

NEW BRUNSWICK

Sunday School Association

OCTOBER 16-18, 1894

The
Decennial Convention

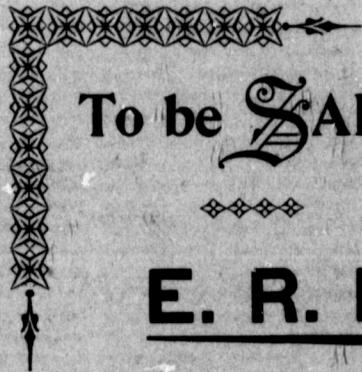

FREDERICTON, N. B.

NORMAL LESSONS, CONFERENCES,
ADDRESSES and ANSWERS

BY—

Dr. J. L. Hurlbut.

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PROCEEDINGS
OF THE
ELEVENTH
ANNUAL CONVENTION
OF THE
NEW BRUNSWICK
SUNDAY SCHOOL ASSOCIATION,
HELD IN
THE BAPTIST CHURCH,
FREDERICTON,
ON
TUESDAY, WEDNESDAY & THURSDAY,
October 16, 17 and 18,
1894.

PUBLISHED BY THE EXECUTIVE COMMITTEE AND REPORTED
AND EDITED BY REV. GEO. STEEL.

ST. JOHN, N. B. :
PRINTED BY E. J. ARMSTRONG,
1894.

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Regular meetings of Executive are held on Third Tuesday of
January, April, July, October.

All the above are members of Executive, but the Central
Committee insures a meeting when others from distant counties
cannot reach St. John.

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OUR DECENNIAL.

This title has been given to the convention now reported, because it closes the first ten years of the history of our Provincial Sunday School Association. In the number of conventions it is the eleventh, but that of 1884 was for organization only. It has been thought fitting that, as it has pleased God so to prosper the work, we should duly recognize it. The report, like the convention, is the highest and best to which we have yet attained. We bespeak for it a thorough reading; then let each reader prayerfully labor for higher attainments in this service for God.

N. B. SUNDAY SCHOOL CONVENTIONS.

YEAR.	NO.	WHERE HELD.	PRESIDENT.
1884	I.	St. John,	T. S. Simms.
1885	II.	Moncton,	W. G. Gaunce.
1886	III.	Fredericton,	Rev. T. F. Fotheringham.
1887	IV.	St. Stephen,	James Watts.
1888	V.	Woodstock,	Geo. Haddow.
1889	VI.	St. John,	W. H. Stephens.
1890	VII.	Chatham,	S. J. Parsons.
1891	VIII.	Sussex,	H. A. White.
1892	IX.	St. John,	W. J. Parks.
1893	X.	St. Stephen,	Rev. G. O. Gates.
1894	XI.	Fredericton,	Rev. Neil McKay.



REV. JESSE LYMAN HURLBUT, D. D.

We present, above, the portrait of Rev. Jesse Lyman Hurlbut, D. D., who was our instructor at the Convention. We are sure that the delegates to that Convention will welcome this with the full report of his address, conferences, normal lessons and answers.

He was born in the city of New York on February 14th, 1844. He graduated from Middletown University, Connecticut, in 1864, and entered the ministry of the Methodist Episcopal Church in 1865. From his earliest ministry he gave much attention to Sunday School work. In 1888 he became successor to Dr. Vincent as Sunday School editor for his church. In 1875 he gave his first Normal Lesson at that great religious educational centre, Chautauqua, and has ever since been its chief Normal instructor. He is General Superintendent of that great movement known as the C. L. S. C., and is the author of many books on Bible study. His revised Normal Lessons are known in this Province. His "Four Gospels" forms the best of handbooks on this study. His Manual of Biblical Geography is a standard work for teachers. His annual volume, called Illustrative Notes

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on the Sunday School Lessons, is found on the shelves of many pastors and teachers. He is a thorough educator, and much sought after in convention work throughout the continent. His sermon, addresses, Normal lessons and conferences in St. John and at Convention will prove to be a great blessing to all who heard him.

PROCEEDINGS
OF THE
ELEVENTH CONVENTION
OF THE
N. B. SUNDAY SCHOOL ASSOCIATION,
HELD IN
THE BAPTIST CHURCH, FREDERICTON,
OCTOBER 16th, 17th AND 18th.

OPENING SESSION, }
October 16th, 7. 30 p. m. }

From 7.30 to 8.00, Rev. Dr. Saunders conducted devotional exercises, which were opened by singing "All Hail the Power of Jesus' Name." Then he read the 1st Psalm, after which Rev. Dr. Brecken and Rev. N. McKay led in prayer. At the close of this service Dr. Saunders, on behalf of the officials of the church, welcomed the Convention to the use of the building.

