding that, the revelations of science to day and the discoveries of explorers are revealing to us more and more the firm foundations upon which this Word of God rests.

A DELEGATE—There is the power to compel good and evil. You cannot commit a single act without obeying that truth; you cannot perform a single benevolent act without obeying that Book. A man may curse that Book, but he is going to obey it.

Mr. McEWEN—You cannot issue a cheque on the bank without recognizing that Book.

Mr. BARRASS—No other book will give comfort in the dying hour. A short time ago I followed to the grave the late Rev. Chancellor Nelles, very good man, and the last message he sent to his students, two days before he died, was: "Give my love to the dear boys, and tell them of all the books I have ever read, there is only one Book to comfort me now; and of all the hymns I have ever sung, there are two hymns which are my delight, one is 'Rock of Ages, cleft for me,' and the other is 'There is a fountain filled with blood;'" and tell the boys when they have their College devotions—for they always have prayers at five o'clock at night—tell them to sing five verses of the last hymn which I mentioned." And these two hymns were sung at his funeral, and I never saw a more deeply affecting funeral, excepting that of the late Dr. Ryerson. Whatever we may say about the Book in its various departments, I endorse them all. As Sir Walter Scott, when dying, said: "Why do you ask me what I love to have read to me? I tell you there is but one Book;" and the fact that that Book comforts in the dying hour is a proof of its divinity, to my mind, and that the hand of God is upon it. May we love that truth and treasure it more and more, and it will be our comfort in our dying hour.

A DELEGATE—I would like to ask the Secretary how we can, as

Sabbat
our sc
Mr
matter
guard
this m
princi
ever,
ing—
vatio
natio
heart
revere
A
lesson
the sc
M
helps
A
teach
M
M
versat
anoth
have
shoul
their
A
helps
M
tende
stand
Text
the p
is rig
that
aban
A
matte
M
the c
howe
spect
up at
used
these
woul
foun

Sabbath School teachers, create deeper reverence for God's Word in our schools?

MR. DAY—I may say that Brother McEwen will deal with that matter in the normal lesson to-day. And the one way in which we can guard ourselves against the dangers I have been striving to indicate this morning, is by the establishment of normal classes in which these principles are dealt with and explained. The brother's question, however, I trust is answered somewhat by the whole discourse this morning—reveal the Divine purpose, the miraculous production and preservation of the Bible, impress its influence in the world's history, national and individual, and be assured, God has planted in the human heart a natural appreciation of such evidence which will inspire reverence.

A DELEGATE—I think another way is to banish from the class the lesson papers, and have *the Book* read in the class, and in the hands of the scholars, and in the hands of the teachers.

MR. DAY—The brother does not mean, I presume, to banish the helps from the Sunday School teachers but from the Sunday Schools.

A DELEGATE—I want to banish every help from the hand of every teacher and from the hand of every scholar *in the Sabbath School*.

MR. BARRASS—And that is right.

MR. DAY—And don't you think it is in keeping with this conversation that we should try to establish this Book as *the Book* in another sense. One brother asks whether it is wise for children to have their own books? I think it is if they have "the Book." We should strive with persistence to get our scholars to have a Bible of their own which may bear the marks of study and thought.

A DELEGATE—Tell us the best method of excluding leaves and helps from the schools.

MR. DAY—One of the best methods I know is first for the superintendents to quit the use of them. I have known superintendents stand on the platform and say, "Can anyone tell me the Golden Text" for a certain lesson? and there you see him with his finger on the paper, and, running down the column, he says, "Yes, Annie, that is right;" but he did not know for the life of him without the help of that lesson leaf what the text was. The superintendent should abandon them, and then the teachers will follow.

A DELEGATE—What is the best way to exercise authority in these matters?

MR. DAY—The source of authority in all matters affecting vitally the character of the school should be the Church. I should say, however, the authority of the superintendent would generally be respected, especially if he set the example himself. This question comes up at every convention. We all seem agreed that they should not be used *in the schools*. Nothing has surprised me more than the use of these helps by scholars. I know in the Old Country our teachers would be very apprehensive, and not a little reprehensive, if they found the scholars had the matter in their hands before them.

Mr. McEWEN—I think our brethren should fall back upon the passage in Brother Reynolds' speech. I am quite satisfied if any superintendent will be alive himself and an example himself, and will seek the confidence of the teachers in any confidential way, and come to one mind on this matter of lesson helps in the school, one quarter will banish the thing forever; and just as often as you suspect that there is the help get the show of Bibles; get them up on their feet. A great many that don't belong to the Salvation Army don't present arms very well, get them up on their feet and show it, and mean business, and it impresses them, and just as often as you see the thing creeping in, begin again.

A DELEGATE—I do not want to be too hard on the superintendent, but I think we should go back one step further than that. I think the minister has the matter in hand; and any man who is fit to be a minister of the Gospel of Christ is surely able to exercise kindly supervision, not authoritatively, but just kindly speak to every teacher as well as the superintendent, and if he will do this it will not be long until every Sabbath School under his care will be all right and the Book will have its place.

A DELEGATE—The lesson leaf was the result of a necessity. We will have a substitute for that, a teachers' meeting; and it requires a great deal of perseverance; sometimes it runs down to four and sometimes up to thirty. That is the best substitute for a lesson leaf. The better teachers' meeting you have the less need you have of lesson leaves.

A DELEGATE—Should not we banish also teachers' notes?

Mr. DAY—I value the teacher who brings his own notes; I think it is a good thing; it is other people's thoughts we object to.

PRIMARY WORK.

Miss MYRA REYNOLDS, B. A. (Lady Principal Woodstock College)—We have heard a great deal of late about the importance of primary work; but I do not think it would be possible to emphasize that point too strongly. When we refer to Webster, we are told that primary means "Of the first importance," and our logical minds at once deduce the conclusion that the very best teaching force of the Sunday School should go into the infant department. And yet I doubt if many of us, even those of us who are teaching in the infant department, and have been for many years, I doubt if we know the strong impression that we are perhaps making on the children who are under our care. My mother is a very strong temperance woman; she does all the work she possibly can without neglecting home. One day she picked up from the floor a little crumpled piece of paper. Now every minister's wife looks carefully at scraps of paper; they may be the minister's notes written in a moment of inspiration and thrown away in a fit of abstraction, so she examined this piece of paper; and she

found
too.
little
in th
capita
while
reform
"We
cider
day th
the gr
favor
six ye
and fi
think
vote f
making
the ch
ance
in the
peran
belon
heart
work
could
some
meth
ignor
believ
must
other
infan
gentl
matt
routi
a wo
skille
stori
teller
netis
perfe
ideal
work
heart
sible
most
than

found that her little six-year old daughter had the temperance fever too. The child had written out a pledge, and she had got all the little girls and boys in the neighborhood to sign it. It was written in the simplest, most child-like fashion. All the I's were small, capital letters were used in reckless and generous defiance of rules, while the spelling would have gladdened the heart of any phonetic reformer. Here are the words of the pledge the children had signed, "We promise not to drink wine, or liquor, or swear, or smoke, or cider either." It was the iron-clad pledge of the children; and to-day that little six-year old girl is a grown-up girl studying in one of the great American colleges, and in that college all her influence is in favor of absolute temperance. It was the lesson she learned when six years of age that now determines her character; and if the great and free United States would give a woman a chance to say what she thinks, on a little piece of white paper, you would find that girl would vote for third party prohibition every time. (Applause.) We are making impressions on the children which are going to last as long as the character of the child. The very mother who gave that temperance fervor to the child, where did she get it? When eight years old in the Sunday School the teacher gave her a book which had a temperance story in it, and always from that day, though she did not belong to a temperance family, she had the temperance thought in her heart, and it went to her children. When this subject of primary work was given to me it was so broad that I did not know where I could start or what I could do; and I am therefore very glad that some things have been started for me. I am going to talk about methods, about practical things, and it would almost seem as if I were ignoring what must lie behind all methods. I understand, and I fully believe, every word of what was said last night about the power that must come into every human heart before that heart can impress other hearts. What I want to do to-day is not to talk about the ideal infant class teacher; we know what a remarkable person she is, how gentle and patient, and yet never by any chance slow or dull. In all matters of routine she is promptness itself, but she never allows routine to interfere with the more serious work of the class. She is a woman of great nerve, but she has not any nerves at all. In her skilled hands blackboard and organ are familiar tools. She tells stories most graphically, but she never degenerates into a mere storyteller, and when everything else fails she falls back on personal magnetism, whatever that may be. We are familiar with the list of her perfections, but most of us are sadly deficient when measured by the ideal standard. We are imperfect creatures, and go haltingly to our work. Yet if we have that one primary characteristic of a consecrated heart and are willing to study methods and willing to work, it is possible that we may become, not extraordinary teachers, because the most of us will never be extraordinary teachers, but better teachers than we are to-day. That is the only thing we dare aim for now;

and that is the reason I should like to talk about a few things that it seems to me might help any ordinary earnest teacher to be a little better than she is, to do a little more effective work than she has done through the last year. The object of every teacher in the infant class, and out of it, is to teach Divine truth. But in order to teach Divine truth you must secure attention. Now attention is a very hard thing to give, and sometimes it is a very hard thing to get; it is a very hard thing for children to give, particularly on religious topics. You know how polite you are; you have grown up, and you listen to a dull speaker with alert face and attentive eyes for the sake of the speaker. If you do yawn you do it privately; but it is not so with children. They have a charming or else a very embarrassing frankness. If you are interesting they listen, and if not they don't, and that is the end of it; the only way to secure attention is to give something that is worth attention, and not something that of itself abstractly considered is worthy of attention. You might read the Hebrew Scriptures, and it would answer that, but you must give something that fits the child, and in order to do that you must understand certain things about a child's nature. To begin with, you must recognize that the surest approach to a child's mind is through his eye. That is a fundamental law, and we must work in accordance with it in order to attain the best results. In the next place, you must make the children feel as far as possible that they are helping you, not that you are doing a big thing and putting it up in front of them; they must feel that you and they together are doing something. You must appeal to the eye, you must make them think they are helping you; and you must use that wonderful factor, the child's imagination. Now, object-teaching is absolutely indispensable in the infant class, but it requires the utmost care and tact. There is danger that the children will go away and remember the object, and not the lesson you meant to impress. People who are not careful about an object, often find that it teaches the thing they don't mean it to teach. Then many times a person has a good object, and has in mind the fit lesson, and yet, he does not know how to teach it. Always give your object in such a way as to awaken the curiosity. Perhaps the strongest feeling in children, is that of curiosity; and if you can appeal to it, you are almost always sure of attention. I saw an eminent teacher come before a class of children, and here is the lesson he gave: "I am going to talk about a certain animal; I am going to tell you certain things about this animal, and I hope you will all remember them." He had with him a well covered market-basket, and he said, "The animal I am to talk about is in this basket." Every child was up on tip-toe to know what it was; and they watched him eagerly as he unfastened the cover of the basket, but that was all he did. "Now children," he said, "I am going to put on the black-board something about this animal;" and he walked over and wrote, "Boys hunt for it, and girls scream when they see it." Some people

decided
boys w
no legs
fore.
the sna
his "fa
farmer
on paper
so inter
was to
give tes
because
happen
thing, i
about i
what i
the tea
When
up at fi
the chil
out wh
you hav
Intern
hangs
and loo
to have
to stan
them a
I consi
School.
though
must h
when h
he did
hand p
"What
up. W
guess i
beginni
need to
I shall
You k
great s
it unti
think s
back fr
they w

decided at once that it must be a snake, but they were not quite sure boys would hunt for it. Then, he wrote another fact, "This thing has no legs, but it can run." It made the snake theory stronger than before. "This thing lives in the dark always, if it can." That threw the snake out, because snakes like the sun; and so he went on with his "facts," until the last one was, "It would be impossible for a farmer to get along without it." Then he told every child to write on paper what he thought the animal was, and the older people were so interested, that they wanted to write too. The object of this lesson was to teach that people do not know how to observe; that when they give testimony in law courts they make false statements, not so much because they mean to lie, but, because they saw but one part of what happened. Half the people said the animal was a bat. They got one thing, it liked to live in the dark, and had not observed another thing about it. Only six boys had "angle worms," and, of course, that is what it was. That lesson would have been absolutely nothing, had the teacher not appealed so strongly to the curiosity of the children. When you bring an object into the class, if you can keep it covered up at first, and talk about it as you take off one paper after another, the children will not dare look away, they will be so anxious to find out what you have; and you have secured their attention. Suppose you have a series of Sunday School pictures, such as are given in the International Lessons for infant departments. Your superintendent hangs up the picture for the Sunday, and all the children come in, and look at the picture. You have lost your point, what you want is to have the back of that picture towards the children, and you want to stand by it, and talk about it before you turn it over, until you get them all excited and ready to search for the meaning of the picture. I consider the blackboard another indispensable thing in the Sunday School. Now, I cannot draw, even though my name is Reynolds, and though I have labored to trace my ancestry to Sir Joshua, I think I must have inherited my lack of talent from my father. I remember when he first thought that he ought to draw before his Sunday School, he didn't know how, but he went bravely at it; and first he drew a hand pointing down from heaven to the children of men, and he said, "What is that? Somebody knows what it is; be brave and speak up. What is it?" A thin-voiced boy in the audience piped out, "I guess it is a pitchfork." (Laughter) It was a most disheartening beginning, but he kept on, and now he can draw. But one doesn't need to be an artist in order to make effective use of the blackboard. I shall not draw to-day, so much as I shall appeal to the imagination. You know what the imagination will do for the child. That is our great strength. You can draw a mark on the board, and talk about it until the child really thinks it is Peter or John, and you almost think so yourself, because you are fired with enthusiasm which comes back from your listeners. I went one time to a mission school where they wanted me to teach geography. I was to have five minutes a

Sunday to teach what I could without any maps, for they couldn't afford to buy any. I drew a line on the board and told them that that was the outline of Palestine. I had blue crayon, and drew a wavy line for the ocean, because the waters of the Mediterranean are blue, and I told them what a beautiful sea it is, and about the islands in it, and I asked all the children who had ever seen a lake to stand up. Then I had pictures of the Mediterranean Sea which were passed around. The next Sunday I put in a line that should stand for the River Jordan, and they learned how long the Jordan river is, and I showed pictures of the Jordan and of the Dead Sea. Then we put in Jerusalem, and the Sea of Galilee, and some of the special towns on its borders, and we told all the stories we could think of about Galilee. In six weeks there were nine children in that Sunday School who could draw the map of Palestine from memory. Now, the imperfect maps the children made were more effective than any we could have bought. The infant class became really more familiar with the geography than my Bible class, because my Bible class was composed of men, and it was impossible for me to teach them. (Laughter.) I mean that although they did not know very much, they were yet too old to be taught like children. I had to assume that they were young gentlemen, and knew a good deal. One way in which I tried to teach geography, was to have a board about two feet long, covered with white paper, on which was drawn a map of Palestine, then I had little slips of cardboard with a pin stuck through each one, and on each slip was the name of some place we knew in Palestine. I distributed these among the class, and each member of the class was to stick in his slip where it belonged. My Bible class found this a most interesting and profitable exercise. There was one very shrewd scholar among them; he did not know where to put his slip, and so he waited. "Aren't you going to put yours in?" I said. "Yes," he said; and when there was only one place left he put his in. (Laughter.) I felt sure he would get on in the world, even if he did not know much. I have another illustration which I should like to give of a lesson taught to an infant class. Suppose it was the lesson of the good Samaritan. In the first place I should put on the board two little squares, for Jerusalem and Jericho, and draw two parallel lines to indicate the road between the two places. By a few graphic words give a picture of this lonesome, rocky road, without cars or stages, and infested by robbers. Indicate on each side of the path the rocks among which the robbers hide. Put red crosses for the robbers, then indicate by a mark in the road the man who started to go alone to Jericho. Picture his feelings as he drew near the rocky country. Describe the assault of the men in hiding, and then the unhappy man left alone and wounded by the roadside. As the robbers flee, scatter the red crosses among the rocks. Then indicate the priest by another line in the road. This man was not afraid, he had something to ride; then, too, he was a minister, and probably he had

such a c
sudden
is a man
would ha
are robb
salary in
could ma
who stan
they ar
helped t
the chur
good ma
road, an
people,
big hear
and he s
to the in
perfectl
are sur
applicat

The
question
have yo
do not
measur
efficient
certain
them e
children
answer
who a
answer
I was c
tion.
geogra
shape o
like a
pulled
and se
face a
(Laug
from
expla
give v
answe
Your
you n

such a clear conscience that it made him courageous. But all of a sudden he said, "What is that I see lying on the road? I believe it is a man that is half dead. Shall I go to help him?" A good minister would have stopped to help him; but this man said, "I believe there are robbers here, I believe I must hurry on; I have my last quarter's salary in my pocket, it would never do to expose myself." (You could make some remark here about the preachers of the present day who stand aside from the great moral questions of the time because they are afraid they will get hurt.) Then there was a man who helped this preacher take care of the church; he did a good deal in the church, was a very important man, and thought he was a very good man. He came along and found the wounded man lying on the road, and he went by as quickly as he could. Like pastor, like people, you see. But then another man came along, he had a great big heart; he said, "Everything that needs my help shall have it;" and he stopped and helped the man up, and carried him on his beast to the inn, and had him cared for. When you have your story thus perfectly before the children, you can question it back again, till you are sure they know every detail, then comes your brief, pointed application.

The next point of which I wish to speak, is the art of asking questions. You may have your blackboard illustrations, you may have your object lessons, you may have your knowledge; but if you do not know how to ask questions you will fail in a very great measure. It is not the teacher who can lecture best that is the most efficient, but the one that can bring most from the class. There are certain rules I have made for myself in questioning, and I have used them entirely for college teaching, but they are just as applicable to children. The fundamental principle in asking a question is that the answer of it shall demand some exercise of the mind of the person who answers. That means that you must not accept *verbatim* answers, or, if you do, you must test what the *verbatim* answers mean. I was once in charge of a school, and a little boy came up for correction. "Johnny, what's the matter to-day?" "I couldn't learn my geography lesson." "What is the first question?" "What is the shape of the earth?" "Well, what is the shape of it?" "It is round like a ball or an orange." "Have you a ball?" "Yes;" and he pulled it out. "Now, Johnny, go the window and look at the earth and see if it is round like a ball." He came back with a puzzled little face and said: "Oh, it's round most everywhere, but it's flat here." (Laughter.) I should refuse to take simply the answers as learned from the book, unless, in addition to that, there was a very careful explanation on the part of the child. Then the teacher must never give vague, indeterminate questions. There must be always a definite answer possible; otherwise you raise a blank wall before the children. Your questions must never be beyond the child's comprehension, and you must respect all the honest answers the children give. I was

once showing a picture of birds and cherries and lilies, the object of which was to teach how the Lord cares for these things, and I asked the class, "What is this a picture of?" And the answer came promptly, "Birds stealing cherries." I had to explain that the Lord made the cherries for the birds, and that they did not belong to us, that they belonged to the birds. A little later I was talking to the same class, and I said, "Now children, you see this picture of Satan, don't you?" It was Doré's picture of Satan tempting Christ on the mountain. Satan was pointing out the kingdoms of the world that lay stretched out broad and fair at the foot of the precipice on whose edge Christ and Satan stood. I was picturing the temptation with as much vividness as I could, when interrupted by a little fellow, who exclaimed: "Teacher, don't you wish Jesus would give him a shove and send him off?" It wasn't an easy thing to make those baby minds understand why temptation should be left in the world. In a few minutes I found myself in another dilemma. I was describing how Christ healed the man by touching him, and a little girl said, "Teacher, I was very sick, and had rheumatic fever, and I got well with Jesus Christ." "Did you, dear?" I exclaimed, when the sturdy boy beside her said, "Teacher, I was awful sick with croup, and got well with medicine." I had there the faith cure and the medicine cure. You have to be prepared for the strange answers, and give the most earnest heed to them. In this matter of questioning we have first the preliminary questions by which you are able to get yourself in touch with the pupils; they will never take isolated knowledge; you must always give knowledge which is tacked on to knowledge they have already. The preliminary questioning simply finds out how much the child knows, and compels an answer. Begin always with something they know. "Who was the first man?" "What was his wife's name?" "How many boys had he?" and so on. Then you must question the lesson in and question it out until you are sure the children know the main facts. That ought to be done, in my opinion, in the primary department by individual teachers who have not more than five or six children under their care. Then the children in these individual classes should come together, and the superintendent should give what we call the test questions, to find out how much the children have learned in their individual classes. If it is possible in any way for you to persuade the people at home to help to teach the children you have gained the most important point of all; for after all, it must be the home that does the work, and the Sunday School can only be supplemental. I remember when my youngest brother was a very little boy, not more than seven or eight years old, he had a disease which we thought affected his mind, and it was feared he would not get so that he could understand clearly and quickly what people said. My father took his boy with him everywhere he went, and tried constantly to stir him up to think more quickly. One day my father was coming home from the country where some parishioner had pre-

sented his
when father
Mr. Reynolds
ing straight
at father's
puzzled me
here riding
boys are
smokes;
table and
with his
day School
School is

Mr.
in this C
ing that
but he
message
leave ye
this mes
xii. 11;
B. F. Ja
tion, ha
and con

Mr.
me star
at that
and su
such a
who pr
up the
not wo
teache
teache
You w
St. Ma
chapte
respon
in ord
of the
promi
the d
Nich
a poin

sented him with a fine pig. The pig was under the buggy seat, and when father stopped to talk to some men the pig squealed, "Hello, Mr. Reynolds, have you got a pig there?" "Yes," said father, looking straight at my brother, "I have *two* pigs here." Way looked up at father, then down at the pig in the box, and said in a slow puzzled manner, "Father, do you mean that *one* of these pigs is right here riding with his father?" (Laughter). And most true it is the boys are riding with their fathers. If the father smokes the boy smokes; he is riding with the father. If the father has wine on the table and he becomes a drunkard, what is the son to do but to ride with his father? That is the great point. It seems to me the Sunday School teacher who makes the father and mother help the Sunday School is the one who has done the greatest work. (Applause.)

Mr. PEAKE—Mr. Jacobs was expected to be here to take part in this Convention. On Monday evening I received a telegram stating that he was ill; that possibly he would not be able to be here, but he hoped he would. On Tuesday evening I received another message that he was unable to leave home; but if possible he would leave yesterday so as to be here to-day. This morning I have received this message: "Greatly disappointed; read Romans, i. 13; Hebrews, xii. 11; Romans, viii. 28. God bless the workers of the Dominion. B. F. Jacobs." The Rev. Mr. McEwen, late Secretary of the Association, has kindly consented to step in and take the place of Mr Jacobs and conduct for us a

MODEL TEACHERS' MEETING.

Mr. McEWEN—You can exercise your imagination by imagining me standing in the shoes of B. F. Jacobs, and coming after a woman at that, and such a woman. (Applause). Will all who are teachers and superintendents stand up (delegates do so). I am glad to see such a large attendance at this meeting. Will all who are teachers who propose to take part in this service of study of the lesson hold up their Bibles? (Delegates do so). These are not your own. I do not wonder there are leaflets in the schools when teachers come to the teachers' meetings without their Bibles. We shall commence our teachers' meeting by singing hymn 228. (Hymn was then sung.) You will find the lesson for next Sabbath in the Gospel according to St. Matthew 9th chapter 35th to 38th verses; also part of the 10th chapter to the end of the 8th verse, and we shall read this lesson responsively. Before reading, however, let me make this suggestion, in order that we may make the very best possible use of our reading of the lesson; I should judge that as teachers we had better keep prominently before our minds in the reading of the lesson the persons, the doings and the pictures. (Scripture read. Prayer by Dr. Nichol.) I think in our preparation for next Sabbath we are come to a point of remembering that it is the last Sabbath of the first month

of the last quarter of the year's lessons. Bearing that in mind, it is very important, if we are to do justice to God's word, and do justice to the scholars that we teach, that we gather up some of the lessons, at least the titles and Golden texts of the last three Sabbaths; and I think we ought to repeat together the titles of the last four lessons. The first one was, "The Centurion's Faith"; the second lesson of the month, "Christ Stilling the Tempest"; the third lesson, "Power to Forgive Sins"; the fourth lesson, "The Three Miracles," and this lesson, "The Laborers and the Harvest." All who regard themselves as laborers to gather in the harvest in this very large teachers' meeting hold up their hands. (Delegates do so.) That is good. Once more let us nail it; all who regard themselves as consecrated and earnestly seeking to be laborers, not idlers, not listeners, stand up. Then I take it that our Schools, for the next part of the year at all events, will bear better fruit than in the former part. There is another point here; what is the main idea or aspect of the Lord Jesus Christ that runs through His Gospel that we have commenced to go through?

A DELEGATE—The kingship.

Mr. McEWEN—Now apply that to the titles yourselves, and here we have the king calling forth what?

A DELEGATE—Ambassadors.

Mr. McEWEN—That is an official term, and the ministers will take that to themselves. What else?

A DELEGATE—Laborers.

Mr. McEWEN—What is our object in this teachers' meeting?

A DELEGATE—To prepare to teach next Sabbath.

Mr. McEWEN—Then the word is preparation, and that includes our preparation of heart and of head and of bodily conditions. If we are going to teach this lesson next Sabbath afternoon, you will not need to take a very big dinner, so as to be all there and every bit of you there, and if you want anything afterwards you can satisfy yourself. There is more in that than perhaps some of you think. Now I propose that *you* shall conduct this meeting; that is the method that I have decided on for a teachers' meeting; you are to do the questioning; and you are to do the answering; and if there is anything I can do to help you I will do it, only there is one thing I am bound to do, to keep you on the track. Now commence here to ask any question in connection with this lesson; begin at the beginning and be orderly; do not lose time. What is the connection between this lesson and the last lesson? What was the last lesson?

A DELEGATE—The last was "The Three Miracles of power."

Mr. McEWEN—Enumerate them.

A DELEGATE—The healing of the woman, the giving sight to the blind, and the raising of Jairus' daughter.

Mr. McEWEN—What is the connection between this lesson and the last?

A DELEGATE—Power given to Christ.

Mr. ...
A D ...
Mr. ...
A D ...
of Christ ...
Mr. ...
Mr. ...
portant ...
that we ...
Spirit v ...
kingdom ...
golden ...
A D ...
Mr. ...
and giv ...
this les ...
withou ...
have, t ...
as rich ...
A D ...
preach ...
Mr. ...
A ...
knows ...
knows ...
A ...
ing to ...
you a ...
M ...
to. I ...
is a p ...
know ...
don't ...
A ...
M ...
got t ...
A ...
M ...
ing i ...
prese ...
A ...
A ...
I ...
His ...
the ...
pati ...
ther

Mr. McEWEN—Any other answer?

A DELEGATE—Power given to the disciples.

Mr. McEWEN—Is that the connection?

A DELEGATE—Continuation of the same willingness on the part of Christ to give to His laborers what He has Himself.

Mr. PEAKE—These lessons are not necessarily connected.

Mr. McEWEN—Not connected chronologically, but there are important connections of instruction; and the connections of instruction that we have here, as I take it, are that Christ was imbued by the Spirit with power, and that now He is calling laborers into His kingdom; He gives them the power He has Himself. Now the golden text of this lesson.

A DELEGATE—"Freely ye have received, freely give."

Mr. McEWEN—The point I make there, you have gathered it up and given it to me, and I throw it back upon you. You have got this lesson, this Gospel, and this power freely, without money and without price; it is presented to you; have you taken it? If you have, then in the name of the Master, go to your class and give it just as richly as you possibly can. Now we have got the connection.

A DELEGATE—What are the distinctions between teaching and preaching, and sickness and disease?

Mr. McEWEN—That is too difficult a question.

A DELEGATE—In teaching you must find out what your pupil knows, but in preaching you take it for granted your congregation knows what you are preaching about.

ANOTHER DELEGATE—In the matter of teaching you are endeavoring to instruct the people in the law, and in the matter of preaching you are proclaiming Christ's Gospel.

Mr. McEWEN—I think that is about the distinction you will come to. In preaching it is a heralding, a proclaiming; in teaching there is a process. In teaching you work with the mind till you cause it to know what you know, and you cannot make another know what you don't know.

A DELEGATE—Does the preaching not include the teaching?

Mr. McEWEN—Preaching includes it in this way, that you have got to preach before you can teach.

A DELEGATE—Does not the teaching include the preaching?

Mr. McEWEN—Teaching includes the preaching, but the preaching is not as inclusive as the teaching. In what aspects is Christ presented here to us which will help us in our further studies?

A DELEGATE—His example in preaching from place to place.

A DELEGATE—His benevolence.

Mr. McEWEN—Is not there the prominent distinctive position of His acting the evangelist, going from place to place and proclaiming the glad tidings, and as a teacher sitting down in the synagogue, patiently taking hold of these hard-headed people and working with them?

A DELEGATE—Why did Christ sit in the synagogue, though at the time the Jewish Church was corrupt?

A DELEGATE—To purify it. All the more need for Him to preach there; the proper place to preach; and He found the people there; He had not conventional ideas.

MR. PEAKE—Christ recognized the synagogue as the appointed place for teaching and working, and as constituted, it was the platform from which He was going to work into larger fields.

A DELEGATE—Did not He do that also from the mountain side and from the lake on board the vessel?

MR. MCEWEN—Yes, he preached everywhere, but the synagogue is the point here.

MR. JACKSON—Do we not miss Christ's example in not going out from the Church and preaching in other places?

MR. MCEWEN—Yes; but that is not the point here. To-day the Church is not imbued with the power to heal diseases by word or touch; but going forth armed, equipped with all the scientific knowledge that can be had of the body and ills of the body, what power is given to missionaries, whether male or female; and brethren, in studying this lesson for the class we ought to keep this steadily in view, that this is Christ's first opening up of the missionary work.

A DELEGATE—Was this not His third tour through Galilee?

ANOTHER DELEGATE—It was His last, whether it was the third or fourth.

MR. MCEWEN—I did not mean that it was the first of His missionary work, but that it was the first opening up of the mission work as handed over to us. I did not make myself plain.

A DELEGATE—Is there any difference between sickness and disease?

A DELEGATE—One is temporary, and the other chronic.

MR. MCEWEN—The words as used by the writer indicate positive disease, positive disorganization, and a diseased kind of languor. (Thirty-sixth verse read.)

A DELEGATE—Why did they need shepherds when there were so many scribes and rabbis about?

MR. MCEWEN—Because they were not shepherds.

A DELEGATE—Is not one of the great points to be made in that verse by noting the difference between compassion for temporal wants and spiritual wants?

MR. MCEWEN—If you miss that you miss the lesson. It is for both. It is doubted whether there is a special reference to the body. Can any one give us the idea conveyed by the writer in that word "fainted" as indicating how Christ looked at the people?

A DELEGATE—It means they were trampled upon, bruised, and injured.

MR. MCEWEN—By whom?

A DELEGATE—By the priests.

Mr. upon the must try were ha they ha and Chr into the without

A D verse.

Mr.

A D

Mr.

A D

Mr.

Mr.

Mr.

down or

to all th

never w

A D

A D

Mr.

of the n

A D

dischar

Mr.

writing

ing it

A D

(Verse

Mr.

of Chr

inner l

for us

of Chr

great o

tude o

and it

tude,

to lift

never

Christ

A

abroad

M

lesson

and d

Mr. McEWEN—And by the ritual and the way it was imposed upon them. That word "fainted" has a very rich significance that we must try in all our classes to get into the minds of our pupils. They were harassed, they were worried; they felt there was something they had not got, and something which was not given to them; and Christ looked at that multitude, His heart and soul looking into them, and seeing the sorrows and troubles of their condition, without Him and without salvation, He was moved with compassion.

A DELEGATE—What would you give as the central word of that verse.

Mr. McEWEN—Compassion.

A DELEGATE—What is the meaning of word compassion?

Mr. McEWEN—Suffering together, sympathy.

A DELEGATE—Feeling together is stronger than sympathy.

Mr. REYNOLDS—Loving pity.

Mr. McEWEN—Fellowship in suffering; expressing pity. Settle down on this Bible for your study of this lesson. That is the key to all these things. It is all we want, and if we do not have it we never will have comfort and power.

A DELEGATE—What was the central cause of His being moved?

A DELEGATE—The state of the multitude.

Mr. McEWEN—Worrying and fretting for the hopeless condition of the multitude.

A DELEGATE—Was not it grieving because these priests did not discharge their duty?

Mr. McEWEN—You may find that in it. If some of us were writing a sermon we would get that in; but I did not know in teaching it that you would get it.

A DELEGATE—Compare Mark 6th, the first to the fourth verses. (Verses read.)

Mr. McEWEN—That is a very good illustration of another stage of Christ's ministry. This matter of compassion is the key of His inner life, and the expression of His home ministry; and the point for us as teachers, is that the more we can get into the compassion of Christ's heart, the more effective will our teaching be. There are great differences in our ideas of a multitude. We get into a multitude of people, and our admiration is excited, we talk of it for a time, and it dies away by and by; but when it is compassion for a multitude, when it is lying down alongside of the men, getting under them to lift them up, we do not lose it; it lifts us while it lifts them. We never can be lifted high until we begin to lift our scholars up through Christ.

A DELEGATE—Is there anything in that expression "scattered abroad?"

Mr. McEWEN—Is that not a special feature, distinguishing this lesson from those before? In former lessons, the special sufferings and diseases of men moved Christ, but in this lesson their wasted

spiritual and moral condition brings out more fully their utter helplessness.

A DELEGATE—And the need of organization.

Mr. McEWEN—How do you make out the need of organization?

A DELEGATE—Sending the disciples out.

A DELEGATE—Why were the apostles forbidden to preach or teach to any others besides the Jews?

Mr. McEWEN—That is a good question to ask; but I beg of you to take up the two intervening verses first.

A DELEGATE—When He Himself sufficiently recognized the need of many laborers, to bring it to the notice of His disciples, why did He ask them to pray to the Lord that the laborers might be sent?

Mr. McEWEN—That they might also become conscious of the need; He knows our wants, and requires us to pray for them.

A DELEGATE—He wanted praying people to work for Him. After praying, they would be ready for work. He wanted to teach them the source of their power.

Mr. McEWEN—Does it not come home to the members of the Church—the utter emptiness of much of our praying that the Lord would send forth laborers into the harvest, when we neither honestly nor earnestly go to work from our own prayers, and give a copper to help on the work. If we really pray, as Dr. Parker put it last Sabbath afternoon in his sermon, if we really pray, we have it in our power to answer our own prayers here, by becoming laborers, and more efficient laborers at once.

A DELEGATE—Our need of prayer also, is this, not that we may help to bend the will of the Almighty to the necessity, but that we may bend our will to God's.

A DELEGATE—What is the idea of a harvest?

A DELEGATE—Ripeness.

Mr. McEWEN—Ready for garnering. When God opens fields and shows that they are ready to be garnered in, and there are any laborers to go in and garner, the question comes to be, whether or not after the ripening there will not be the rotting, and you will not get them? (Applause.)

Hymn 84 was then sung.

Mr. PEAKE—At 4.30 this afternoon, Miss Reynolds will take charge of a question drawer, and make any further remarks she may desire relating to primary work.

Adjourned till 2 o'clock.

The

CONFES

Rev

this is a
the ult
mate re
efficien
person
want to
be put
your w
self, ac
by No
yet the
the cor
gather
earlier
receiv
another
atmos
same c
on un
else w
somet
princi
learn
Conve
throu
We d
pare
organ
devot
spec
quest
from
acco
insti
bath
word
so th
nity

THURSDAY AFTERNOON, OCTOBER 27.

The session was opened with prayer and praise.

CONFERENCE,—NORMAL CLASSES, THEIR CONSTITUTION, PROMOTION
AND SUSTENTATION.

Rev. J. McEWEN—I hope the delegates will bear in mind that this is a conference on a very important subject in connection with the ultimate results of Sabbath School work, and not only the ultimate results of Sabbath School work, but in a large sense the growing efficiency of all workers in the Church. We hold, and I think every person who gives any thought to the matter, holds, that whatever we want to appear in the life, history and character of the Church, must be put into it first, before it can come out. First, in order to prepare your way for taking part in these conferences, I have set before myself, according to the wording of the subject, to define what we mean by Normal classes. A convention we all understand, I think, and yet the convention of fifteen years ago, was a very different thing from the convention of to-day. The convention of fifteen years ago was a gathering largely for inspiration, and many that are here, who attended earlier conventions in Canada, cannot forget the inspiration that they received. They went home and told all about it, and they lived in another atmosphere for a good many weeks at least; but by and by the atmosphere grew cold, and the heat wore off, and they got back into the same old way of looking at things and doing things, and so that went on until it was felt by us, as well as on the other side, that something else was needed. We want to get hold of something we can work by, something that will guide us, something that will sustain us, some principles that we can apply if we know how to apply them, and even learn to apply them; and so now our conventions, this Provincial Convention is a little more of an institute than a convention; that is throughout the day we deal with principles, we deal with methods. We deal with practical illustrations of how the teacher can best prepare the lesson, present the lesson, apply the lesson, and carry on the organization and discipline of a school; and then an institute is a place devoted entirely to that for a certain time. It is not a place for speeches, but for comparing notes, getting at one another's views by question and answer, either through the question drawer, or directly from the conductor of the institute; and so far, great good has been accomplished in Canada by the adoption of the line of work called the institute. The Normal class is especially a gathering together of Sabbath School workers to deal with methods. Do not get alarmed at that word, I shall try to make myself clear; and here I shall go deliberately, so that those of you who want to catch points may have an opportunity of doing so. The Normal class is a place and gathering of teachers

for the study of methods, the methods connected with the grasping of the matter we are to teach; the study of the methods by which we are to present the matter that we have got at, the study of methods along the line of the processes that enter into the teaching. In other words, we are to study the methods upon which this Book is built; the methods, the educational methods, by which God gave us the Book. Now, have you got that?—the educational methods by which God gave us the Book. In doing that, we aim at the awakening of mental activity, if there is any to awaken, and by this course of investigation we discover talent in our research by awakening it, and when we have discovered it and wakened it up, we take hold of it, direct it, and put it through exercises that strengthen. Let the man feel that there is more in him than he thought, that God has more to do with him than he thought, and that the Church and the school are waiting to be handled by him, along these improved or hopeful lines. Thus having stated the objects and the aims, we get at it in this way; we seek to find out and to present to a normal class the plan of the soul, God's plan of the soul. Is that too big, too large? We seek to find out upon what kind of a plan God wrought when He made us, and when the Lord Jesus Christ wrought out His work on the plan of the soul, understanding, memory, heart, conscience and so on; and furthermore, we in this line of study get at the plan of the Book which we believe, and as Sabbath School workers we are made strong in believing, that the plan of the Book was made upon the plan of the soul. And thus we find the adaptation between what our children want and what we want, and what God has provided; and in studying the plan of the Book we study the mechanical plan of the Book, got up as it is, in sixty-six parts, written out during a period of 1600 years, along the long line by these thirty-six different men, living, scattered from east to west, over at least six great countries; and when we have got that we feel that as Sabbath School workers we have got a book so marvellously adapted and so wondrously built that it is worth looking into, and we feel that when we put our Bible under our arm we are carrying something concerning which it may be said, The heavens and the earth shall pass away, but this Bible shall not pass away. This is a source of strength, this is a source of power, and this is a large outlook, which is of immense importance to our workers. You know that so many cannot see beyond their own farm; so many do not know there is anything beyond their own church, so many know very little beyond their own class or school, and so many never get beyond the little circle of the lesson they with heart-breaking difficulty get up from Sabbath to Sabbath, like galley slaves. They get through one lesson during the week, and on Saturday or Sunday where is the next? Now a Normal class aims to carry the scholar and the teacher along these lines, and to do that kind of work. It is not a teachers' meeting; you see that. It is a course of definitely outlined study of the nature of the child