The platform was beautifully adorned with choice flowers and evergreens. Over the platform hung a large map of the Province, prepared by Mr. D. P. MacLauchlan, of Chatham, showing with large stars which counties were organized for Sunday School work, and by smaller stars, which were organized for parish work. Maps of Palestine and other Sunday School requisites were visible in all directions.

At 8 o'clock the Rev. G. O. Gates, the President, took the chair. Convention sang "Onward Christian Soldiers." Then

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the Rev. F. A. Wightman led in prayer. The President then said :
*Brothers and Sisters and the New Brunswick Sunday School Con-
vention, Greeting :*

Christian brethren of this beautiful city of Fredericton, we are exceedingly glad to be here. When we accepted your invitation from the border city of St. Stephen we thought then that there was only one city more beautiful than that, and that was this in which we are now assembled. We are hoping and praying that our coming together at this time may be a blessing to you. I have in my hand a programme from which I find that I am expected to say a few words. I would gladly say a great many things, but in view of the fact that there is one to follow me (Dr. Hurlbut), whom some of you have not heard, but are exceedingly anxious to hear, and some of us have heard, and are still more anxious to hear, I will content myself by saying a very little.

What am I to say to you? This is an age of organization. It is an age of conventions. How many have you had in the city of Fredericton during the last twelve months? And at each convention you have been told that "this is the most important convention that has been held in your city." So we say: "This N. B. Sunday School Convention is the most important that has been held in your city." This is the close of our tenth year. Ten years ago the association was organized, and before we close these sessions you may learn something that we have done. So we claim some importance because of the years gone by. We belong to an institution that goes back for nearly 125 years. About fifteen years ago the Robert Raikes' centenary celebration was held. We are older than 125 years. We go back to the days of the Reformation, where our Bible classes played a most important part; and had it not been that we were out-generalled by the Jesuits, would have made greater progress. We go back to within two or three centuries of the beginning of Christianity, and even in those days of the early centuries young men and women had been drilled until they could repeat large portions of the Bible. Some could repeat even the entire Book. We go back to apostolic times. Teaching then formed an important part. The pulpit now has run away with us. The teachers then sat down and taught the Word of God. Look at the opening of the

Sermon on the Mount : " And when He was set His disciples came unto Him and He opened His mouth and *taught* them." Remember last Sabbath's lesson, where it tells how He went into the fisherman's boat, and He sat down and *taught*. This Bible teaching has a history. Then we have to go back of this time again. Who is not conversant with the fact that in the Jewish history in the days of Ezra there was a good deal of time given to the teaching of God's word? The Jews said that the man who taught the child of a fellow man would have a higher place in glory. The man who takes a child and teaches him is like a man writing on a clean page ; but the man who teaches an adult is like one writing on a blotted page. Bible teaching was an essential part of the national as well as of the individual character in the time of Moses. God's Word was not to depart from the mouths of the people, so we are following in the line with a long history of good men and women who have taught the Word and have gone to their reward. There are a million Sunday School teachers on the continent to-day, and you cannot find another million like them. We have something like ten millions of scholars. We are a few of that mighty host engaged for Christ, for humanity and for the world. This meeting of men and women who have gathered to obtain better preparation for preaching God's Word is a most important one. They are in the line apostolic ; they are in the line that is Christ-like. I would that I could bring before you what has been done. Others will be referring to this. We know what others have said about it. John Bright, in 1887, said that in all benevolent work that had been done in this century nothing had done so much good as the Sunday School work. Are you not glad that you are engaged in it? You are to take the same blessed truth that the apostles did, and seek to impart it to young hearts. Let me congratulate you upon the honor God has placed upon you in putting you into this work. When these meetings are over we shall go back more determined than ever to give ourselves to work dear to our hearts, but a thousand times dearer to Him than to us.

REV. DR. BRECKEN

then ascended the platform and said :

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Mr. President and Members of the New Brunswick Sunday School Association and Christian Friends :

Our train is not on time unless we are running on railway time, in that case we are early. If running on local time we are a little behind. I have no set speech prepared. Usually I have found it better not to have anything very set. Sometimes I get along with comfort, and sometimes otherwise. I have had a very pleasant office assigned to me, and almost an unnecessary one. But somebody is always expected to do this. My own experience is that the Fredericton people are hospitable. It is the centre of the Province, and has, perhaps, a tendency to press the blood to the heart. The people are very friendly. I would like to say, *sub rosa*, that Fredericton has sometimes been called the Celestial City. The reason why I cannot tell, but it should welcome this Convention. It is a beautiful city, and has a beautiful river. Its streets are broad, and full of boys and girls playing in them. People here have large families. Sometimes they have to count them on their fingers. Boys are not always alike. A boy is very curious, but a boy is something we like. A boy and a girl were disputing about what an anarchist was ; the girl asked what it was, and the boy replied that it was a man who wanted everything that everybody else had, and who never washed himself. The girl replied, then he must be a boy grow'd up. It is a great thing to have that kind of boy. A great deal of love flows around a boy. We heartily welcome those who are trying to make the boys do the work which they were intended to do. We welcome this association because of their own intrinsic worth, as well as for their work's sake. A Sunday School teacher had just as much right to the title reverend as he had. They are "Reverend Sisters" and "Reverend Brothers." Brothers, successful business men are the most successful Sunday School workers. The men who have most to do are always ready to make a further sacrifice. Teachers certainly deserve the title "reverend gentlemen" and "reverend ladies." A rich blessing will come back to us ; we shall be paid — more than paid. We are to be careful about entertaining strangers ; thereby some have entertained angels unawares. Those Sunday School workers are certainly messengers from above. I trust that we may have a

great blessing from on high. I trust that the result of the visit of the Association to our city will be that we shall be inspired to take a greater interest in Sunday School work. I saw a little incident lately in a newspaper like this: A rector missed an influential parishioner from church one morning, and on coming out spoke of it to a farmer, saying, "I am afraid that Mr. So-and-So is affected with Latitudinarianism." The farmer replied, "No, sir; it is worsen than that." "Well, I hope it is not Unitarianism," said the rector. "No, sir; it is worsen than that." "Well, it cannot be Agnosticism." "No, sir; worsen than that." "Well, it certainly cannot be Atheism." "No, sir; worsen than that." "Well, what is it, then?" said the rector. "It is rheumatism." So many people are troubled with deadness and stiffness and coldness. We want light, and power, and vitality, and the blessing of the Spirit. It was a blessing to get together; the churches must federate together for common purposes and common work. We are now treading on each other's toes, because we do not plan our work. We might co-operate in the way of preparing teachers and about home work. We are preparing to have normal lessons in connection with our colleges, and are considering whether all our ministers should not study the Sunday School work. Sometimes the question is asked: How can we retain our older scholars? Give me the right teacher, and we shall have no trouble about retaining them. Sabbath School teachers are born and not made, but at the same time they should be helped by a training. Take these few words of welcome for what our people feel in their hearts.

REV. NEIL M'KAY

then ascended the platform and said:

Mr. President and Good People of Fredericton:

It is to you I am expected to address what little I have to say to-night. My object is to respond to the words of kindly feeling which have fallen from my brother. I represent a highly respectable group of badged brothers and sisters. We come from all sections of this beautiful Province. It is not my native Province, but that is not my fault. We come from the sounding shores of St. John, from the mighty waters of the Bay of Fundy, from the north and away down east. We come to this centre of poli-

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tical and educational life, and to one section of the church, the centre of ecclesiastical life. Your invitation came to us when we had the good sense to accept it. Our coming here may increase the price of beef, but it will not increase the demand for whiskey. Our presence will not excite the mind of the people. No. Calmness in deliberation will be wherever we are located. There may be an increase in the number of places where the altar fires are burning. I trust that a great blessing will descend not only upon the delegates, but also upon the minds of those who are sheltering them. A reminiscence may be in order from me: for I have been engaged in this work nearly forty years. I have attended many of these conventions. I have scarcely known one which has not left a blessing behind. They have been a blessing to those attending; genial friendships have been formed; new life has been infused into the home circle; fresh efforts made in the individual life in pressing forward to heaven. Whatever benefits we may gain ourselves I should feel sorry if blessings did not come upon the people of Fredericton. I pray that a special impulse may be given to all religious institutions, and that the Father of Lights may shed upon the people of Fredericton His own abundant blessings.

No apology need be made for these Conventions. They have given an immense impulse to the individual life of all Sunday School workers. Before they began Sunday School workers were doing their work single-handed. They were dependent upon their own local resources. Thirty years ago in St. John I had to frame a scheme of lessons for my own Sunday School. What cost me so many dollars, now can be better done for so many cents. Then there is the benefit of coming together and comparing notes. We thus learn better methods, our discouragements vanish, and we return far better men and women. I look back to my own college days. I brought an ordinary amount of college training to my work; but there is a training to be had which no college in this land gives, and no college can give, and we are the better for attending these meetings; we learn lessons here that cannot be learned by any other agency.