we are to
Book we
tion; the
there is
do with
Now, th
Now, ju
you in a
points.
any nor
School t
the line
the Uni
qua cou
Course,
any pa
these li
Will al
cises al
rise.)
this Co
pose yo
on? T
classes
Not ex
tution
meetin
in My
pared
should
and g
procee
the M
to ser
work
myself
is utt
Schoo
eight
but t
inter
perha
prepa
to do
more
when
true

we are to teach, and our own as well. It is a definite outline of the Book we are to teach, and here, by the way, let me make this distinction; there is a history in the Book that teachers ought to know; and there is a history of the Book, and about the Book, that he cannot do without knowing; he cannot afford to be without it in some way. Now, that is all I have to say on what constitutes a normal class. Now, just here I want to get at the thing in this way, I want to put you in a position in which you can begin to put questions and raise points. I want to ask all the teachers present who have attended any normal class or taken any part of a normal course for Sabbath School teachers, I do not care what course it is, whether it is along the line of the correspondence school of the Presbyterian Church of the United States, or whether it is along the line of the old Chautauqua course, or whether it is along the line of the Assembly Union Course, which is the recent course. You will, all who have attended any part or the whole of the course of normal instructions on these lines, be kind enough to stand up. (Fourteen delegates rise.) Will all who have attended any one or a number of institute exercises along these lines stand up with those that are up? (Delegates rise.) Now you see exactly how the Normal class work stands in this Convention. Having done that, the next question is—I suppose you will ask it—why don't you ask it?—How do you carry it on? The constitution of such classes? Well, the constitution of such classes is the constitution of a prayer-meeting; is it a prayer-meeting? Not exactly. How is the constitution of a Normal class the constitution of a prayer-meeting? Because the standing ground of a prayer-meeting or any service is "Where two or three are gathered together in My Name, there am I in the midst of them;" so that we are prepared; and if there are any here interested in the Word of God, they should be prepared to begin with two or three and get them together, and get them in a room that is only big enough for two or three, and proceed by the recognition of the work you are in, and by faith in the Master whom you thus serve, and seek to be made more efficient to serve; and keep on, no matter who is absent. When I go about work in any place to form a class I lay down certain conditions to myself, and these help me. I have always taken the ground that it is utter folly and misdirected labor to begin and lecture on Sabbath School themes to Sabbath School teachers. I started that way eighteen years ago, and I had a good large number to start with; but they all went to sleep, I could not keep them awake, and the interest dropped out. So I came to the conclusion that the fault was, perhaps, more mine than it was theirs, arising out of the fact that I prepared lectures and delivered those lectures, and they had nothing to do but listen, and listening was an easy kind of work. Furthermore, they were men and women who were at work all day, and when a man works either with his head or hands all day—and it is as true of women as of men—they do not feel much like listening to a

lecture; so I made up my mind, as far as I could, I would introduce the blackboard and the Normal class. I laid it down, ultimately, as the rule of membership, that no one should be encouraged to enter that class who was not prepared to make a specialty of it, to come every time; no matter what the weather was, nothing was to keep them from that class, for the time at which it was announced to be held, except sickness; and when you get down to that point you know you get down to the right kind of metal, and you know just where you are. I also made it a point to use the board, as I have said, and put the points, either drawn from the class, or to be given to the class, on the board. I also made it a special point that they take notes; and this is the philosophy of the thing and training of the thing; you cannot waken up the mind in a weary body, no matter how cultured that mind is. I suppose my mind has had its fair share of discipline, and when my body gets tired I feel more like lying down, or going to bed, than sitting up and listening to any kind of speaking going on; and if that is true of the comparatively disciplined mind, how much more it is of the undisciplined mind. And thus we get down alongside the undisciplined mind, and we reach the undisciplined mind, weary as the body may be, first by the eye, the thoughts; there you look at it, if you find it hard, begin again; secondly, by the ear, by assuming as much as possible the conversational or teaching tone; and thirdly, by writing. The power of it does not consist in the result, it consists in the process, and the men or women whose eyes are engaged, or whose ears are engaged, or whose hands are busy, all on one given point, if they have any "think" in them, they have got to think—and that is Normal class work. It is not what you reach, it is the toil and struggle along the way of getting it, and it will stimulate talent, stimulate thought; it will discover talent, it will widen the outlook, it will uplift the soul, it will give the man a larger grasp of his Book and a larger grasp of his class.

A DELEGATE—Do you use text-books?

Mr. McEWEN—Yes; that comes to the point now. For ten years there were no text-books along the line of Sabbath School work. The grouping after text-books arose out of an exercise by Ralph Wells one time; Dr. Vincent, another; Mr. Reynolds, I suppose, another; and some other distinguished worker another; and so the teachers felt "that is just what we need; let us have that printed"; and so they were in part printed; and Dr. Vincent was the first to gather up the whole and present it in a book, known as the Normal Class Outline; that did a certain amount of work. The next step that was taken, on a large scale of course, was that everybody that was interested in the work began to write a book for himself, and there were a great many books, and they all did their work—laid lines, opened up ways, indicated methods, made particular points; and then came the Chautauqua Normal Outline in a specific Chautauqua text-book. A Canadian edition was published by the Rev. A. Andrews, and was

widely ci
because t
books ha
opinion,
London,
was to lo
what wa
the cour
what is
Here ar
kept fro
seller fo
the Bibl
educatio
and the
along th
its deve
ment; ;
teen Sa
their an
work a
Lake I
appoint
course
all to
you th
and ad
is prov
recogn
Union
think
know
know
A
M
could
take t
condu
work,
one v
organ
and t
and I
a hal
or th
this c
part

widely circulated ; but there were very many classes to go through, because the text-books often get ahead of the men, although the text-books have to be made by men. In this scattered state of public opinion, and of text-books, at the Centenary of Sunday Schools in London, an International Committee was appointed, and their work was to look over all the books they could get, see what had been done, what was the state of opinion and sentiment on the matter, and in the course of two years that International Committee came out with what is called an Assembly Normal Union, and that is the text-book. Here are three pieces ; these are simply advance sheets which I have kept from going to waste. You can get the book from any bookseller for, I think, fifty-five or sixty cents. The first course embraces the Bible line in some thirteen exercises ; along with that there is an educational or teaching line, how to present it, in as many exercises ; and then after you have completed that, there is an advance course along the line of Bible truth in its structure, in its construction, in its development, in its thought, in its institutions, Old and New Testament ; and we have got thus far in Canada. Some sixteen or seventeen Sabbath School centres in the United States, where they have their annual gatherings, have adopted this as the line of Normal class work and Bible study. The Canadian Chautauqua at Niagara-on-the-Lake had the same programme last August, and two gentlemen, appointed for the purpose, carried a class through the first part of the course in twelve days, two hours a day, and thus the way is opened to all to begin ; and there is the text. You can make divergences as you think best. You may not think it is best, and you can change it and adapt it to yourselves, and if you will follow along this line there is provision made by which written examinations can be affected, and recognitions of that labor given either by the Assembly of the Normal Union or through any of these centres of Sabbath School work. I think that is all that I can answer on that point, and that is all I know of it, and I am not sure but that it is almost all there is to be known at present.

A DELEGATE—How often would you have the meeting ?

Mr. McEWEN—On that point, this is how I look at it. If you could secure fifty or sixty men and women four consecutive days, and take three sessions a day, it is a grand plan, provided you have got a conductor who will stimulate them sufficiently, and hold them to the work, and we gain enthusiasm in the study of the work. That is one way. As the pastor of a congregation I prefer this way ; I organize from my own congregation, or if in a small town or village, and the other schools co-operate, I organize a class of all who will join, and I take the matter from week to week, one night a week, an hour and a half, say for twelve weeks, and you will get through the Bible line, or the educational or teaching line, comfortably and effectively ; and this course is so arranged that you can take the examination of each part by itself. That is an advantage ; or you can wait till you have

gone over the whole ground, and review it, and then take the examination; or if you are not particular about examinations, satisfied with the work done, you need not examine at all; but in my judgment, if a matter of this kind is worth doing, it is worth reviewing, and if it is worth reviewing, it is worth testing, and every man and woman is made stronger by just finding how much they can do. These examinations do not always test the amount of work that is done. The examinations are largely a test of memory, and I would not be discouraged although there was no examination; but feel satisfied that they were set on lines, and had got outlines that they would fill up every week, and from year to year, as long as they were living and vital in their Christian and mental life.

A DELEGATE—Have you any standard of education that the scholars and pupils should come up to, anything like matriculation?

MR. McEWEN—That is another point; I will illustrate that. On the whole, if it was a class of senior scholars, and they were not teaching, for example, I would take part of this course. It takes four hours of careful teaching with any intelligent class to master what is called the geography of the Bible—the geography of the Old Testament, the geography of the New—and I would take a class and prepare them on that. Along with that, and to that class as preparatory for regular work in Normal class I would drill them on the mechanical structure of the Bible, the order of the books, the key-notes of the books, the great back-bone of the Book, the outline or outgrowing points in the Book; and having put them through these, together with their interest in their lesson from Sabbath to Sabbath, I think they would be prepared to be received with intelligence, and with profit in the Normal class work. But one point I wish to make here; in my present charge, and I superintend my own school, the supplemental lesson occupies ten minutes, not more. If anything occurs to make it not coming to the point, at the time, I let it go. I do not encroach on the regular work of the school. I took my school through the geography of the Bible, the Old Testament and the New Testament, so that, as Miss Reynolds said, it would draw out the whole, and mark the important places; I did it in ten minute lessons in six months. The same with the mechanical structure of the Bible. I took them through the mechanical points, the main outlines of the Bible in the same length of time, and in the same way; and, in my judgment, you make more of it by the ten minutes' study, that is if you really go at it, and don't let them slip over it, and don't let them get away from it. You gather it up from Sabbath to Sabbath, and in the end you have got something. Those are the two ways by which I have carried along this work.

A DELEGATE—Is this class especially for teachers, or is it for using raw material which you want to make teachers of afterwards?

MR. McEWEN—I think both, any that will join and submit to the regulations; but if a person is not a teacher, and is irregular from cir-

cumstances
go to the
better lea
and weal
work of
work of t
mean bus
make as
understan
practise t
answers,
of the so
a course
but it is

A D

Mr. I

would be
that tim

A D

supplem

Mr.

A D

mean th
of the le

Mr.

begin m
cise of

have go
ten min

the ten
minutes

I tell y
keeps t

they lik
the Me

matter

their b
thing i

an half
Church

object

cumstances, such as, "There was a party at Mrs. B's, and I could not go to the class that night"; Well, I say, most distinctly, "You had better leave the class." Your example and influence are neutralizing and weakening. I tell you, brethren, when you get down to this work of mental culture, and a grasping of the Book of God for the work of the Church, either in the school or out of the school, you must mean business to awaken mental activity, and you will just have to make as much sacrifice as they did, and the more you make, and they understand it, the more they are helped. It requires patience. You practise their work for Sabbath on them every week in questions and answers, and illustrations and applications; and this point in the plan of the soul comes out, and that plan of the soul comes out. It is not a course in mental philosophy, as you will get in some day-schools, but it is a great practical purpose to serve them in their work.

A DELEGATE—Would you dismiss them for the first offence?

MR. MCEWEN—No, I would be scriptural; but I do not think I would bear seventy times seven, because they would not be there all that time.

A DELEGATE—Do you take the whole school through this as the supplementary lesson?

MR. MCEWEN—Yes; the whole school except the primary class.

A DELEGATE—When you speak of "supplemental lesson," do you mean the time very frequently used by the superintendent as a review of the lesson?

MR. MCEWEN—No. Our school session is an hour and a half. I begin my work with the clock. I go through the preliminary exercise of worship, praise and prayer, reading of the lesson; and when I have got to the point to send the classes to their positions, I take the ten minutes to the supplemental lesson, and when I am through with the ten minutes, they go off and do their work. They have thirty minutes for that; call them back, and have the desk review on the lesson. I tell you, friends, boys and girls love to have things done sharply; it keeps them in order, and they like it. As Miss Reynolds said to-day, they like to see a thing growing before their eyes, if it only begins at the Mediterranean Sea. I thank you for your kind attention in this matter; and I do appeal to the Churches that they give this matter their best consideration. (Applause.) I know it will be a grand thing if the Supreme Courts of the various Churches calmly look for an half an hour at this, and issue a motion of recommendation to their Churches along any line they like, only let it have the same end and object in view. (Applause.)

COMMON MISTAKES AND RESULTING FAILURES IN SUNDAY
SCHOOL WORK.

The CHAIRMAN—As the Honorable G. W. Ross, who was to have led this Conference, is unable to be present, Mr. Reynolds has kindly consented to fill his place.

Mr. REYNOLDS—Now, my friends, let us come down to the humiliating part of the business. I am not going to talk so much. I do not like to talk on the subject of mistakes. I have made a great many of them, and they are rather mortifying, and it is not a pleasant thing. We like to talk about other people's mistakes a great deal better than we do about our own, and I propose to hear some of yours. We are learners, learning all the time. We are in the infancy of this Sunday School work, and it would be natural that we should make mistakes. We are not perfect, never will be; but we are making fewer mistakes now than we have ever done before, because we have found them out in ourselves, and other people found them out and told them to us; and it is a good thing to have a critic, an old grumbler about in a school sometimes, who will find out the mistakes, and tell you what they are. Plenty of people flatter you, and say it is all right to your face, but they will not say it at your back. We have made mistakes, and we want to find them out. All the superintendents please rise. (Superintendents rise.) What are some of the mistakes you have made? I will ask the teachers, after a while, what mistake they think you have made. What have been some of the troubles you have felt, in your experience, that your Sabbath School has suffered from? Don't you think that some of you talk too much? (Hear, hear.) Don't you think that is a great snare to some of us superintendents, that we talk too much? There is no person in the world we like to hear talk so well as ourselves; other people do not always like it. That is one of the mistakes we make. I don't believe in a silent superintendent, but I think we are addicted to talking too much in our reviews. That is one of the things. How many of you think you talk too much? stand up. (One gentleman stands up.) How many teachers are there who think their superintendents talk too much? (Delegates rise.) Let us reform on that. I hope you have got a good wife that tells you when you make mistakes. I have got one; she keeps me very lively telling me about them. What else is there?

A DELEGATE—Don't you think some of them don't talk enough?

Mr. REYNOLDS—Yes, they may, some of them. It is a very hard matter to get the right thing. How much should a superintendent talk?

A DELEGATE—Till he is done.

A DELEGATE—Never longer than ten minutes at a time.

Mr. REYNOLDS—How many times?

A DELEGATE—Once a day.

A DE
Mr. R
interested,

A DE
Mr. R

five is bet

to say, an
school wh

Another r

of the wee

some of y

little nerv

can see yo

mistake t

superinte

the matt

dispositio

before a

the whole

talk hast

town, wh

tion, who

school; a

mistake?

A D

tendent?

Mr.

said to n

ought to

pretty h

sometim

in a sort

and goin

ing the c

A D

all.

Mr.

them by

school.

A D

some.

Mr.

door as

pupils.

A D

his scho

Mr.

himself

A DELEGATE—Just as long as he can interest the school.

Mr. REYNOLDS—They (the school) may be very polite, and look interested, when they are not.

A DELEGATE—Talk about five minutes.

Mr. REYNOLDS—I think he never should exceed ten minutes, and five is better; and have something to say, and know what he is going to say, and quit when it is most interesting. Talk a little with the school when they are assembling, but do not talk too much then. Another mistake we make is in allowing our troubles and vexations of the week, in business and other matters, to influence us on Sundays; some of you come to Sunday School in the morning or afternoon, a little nervous and irritable, and talk quickly to the children, and people can see you are out of sorts, is not that a mistake? Is it not a great mistake to bring our business to the Sabbath Schools? I know a superintendent, and I can always tell whether there is not something the matter, the minute he comes in. Let us come with a cheerful disposition, smiling face, and come in the spirit we ought to come before a Sunday School. A superintendent can cast a gloom over the whole Sunday School; and is it not a mistake to get annoyed and talk hastily, with a scolding disposition? Some one said to me in this town, what would you do with a superintendent who had that disposition, who gets irritable and angry when anything goes wrong in the school; and the whole school is influenced by it? Is not that a great mistake?

A DELEGATE—In that case would he be a consecrated superintendent?

Mr. REYNOLDS—Yes; and that might be his infirmity. A man said to me some time ago, that a man to be a good superintendent ought to have a good liver. A man who has a bad stomach, it is pretty hard on him; and there is another thing about it, don't we sometimes make mistakes in not speaking to the scholars; coming in in a sort of lordly way into the Sabbath School, and taking our place, and going through with the forms connected with it without recognizing the children? Do you know anybody that does that?

A DELEGATE—It would take too much time to recognize them all.

Mr. REYNOLDS—Not them all, but recognize a good many; shake them by the hand as they come in, go round among the classes in the school.

A DELEGATE—You would have to take all in, or you would offend some.

Mr. REYNOLDS—Let him go before it opens and take them at the door as they come in. Mr. Moody used to do that with a thousand pupils.

A DELEGATE—Would it not be well to let the teacher look after his scholars, and let the superintendent welcome the teachers?

Mr. REYNOLDS—Yes; but it is a good thing for a superintendent himself to recognize the scholars.

A DELEGATE—What would you do with teachers who have a habit of coming late?

Mr. REYNOLDS—I would make them come early.

A DELEGATE—Is it not a mistake for the superintendent not to know the names of all the scholars?

Mr. REYNOLDS—Yes; but they can't all do it. I have a faculty of not doing it. I call all the boys John, and all the girls Mary. And sometimes they say, "That is my sister, I am not Mary," and I say, "Beg pardon, you look so much alike"; but it is a natural gift and cannot be acquired. As you go along the street, keep a look-out for the children, and do not pass any of them. It does not make any difference if you mistake and speak to somebody else's children.

A DELEGATE—Is it not a mistake when a teacher, having what he supposes to be an unruly class, does not make it a point to give those scholars something to do?

Mr. REYNOLDS—Yes; give them all plenty to do, and keep them busy. It will interest them, and keep them out of mischief. And don't you think it is a great mistake for a superintendent to close up the school during any part of the year?

A DELEGATE—Yes.

Mr. REYNOLDS—Is that done in this part of the country?

A DELEGATE—No.

Mr. REYNOLDS—I think a superintendent should never allow a Sabbath School to be closed either in winter or summer.

Mr. BARRASS—There are some who close it in winter, in the eastern portion of the Province.

Mr. REYNOLDS—Do they close up the day schools in winter?

A DELEGATE—No.

A DELEGATE—What is the limit of the superintendent's authority.

Mr. REYNOLDS—Unlimited. During the time of the school he has unlimited authority. He is responsible for that school, its order and everything connected with it.

A DELEGATE—Has he authority to go around and interfere with the teachers while they are at work?