And then there is the important publication of helps. We are indebted to the United States of America to an amount we can never estimate, much less pay. In this great work there are cer-

tain names which are almost classical: B. F. Jacobs, William Reynolds, Dr. Hurlbut and others, names of men and women who have sat down and given us an amount of light, and who have done a work for the Church of Christ which could not be done by any for themselves. In these days we need all the helps that we can obtain, not to understand the Bible in a saving sense; but to defend it against the attacks of the critics, and to teach it in an intelligent way. We read it with greater profit because of those aids. We, Canadians, are a thrifty and an enterprising people, but the work of preparing and publishing lesson aids is so well done in the United States that I have not met a man who proposes to do without those aids. Eighteen or nineteen years ago I became pastor at Summerside. I was the first pastor it had; the church had just been organized. It had what was called a Summer Sunday School; it was a small school. In that section of the Province, with between 30,000 and 40,000 people, just one school was kept open all the year round. It was in Lot 10 or 11. It was taught by a young woman, and she walked through rain and snow and kept the school open all the year round. This was the only one west of Charlottetown kept open all the year. In the course of five or six years we had thirteen kept open all the year. Now no school thinks of closing because of winter. Whence has arisen this change? It has arisen from the enthusiasm coming through people meeting together.

Mr. Chairman, I am not going to continue these remarks. The speaker here relating how that coming along in the train to-day a little dog—a bundle of hair and fury—ran after the train and barked. A lady delegate remarked that it was like the devil raging about the church of God, but unable to hurt it. The church is still holding on its stately course. It has had to meet adverse influences from the beginning, and there is a stirring up of hostile influences at present. If we were fighting single handed against darkness there might be cause for apprehension and discouragement; but under the leadership of Christ, our King, nothing shall seriously hinder or injure us. We are entitled to do what David did at Ziklag: "And David encouraged himself in the Lord, his God." We can do the same. There is light not only somewhere, but everywhere: for he that believeth shall not make haste.

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Mrs. C. H. B. Fisher sang a solo, "Jesus, Lover of My Soul."

"Wherein the Average Sunday School Succeeds."

The President, in introducing

DR. J. L. HURLBUT, OF NEW YORK,

to speak on the above subject, said he had come to speak to us on Sunday School work and to encourage us. You will be delighted to hear him, and you will pray that his message may come to our hearts and that a rich blessing may descend.

Dr. Hurlbut said :

Mr. President, Fellow Workers in the Sunday School :

It is with great pleasure that I appear before you this evening. I have felt an interest in your work, since a little more than two years ago I promised to be with you. But I could not come, and I sent Dr. Gilbert, and I find, by the way, that several people think that I am the same man, only a little grayer and a little stouter. I am always glad to get among Sunday School people. The first time I went to Chautauqua I heard Dr. Egglestone say that he was glad to get among Sunday School workers because the good ones were a little crazy ; they had a little crack in their heads on that subject. Those persons who are enthusiasts in everything will be enthusiasts in Sunday School work. I believe that there is nothing in our time that does more to conserve all that is good and to keep out all that is evil than the Sunday School. You have heard that on this continent we have ten millions of people in the Sunday School, sitting down every Sunday to study the Word of God, and coming for one hour in the week under its influence. I defy superstitious religion to destroy Christianity so long as ten millions of people continue to study the Word of God.

I would like to say something encouraging to Sunday School workers, for the reason that they get a good many things to discourage them. At the Convention and at home so much is told about their mistakes that they are apt to get a little melancholy. I remember being present at a Convention where a man gave a very able and eloquent speech on "Wherein the Average Sunday School Fails," and he seemed to enjoy showing to us what a perfect, absolute failure the Sunday Schools are. It seemed to

be very doubtful whether it was worth while to keep them up. I was pondering on that subject, and the other side was suggested to me. They fail, just as all institutions fail. The Christian church fails in certain respects. It is a mill running on about one-tenth of the power that it might employ if it were working in all its energies. But to-night we are to consider *Wherein the average Sunday School succeeds*. — that is the more profitable question. We shall find some things wherein it might succeed better — and some things wherein it fails. It is the AVERAGE school that I am to speak about. I am not to speak about a school meeting in a perfect, ideal room. I am not to speak of the school with unlimited funds, where the surroundings are such that you can take out the financial question altogether. It is the average Sunday School in the lumber camps, or in the backwoods, or some out-district — the Sunday School that has to confront poverty and trials and difficulties. I do not claim that is as good as it might be, or ought to be. It is not as good as it may be, and, as by the grace of God, it will be. There are certain directions in which you will all agree that it succeeds. *First, it succeeds in one thing which is very necessary, it gives every Christian something to do.* Christian work is absolutely necessary for every converted soul. It must be set to work. People must be given something to do if the grace of God is going to grow. I have often thought of the miracle of Christ of healing the man with a withered hand. It reads: "There was a man in the synagogue with a withered hand." How many people are in the synagogue with withered hands and withered tongues, who cannot tell of Christian experience? And dull ears and purblind eyes! The trouble is that they have not been exercised. Those hands will be limber and expert if they are only put at toil. Those tongues will be eloquent if they will only testify. Everyone needs something to do in the Christian church. I do not know of any department that is setting more people to work than the Sunday School. We hear about the difficulty of getting good teachers. It is hard to get the teachers we need; but there is no work to which people will give themselves more readily than the Sunday School work. They will study in the Sunday School, they will devote themselves to it with all energy, as witness this Convention. And such work proves to be a great blessing to the

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workers. It teaches a great deal. If it have not brought the scholars to Christ it is good for the workers. It has a reflex influence upon the toilers themselves. It is a success in setting people to work. It will call out people on more sides of their being than any other kind of work. To be a teacher; to take charge of a boy will wake every part of their nature. The teacher must either grow or perish. In the first place it makes him study the Bible. Then it gives to him a clearness of knowledge of the Word which no one gets unless he studies it for the purpose of teaching. It brings him into contact with youth, and he finds himself strengthened by the very exercise in which he is engaged. The Sunday School is doing as much for the development of the teacher as the whole round of the Christian church. I want to say, the harder your class is, the more unpromising, the greater the benefits that come back to you. It does not take much ability to teach those who are bound to learn. But to take a dull boy and a frivolous girl, and to persuade them to study and to wake them up, this not only TAKES a good teacher, but it MAKES a good teacher. A teacher cannot tell how much good he is doing. I remember two Sunday School teachers that I had. The first one was about the poorest of anything that I ever knew. But I will speak about my second teacher. He was a man of one book. He knew more about the Bible than anybody that I had then met. It was a study, a passion, an enthusiasm with him. And he worked up his class of nine boys to a most amazing degree. And next to the influence of a godly home I put the influence of that second Sunday School teacher. Out of that class three went out to preach the Gospel. Yet he did not know how much he was doing. I used to go to the office where I was engaged, and I used to look for him standing at the desk with a ledger before him where he had stood for forty years. And it was my invariable custom to say, "There is my old Sunday School teacher; God bless him." It is a success upon the one who teaches.

Second, It is a success upon the one taught. It brings the truth straight home to the individual scholar. Just consider the mechanism of the Sunday School! In the pulpit the man of God delivers his message to all the people. He cannot single out individuals. He must not so utter the truth, that someone may say "that means me." Once in a while the minister feels as if

he would like to be personal. But men like to be liberal in giving away the Gospel to others. There is nothing in the world in which people are so liberal. The minister would sometimes like to say, "Now, the next point is for that old hypocrite in pew 69." But he cannot do it. I was once teaching a Sunday School lesson to three or four hundred people. I do not remember the lesson, but I had occasion to speak of something in which there was a practical application of the truth. I told a story exactly as I had read it. It was this: An old man used to sit in a certain corner of the church and deal out in a loud whisper the sermon in doses to those whom he thought it fitted, saying, "I think that must mean Mrs. W. — that means Mr. A." He thus showed his gratitude by giving it to others. When he failed last year everyone was anxious to see whether the minister would give him a dose. So the minister said: "This means Isaac Davies." I was astonished at the uproar. They laughed — all except one man, who became very red and looked excited. At the close I was introduced to Isaac Davies. Where the pulpit fails the Sunday School succeeds. Sometimes somebody advocates teaching all the school in two or three classes. I believe the more workers we have the better. It would not be wise to break up that close contact between the teacher and the scholars. The smaller the class, the closer the contact. The contact between a teacher and a small class is much closer than between a preacher and his congregation, and consequently the application of truth is much more personal. A teacher begins to study the lessons and says, "Let me see what is there for my scholars in it. There is little Jennie; her mother died last week; she will be here next week with a black dress on. Is there anything for her? There is Sarah; she is getting a little frivolous and careless about her lessons. Why," she says, "it was just written for my class." The teacher needs to study his class as well as his lesson. There are some folks who seem to imagine that the Sunday School lesson is to be gotten up as a cure-all medicine. That is not the way to teach. We must fit the lesson to the class. I remember General Fiske, who was one of our most popular speakers, telling of going through the hospital at Nashville, Tennessee, and finding a man in bed laughing most immoderately. On asking the reason, the man showed him a tract given