Mr. JACOBS—No; that is not an authority, that is a license. He has the gathering power of that school. It is a mistake also for a superintendent to come without a plan. Did you ever see a superintendent come and say, "Well, we will sing the 14th hymn, and then say, "No, I guess we will not sing that. What shall we sing, the 162nd? Yes." Is it not a mistake for a superintendent to go there without thoroughly knowing what he is going to do, just as much as the minister knows his text, and the hymns, and the whole thing connected with the service? I think the superintendent should study the lesson as thoroughly as any teacher, and pick out every hymn beforehand, so that they will harmonize with the lesson, and what he is going to do. Another mistake is giving his notices out, and taking

up the coll
I believe i
the way a
not to bre

A DE
going on?

Mr. F
take it up

attendanc

it. Ine
during th

close of t
they are

making a
A D

Mr. I
tion, they

A D
Mr. I

announc
get it ou

A D
Mr.

the book
A D

who is o
Mr.

is a mist
want to

A D
he has

there?
Mr.

iusist on
A D

opening
Mr.

A long
the con

regard
two, an

amount
at the

should
consist

and a
hymns

up the collection at the close of the school rather than at the beginning. I believe it is better to get all that business done, and put it out of the way at the beginning of the school rather than at the close, so as not to break in upon the impressions the scholars have received.

A DELEGATE—Do you ever take up collection while the class is going on?

Mr. REYNOLDS—The teachers attend to the collection, and they take it up before they commence teaching, and do the marking of the attendance, and then lay it all away. I give them five minutes to do it. I never allow any distribution of papers or anything to occur during the time given to teaching. I distribute the papers at the close of the school. If you give them at the beginning of the school, they are looking at the papers and pictures, or folding them up and making a noise.

A DELEGATE—How about pic-nics.

Mr. REYNOLDS—If there is anything of that kind in contemplation, they know it. Give the announcements at the commencement.

A DELEGATE—Would it not interfere with the lesson?

Mr. REYNOLDS—No; I think not. It is all done with after the announcement is given. It is better to settle the whole thing, and get it out of the way. You do not have pic-nics every Sunday.

A DELEGATE—When do you distribute the library books?

Mr. REYNOLDS—I distribute them at a certain hour. I have all the books out of the way, and those who come late do not get any.

A DELEGATE—How are you going to get rid of the superintendent who is obnoxious?

Mr. REYNOLDS—Vote him out; have an election every year. It is a mistake to put a man in permanently. If he is a bad man you want to get him out. Put him out if he is a bad man.

A DELEGATE—What would you do with a superintendent after he has been in there 21 years, if his teachers insist on his being there?

Mr. REYNOLDS—He must be a pretty good man if his teachers insist on his being there.

A DELEGATE—What time should a superintendent occupy in the opening exercises? Is a prayer of six minutes too long?

Mr. REYNOLDS—I think a prayer over two minutes is too long. A long prayer is very often an address to the Lord, or an address to the congregation. Make it short, and just for what you want. In regard to the plans, I would say that I open our school at half-past two, and give them fifteen minutes for conversation; and there is an amount of talk which has to come out, and it is better to have it out at the beginning. I do not want them to talk about things which should not be talked about on Sunday, talk about anything which is consistent; they talk and occupy the time. Fifteen minutes is gone, and a quarter before three I take up the singing. We learn new hymns, and do it as an act of worship. I talk about the hymns, and

the sentiment, and so on. Try and interest them in the hymn before you commence it. In all these hymns there is some little history. Get a book on Hymnology. Every superintendent should keep up to the times, and get every book he can lay his hands on. The best illustrative preacher in the United States to-day is Bishop Cheney, of Chicago. He publishes a monthly with the lessons in, and every superintendent should have it. It is full of instructions which you can use in connection with your lessons, and also in connection with hymnology, but have something of that kind. At fifteen minutes to three, we commence and sing, and then I touch a bell, and the whole school comes to order at once. I give the notices out, the infant class doors are shut; sometimes we read in concert, and sometimes alternate verses and so on; forty-five minutes are given to the lesson, and there are fifteen minutes for singing.

A DELEGATE—Do you include the fifteen minutes for singing in the hour and a half?

Mr. REYNOLDS—Yes. What are some of the mistakes the parents make?

A DELEGATE—In not assisting the children in studying the lesson.

Mr. REYNOLDS—That is so. That is a good answer, give us another.

A DELEGATE—In not assisting them to be punctual.

Mr. REYNOLDS—Yes; in not getting them ready for the Sunday School, not seeing they are on time.

A DELEGATE—In not attending the Sunday School with them.

A DELEGATE—And in speaking of or criticising a teacher in presence of the scholar.

Mr. REYNOLDS—Yes; I have known a sermon to be utterly ruined and lost on the family by the father coming home and criticising the sermon. There is another important thing about parents shifting the responsibility of the teaching on to the school, giving up family teaching at home, and giving it into the hands of the Sabbath School. Is that an improvement, or is it not?

A DELEGATE—It is a mistake.

Mr. REYNOLDS—Yes; the Sabbath School is doing a positive damage in a case of that kind where a parent does that. But the fault is with the parent.

A DELEGATE—What is the liberty of the parent in regard to the choice of the teacher for his child?

Mr. REYNOLDS—I think he ought to see his moral character is right, and that he is a Christian. That is as far as he should go.

A DELEGATE—Don't you think the school ought to find out how much the parents do?

Mr. REYNOLDS—Yes; but don't you think it is a parent's duty to find out how much the teacher does too? Don't you think the parent should find out from the scholars by reviewing them after they have come home whether they have been taught anything; catechise them, and find out what they have learned, and how they are getting along?

A DE
Sabbath
Mr. R
should all
A DE
Mr. R
A DE
Mr. R
senior cla
able acco
place for
A DE
that they
the Sund
Mr. R
home and
home. I
A DE
out of se
Mr. R
A DE
Mr.
wife has
her class
the child
mistake
scholars
of press
the soci
cost us
scholars
A DE
theatre
Mr.
questio
afraid t
me. I
We ha
duty w
thing v
lessons
three m
ful acc
horror
pened
our pl
throug

A DELEGATE—What proportion of your congregation attend Sabbath School?

Mr. REYNOLDS—I should think one third; it is a mistake; they should all be there; but we are working it up as far as we can.

A DELEGATE—Do they attend as scholars.

Mr. REYNOLDS—Yes.

A DELEGATE—Are they in the same class with the children?

Mr. REYNOLDS—No; they are in the pastor's Bible class, and senior classes. It is a mistake that the churches do not provide suitable accommodation for the Sabbath School, and the proper kind of place for them.

A DELEGATE—Wouldn't it be necessary to tell Christian people that they could train their own children instead of sending them to the Sunday School at all?

Mr. REYNOLDS—Yes; if I had to choose between teaching them at home and sending them to Sunday School, I should teach them at home. Now, what are some of the mistakes teachers make?

A DELEGATE—For teachers to act in an undignified manner in or out of school.

Mr. REYNOLDS—Yes, or too much levity; give us another thing?

A DELEGATE—Irregular attendance.

Mr. REYNOLDS—Coming late; not visiting their scholars. My wife has the dates of the birthdays of the two hundred scholars in her class, and takes them each a little birthday present. It delights the children and tickles the parents; try it. I think also, we make a mistake in not being more direct in our personal work with the scholars. Don't you think we should be watching for the opportunity of pressing home the subject of religion. I think we should cultivate the social part of our relationship with the scholar. It would not cost us very much to have a little party at our house and invite our scholars to tea.

A DELEGATE—Is it not a mistake for the teacher to attend circus, theatre, or similar amusements?

Mr. REYNOLDS—I think it is; I am liberal on the amusement question, but I would not want to go to a place where I would be afraid to die, or where I could not take the Lord Jesus Christ with me. I think another mistake we make is in getting discouraged. We have nothing to do with the results. We have to discharge our duty where God has placed us, and do the best we can. Another thing we make a mistake in, I think, is in not using the temperance lessons. The International Committee is giving those lessons once in three months, and we do not give them a pledge. We had a dreadful accident near our place a few weeks ago, the great Chatsworth horror, probably the most terrible railway accident that ever happened in the annals of railway history. A train of sixteen cars left our place one evening at eight o'clock; at eleven o'clock they ran through the bridge, and eighty-one people were killed and 125

wounded; some of them will probably never recover; the slaughter will be over 100. Among those that were injured and killed were a mother and her son, the wife and son of a Methodist minister that lives near our place. The little boy was ten years old; he was pulled out of the debris in a mangled condition; his leg was crushed, and his mother was killed by his side; he did not know it; when they got him out, and were carrying him along, he heard the groans and cries of those in the wreck. He said, "Lay me down, and go and help some of the others in their suffering." The unselfishness of the boy was wonderful. They carried him to a friend of mine at Chatsworth, Mrs. Wilson, and Dr. Wilson examined his limb, and said it would have to be amputated and asked for stimulants. Mrs. Wilson brought some brandy, and he raised him up a little, and he said, "Drink this." He said, "What is it?" And, said he, "It is brandy, drink it; we have to take off your leg." He said, "No, sir, I won't." "You must." "But I won't, and I can't." "Why can't you?" "I am a temperance boy, I signed the temperance pledge in the Sunday School; I promised I never would drink liquor as long as I lived." "But you must do it." "No, I will die, but I will not drink brandy." (Applause.) Then Mrs. Wilson went and got some coffee, and brought it to him. He said, "No, I promised my mother I never would drink coffee till I was twenty-one." They amputated his leg, and the boy is living. It is one of the most remarkable examples of temperance principle I ever heard in man or boy. Mrs. Wilson told me of this, and I told it in my school, and I had this pledge with this book, and I said, "Every one that wants to sign it, come up and sign it," and every one marched up and did so.

A DELEGATE—Is that not an extreme case?

Mr. REYNOLDS—Yes, it is extreme.

A DELEGATE—Do you think it is right to carry it to such an extreme length.

Mr. REYNOLDS—I admire the boy's principle. We should have lost the example of principle if he had taken it. If more people would die because of principle, and not give way on account of prejudice, it would be better for us. He is living yet, and he is going to live. The doctor said he thought he would get well?

A DELEGATE—How do you account for the failure to retain our young men in the Sabbath School?

Mr. REYNOLDS—One cause of failure is not making the proper effort in the matter. In not grading them properly, not getting proper teachers for them, not looking after them personally, in not making the school as attractive as possible; various reasons of that kind. We have to do the best we can; and I want to recommend to you, right here, another thing, and that is the "Christian Endeavour Society"—we are organizing it on our side. It is to reach the young men and young girls. It has a wonderful power there. It was originated by a clergyman in Maine. It is a training school for the young men

and women
the Church.

A DELE
the loss of t

Mr. REY
you were m

A DEL
scholars.

Mr. RE

The Ch
telegram fr
Association

Mr. D.

am very g
efforts of

work. I

the amount

I am to oc

that this q

come befor

elements

modificati

by the Ce

the subject

in the Sal

and I wo

have to th

would lik

understan

cussion of

give an a

at least I

yet we m

myself.
this ques
means, b
what gro
we come
in regard
board a
by discip
A D
Mr.

and women in our Churches—a link between the Sunday School and the Church.

A DELEGATE—The superintendent is sometimes responsible for the loss of the young men.

Mr. REYNOLDS—I think so. Try to use the young men in the way you were most impressed when you were young.

A DELEGATE—I think we should provide work for the older scholars.

Mr. REYNOLDS—Yes. (Applause.)

The Chairman read a letter from Mr. Isaac John Hill, also a telegram from Inglewood: "Peel will give \$100 to the Provincial Association. (Signed) JAMES GRAHAM." (Applause.)

CONFERENCE ON DISCIPLINE.

Mr. D. FOTHERINGHAM—*Mr. President and Christian Friends*,—I am very glad to add my quota, however small it may seem, to the efforts of this Convention to promote efficiency of Sabbath School work. I shall only be very much pleased if I can secure even half the amount of sympathy and careful attention, during the few minutes I am to occupy, that you gave to the last speaker. I fancy, however, that this question of discipline is a much more dry one than most that come before you. It is one, however, which involves very important elements in regard to the efficiency of schools. There is a slight modification in the title in the programme from the title given to me by the Central Executive. When written to and asked to introduce the subject, I was requested to conduct a conference upon "Discipline in the Sabbath School." In the programme it is simply "Discipline," and I would like, with your assistance, to confine the discussion we have to *that* kind of discipline—Discipline in the Sabbath School. I would like also, before entering directly upon the subject, to say that I understand a conference to be a conversational consideration or discussion of the subject before us, and I am not here to-day prepared to give an address. I have somewhat carefully studied out this subject; at least I have given some time and some effort to the study of it, and yet we may be able to develop thoughts that have not occurred to myself. In the first place, I shall begin by asking for definitions of this question of discipline. I should like to find out what it really means, because one person has one idea of what discipline means and what ground it covers, and another person has another idea, and so we come to have divergences of opinion, because we have not agreed in regard to definition. Now I should like to make use of the black-board a little. I should like some to tell me what they understand by discipline.

A DELEGATE—Law, order.

Mr. FOTHERINGHAM—Discipline means order, are you all agreed?

A DELEGATE—No; it is only a condition of order.

Mr. FOTHERINGHAM—Would you rather say sequence?

A DELEGATE—No; say a condition.

Mr. FOTHERINGHAM—Are you agreed that order is a condition of discipline.

A DELEGATE—It is that without which discipline cannot be enforced.

A DELEGATE—Order is the result of discipline.

A DELEGATE—Discipline is training, drill; it is a means to an end, a means of development.

A DELEGATE—Discipline is regulative culture.

Mr. FOTHERINGHAM—Yes; you subject your children and your teachers to such control that out of it comes cultivation; is that what you mean?

A DELEGATE—Yes.

Mr. FOTHERINGHAM—What is the primary significance of discipline?

A DELEGATE—The result of perfect training; training to submission to law.

Mr. FOTHERINGHAM—You mean discipline is the treatment to which disciples should be subjected. I think that is not a bad definition. Will any of you tell me what government is; is government the same as discipline?

A DELEGATE—No; government is the exercise of authority.

Mr. HAMILTON—Government indicates control as well as direction.

A DELEGATE—Not merely the exercise of restraint, but the direction of effort.

Mr. FOTHERINGHAM—We have government divided into two departments in that way; giving of direction to legitimate power or effort, and the prevention or minimizing of friction. Some person threw in a thought which I would like to have not overlooked—*delegated*; that would bring us back into the constitution of the Sabbath School, if you choose, or into the constitution of the state, into the constitution of any company who have organized for certain objects. The power is to be delegated. I think we have reached sufficiently close to a good definition; at least we have it before us: Discipline is that department of government by which friction or obstruction is minimized or avoided, and perfect obedience to the constitution is approximated. I think we have rather vague ideas of discipline in the school. Now, in the exercise of discipline in the school we have the idea clearly indicated through an experienced and able superintendent, that the superintendent of a school has supreme authority there. Do you accept the position without discussion? Does all delegated authority rest in the superintendent? Then he has two departments to look to in his administration; he purposes, in the first place, to see that the constitution of the school is carried out effectively; he also has to avoid the friction that inevitably will arise in any school. Friction

arises in con
better balanc
Sabbath Sch
and harmon
cise of disc
means that
working of
harmonious

A DEL

A DEL

Mr. Fo

officers eve

that case.

does gover

A DEL

Mr. F

authority.

the nature

the admin

A DEL

Mr. F

lated by t

would be

you sugge

A DE

A DE

Mr. F

teachers,

the need

discipline

and badl

A D

Mr.

A D

Mr.

That wil

pline, yo

A D

Mr.

which w

A D

Mr.

"Good

A I

A D

Mr.

next on

arises in congregations, in Churches where men are supposed to have better balanced judgments and more self-control than we have in the Sabbath School; and it is folly to suppose that we can have smooth, and harmonious, and successful working of a school without the exercise of discipline. I wish to ask you to name to me some of the means that you would employ to secure this proper and harmonious working of the school. I want to know how the discipline or the harmonious working of the school can be promoted.

A DELEGATE—Always obey the superintendent.

A DELEGATE—Is there not danger of centralizing power?

Mr. FOTHERINGHAM—You should have an election of all your officers every year, and there is not much danger of centralization in that case. We have government divided into two branches. What does government depend upon?

A DELEGATE—Authority.

Mr. FOTHERINGHAM—The government is limited by delegated authority. The authority is clearly defined by a constitution. Will the nature of the constitution have anything to do with the nature of the administration?

A DELEGATE—Everything.

Mr. FOTHERINGHAM—The Government of Great Britain is regulated by the constitution. In the first place you are to say, if we would be logical, "Promoted by a benevolent constitution." Would you suggest anything else?

A DELEGATE—Wisely administered.

A DELEGATE—Loyal co-operation.

Mr. FOTHERINGHAM—Yes; unless you have the sympathy of the teachers, it is impossible to have a good school; and there comes in the need of great tact here. Give us another means of securing good discipline. Can you have very good discipline, with a badly heated and badly ventilated Sabbath School, with the best superintendent?

A DELEGATE—No.

Mr. FOTHERINGHAM—What shall I put down for that?

A DELEGATE—Suitable place.

Mr. FOTHERINGHAM—I have put down "Good Instrumentalities." That will cover more ground. If you are going to have perfect discipline, you must have these. What shall I put down for the fourth?

A DELEGATE—Punctuality on the part of everybody.

Mr. FOTHERINGHAM—Can't you give me a more general term which will include that and other things as well?

A DELEGATE—Better give your own.

Mr. FOTHERINGHAM—Well, I will jot down a few of my own. "Good Order of Procedure;" Give us another.

A DELEGATE—Tact.

A DELEGATE—Good digestion, liver and stomach.

Mr. FOTHERINGHAM—Good limitations of time and demands. My next one was good training in official obligations of the teachers and

officers. My next point is, "Careful training in the regular duties." I would have the lessons carefully prepared every week. A teacher never needs to speak in regard to discipline, where he is thoroughly master of his subject, and can command every eye. It helps immensely, to have every officer thoroughly prepared every week. The seventh point I have noted, "Secure the sympathy and co-operation of the scholars, teachers and parents." The eighth, "You can improve the discipline of your school very much by a judicious recognition of obedience and work." You can secure better order by personal dealing privately. You have cases in which scholars from thoughtlessness or some other cause interrupt your work. Don't point them out; don't write their names on the blackboard till every other means has failed. Take an opportunity when the others don't know you are speaking to that scholar, and say, "Did you forget yourself?" or "You don't know how it appears to other persons, perhaps it does not look nice," and you secure the co-operation of the scholar in that way, which you could not do otherwise; and then you can make the order of your class if you are a teacher, or of your school if you are a superintendent, a great deal better by dealing with your teachers and scholars in their homes. That has been emphasized by this Convention very much. Oh, it is a very dry and unsatisfactory work, when you simply meet half an hour with your school or class, and have nothing more to do with them until you come back to the class a week later. Personal dealing in homes, and acquaintance with the daily life, and sympathy with your scholars and teachers will help your discipline very much. Then you occasionally have refractory persons in your schools that you have not yet reached. I have known of cases in which it was necessary to resort to physical force; I had to do it myself. You must not set down a boy or girl as being perverse. There are many causes of violation which you can find not to be premeditated. Don't conclude they are disorderly simply through wickedness. There are many other things which lead to that, for example: Lack of knowledge, lack of home discipline, lack of wise precautions on our part, temporary physical or mental irritation or something else. (Applause.)

Mr. PEAKE presented the Report of the Business Committee, nominating the General Executive Committee for the ensuing year, which Report was adopted by the Convention. (For list of names see page ii.)

Mr. PEAKE
primary tea
sented to Mi
tion.

1. "How
conduct of t

Miss RE
individual c
between pa
talk frankly
giving offen
frankly tell

2. "Do

A. Yes;
said, that t
is a great d

3. "Sh

so, how wo

A. I th

sidered in t

of the Chu

want to te

the best so

Church wh

temperanc

is young.

to teach a

love Shak

it is the p

question.

do not me

or with th

responsibl

questions

tions. F

that no

wherever

when I s

father as

county w

did not p

prohibiti

hibition

ness."

varying

QUESTION DRAWER.