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him by a lady on "The evils of dancing," *He had lost both legs.* The lesson, then, must be fitted to the class. Someone asks, what are the best books on Sunday School work? They are Dr. George M. Boynton's "The Model Sunday School" and Bishop Vincent's "The Modern Sunday School." But the best book is "Yale Lectures," by Clay Trumbull. Mr. Beard was asked the same question, and he drew a beautiful child's face on the black-board. Understand the character of your children; know what are the fascinations and the surroundings and environments of your scholars, and then you can teach. Sunday School teaching brings the truth home to the individual. This is one great element of its power. The Sunday School succeeds then upon the one taught.

Third, it succeeds because it is devoted to the teaching of just one book, and it ought to teach one only. When my boy comes from the day school he brings home a big satchel full of books. But he takes only the Bible with him to the Sunday School. Somewhere in the schools of the twentieth century you will see everyone with a Bible in his hands, and teachers will use it and not a lesson leaf. But the lesson leaf has its use. It is for home study. So it reads "Questions for Home Study." It is to direct home study. It takes something of a genius to go to work and study the lesson. Some ministers can study a text, but they may not know how to study a lesson. Sometimes when the lesson is taught some teacher will allow the scholars to read the Bible stories. That is not good teaching. But it is something to get the scholars familiar with them. My first teacher did not teach, but he allowed us to read the Bible stories. It was something to get nine boys to read Bible stories, and there is not a Sunday School that does not do something to bring the scholars face to face with the Word of God. It is important to keep the world more interested in the Bible than in any other agency. Never was there such an interest in it as at the present time. I have noted that since our International lessons began there is a great awakening in the study of the Old Testament. I understand that there is a movement to keep our scholars to the life of Christ. It was the Old Testament stories that I liked best. It will be a great mistake to shut out the Old Testament stories. [Cheers.] Children enjoy Bible stories. They are better than

Jack, the Giant-Killer. I know nothing about such stories as that. Children are always asking after a story is told, "Is that true?" And those old Testament stories are true. The walls of Jericho did fall; it is a true story, wonderful as it may seem. The Sunday School has increased the study of the Old Testament. Some people say "there is not as good teaching as there used to be." There is a great deal depending upon the way in which we look at things. Think of the demand there is for books bearing on the lessons. I have gone into some bookstores and asked for a commentary on Genesis or Exodus, and the clerk replied, "They are all sold." I ask, "Why is this?" He replied, "Well, they are studying those books in the Sunday Schools now. Such facts prove that Sunday School teachers are studying. Another fact will show that teachers are studying: In preparing an article in a magazine for teachers, when a mistake is made in a date, about 40,000 letters arrive to tell us of that mistake. Teachers are studying, and where you have studious teachers you will have better teaching. The Sunday School is getting the Bible to the front.

Lastly — (Before beginning this part of his lecture Dr. Hurlbut took out his watch. But, he said, on account of the many different times kept here, a man needed to be able to read his watch as a man read his clock. He said I understand it: When the hands point to a quarter to eleven and it strikes three, I know that it is eight o'clock.) — *The Sunday School is one of the great missionary enterprises of the present time.* And it is the average Sunday School that is one of the great missionary enterprises. This is the John the Baptist going before the church of Christ. Into our ports 800,000 foreigners arrive every year to be digested in our American stomach. How can we reach them? We cannot reach the fathers and the mothers; they do not know our language, and they are the despair of our churches. I preached for two years where one-half the population was German. There was one encouraging fact: Every church had its Sunday School, and the names of the scholars showed that they had been born beyond the Rhine. I remember the two years I spent in that city, and the lessons I learned there. The children brought their parents to school, and they would come to church next Sunday. Whenever a Sunday School scholar died the school sent a wreath

of flowers to put on the coffin. Often that was the only floral decoration. When visiting afterward I have seen that wreath hanging up. I believe that the Sunday Schools in New York, Chicago and St. Louis have done a great deal to Americanize and evangelize those strangers. And far out in those settlements springing up, it is not the church, it is not the minister, but it is the Sunday School that is the first missionary enterprise to reach them. The church is too expensive, and the people cannot support a minister. In 99 cases out of a 100 it is the Sunday School. Often a Godly man — or, oftener, a Godly woman — and, perhaps, in some little sod house or a log cabin, he will gather together a Sunday School, and the Sunday School will go into the wilderness and prepare the way for the church. In some places where I go there are four pictures that interest me very much. First, a little house built of logs; second, a plain, board structure; third, the large church that succeeded it, and, fourth, the almost cathedral structure, in which the people now worship. They organize the Sunday School first; it brings the Gospel to those new parts. For the Sunday School I plead; your interest I ask; your prayers will not keep it in motion; let us do what we can to keep it up. The Sunday School takes children at their most receptive age; it gets the first chance. Children are brought there while the page is white; they come at the very beginning of their life. I have seen those old palimpsests. First the parchment had written on it the Gospel of Matthew; then, perhaps, 400 years afterward some monk wrote on it some old legend, and 300 years after that someone wrote something else on it. It is the Sunday School that puts the first writing there. The mosque of St. Sophia, at Constantinople, was first used as a Christian sanctuary. The Turks did not destroy it; they painted it over and fitted it for their worship. Some 200 years after they had taken possession of it worshippers began to see a face emerging from the paint. It was the face of Jesus, and they wondered where it came from. And, again, it was painted over, and I have been told that if you look at it closely that, slowly rising out of that place devoted to the worship of the false prophet, is to be seen again that same face gradually manifesting itself. I have sometimes thought that is the picture of the Sunday School work. The world rolls over the young heart, and leaves almost no traces of the good work.

After a time there comes the memory of the past, and the man scarcely knows how he is brought back to the dreams of his youth. The Sunday School, next to the home, is doing this work. The teaching of divine truth shall not be forgotten. Shall we not say, then, that the Sunday School is a success? [Applause].

An offering was then taken up.

COMMITTEES.

The President announced the following committees:

Devotions — Geo. W. Hovey, J. W. Spurdon and J. Clarke.

Finance and Audit — Andrew Malcolm and J. W. Spurdon.

Credential — Martin Lemont and Mrs. Estey.

Resolution — Revs. T. F. Fotheringham, A. Lucas and H. A. White.

Questions — Dr. Hurlbut.

Nominating — Rev. A. Lucas, T. S. Simms, W. J. Parks, H. A. White, Miss C. Lucas, Mrs. Smith and T. H. Manzer.

The whole session was very inspiring, and the church was quite full. After singing Dr. Hurlbut pronounced the benediction.

SECOND SESSION.

OCTOBER 17TH, 1894.

At 9.30 a. m. a devotional service began, conducted by Rev. George Steel. The leader read a portion of the sixth chapter of Isaiah. Another prayed. Others who led in prayer were Revs. J. T. Sutherland, A. M. Hubly and Neil McKay, and Mr. R. T. Hayes.

At 10 the President took the chair. The Convention repeated together John 3 and 16th verse. Then the President led in prayer.

Minutes of morning session were read by Rev. G. Steel. Rev. Geo. Lawson was appointed Minute Secretary.

REPORTS FROM COUNTY OFFICERS

were then called for. But all the following reports were not read at the time called for. However, as a motion was passed that all the reports handed in during the Convention should be printed, they are all inserted here for convenience of reference.

ALBERT.

(Read by Rev. A. Lucas.)

The Sunday School work of this county is in a better condition than it has ever been before. All its parishes are organized except that of Alma, and all organized parishes are fairly active except that of Hillsborough. Several new schools have been opened during the year in this county, and many of the older schools are following their work with a higher purpose than formerly. The Field Secretary has been very useful to us, in parish and county conventions, in visits to as many places as possible, by letter and general interest in our work. The Sunday School Helper greatly aided superintendents and teachers when taken and diligently used. We regret that not more take a periodical so useful to our work. I am only recently appointed to my office, and see the need of the county officers keeping in closer touch with those of the parishes, so that we may move forward unitedly and strong. I shall use my influence to advance our cause through the county.

W. A. WEST, President.

Hopewell Hill.

CARLETON.

(No Report.)

CHARLOTTE.

We devoutly acknowledge the love of our Heavenly Father in blessings bestowed on the Sunday School work of this county during the past year. Although our increase has not been very marked, yet we rejoice that we have advanced.

We have 79 schools, with a working staff of 579 and an enrollment of scholars 4,661. From this total of 5,240 we have an average attendance of 2,969. This average is much smaller than it should be, and shows a need of closer shepherding of those who

do belong to our schools, while the enrollment being so much below the total number of the boys and girls of our county reminds us of much yet to be done. Oh, that Christian workers would "noise abroad" that Jesus is here, and would manifest their faith by work to bring others to Him.