Mr. PEAKE—The questions which have been prepared by the primary teachers will now be taken up, so that they may be presented to Miss Reynolds, who will now take charge of the Convention.

1. "How far do you think a teacher should expose to parents the conduct of the children?"

Miss REYNOLDS—A. I think they would have to decide in each individual case. There should be so cordial and friendly a relation between parents and teachers, that it would be possible for them to talk frankly about the conduct of the children without any danger of giving offence. A wise father and mother will never be hurt if you frankly tell them of the wrong tendencies in the child.

2. "Do you advise teachers to use object lessons and pictures?"

A. Yes; with an infant class, always if possible. Some one has said, that the ear gate is a good way to the heart; but the eye gate is a great deal surer way. I think that is especially true of children.

3. "Should temperance be taught in the Sunday School, and if so, how would you get at it?"

A. I think that every child in every Sunday School should be considered in the light of this fact, that he is a possible future member of the Church. Now, if he is to be a member of the Church, you want to teach him, when he is a boy, the things that will make him the best sort of a Church member. You don't want any men in your Church who are not temperance men; and if you want your boy a temperance man, you are to teach him temperance principles when he is young. The Sunday School cannot be considered a place in which to teach all sorts of things. It is not the place to teach a child to love Shakespeare, no matter how elevating Shakespeare may be. But it is the place where a child must be taught on every great moral question. I think a boy ought to be taught how he should vote. I do not mean that he should be taught to vote with the Conservatives, or with the Liberals; but, I think, he should be taught that he is responsible to God for the vote he gives, and that when great moral questions come up, he should hold himself above mere party considerations. For instance, when prohibition is at issue, he should be taught that no party loyalty can excuse him from voting with the right, wherever that may be. (Applause.) I know a man—and always when I say that, I mean my father; I think about as much of my father as Mr. Reynolds does of his wife—my father felt that in the county where we lived the feeling was getting abroad that prohibition did not prohibit. Now, he wanted to teach his Sunday School that prohibition prohibits. He said, "What is the test of whether prohibition prohibits? The test is the number of arrests for drunkenness." He then displayed to his audience ten sheets of manilla paper, varying in size according to the population of the towns represented

by the sheets. Then he talked a little while about prohibition; and, he said, "I suppose you good citizens would like to know how many arrests there have been in Mount Pleasant, a local option county town, during the past year." With this he turned down the Mount Pleasant paper, and showed quite a number of black dots, indicating the arrests. Everybody groaned over that; what a pity that in a no-license town they had so many drunkards. He let them get strong in that feeling, and then he said, "Scottsdale is the next town; Scottsdale has a license; we will see how many arrests there have been there; you are all interested in your neighbours." And he turned down the next page for Scottsdale, and it was so black you could hardly put your finger between the dots. That showed the arrests in a town where there was no prohibition, as compared with the arrests in a town of the same size where there was prohibition. And so he went on with his other towns, until those children had impressed upon them, once for all, the fact that legal prohibition is not only right, but is also far more effective than any license system, however "high."

4. "How would you go to work to teach temperance?"

A. I would have "temperance days" in the Sunday School, and then I would have Bands of Hope, Loyal Legions, and Temperance Schools. I would, above all, put the matter into the hands of the women in the town; because if you have women interested in anything, they are sure to work away until they get what they want, and they usually carry the day.

5. "Do you think individual teaching necessary in the infant class?"

A. I do not know about that. I think on the whole the best work is done where you get at each individual. When I was in Vassar College, all the work I had to do was with individuals; I never taught a class, but I spent so many hours a week with each person, because it was the theory that I could make my work count far more if I could get at each individual nature, and know the peculiarities of that nature. I believe there is a good deal in that. We want the mass teaching and the individual teaching too, but I am sure I could do better with one person than with a crowd.

6. "Is it not a mistake to close a Bible class during the summer months?"

A. I think it is.

7. "Is it wise to keep the infant class separate from the general school?"

A. I know that many superintendents find it advantageous to have the infant class come in to the closing exercises of the school. It seems to me it would depend on the rooms and the accommodations, so that you could hardly answer that question with a general yes or no; but I should not like to have my infant class robbed of time in order to have it come in to general exercises which it could not well understand.

8. "Do

A. As

9. "Ha
teacher for

A. No;
has a right
can do; an
things. W
do.

10. "V
and schola

A. I h

morning.

for the ex

"There is

sionary; t

shoemaker

business t

business w

would say

upon I res

go back."

"Well, M

come hom

boy was v

could I c

and I hea

perhaps I

study Al

see what

come to

him the

gave him

to establi

the next

to me; t

little, al

the Alg

Latin,"

the boy

came to

tian." "

most rev

has gon

school, s

He is p

Gospel,

8. "Do you teach your primary class a verse of Scripture?"

A. As far as possible I endeavor to have the parents do that.

9. "Have you any preference for a lady teacher over a gentleman teacher for a primary class?"

A. No; my principle is that anybody in this world, man or woman, has a right to do anything, I do not care what it is, that he or she can do; and that goes a long way; you may apply it to all sorts of things. Whatever the Lord has given us ability for, that we ought to do.

10. "What can you say of the social relations between teacher and scholar outside of the Sunday School?"

A. I had once a mission class of men. I referred to them this morning. A young man by the name of Joseph came into the class for the express purpose of breaking it up. After a while he said, "There is one thing I would never do. I would never go as a missionary; they have a horrid time." "But," I said, "suppose all the shoemakers united in saying that shoemaking was the most enjoyable business they were ever in, and suppose that everybody that left that business was determined to get into it again." "Well," he said, "I would say shoemaking is a better business than I think it is." Whereupon I responded, "The missionaries are that way; they all want to go back." (Applause.) After a moment of perplexed silence he said, "Well, Miss Reynolds, them as gits chewed up by cannibals never come home." (Laughter.) I felt that I had some material there; that boy was worth cultivating, and I thought much about him. What could I do for him? One day I was going into the Sunday School, and I heard some one say, "Joe is awful good at figures." I thought perhaps I had a clue; and I went in and said, "Joseph, did you ever study Algebra?" "No, ma'am. I got a page out of the dust heap to see what those things meant, but I never found out." "Will you come to my room and have a lesson in Algebra?" I could not teach him the Bible, but to the Algebra he said "Yes" most promptly. I gave him one lesson, but said nothing about religion. I was determined to establish social relations if I could. So he came day after day until the next Sunday, and it was astonishing to see how respectful he was to me; then, what is more, he really had studied his Bible lesson a little, although I had not said a word about it. We went on with the Algebra lessons until one day I said, "Joseph you should study Latin," and he did it; soon French followed, and before he knew it, the boy was going to a female college. (Applause.) One day he came to me and said, "Miss Reynolds, I think I ought to be a Christian." "Yes, Joseph, I think so too;" and soon he became one of the most reverent and childlike followers of the Lord Jesus Christ. He has gone on with marvellous strides. He is now in a fine preparatory school, and in a year and a half he will be ready to enter college. He is putting himself through, and he is going to be a minister of the Gospel, and will give all he has and is to the Lord. (Applause.) The

only thing that enabled me to get any hold on that boy was that I made it a social thing at first. There were about twenty young men in that class. Once I invited them to see me, and invited the prettiest girls I knew to entertain them. I brought out beautiful photographs of foreign cathedrals, and my beautiful pictures of Madonnas. The comments of my visitors were certainly refreshing. One boy said, "You can tell a Madonna every time you see her." "Yes," I responded, "there is a certain spirituality in the face"—but he interrupted, "It aint anything like that; it is them rings 'round their heads that give 'em away." (Laughter.) I think they appreciated my evening of high art and social converse, for they stayed six months in Sunday School, when they heard I was going to invite them again. The girls who had helped me were for the most part girls who had never known of the tragedy of human souls that long for knowledge and cannot get it, or the worse tragedy of human souls who cannot get knowledge and do not want it, and they were deeply stirred. "I want to do something in the world," they said; "I want to feel that I am helping somewhere;" and I had applications enough to supply two or three schools with teachers. You can make your social work count in every way. Before I close I should like to call your attention to some first-class books, viz.: "How to Use Illustrations," "Art of Questioning" (Fitch), "Plain Uses of the Blackboard in the Sunday School," "Frank Beard's Blackboard in the Sunday School." (Applause.)

Adjourned till 7.30.

THURSDAY EVENING, OCTOBER 27.

The session was opened with a service of praise and prayer.

The Secretary read the minutes of the morning and afternoon sessions, which were received and adopted.

TEMPERANCE WORK IN THE SUNDAY SCHOOL.

Rev. D. L. BRETHOUR—*Mr. President and Christian Friends*,—You will allow me, I suppose, the privilege of my countrymen all this world over, viz., to make few remarks before I begin. Permit me to say I have regretted very much my inability to attend the meetings of this Conference of Sunday School workers. In my case man proposes and God disposes. I was disappointed in not being able to be here sooner, but mine was the loss. I have missed the inspiration which a band of Sunday School workers always gives to a fellow worker. However, I am glad to know that you have had one of the most successful conventions, if the reports which I have heard from those who have been here are true; and I have no doubt they are all true. Again, allow me on

behalf of the
day School
Sunday Sch
tion on whi
had many o
touch the c
and that in
say that, in
scholar and
home and t
only regret
more able t
John Rus
sign of a n
And we kn
the will of
should peri
there is no
sad and we
Blair, of M
Constitutio
"Not less
country (U
four-fifths
From Jun
Brantford,
less than t
one being
sent twent
ago a phil
Eng., and
Sunday S
Scotland,
Sunday S
one sessio
their crim
story is c
Arab Pri
bade him
turned in
patriarch
said the
(Applaus
No P
a few ye
slapping
but said

behalf of the thousands of the children of this country, and of Sunday School workers, to thank the Executive Committee of the Provincial Sunday School Convention for putting upon the programme the question on which I am to address this meeting this evening. You have had many questions before you of very great interest; questions that touch the child, and that touch the school, and that touch the teacher, and that influence and affect society and the nation; but permit me to say that, in my opinion, no question is of greater importance to the scholar and the school, to the teacher and the taught, to society, the home and the nation, than the question which is now before us. My only regret is that the Executive Committee had not obtained one more able to interest this Convention and this audience on this theme. John Ruskin, the celebrated English Art critic, says: "The worst sign of a nation's life is when she makes her children sad and weary." And we know of one greater than John Ruskin, who says, "It is not the will of your Father which is in heaven that one of these little ones should perish." It will hardly be disputed that in all Christendom there is not an institution or custom which makes as many children sad and weary as the liquor traffic. (Hear, hear.) Said the Hon. Henry Blair, of New Hampshire, in his great speech on the Temperance Constitutional Amendment in the House of Representatives in 1886, "Not less than 130,000 widows and orphans are left such in our country (U. S.) annually by liquor drinkers; and from two-thirds to four-fifths of the inmates of our poor-houses are sent there by drink." From June 15th to October 15th of this present year, in the City of Brantford, there were brought before the Police Court of that city no less than thirty-eight persons of twenty-one years of age and under—one being eight years old. Liquor drinking, directly or indirectly, sent twenty-one out the thirty-eight to the prison cells. A few years ago a philanthropic gentleman visited the county gaols of Manchester, Eng., and found that out of 649 Protestant prisoners, 593 had been in Sunday School on an average of six or seven years each. In Glasgow, Scotland, it was found that sixty-two out of eighty-eight had been Sunday School scholars. Fifty-nine out of sixty-two criminals tried at one session of the Glasgow Assizes, testified that drinking had led to their crimes, and also led to their leaving the Sunday School. A story is current in the Orient of a wise old Sheik, who gave to a young Arab Prince, from whom he was about to part, a list of crimes, and bade him choose the one which seemed least harmful. The young Prince turned in horror from murder, theft and loss of virtue, and told the patriarch he would choose intemperance. "You have chosen that," said the wise old man, "which will lead you to all other crimes." (Applause.)

NO PLACE FOR A CHILD.—In the little State of Rhode Island a few years ago, a saloon-keeper was fined \$500 and costs, for slapping a child's face. In his defence he acknowledged the offence, but said in justification it was to induce her to go home. She was

nine years old, and was playing around the doors of his saloon, and he considered it no place for a child. I am glad when I can agree with a saloon-keeper, which I do most heartily in this case. It is no place for a child, the saloon or its surroundings. But why? In seeking an answer to this question, we shall find the whole argument for "Temperance work in the Sunday School." No one ever thought that near the door of a place where tea, sugar, boots and shoes, dry goods, etc., etc., were sold was a dangerous place for a child to be, and play if he so desired it? The danger arises from the character of the goods sold in the grogshop. We must teach our children that the goods sold in the saloon are POISON, and therefore dangerous; that there is no essential difference between wine, beer, whiskey, rum, gin, ale, brandy, etc., etc. They all possess intoxicating properties, and are poisonous, and are therefore to be avoided. That the law of our Province says, no one can sell liquor to persons under sixteen years of age, without incurring a heavy penalty. If there were no danger to the child, there would not be a law to prohibit the sale. Again, the danger to a child lies in the character of those who frequent the saloon. A bar-room in the midst of any community is a moral danger to any boy found within its reach. Let a boy frequent a bar-room, and though he may not drink, he has entered upon the way of evil. It is there he learns impure conversation, his mind very rapidly becoming corrupt. It is there he hears the laugh and sneer at wholesome parental restraint, and in ridicule it is called, "Tied to your mother's apron string." It is in the bar-room the lesson of disrespect for womanhood is surely and certainly learned, as well as profane swearing, deception and falsehood. Another danger of the bar-room against which we must warn our children, and about which we must teach them, is, the effects of the use of alcohol upon those who drink it in obedience to the common customs of the country—its effects upon the house, the Church and the State. Its relation to crime, pauperism and insanity, etc., etc.

But another lesson of the saloon must be taught our children, viz.: *The disrespect of law* which is there manifested. Who does not know that this traffic in intoxicating drinks violates and incites to violation of nearly all the laws upon the statute books of the country? The license law, by which this trash has any right to exist at all, is itself treated with the utmost indignity and contempt. Look at the traffic in those parts of the Province which are under the operation of the Canada Temperance Act. How familiar it is with the dynamite bomb of the anarchist, the firebrand of the incendiary, and the loaded pistol of the midnight assassin. It fears not God, nor regards man. It trains men to lying, theft, deception, treachery, Sabbath-breaking, perjury and murder. Its attacks upon the sacredness of the Sabbath day are open and world-wide. So determined is it in the City of New York at this present time, that within two weeks there was a meeting of 100 of the leading clergymen of that city and Brooklyn to take

steps to re
many other
How best
should not
Schools, an
Governmen
to professe
members o
of this que

What i

As you

greater or

The theory

intoxicatin

and should

its use, and

it at social

theory of

well as ma

seems reas

now enteri

of modera

support it

Science ev

moderate

brings the

our bodies

nize them

temperanc

of its adv

child to u

him to us

ing the c

justify the

factories—

for the pe

sent liquo

shops and

drinking

child whi

to be wor

holding c

abstainer

is next t

The t

the one l

nation, a

steps to resist and defeat its evil plans. In view of these and of many other reasons, can anyone show just cause why this question of, How best to save our children and country from the drink curse, should not go into the subject matter of teaching in our Sabbath Schools, and form an essential part of all its work? Shame upon a Government which licenses so vile a trade, and ten times more shame to professed Christian men who go to the ballot box and vote for members of Parliament to continue it. But we turn to another side of this question, viz. :—

What idea of temperance shall we teach in the Sunday School?

As you know there are two theories, and each one is held by a greater or less number of people. The first is the *Moderation Theory*. The theory which teaches that the evil is not in the *use* but *abuse* of intoxicating drinks. Liquor by this theory is a good creature of God, and should be received with thanksgiving. Indeed, God has *enjoined* its use, and sanctions it. The Lord Jesus Himself made it, and drank it at social festivities, as well as for a common beverage. This is the theory of every distiller, brewer, and liquor seller, in the country, as well as many others who hold and teach it. If God enjoins it, it seems reasonable that we ought to teach it to our children. I am not now entering upon the Bible wine question, but stating that the theory of moderation seeks its support from the Bible. Physiology does not support it; the laws of Hygiene do not give it countenance, and Science everywhere is speaking its thundering No! against even its moderate use. The claim for moderation supported by the Bible, brings the laws of God, written in that Book, and the laws written in our bodies, into serious conflict, which will render all efforts to harmonize them impossible. If we ought to teach the moderation idea of temperance, let us see what it involves. It means more than many of its advocates are prepared to admit. Am I prepared to teach my child to use wine in moderation? Then I must be prepared to teach him to use all other liquors, for they are essentially the same, possessing the common property of intoxication. I must be prepared to justify the existence of breweries and distilleries, as well as wine manufactories—then the claim of intoxicating drink as a common beverage for the people will be just and necessary, and the existence of the present liquor system, with all its bar-rooms, saloons, wholesale and retail shops and shebeens, will be justifiable; and, also, the present wicked drinking usages of society. Am I prepared to teach a theory to my child which will compel me to accept and justify all this? It is not to be wondered at that people holding these views should brand others, holding different ones, as fanatics. Under this teaching, every total abstainer is opposed to the Bible, and especially every prohibitionist is next to an infidel, if not worse.

The *theory* of temperance I wish to teach in the Sunday School, is the one I would wish to see prevailing in the home, society and the nation, and that is *total abstinence* from all that can intoxicate.

How shall temperance be taught in the Sunday School? And why is it not taught more frequently and freely?

The temperance character of the congregation to which the Sunday School belongs will determine the kind and measure of the work done in the school. If the church is temperance, total abstinence, prohibition, the school will reflect the same teaching. We gladly recognize the work done by the International Lesson Committee, in putting one lesson, every three months, into the lesson plan. But this fails to emphasize the importance of temperance teaching. Many thoughtful Sunday School workers hold that the Lesson Committee should not relegate the temperance lesson to the thirteenth Sunday of the quarter, taking the place of the review lesson, but should give it a pronounced and positive place in the Lesson Plan.

Temperance work in the Sunday School should be done:

1. By specific temperance lessons as frequently as possible—frequently enough to emphasize the Church's opinion of its great importance.

2. By applying the principles underlying and involved in total abstinence and prohibition, as the Divine mind regarding the treatment of all evil, and of all action which inevitably tends to evil.

3. By the introduction of the total abstinence pledge, to which all members of the school—teachers, officers and scholars—should attach their names.

4. By organizing Bands of Hope, Loyal Legions, etc., etc., in all the schools.

5. By public temperance meetings, at which members of the Sunday School should furnish readings and recitations, give short addresses, and sing temperance songs, glees and choruses.

And, lastly, by the general introduction of temperance papers into the school. At least one good temperance paper should be put into every family in each congregation. (Applause.)

THE NECESSARY QUALIFICATIONS OF TRUE SUNDAY SCHOOL TEACHERS.

Right Rev. BISHOP OF HURON—*Mr. Chairman and Christian Friends*,—The subject before us is that of the necessary qualifications of true Sunday School teachers. I cannot think that there is any subject of deeper importance than the quality of the teachers of our schools. If we glance at the Gospel, we find that the deepest exhibitions of piety are the love of parents for their children; the mother of Zebebee's children, she brings them before her Lord, and with a deep mother's heart, says, "Grant that these, my two sons, may sit, the one on Thy right hand, and the other on Thy left, in Thy Kingdom." There are some of us men here that know the power of a mother's love and of a mother's deep desire that her sons should be at the right and left of the Redeemer in His Kingdom; and if there

are any in
world on
We see the
they were s
heart. An
necessary q
I will say i
teach, and
Holy Ghos
us how to
I think, the
We have m
the Spirit f
developmen
agree with
no better e
that led m
not becaus
that she lo
sider, after
heritage of
virtues of
benevolen
shall be th
the sky is
bespeak t
approach
more man
startling
greater m
will fall b
Divine gr
fested in
grace of
power; b
inalienab
with tong
longs to
the Holy
power of
and in s
power to
moral, b
He is pla
his life h
tries this
to the s

are any impressions that have lingered like the music of a better world on our memories, they are those of a mother's teaching. We see them, we hear them; they fade not, they die not, because they were spoken out of that great well of love, the Christian mother's heart. And now, I may say a few words about teachers, about the necessary qualifications of Christian teachers, and the first truth that I will say is, that our teachers should be taught. I mean *taught to teach*, and when I say this, I mean that they should be taught by the Holy Ghost, and that the Holy Ghost is the only one that can teach us how to teach. Let me explain myself. In the rush of busy life, I think, the Church has forgotten the precious gift of the Holy Ghost. We have not sufficiently realized what we have in this dispensation of the Spirit for the edification, the culture, the spiritual expansion and development of the Church of the Lord Jesus. Now, I thoroughly agree with that most excellent of commentators, Bengel, than whom no better ever wrote, that it was not the faith of the Church of Christ that led miracles to disappear, but unfaith, want of faith; that it was not because she had such faith that miracles were not necessary, but that she lost faith, which led them to disappear here. Now, I consider, after study of God's precious Word, that it is the inalienable heritage of the Church of Christ that she shall possess, not only the virtues of the Holy Ghost, such as love, joy, peace, long-suffering, benevolence, beneficence, faith, meekness, self-restraint, but that there shall be the gift of the Holy Ghost. We are drawing near to the end; the sky is darkening in some places; we see the gathering clouds that bespeak the storm that hangs gloomily overhead; but just as we approach the nearness of Christ's coming will sin develop and become more manifest. There will be darker evidence of its power, more startling developments of Satanic agency; but there will be the greater manifestation on God's part of grace to His people; and we will fall back upon this great and blessed truth that there is not only Divine grace for the heart, but that there is Divine power to be manifested in the spiritual work of proclaiming the rich Gospel of the grace of God. I believe in miracles, albeit, I see not who has the power; but I believe it in the sense that it is the promised gift and inalienable inheritance of the Church of Christ, the power to speak with tongues, to heal, to exhibit upon the earth the power which belongs to Jesus Christ, because there has never been the withdrawal of the Holy Ghost. What the Church needs is a greater grasp of the power of Christ's promises, His spiritual priesthood, His intercession, and in stating this, I come to the threshold of my statement, the power to teach. Now, you take an educated person, perhaps, not only moral, but one that is a child of God. He says, I would like to teach. He is placed over a class of intelligent boys, and for the first time in his life he finds how weak he is. He cannot control the children; he tries this expedient to fail, and that, to fail, and last of all, he comes to the superintendent and says that really he must have another

class, and the superintendent asks why; well, he says, he can make nothing of those boys. The truth is, they can make nothing of him; there is an utter want of power to teach. Now, what is he needing? What is the deficiency? He is learned in the sciences, in history, has a mind well stored, rich with the spoils of time, but he cannot teach those boys. Now I would just say that I do not blame him; no one who has got the Son, can teach Jesus Christ without the power of God and the Holy Ghost. It requires the presence of the third Person of the Trinity, to teach the second Person of the Trinity. The trouble in the pulpit so often is the consciousness that ministers have, that they cannot command their people by the teaching of Jesus Christ, and they are in the position that they must interest them, and they fly to politics, to history, to the thousand and one expedients to hold the attention of their people. What is wanting? The power of the Holy Ghost. It is the power to bring home those truths, which belong to Christ, to the hearts and the consciences of their audiences. Someone asks, where is the teacher to learn? Someone answers, "Take our notes, here they are; study up the notes; learn all you can out of the Scriptures." Well, he does so, and he goes next Sunday, and he can repeat these, and to a certain extent they listen, but it is a failure still. I wish to say to every teacher, if you want to teach, you must go to your room; you must shut the door; you must draw nigh to the great High Priest, who pleads for us; and ask that you may receive the gift of teaching, and the gift of exhortation; they come by the present power of the Holy Ghost. You cannot imitate it; you cannot in any sense make fire like it. It is what God has willed; He has given us, not the spirit of fear, but the spirit of power and of love, and of a sound mind. Now, some of you have listened to that wonderful Evangelist, Mr. Moody; you have heard him speak. You know he speaks not of books that are of the earth, earthy, but the old Gospel that your fathers and mothers taught you in days gone by; but it is with power. It is the doctrine that distils as dew, that comes with a penetrative power, and lays hold of the innermost heart, and so he would say to each teacher, You may have but a feeble education; you may have had few natural advantages; you may not be able to speak your language with even tolerable facility, but I would say to you that "God is able to make all grace abound towards you, that ye always having all sufficiency in all things may abound to every good work." Sunday School teachers gather fire from the living God, be alone with Him. In the Hebrew, where the Holy Ghost describes the ministers of God, and where the English reads, "Who maketh His angels spirits, His ministers, a flaming fire," the Hebrew is, "He maketh them a fire, set on fire." Now, you wish to teach, you wish to be effectual; there is that solitary power, the secret pathway of power. It is that you must be alone with God, and there, with God, you obtain power, the power of the Spirit, and your work will be effectual for God's purposes. Now, the second truth I wish to

notice is th
Now, you
teacher just
up now, an
what this v
number of
makes them
entertainm
us. We h
living pers
that glorio
Dear teach
theme. T
Saviour.
to make C
said, that
we want a
want a fir
majestic p
found, bu
the rich m
goes to h
our hospi
Saviour w
their chee
aroused.
Christ.
vous, tre
out into t
and you
deadly as
He has j
Well, he
with him
"Now, I
do"; he
teacher,
"What
but to sh
is Jesus
blessedn
sins of
somethin
help itse
up on th
and sub
bellowin

notice is this, that our teachers are given power to preach Christ. Now, you hear sometimes, "That is a beautiful teacher; oh, that teacher just holds his scholars." Well, perhaps, he does; let us just go up now, and listen to what he is saying. Will you go up and listen to what this valuable teacher is saying? Well, you find out he has a number of stories, he strings stories upon stories to his children. He makes them laugh; they are delighted with it. It is a sort of hour's entertainment. Now, that is not teaching; that is not what God tells us. We have only one object in teaching, and that is, to keep the living personal Christ, to stamp that image upon the heart, to place that glorious image there, to place it so that it cannot be removed. Dear teachers, would you work effectively, just let Christ be your theme. The Spirit's power lies in the development of the personal Saviour. It is just this teaching that God will honor. It is trying to make Christ the object of all teaching. Now, a good writer has said, that there is one common want in us all. We want a friend, we want a personal friend; go where we may, we find people who want a friend. If I go to the rich, I may go to the grand and majestic palace, where all the accompaniments of wealth may be found, but yet I do not find people who are destitute of that desire; the rich man must have his friend as well as the poor laborer who goes to his day's toil. Now, you go through the wards of one of our hospitals, and you go and speak to the patients about that Saviour whom you love. You will sometimes see a tear rolling down their cheeks, and their hearts are deeply touched, and their feelings aroused. They think you are a friend; you go to speak to them of Christ. They want a friend; and they will put out a shaking, nervous, trembling hand, because you win their hearts. Now, you go out into the streets, and you see a man hurrying along, you know him, and you try to speak to him; he will not be stopped, but he looks deadly ashen pale. What is the matter? Why he has just failed. He has just come to financial ruin. What is the matter with him? Well, he is going to the only man in the city he thinks sympathizes with him, the only man that he can go to, and shut the door, and say, "Now, I am a ruined man; I want you to tell me what I ought to do"; he wants a friend. Now, when you see a Sunday School teacher, that teacher has to teach those little rosy-faced children, "What a friend we have in Jesus"; not merely dogmatic theology, but to show them there is a friend for little children, and that friend is Jesus Christ, to woo those loving hearts, and make them know the blessedness of trusting that dear Friend amidst the darkness and the sins of time. You look at the grape vine, which always clings to something; it will cling, it will not grow along the earth if it can help itself, it will lay hold even of the decayed tree; if you let it grow up on the stalwart oak, and let it twine its tendrils round that solid and substantial tree, it will cling there in spite of tempest and of bellowing storm. It is just like the child. If you let the child grow

as it pleases it will grow around the world; it will just put all its arms around the world and love it. Now, what you want to do as a Sunday School teacher is, to train the vines around the personal Saviour, to get those little hearts to know that while clouds may be beneath His feet, and thunders roll as He steps in Heaven, that He has a heart that loves them, and that the deepest, truest friend they have, whether at the mother's home, or away upon the broad seas, is this same blessed personal Saviour.

A third point I wish to mention is that we want our teachers to accommodate themselves to these little minds. You notice that we look at the stars with a telescope, and we look at the animalculæ with a microscope. Now there are some dear teachers who are very foolish in the way they teach, and they wonder why they cannot retain the attention of their scholars. Well, the answer is because they do not go to work in the right way. I see a man coming home from fishing, and I say, "My good friend, what have you caught today?" He says, "I did not get anything." I say, "You went to fish in very good water, and I have always heard there are plenty there; you did not get anything?" "No; I didn't get anything, and I had the best hook in the world." "What had you for bait?" "Well, I did not have any bait; I had a good hook." That is all well enough, but you want bait as well. You see a man going to teach with an excellent hook; he has got all the truth that is possibly necessary for the development of that lesson; but he has not got any of the bait. What is the bait? Well, he sits down with ten restless children, not great managers of banking-houses accustomed to long sessions; they are not lawyers, or divines, or great statesmen, but they are little rosy-faced children with hearts all full of fun and merriment; and he sits down to talk to them as if they were so many Westminster divines. Well, they are not; and when the bell rings he hardly knows whether he has done any good, and I am sure the poor children hardly know what he has taught. What has been the trouble? He has not had any bait. People that go to teach children must put information into small parcels that the children can take it away with them. You must bring it down to something that the children delight to hear. Yes, a lot of the boys were making a tremendous racket in the school, cutting up and making themselves remarkably happy, and the teacher could not possibly retain their attention. Last of all he said carelessly, "Now, boys, I will tell you a story;" and one boy hit his fellow on the arm and said, "Jim, listen, he is going to tell us a story." It was just a story the little fellows wanted. Yes; there is a little boy crying in his mother's room, and she stoops down and says, "What is the matter?" Oh, but he can't tell what's the matter, and she cannot find it out; and there is a little girl there. "Oh, well," they would say, "bring her in. And they bring her in, and the little boy will tell the little girl, because she is of a kindred mind. You cannot teach from the peak of the mountain down to children at the base. You must come

down to the
they will go
carry it hor
if you cann
their globul
Sunday Sch
pill. It mu
lies under p
lift up the

The ne
ing their ch
I would say
them one b
You cannot
be wrestli
successful
visiting.
restless cla
and offere
gress wha
you ever v
superinter
he tried t
vidually, a
the teach
They wer
result. T
them. T
all, we w
what the
he remon
thing to
times."
times wo
have all
say, we
gentlene
grow we
the hur
each of
line up
And we
work; a
of an ev
want, a
that sov
many a

down to their level ; you must talk to children as children, and then they will go home and will tell what the teacher said, because they can carry it home. That is the way the Lord taught. Oh, dear teacher, if you cannot find time to do up your work like so many chemists do their globules, you had better not teach. They do not take in the Sunday School medicine wholesale. It must be done with a gilded pill. It must be something that they like to look at ; where the truth lies under parable and figure, story and narrative, but all tending to lift up the blessed name of the Lord Jesus Christ.

The next point I would mention is the necessity of teachers bringing their children one by one to the throne of grace. Now, dear teachers, I would say to you, put your children's names down in a book, and take them one by one before God ; wrestle before God in prayer for them. You cannot rush to school and think you will succeed. There must be wrestling with God ; ask Him to bless your work. God blesses successful prayer. I would say, in the next place, be earnest about visiting. A friend of mine said he was very much exercised with a restless class he had in New York, and he went to the superintendent and offered to give up the class ; he said he could not make any progress whatever with them. "Well," said the superintendent, "Did you ever visit them?" "Well," he said, "I have never done that." The superintendent said, "You had better try it before you give up." So he tried this, and saw them, and talked to them personally and individually, and at last, when they came to school again, they felt that the teacher was a scholar and a gentleman. He had hunted them up. They were in honor bound to listen to him. It had the most magic result. They felt that he was identified with them, that he cared for them. There is a great power in visiting, and, I would say to you all, we want teachers that will not be discouraged. You recollect what the good old mother of John Wesley said to her husband, when he remonstrated with her, and said, "Why do you keep saying that thing to that child so many times? You have said it now fourteen times." "Well," she said, "I said it fourteen times because thirteen times would not do." (Applause.) Now we talk about children, we have all been children, and, perhaps, very bad ones at that, but I do say, we needed forbearance, we needed to be treated with love and gentleness. Now, we want a teacher who will forbear, who will not grow weary. The coral reefs of the Pacific, that stop the progress of the hurrying waves, have all grown strong by the solitary lives of each of the corallines that have lived there. And so it must be, line upon line, precept upon precept ; God's work is always slow. And we want teachers that realize that it is not their work but it is God's work ; and so, if scholars are restless, meet that with the calmness of an even mind. And I conclude with the following remarks. We want, above all, teachers that will work in faith. "Blessed are ye that sow"—not ye that reap. The day may be long ; there may be many a trial that you have to encounter, but go on ; when you have

passed from this busy scene of life something that you have said, some blessed truth, will be bearing fruit. The rain-marks of days gone by are found on shells that the miners take from the depths of the earth, and the rain drops of the Sunday School, the blessed teaching that faithful men and faithful women have imparted, will be found in the lives and characters of men and women - even the teaching of Jesus Christ—when we have passed from this weary world to the joy and light of heaven. (Applause.)

The collection was then taken up, amounting to \$69.

REPORTS OF COMMITTEES.

REPORT OF THE EXECUTIVE COMMITTEE.

Mr. DAY read the following report of the newly appointed Executive Committee, which was received and adopted unanimously:

That the following gentlemen compose the Central Executive Committee for the ensuing year, viz.: Messrs. L. C. Peake, H. J. Clark, W. B. McMurrich, C. Fotheringham, J. K. Macdonald, Richard Brown, J. J. Maclaren, Q.C., W. H. Howland, R. S. Gourlay, S. J. Moore, J. J. Woodhouse, Alfred Day.

That Mr. L. C. Peake be appointed Chairman of the Executive Committee.

That the Rev. John McEwen be Honorary Secretary.

That Mr. Alfred Day, as General Secretary, and Mr. J. J. Woodhouse, as Corresponding Secretary and Treasurer, be re-appointed to their respective positions at the remuneration previously fixed.

That the hearty thanks of the Committee be given to the General Secretary and the Corresponding Secretary and Treasurer in consideration of their faithful discharge of their several duties during the past year.

That the offer made by Mr. W. T. Miller, to engage in Normal Class work as agent of the Association, be referred for consideration to the Central Executive Committee.

FINAL REPORT OF THE BUSINESS COMMITTEE.

The following Report of the Business Committee was presented by Rev. W. Henderson, and adopted. It recommended—

(a) That the invitation to hold the next Provincial Convention in the City of Kingston, in 1888 be cordially accepted.

(b) That the Executive of this Association be instructed to take steps to complete, as speedily as possible, the organization of the counties of this Province. That where no county organization exists,

they appoint
shall be to
And that t
be to colle
annual mee

(c) Tha
municipalit
year held a

(d) Tha
Sunday Sc
arrange fro
tricts rem
assemble.

(e) Tha
the proper
effect of S
Committee
influence t

(f) T
at Niagar
School No
may be i
opportuni
Chautaug
qualificat
powers.

The f
in view
Sunday S
standard
Conventi
ment kn
and wou
connecti
land wh

(g) T
fully at

(h) T
accorded

To V
ceedings

To t
for thei
delegat

To t

for its

To

they appoint three resident Sabbath School workers, whose duty it shall be to call a convention in the county, and organize said county. And that they appoint one person in each county whose duty it shall be to collect statistics, and present them to the Association at its annual meeting.

(c) That Brant be recognized as a Banner County, having each municipality organized, and each Local Association having within a year held an annual meeting or convention.

(d) That in the judgment of this Convention, the advantages of Sunday School work would be much increased, were the Executive to arrange from time to time, for Special Provincial Conventions in districts remote from the centres where the General Annual Conventions assemble.

(e) That this Convention, recognizing the importance and duty of the proper observance of the Lord's Day, cannot but lament the evil effect of Sabbath parades, etc., and hereby authorizes the Executive Committee to take such steps as may be proper to secure all possible influence to aid in effecting their discontinuance.

(f) That this Convention hails with satisfaction the establishment at Niagara, Ont., of a Canadian centre of the Chautauqua Sunday School Normal Union, and trusts that the teachers of this Province, may be induced as generally as possible, to avail themselves of the opportunities afforded by the summer sessions of this Canadian Chautauqua Assembly, or of any kindred institution, to improve their qualifications for the work to which they have consecrated their powers.

The following proposition was submitted to the Committee. That in view of the supreme importance of the spiritual element in all Sunday School work, and also the desirability of realizing the highest standard of Christian excellency and efficiency in this work; this Convention regards with profound thankfulness to God, the movement known as the "Young People's Society of Christian Endeavor," and would earnestly recommend that such societies be organized in connection with all Churches and Sunday Schools throughout the land where practicable.

(g) That the above be laid on the table, and that it be considered fully at the sessions of the next Convention.

(h) That the thanks of this Convention are due, and are hereby accorded,

To William Bowman, Esq., for his able presidency over its proceedings.

To the London friends, especially the Local Reception Committee for their kindness and hospitality in providing for the comfort of delegates.

To the trustees and pastor of Queen's Avenue Methodist Church for its use for the meetings of this Convention.

To the Press, viz.: The *Free Press and Advertiser*, of London, the

Globe and Mail, and other papers, for the reports published by them of this Convention.

To the Minute Secretaries, for their valuable records.

To Wm Reynolds, Esq., of Peoria, Ill., and the other speakers who have given such practical and valued addresses on the various topics committed to their charge.

To Mr. and Mrs. Blight, of Toronto, for the aid rendered in the service of song.

To Mr. R. S. Williams, for the use of the musical instruments kindly supplied by him.

Rev. W. H. PORTER, M.A.—I suppose we are expected now to give the last homœopathic doses, and it is very proper that we should at this late hour. I am requested to say a word or two of farewell to the friends who have been with us, whose presence has cheered us, and who have encouraged us in our work; and I trust they will go home encouraged in their work. We have had such wisdom at this Convention, and such grace, and such words of benefit and blessing that all we need is just to give the parting word. I trust, dear fellow-workers, that you will go away cheered with this thought at least, that whatever our place, and whatever our station, since that unseen hand rent the veil, we all are on an equality of royal priesthood in the service of our Lord. It is ours, not only to pass through the veil and hold personal fellowship with our risen Saviour, but there to minister on our own behalf, and on behalf of others. Oh, what a privilege is this. In extending to you the hand of farewell, I am reminded just in this connection, of the good bye given by Moses to Hobab in the wilderness. Said he, If you are leaving us, in bidding good bye, I wish you would come with us; we will do you good. We will share all the blessing that God gives to us. No, said Hobab, the sacrifice is too great; I must return to my country and my kindred. Well, said Moses, if you will not come for the good you will get, come for the good you will do; you may be of use to us in the wilderness. He touched a spring in that heart that responded, and Hobab became the progenitor of one of the noblest families in all Israel. May you feel, dear friends, as you leave us to go to your several fields of toil, that you are glad that the Master has called you to work for Him. I would just give you a passage of Scripture to bear away in your memory, fainting by the way, and, perhaps, discouraged for lack of fruit-bearing; just remember this passage, fellow-workers, "It is good that a man should both hope and quietly wait for the salvation of the Lord." "Let us not be weary then in well-doing, for in due season we will reap if we faint not." I would really love to speak to you longer this evening, but prudence and kindness alike bid me to give place to those who, in a few words, shall follow me. From my heart I bid you good bye, and trust that the God of all grace may go with you. (Applause.)

Rev. R.
have had a
School Con
have been
much good
to the wor
duce such
present.
and I have
bath Schoo
the import
School tea
in itself, a
vious occa
back to th
but the w
ourselves
proclaim
nity. It
as much
anecdote,
me very
On a M
with a p
mind, bu
asked he
hands an
if, as Sa
scholars
before th
these yo
enced.
I never
student
He bec
home.
writing
"I wan
teacher
me to t
that he
I want
that o
feel th
they n
and I
encour

Rev. R. HAMILTON—I have just a word or two to say. We now have had a considerable amount of experience in attending Sabbath School Conventions. Many of those which we have had in years past have been exceedingly useful in the way of stimulating, and very much good has been the result, much greater good than has appeared to the world at large. I feel persuaded that this Convention will produce such an effect upon all those who have had the privilege of being present. There is one thing which I have felt which is very important, and I have no doubt but that it will produce a lasting effect on Sabbath School teachers; and that is, that we have had again and again the important matter brought before us, that our power as Sabbath School teachers is in the power of the Spirit of God. I feel that this in itself, as it has been impressed upon us, both to-night and on previous occasions, is very much fitted to stimulate each one of us to go back to the work, feeling the work is not ours, the power is not ours, but the work is God's and the power is God's, and it is ours to rest ourselves upon Him who has given unto us the commission to go and proclaim the truth unto our fellowmen, as He gives to us the opportunity. It is well that we should endeavor to get rid of self-consciousness as much as possible as we are teaching the young. There is a little anecdote, which was told me when I was a boy, that has influenced me very much. It was the simple story of a very pious minister. On a Monday, after Communion Service, he, meeting in company with a pious woman, who was regarded as having some imbecility of mind, but who manifested a very deep tone of piety, in a playful way asked her how she liked him yesterday in preaching. She held up her hands and said, "I did not see you, sir, for your Master." And, friends, if, as Sabbath School teachers, we could conduct ourselves with our scholars with such unselfishness, and striving to hold up our Master before them, then we would feel that that would be a power, by which these young ones committed to our trust would be very much influenced. There is one little thing that impressed me very deeply, and I never forget it. In attending the University, there was a fellow-student with whom I was very closely associated, of very deep piety. He became sick, and, being absent from class some days, I visited his home. I found him sitting in bed, dying of consumption. He was writing. I asked, "What is it you are writing to-day?" He said, "I want to leave a record for the encouragement of Sabbath School teachers. My Sabbath School teacher, who was the means of bringing me to the knowledge of Christ, died ten years ago, and he never knew that he was the means of bringing me to the Lord Jesus Christ; and I want to leave this record to have it published in the Magazine, so that other teachers, who may not see the fruit of their work, may feel that they have encouragement to persevere to sow the seed, and they may rest assured that the seed that they sow in faith shall grow; and I wish that this record be published, so that the teachers may be encouraged by it." That has been great encouragement to me, and I

tell it, that it may be an encouragement to others; and I trust, friends, that this Convention, which has had so much teaching, will be stimulated to greater effort in winning souls to the Lord Jesus Christ. (Applause.)

Rev. E. B. RYCKMAN, D.D.—The words that I shall utter shall be very few, after the example of those who have gone before me. I rejoice in being a Sunday School teacher, even for many years, although my Sunday afternoon Bible Class taxes my strength and makes severe demands upon my time on the Sabbath, yet I go forth, toil and make sacrifice there that I would be unwilling to forego. I am a Sunday School teacher, and hope long to be. I do not like to hear myself talk, in my school most of the others do the talking. I do a small share. I am delighted with the Convention; it has renewed my youth. I have received instruction, faith, hope and courage. Of all live institutions I know anything about, I think the Sunday School Convention is the liveliest, and I think the reason is not far to seek. This audience to-night, is a good-looking audience; and yet, after looking, there are dark spots around, and a great many of them in this audience to-night are different from what we had this morning. There was not a dull face in the audience this morning. You looked into the twinkling of their expressive countenances, and every member was wide awake. There are some here to-night not so much wide awake. Perhaps the heat has been the cause; perhaps the want of interest. Perhaps not a single one attended the morning and afternoon session that was not wide awake. And why? Because we are among the young. That grand man, Mr. Reynolds, has gone from us. Why is Mr. Reynolds so full of animation? Because he has given his life to Sunday School work, and he will tell you that the Sunday School has made him what he is; and perhaps, but for his connection with Sunday School work, his name would never have been heard of by us or any other person, except those within ten miles of his residence, and dealers in a certain commodity in the sale of which he is engaged; but Sunday School work has made him what he is, and given him a world wide reputation. Well, what has made our Chairman, the bright-looking, fresh-looking, vigorous, determined-not-to-grow-old, young looking man he is? For fifty years he has been engaged in Sunday School work; and he will live a long while yet if he does not die, and never grow old all the while. I have been amongst the young myself a good deal, and I think I am better for it. I have been pleased with this Convention, amongst other reasons, for this, the part that our own people have taken in the exercises, and their efficiency in this kind of work. I say that with a great deal of pride—a native-born Canadian of the third generation—I am proud of anything that is characteristic of the Canadian. I am looking for the time when we need not go across the line for anybody to help us in a Sunday School Convention, when we shall not depend for a successful Sunday School Convention on some of the great men on the other side of the line.

We will be
cheer, but
vention.
instance
Christian
Blight, o
Conventi
organ. (C
beyond o
happy, u
had atte
from St.
about th
was sorr
of Chris
the wor
aside an
before t
feel tha
would a
good de
doing, t
mission
this dir
take fr
You ha
of welc
just as
journey
may th
don, w
neighb
(Appla
The
at the
well.
detai
witho
but I
farewe
bright
reach
were f
the fir
when
the m
Cook,

We will be glad to see them over here, to bring their words of good cheer, but we will not be dependent upon them for a successful convention. We have good material of our own. I do not remember an instance in which we have not depended on those good friends and Christians over yonder for leading the service of song. I am glad Mr. Blight, of Toronto, has had the charge of the service of song in this Convention, assisted by the accomplished lady who has presided at the organ. (Applause.) And we can do well ourselves without going beyond our own borders for anything that pertains to a successful, happy, useful Sunday School Convention. I wish more of our people had attended the sessions; it would have done them good. Coming from St. Thomas, I fell into conversation with a fellow-passenger about the progress of the Church, and the conversion of the world. I was sorry to hear him talk about mankind getting worse, the enemies of Christianity getting stronger and more numerous; he looked upon the world as a poor gone thing; and all we could do was to stand aside and see the hull sinking, and snatch something from the wreck before the poor thing goes down. I have not that spirit; I do not feel that way. And I wish every whining, mourning, son of man would attend these conventions (applause), and he would get a good deal of that gloom taken out of him when he saw what we were doing, to say nothing of what the churches are doing in the way of missionary work. When I see what I see in looking at the Church in this direction, and when I hear what is said in these conventions, I take fresh hope, and feel a fresh stimulus in regard to the future. You had a very warm and cordial, and deeply felt, and eloquent word of welcome when you came. In saying good-bye, we will make it just as warm, and just as deeply felt; we wish you in our hearts, all journeying blessings on your way home: we wish you a good-bye; may the Lord be with you; and when we have a convention in London, we shall see you again, and when you have a convention in your neighborhood we will visit you there, the Lord helping; good-bye. (Applause.)

The PRESIDENT—I see the last edition of the programme has at the bottom of it that the President is to say some words of farewell. At this late hour, I think, it would be out of place for me to detain you. I say farewell, as a Christian says farewell, and not without hope, for I expect to meet you, not merely in the work here, but I expect to meet you in that better land, where there shall be no farewell. I thank God that, while looking in that direction, there is brightness, and there are rays of light which are to be seen before we reach that land. When I commenced my Christian career, missions were few and far between. It was my privilege in boyhood to hear the first missionaries as they returned from the Cape of Good Hope, when they told of their early labors there, and their attempts to open the mission field. I have heard those men, who went out with Dr. Cook, tell of their labors when they went out to open the Methodist

missions in the East Indies. I also heard Freeman, when he came back from the Gold Coast, and told of the endeavors there to open the missions; and in that day it was dark across the Pacific. I remember Hunt, when he went out to the Fiji Islands, and there was savagery all over those coasts; there was not a bright spot on all the Pacific. There was Australia, almost without a mission. I was in my pew, and it was arranged that I should go with my father, and he should establish a community there in New South Wales. It was talked of as being a vast howling wilderness; what is it to-day? Looking east and west, north and south, we see what God has wrought. (Applause). In those days the agencies of the Church were feeble, and missionaries few; but, to-day, the missionary spirit breathes through every institution of our land. Now, every one of our children, from the smallest child in our Sabbath School, is taught that the world is for Christ, and that child is asked to contribute towards that grand object, and that little pittance which is placed in the collection plate, is consecrated to this great work; so that the children of the Church have now an object to look forward to; and the time is coming when all the nations of the earth—and that not long hence—shall know the salvation of the Gospel. And as regards temperance, I can speak strongly on that point. When in England, a few months ago, three of us Canadians went to hear a celebrated preacher; he took for his text, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast in the sea." He enumerated a great number of ways whereby these little ones might be made to stumble, but never touched the temperance question. After his sermon, we walked through the town, and saw the saloons open, and hundreds of men going in; and I said I would go to the College where that professor was a teacher. He was a man who stood high as being a scientist in Great Britain. I made it my duty to go to that College in the afternoon, and said, "We Canadians heard you preach last night; and we were very thankful for the sermon; but we thought you did not do your subject justice." Said he, "What was there I left out?" I said, you touched everything almost but the temperance question; and, we Canadians, looking on what we saw last night in your city, know that that is the blot on your escutcheon, and that is the source of England's weakness;" and he said,—I saw by the answer his right arm was paralyzed—he said, "I am not a temperance man; I do not go for extremes as you do, we cannot take intemperance into every sermon we preach." I said, "No, it is not required that you should; but we thought that temperance stood and asked all through your sermon to have an utterance, for it grew out of the subject. What is there that is such a curse to the young men as your drinking customs?" He said, "Yes, there is some truth in what you say, but these things have got deep rooted in our land, and it would take long to dig them out." I said, "You would not see in Canada such a scene

as we saw
a great d
ting up a
liquor ex
of the A
after dir
hands, an
up into
than I w
hope of
public op
have ver
public op
on the ta
that dire
not men
for organ
fairly an
right un
I think
a day in
ing brou
hood for
tion thi
forward
and reco
and to C
farewell
me in th
Associat
One

was the

Bish
adjourn

as we saw last night." He said, "Well no, perhaps not, but there is a great deal of hypocrisy out on your side of the water. I was putting up at a hotel in New York, and on the table there was not any liquor except where an Englishman was sitting, and I noticed none of the Americans took anything to drink, but I saw immediately after dinner there were waiters running about with trays in their hands, and I asked where they were going, and found they were going up into the parlors; and I would sooner see a man die from drink than I would see a man acting the hypocrite." I said, "I have some hope of a man that has some sense of shame, and is influenced by public opinion, and that therefore will not drink publicly. But I have very little hope of the man who is so far gone, as in the face of public opinion and in defiance of it, will have liquor brought to him on the table." He said that they had a number of organizations in that direction in their country, and that was the excuse why he did not mention it in his sermon. I said, "The Church has been waiting for organization to work this thing out rather than taking the thing fairly and squarely as a matter of duty, and we will never have it right until the Church takes hold of it; it has been entrusted to us." I think that we are favorably situated in our day; never was there a day in the world's history where there was such a temperance feeling brought about, never did it get down where there is such a likelihood for it to grow, as in our Sabbath Schools. We had an illustration this afternoon of the influence of one of the pledges. We look forward to these young men coming along who have such principles, and recognize this as a duty they owe to themselves and to the world, and to God, to abstain from the use of intoxicating liquors. I say, farewell, to you friends. I thank you for your kindness in placing me in the chair, and I hope that in conducting the business of the Association, I have done it to your satisfaction. I bid you farewell.

One verse of the hymn,

"There's a land that is fairer than day,"

was then sung.

Bishop BALDWIN pronounced the Benediction, and the Convention adjourned.

LI

Not
visitors
mittee h
were kn

Abbott,
Alder, T
Allen, M
Allison,
Anderson
Armstro
Ashdown
Athoe, I
Auld, M
Ayleswo
Ayleswo

Bailey,
Baldwin
Ballant
Barrass,
Baty, M
Beal, C
Beamer,
Belfry,
Belfry,
Birks, I
Blight,
Blight,
Bowma
Branton
Brethou
Brown,
Brown,
Brown,
Buchan
Burke,

Calder,
Callum
Cannon
Cascall
Cassels
Cayfor
Charlt
Christi
Chrysl
Clark,
Collins
Collins
Conwa

LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and visitors who signed the "Attendance Book." The Publishing Committee have added the names of many who failed to do this, but who were known to be present:—

NAME.	ADDRESS.	DENOMINATION.
Abbott, D.	Toronto	Baptist.
Alder, Thomas	Ferguson	Methodist.
Allen, M. A.	Peterboro'	"
Allison, Adam	Princeton	Presbyterian.
Anderson, Miss Jennie M.	Seaforth	"
Anderson, John	London	"
Armstrong, G. W.	"	"
Ashdown, W. C.	Toronto	Congregational.
Athoe, Rev. Thos.	Ayr	Methodist.
Auld, Miss Lizzie	Guelph	Presbyterian.
Aylesworth, LL.D., Rev. I. B.	St. Thomas	Methodist.
Aylesworth, Miss Annie	"	"
Bailey, Joseph	Oil Springs	Methodist.
Baldwin, Rt. Rev. Bishop	London	Episcopal.
Ballantyne, Rev. J.	"	Presbyterian.
Barrass, M.A., Rev. E.	Hampton	Methodist.
Baty, Mrs.	Wilton Grove	Presbyterian.
Beal, C. J.	London	Methodist.
Beamer, Rev. A.	Petrollea	Presbyterian.
Belfry, Jacob P.	Newmarket	Methodist.
Belfry, Miss Sarah	"	"
Birks, Rev. A. K.	Guelph	"
Blight, H. M.	Toronto	"
Blight, Mrs. H. M.	"	"
Bowman, Wm.	London	"
Branton, W. H.	"	"
Brethour, Rev. D. L.	Brantford	"
Brown, Miss Jennie	Paris	"
Brown, Thos. T.	Tilsonburg	"
Brown, Mr. T. F.	Woodstock	Free Methodist.
Buchanan, Alex.	Glenmorris	Presbyterian.
Burke, Miss Edith	Toronto	Baptist.
Calder, Miss Cecilia	Seaforth	Presbyterian.
Callum, Margaret	Cole's Corners	"
Cannon, Thos.	London	"
Cascallen, I. N.	Dresden	Methodist.
Cassels, Christina	Stratford	Presbyterian.
Cayford, J. H.	Montreal, Box 1168	"
Charlton, Miss Edith	St. George	"
Christie, Miss Isabel	Ayr	"
Chrysler, Geo. A.	Galt	Methodist.
Clark, Mrs. O.	Brantford	Presbyterian.
Collins, Rev. J. H.	Burford	Methodist.
Collinson, C. H.	Paris	"
Conway, J. D.	Hespeler	"

Cook, Chas.	Brantford	Baptist.
Coetes, F.	London	Methodist.
Courtenay, J. H.	St. Thomas.....	Presbyterian.
Courtenay, Mrs. J. H.	"	"
Cowles, Miss Nettie	Paris.....	Methodist.
Creasor, Miss Victoria A.	Owen Sound	Presbyterian.
Crockard, Miss Clara	Cole's Corners ..	"
Cross, W. M.	Hollen	Methodist.
Cummings, Rev. S. J.	Georgetown	Baptist.
Cuthbertson, B.A., Rev. W.	Woodstock	Congregational.
•		
Davis, Mrs. Emily	St. Thomas.....	Methodist.
Davis, F. N.	Davisville	"
Day, Alfred	Toronto	"
Dickson, B.D., Rev. J. A. R.	Galt	Presbyterian.
Drainie, Mrs. J. L.	Fergus	"
Duff, John L.	Hamilton	Congregational.
Eastman, Mrs. C. M.	Arkona	Methodist.
Edgar, Miss J.	Hamilton	Congregational.
Edgar, Miss Anna M.	"	Presbyterian.
Edmonds, Mrs. R.	Fingal	Methodist.
Edmonds, W. L.	Cannington.....	"
Edmondson, Miss Minnie	Brantford	Baptist.
Edmondson, Miss S.	"	"
Edmunds, Geo.	Hollen	Methodist.
Ellis, F. L.	Hampton.....	"
Emory, Dr C. Van Norman.....	Hamilton	"
Faircloth, J. M.	Toronto	"
Fairweather, Miss Lizzie	St. Mary's	Presbyterian.
Fergusson, Dugald	Mandamin	"
Ferguson, Rev. John	Chesley	"
Flagg, Mrs. M.	St. Thomas	"
Fotheringham, D.	Toronto	"
Fraser, H. G.	Goble's.....	Baptist.
French, H. J.	Dresden	Methodist.
Fysh, Laura	London	Baptist.
Gane, Rev. W. H.	Lyons	Methodist.
Gardiner, Miss Maggie	Toronto	Presbyterian.
German, Rev. Peter	Echo Place.....	Methodist.
Gibson, L.	London	Presbyterian.
Gillespie, Miss Bella	Hamilton.....	"
Goble, J. G.	Goble's Corners ..	Baptist.
Goble, Clara B.	" " ..	"
Goodeve, Miss Ellen E.	Guelph	Congregational.
Goulding, R. R.	Stratford.....	Methodist.
Govenlock, Miss Mary E.	Seaforth	Presbyterian.
Green, Miss E. L.	Brantford	Methodist.
Griffith, Mrs. F.	London South....	"
Griem, Elliot	Wilton Grove....	Presbyterian.
Haight, H.	Norwich	Baptist.
Haist, Rev. A. Y.	Sebringville.	Evangelical Assoc.
Haist, A. Y.	Stratford	"
Hall, James A.	Peterboro'	Presbyterian.
Hall, J. T.	Hamilton	"

Halls, Th
Hamilton
Hamilton
Hamilton
Harper, I
Harris, B
Harris, V
Henderso
Henderso
Henderso
Henderso
Henderso
Henderso
Henry, F
Hickcox,
Hill, Isa
Holmes,
Hord, Is
Hoskin,
Hessie,
Hunt, M
Hunter,
Hunter,
Hutchin
Hyde, M
Hyslop

Imrie, A

Jackson
Jackson
Jackson
Jeffers,
Jonatha
Jones, M
Johnson
Johnson

Kaiser,
Kaiting
Kent, J
Kent, M
Kerr, G

Lawren
L dger,
Lee, Eli
Linwoo
Love, M
Lucas,

Maitlan
Mallet
Martin,
Matthe
Middle

Halls, Thos.	Toronto	Methodist.
Hamilton, Rev. Robt.	Motherwell.....	Presbyterian.
Hamilton, Mrs. R.	"	"
Hamilton, R. W.	Dutton.....	Methodist.
Hamilton, W.	London	"
Harper, Mrs. Geo.	Guelph.....	"
Harris, B. A., Rev. Elmore	Toronto	Baptist.
Harris, Wm.	Rockwood	Friends.
Henderson, Rev. Andrew	Atwood	Presbyterian.
Henderson, Rev. Alex.	Hyde Park.....	"
Henderson, Miss Ella	Stratford.....	"
Henderson, Rev. Geo. W.	Dresden.....	Methodist.
Henderson, Miss Lillie	Galt	"
Henderson, Rev. Wm.	Glencoe	"
Henderson, Rev. W. C.	Galt	"
Henry, Edwin A.	Toronto	Presbyterian.
Hickcox, Miss Hattie	St Thomas.....	"
Hill, Isaac John	Ohswéken	Baptist.
Holmes, J. W.	Guelph	Methodist.
Hord, Isaac	Mitchell	"
Hoskin, Miss Jennie	Guelph	Presbyterian.
Hessie, Walter N.	Brantford	"
Hunt, Miss Ida	Toronto	Baptist.
Hunter, Annie	St. George	Presbyterian.
Hunter, Annie	Stratford.....	"
Hutchinson, M.	London	Baptist.
Hyde, Miss Blanche	Stratford.....	Congregational.
Hyslop, Mrs.	"	Presbyterian.
Imrie, A. B.	London	Presbyterian.
Jackson, W. S.	Dutton.....	"
Jackson, Rev. T. W.	Jarvis	"
Jackson, Mrs. Mary	Jarvis	Methodist.
Jeffers, M. A., J. Frith	London	"
Jonathan, Edward	Brantford	Presbyterian.
Jones, M. H.	"	Union.
Johnson, M. A., B. D., Rev. H.	Toronto	Methodist.
Johnson, Mrs.	Stratford.....	Presbyterian.
Kaiser, J. M.	Raper	Methodist.
Kaiting, John	Trafalgar.....	"
Kent, John	Toronto	"
Kent, Mrs. John	"	"
Kerr, Geo. A.	Wingham	Presbyterian.
Lawrence, Miss Annie	Paris	"
Lodger, Alfred	Burford	Methodist.
Lee, Elijah	Mt. Brydges	"
Linwood, J. S.	"	"
Love, Miss Minnie E.	St. Thomas.....	Episcopal.
Lucas, Martha, J.	London	Congregational.
Maitland, H. K.	Guelph	Presbyterian.
Mallett, R.	Atherly	Methodist.
Martin, Rev. William M.	Exeter	Presbyterian.
Matthews, F. W.	London	Methodist.
Midgley, Miss Emma	St. Thomas.....	Episcopal.

Miller, W. T.	Durham	Methodist.
Mills, Rev. John	Harriston	"
Moore, Miss Carrie	Hamilton	"
Morgan, Miss Eliza	St. Thomas	"
Mott, Mrs. John J.	Norwich	Baptist.
Mowat, A. G.	Stratford	Presbyterian.
Muir, Thomas	London	"
Murch, W. H.	St. Thomas	Methodist.
Murphy, P.	"	Catholic.
Murray, Rev. J. Allister	London	Presbyterian.
Murray, Rev. J. H.	Thorndale	Methodist.
MacArthur, Miss M.	Toronto	Presbyterian.
Macauley, H.	London	Congregational.
McAdam, Miss J.	St. Thomas	Presbyterian.
McAinsh, D. T.	Toronto	"
McBroom, Geo.	London	Methodist.
McCall, Wm.	Galt	"
McCallum, Mrs. A.	Ailsa Craig	Presbyterian.
McConnell, Mrs.	Guelph	Methodist.
McDougal, Thos.	Wilton Grove	Presbyterian.
McDowell, Jas.	Delmer	Methodist.
McEwen, Rev. John	Lakefield	Presbyterian.
McGregor, Rev. D.	Guelph	Congregational.
McGregor, S. S.	London	Presbyterian.
McKay, Miss A. E.	St. Mary's	"
McKean, Miss Sarah H.	Hamilton	"
McKeen, Miss Annie	Guelph	Congregational.
McKenzie, D. K.	St. Thomas	Presbyterian.
McLachlan, Miss M. H.	Toronto	"
McLaren, W. H.	Hamilton	"
McLaughlin, Mrs. John	Fingal	Methodist.
McLean, D.	Toronto	"
McMichael, Miss J.	"	Presbyterian.
McMichael, Miss Marion	Seaforth	"
McPherson, Miss Anna	Glenmorris	"
McPherson, Miss Catharine	St. Thomas	Methodist.
Neil, William	Bunyan	Presbyterian.
Nichol, Adam	London	"
Nichol, M. D., Wm.	Brantford	"
Nixon, Emily E.	St. George	Methodist.
Orson, Mrs. E.	Toronto	Baptist.
Parsons, Rev. H. M.	"	Presbyterian.
Paterson, John	St. Thomas	"
Paton, John	Toronto	"
Peake, L. C.	"	Methodist.
Philp, Rev. Joseph	St. Thomas	"
Platt, Miss Lilian	Picton	"
Porter, M. A., Rev. W. H.	London	Baptist.
Powell, A. B.	"	Methodist.
Pritchard, Rev. James	Forest	Presbyterian.
Rankin, Rev. J. A.	Aurora	Methodist.
Reed, F. J.	London	Baptist.
Reid, Miss Catharine	Ayr	Presbyterian.

Rennie, F.
Rennie, F.
Reynolds
Reynolds
Reynolds
Richards
Riley, M.
Rison, I.
Rochester
Rogers, I.
Roney, F.
Rowland
Russell,
Russell,
Rutherford
Ryan, G.
Ryckman

Sammon
Sawers,
Schell, I.
Scott, R.
Scott, M.
Scott, W.
Screator
Sellery,
Seymour
Shepher
Shepher
Shepher
Shepher
Smillie,
Smith,
Smith,
Smith,
Smith,
Smoke,
Somervi
Sparling
Stacey,
Steen, I.
Stepher
Stewart
Stobes,

Tallma
Tapscot
Thomp
Thoms
Thoms
Thomp
Tibb, I.
Tripp,
Tucker
Tucket

Vansic

Rennie, Rev. J.	Ailsa Craig	Presbyterian.
Rennie, Peter	Fergus	"
Reynolds, Rev. John	Vienna	Methodist.
Reynolds, B. A., Miss Myra	Woodstock	Baptist.
Reynolds, Wm., <i>Pres. Inter. S. S. Con.</i> ,	Peoria	Methodist.
Richardson, Miss Nannie	Toronto	Congregational.
Riley, Miss Jane E.	"	"
Risdon, Mrs. John	St. Thomas	Methodist.
Rochester, W. S.	Paris Station	"
Rogers, Mrs. E.	Dorchester Sta. ...	"
Roney, F. M.	Toronto	Baptist.
Rowland, Miss H. A.	St. Thomas	"
Russell, Rev. Alex.	Bothwell	Presbyterian.
Russell, R. M.	"	"
Rutherford, Geo.	Hamilton	Presbyterian.
Ryan, G. B.	Guelph	Methodist.
Ryckman, D. D., Rev. E. B.	London	"
Sammons, Miss Hester	Hamilton	Presbyterian.
Sawers, Rev. Edward H.	Wilton Grove	"
Schell, R. S.	Brantford	Methodist.
Scott, Rev. John G.	London	"
Scott, Mrs. John G.	"	"
Scott, Walter	Wingham	Presbyterian.
Screaton, A.	London	Methodist.
Sellery, B. D., Rev. Samuel	Lucan	"
Seymour, Mrs. F. F.	Brantford	Presbyterian.
Shepherd, Alex.	Toronto	"
Shepherd, Mrs. Alex.	"	"
Shepherd, Rev. W. W.	Muncey	"
Shepherd, Mrs. W. W.	"	"
Smillie, Jas.	Walton	Presbyterian.
Smith, Rev. John V.	London	Methodist.
Smith, P.	Stillwater	Methodist.
Smith, Phoebe	Toronto	Presbyterian.
Smith, Miss Sarah A.	Guelph	Methodist.
Smoke, Miss Addie.	Paris	"
Somerville, Rev. John	Owen Sound	Presbyterian.
Sparling, Rev. W. W.	Clinton	Methodist.
Stacey, Miss Emma	St. Thomas	"
Steen, Nathaniel	Streetsville	Presbyterian.
Stephens, Mrs. Rachel	Newmarket	Methodist.
Stewart, Alexander	Brussels	Presbyterian.
Stobes, David	Bunyan	Baptist.
Tallman, Walter F.	Beamsville	Methodist.
Tapscott, Samuel	Brantford	Baptist.
Thompson, A. W.	Stratford	Methodist.
Thomson, Miss	Stratford	"
Thomson, A.	London	Presbyterian.
Thompson, Rev. John	Ayr	"
Tibb, Rev. J. Campbell	Cole's Corners	"
Tripp, B.	Thorndale	Methodist.
Tucker, Miss L.	Peterboro'	Presbyterian.
Tuckett, John E.	Hamilton	"
Vansickle, Elmer S.	Brantford	Baptist.

Waldie, Miss Isabella J.	Streetsville	Presbyterian.
Ware, Mrs. D. T.	London	Methodist.
Waters, ———	Stratford	Presbyterian.
Watson, John	Dresden	Methodist.
Webb, Rev. James	New Durham	Congregational.
Welte, Samuel	Harriston	Methodist.
Welte, Mrs. Samuel	"	"
Wesbroom, W.	Toronto	Baptist.
White, Miss N.	Brantford	Methodist.
Whitelock, P.	Toronto	Baptist.
Wilde, W. S.	"	Methodist.
Williams, Rev. R. W.	Waterloo	"
Williamson, Miss Agnes	Guelph	Presbyterian.
Wilson, Alex. M.	Greenway	Methodist.
Wilson, Mrs. Alex. M.	"	"
Wilson, D. D.	Seaforth	Presbyterian.
Wilson, Miss Lizzie	Galt	Methodist.
Wilson, Wm. R.	Brussels	Presbyterian.
Winnett, Wm. H.	London	Methodist.
Woodhouse J. J.	Toronto	Congregational.
Woodruff, Mrs. R. E.	Hamilton	Presbyterian.
Woodward, E. G.	Hawkesville	United Brethren.
Wylie, Miss E. G.	Toronto	Presbyterian.
Yates, Wm.	London	Methodist.
Youmans, W. E.	St. Thomas	"
Youmans, Mrs. W. E.	"	"

L

Paid

H

Issu

P

Mon

CANADA PERMANENT LOAN AND SAVINGS COMPANY.

INCORPORATED A. D. 1855.

SUBSCRIBED CAPITAL - \$3,500,000.

Paid-up Capital, \$2,300,000. Reserve Fund, \$1,180,000. Total Assets, \$9,555,106.

OFFICE—COMPANY'S BUILDINGS, TORONTO ST., TORONTO.

DIRECTORS:

EDWARD HOOPER, *President.* SAMUEL NORDHEIMER, *Vice-President.*
JOS. ROBINSON, A. M. SMITH, WM. GOODERHAM, HENRY CAWTHRA, JUDGE BOYD.

MANAGING DIRECTOR—J. HERBERT MASON.

SOLICITORS—JONES BROS. & MACKENZIE.

Bankers in Canada—The Bank of Toronto, The Merchants' Bank, The Bank of Commerce, The Standard Bank, The Ontario Bank.

Bankers in Great Britain—The City Bank, Limited, London; The British Linen Co. Bank, Edinburgh and Aberdeen.

SAVINGS BANK BRANCH—Sums of \$4 and upwards received at current rates of interest, paid or compounded half-yearly.

DEBENTURES—Money received on deposit for a fixed term of years, for which Debentures are issued, with half-yearly interest coupons attached. Executors and Trustees are authorized by law to invest in the Debentures of this Company. The Capital and Assets of the Company being pledged for money thus received, Depositors are at all times assured of perfect safety.

ADVANCES made on Real Estate at current rates and on favorable conditions as to payment.

MORTGAGES AND MUNICIPAL DEBENTURES PURCHASED.

GOSPEL HYMNS AND SACRED SONGS.

CHEAP CONSOLIDATED EDITION.

Containing Parts One, Two, Three and Four, with the duplicates omitted, and numbered consecutively.

Size of Page rather smaller than the M Edition.

R 1 Music and Words, Paper Covers, 45 cts. ; 2 Board Covers, 50 cts. ; 3 Limp Cloth Covers, 50 cts. ; 4 Cloth Board Covers, 75 cts.

WORDS—Cheap Edition, Double Column.

O Containing Parts 1, 2, 3 and 4, with duplicates omitted.
Words, Limp Cloth, 10 cts. All the previous editions in print.
Part 5 Just Published. Music and Words, boards, 40 cts. ; Words only, 5 cts., cloth, 7 cts.

THE GOSPEL CHOIR.

T EDITION

BY IRA D. SANKEY AND JAMES McGRANAHAN.

CANADIAN COPYRIGHT EDITION.

THE GOSPEL CHOIR will be used by Messrs. Moody and Sankey, Whittle and McGranahan and others in the meetings conducted by them. It is not issued to take the place of "Gospel Hymns Combined," but will be found a VALUABLE SUPPLEMENT to that universally popular collection. THE GOSPEL CHOIR contains 128 pages, large octavo, set in bold, handsome type, nicely printed.

T 1 MUSIC EDITION—Board Covers, 60 cts. per copy ; 2 Flexible Cloth Covers, 60 cts. per copy.
3 WORDS ONLY—10 cents per copy.

The Copp, Clark Company (Limited), 9 Front St. West, Toronto.

THE BRITISH CANADIAN
Loan & Investment Co.
(LIMITED.)

HEAD OFFICE—30 ADELAIDE ST. EAST, TORONTO.

Authorized Capital, \$2,000,000.

Assets, \$1,620,000.

DIRECTORS:

A. H. CAMPBELL, *President*; MAJOR GEORGE GREIG, *Vice-President*.
WILLIAM INCE. | SAMUEL TREES. | HENRY F. J. JACKSON.
JOHN BURNS. | J. K. KERR, Q.C. | W. R. BROCK.

Solicitors—Kerr, Macdonald, Davidson, & Paterson.

Scottish Agents—Messrs. Scott Moncreiff & Trall, W.S., Edinburgh.

Bankers in Canada—The Bank of Montreal, The Bank of Commerce, The Standard Bank.

Bankers in Great Britain—The Royal Bank of Scotland.

LENDS MONEY on Farm, City, and Town Property at the lowest current rates of interest.

PURCHASES MORTGAGES and other Real Estate Securities, also Debentures, &c.

ISSUES DEBENTURES—The Company receives money on Deposit for terms of two to five years, and issues Debentures therefor with half-yearly coupons attached. These Debentures are a first lien upon the capital and assets of the Company.

Any further information required may be obtained on application to

R. H. TOMLINSON, Manager.

The Niagara Assembly.

NIAGARA-ON-THE-LAKE, ONT.

SEASON OF 1888.

The Assembly Exercises of
THE CANADIAN CHAUTAUQUA

WILL BE HELD

JULY 23RD TO AUGUST 6TH.

C.L.S.C. RECOGNITION DAY, Thursday, July 26th, under the direction of Rev. Chancellor Vincent.

MR. & MRS. BENJAMIN CLARK, of the London Sunday School Union, are engaged for the meetings of the Assembly.

THE HOTEL CHAUTAUQUA

Will open about **JUNE 15th**. For Hotel Rates, Building Sites, Assembly Programmes, and other information, address

LEWIS C. PEAKE,

Managing Director,

18 Victoria St., or P.O. Box 503, Toronto.

MONEY!

Ontario, Manitoba and the North-West.

LONDON AND CANADIAN
LOAN  AGENCY CO.
(LIMITED.)

Capital Subscribed,	- - -	\$5,000,000.
Capital Paid up,	- - -	700,000.
Reserve Fund,	- - -	360,000.
Total Assets,	- - -	4,600,000.

HEAD OFFICE, King Street West, Toronto, Ont.
BRANCH OFFICE, Main Street, Winnipeg, Man.

LOCAL APPRAISERS AT ALL IMPORTANT POINTS IN ONTARIO AND MANITOBA.

MONEY TO LOAN

At Current Rates, on Farm, City, and Town Property.

MUNICIPAL DEBENTURES PURCHASED.

To Investors. This Company issues its own Debentures at liberal rates of interest, for one or more years, as the investors may desire ; interest payable half-yearly.

Correspondence solicited. Address,

J. G. MACDONALD,
Manager, Toronto.

or

G. J. MAULSON,
Local Manager, Winnipeg.

Confederation LIFE

ASSOCIATION

CAPITAL AND FUNDS NOW OVER \$3,000,000.

Head Office, - 15 Toronto St.

A HOME COMPANY, ESTABLISHED OCTOBER, 1871.

To this Date, October 31, 1887, there has been returned :

To the heirs of Policy-holders (death claims).....	\$649,249 00
To the holders of matured Endowment Policies	26,492 63
To Policy-holders on surrender of Policies.....	98,656 00
To Policy-holders for Cash Profits (including those allocated and being paid).....	432,544 02
To holders of Annuity Bonds	16,967 84
Loaned to Policy-holders on the Security of their Policies	82,264 98
	<hr/>
	\$1,306,174 47

POLICIES IN FORCE OVER 10,000 AMOUNT OVER \$15,000,000

PRESIDENT:

HON. SIR W. P. HOWLAND, C.B., K.C.M.G.

VICE-PRESIDENTS:

WILLIAM ELLIOT, ESQ. EDWARD HOOPER, ESQ.

DIRECTORS:

HON. CHIEF-JUSTICE MACDONALD.	S. NORDHEIMER, ESQ.
W. H. BEATTY, ESQ.	W. H. GIBBS, ESQ.
J. HERBERT MASON, ESQ.	A. McLEAN HOWARD, ESQ.
HON. JAMES YOUNG.	J. D. EDGAR, ESQ., M.P.
M. P. RYAN, ESQ.	WALTER S. LEE, ESQ.,

A. L. GOODERHAM, ESQ.

MANAGING DIRECTOR:

J. K. MACDONALD.

Policies Nonforfeitable after 2 Years and Indefeasible after 3 Years.

A WORD ABOUT BUYING A SUNDAY SCHOOL LIBRARY.

A bad book in the hands of youth is a powerful weapon of evil. Sunday School committees find great difficulty in selecting suitable books for their library. After reading catalogues and searching reviews, and seeking the opinions of others, they are still in doubt. It requires much extended reading to keep posted as to what is best, and they have neither time nor facilities for such reading. Some think to visit a bookstore, and make personal examination, would be the best way. Such an examination must, at best, be but superficial, for want of time and patience, and often books are chosen in a hurry because of their attractive binding or striking title.

THE BEST WAY TO GET BOOKS!

In nearly all cases, is to *leave* the selection to us, and if any of them are not satisfactory after careful examination, the party ordering is at liberty to return the rejected volumes at our expense.

We have long made this a study, and try to keep abreast of the times, and secure only such books as are of real value. If *you order*, and leave selection to us, please send the following information:

1. A list of books (alphabetically arranged, if possible) already in your library.
 2. The number of books wanted.
 3. Any special books wanted.
 4. The number of books wanted for each grade—Senior, Intermediate, and Primary.
 5. The amount of money you desire to spend.
 6. Full shipping directions.
-

A WORD ABOUT DISCOUNTS!

The poorer the mechanical work, and the more worthless the inside of a book, the greater discount offered—generally. Do not be beguiled with offers of *great discounts*, or you will pay the difference before you get through. *Many books are made on purpose for large discounts.* We will allow the largest reductions from list prices possible, consistent with quality of book and sound business methods. *We invite correspondence, and guarantee satisfaction.*

Our General Catalogue of S. S. Books, Libraries, and all
S. S. Requisites sent free on application.

WILLIAM BRIGGS,

78 & 80 King St. East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS; HALIFAX, N.S.