We have held thirteen parish conventions during the year, and good has resulted. The parish of Dumbarton has been organized during the year.

The Field Secretary has made three visits to our county during the year, and his work has been helpful. But there is still much need of work before all are in the Sunday School who ought to be. Financially the year has been one of depression with us, as others; but we rejoice that our county has more liberally sustained this work than in any previous year. We listen to the question, "Are here all your children?" and we resolve to labor on so that the Master may never say: "Inasmuch as ye did it not to one of the least of these ye did it not to me."

Charlotte Co.

J. K. LAFLIN, Vice-President.

GLOUCESTER.

Mrs. Ferguson verbally reported: Everything working satisfactorily; had made a number of visits; one or two of the schools not up to the work; great difficulty is in getting good teachers; parish associations we have none; they have not been attempted in our county; county is peculiarly divided; there are not enough Protestants in some parts to have an association; one new school has been recently opened. All round the report is a good one. Rev. A. Lucas supplemented by saying there are no parish associations, but they have two or three district associations. The work has been better done than ever before. I was present at one or two district conventions, which led up to the County Convention, and it was a joy to be present. We are able to say Gloucester has 17 instead of 15 schools.

KENT.

The Secretary for Kent county has but lately become a resident, and is consequently not fully familiar with the work.

Still, he would urge upon the association the advisability of

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providing each county and parish secretary with printed schedules, to be filled up and left permanently on record, that would show clearly and to the fullest extent a record of all county and parish work.

In regard to Sabbath School work in Kent County some increase has been made in the two last reports. Number of schools, 7; evergreens, 5; officers and teachers, 19; scholars, 88; contributions to outside work, \$31.

It would seem necessary that county and parish officers be frequently reminded of their duty and occasionally asked for "reports." Thus it might be possible to have more *parish conventions*, and more public meetings for prayer and conference on Sabbath School work in general. But as we find the most of people who are interested in S. S. work so busily occupied with their own prior affairs, that it is almost impossible for them to give to places away from home the attention they deserve, and which they would like to give. We have had no meeting of the new executive of the present year as yet; but trust to get together for plans at an early date.

We have not been able to do as much financially for the Provincial Association as we could wish, but we are as one in expressing our thanks to the Provincial Executive for the amount of the Field Secretary's time allotted to us, and for attending our county convention this season, and we think this county has been aided in a very great degree by his visits — trusting that some special visits may be made to us also in the future, which we have reason to believe would encourage and inspire our Sunday School workers with a greater degree of zeal for the noble work in which they are engaged.

And, further, while we cannot tabulate result in figures, as we should like to do, we are sure that the efforts put forth by your executive in our behalf have called the attention of all our congregations to the need of increased continuous vigilance in our cause.

ANDREW DUNN, President.

Kent Co.

KINGS.

(No Report.)

MADAWASKA.

Only had two Protestant schools. No further report could be given than is contained in the statistical table.

NORTHUMBERLAND.

(Read by Rev. Geo. Steel.)

MR. PRESIDENT,—The number of Sunday Schools in Northumberland County reporting to the Association is 51, with an enrollment of 2,460 teachers and scholars, or about 25 per cent. of the population, who are in connection with evangelical churches, while the average attendance is 1,568, or about 16 per cent.

The number of parishes is 13, of which three, viz., Chatham, Newcastle and Blissfield, are organized. Of the remaining parishes there is but one, at present, in which it seems probable that organization can be effected. Owing to the scattered character of the Sunday Schools in the other parishes, and the wide distances between the settlements, the maintenance of parish associations does not, as yet, seem to be feasible.

Ten parish conventions were held during the past year, at seven of which county officers were present, taking part in the proceedings.

The lack of active interest manifested by the adult population in Sunday School work, the unsupplied demand for more workers, the need for greater efficiency in teaching on the part of some who are engaged in the work, and also for the introduction of improved methods, are some of the drawbacks and hindrances to Sunday School work in our county.

The visits of the Field Secretary have done much to awaken greater interest in the work, and stimulate the energies of the workers. He has been of especial helpfulness to the country schools in instructing the teachers in improved methods of work, and inciting them to more efficient attainments, while strengthening the bond of union between all the Sunday School workers of the county. The resolution passed by the County Association last year, endorsing the action of the Provincial S. S. Executive Committee in placing Bro. Lucas in the field, and expressing appreciation of his work in our county, was again re-affirmed at the County Convention of this year.

Fraternally submitted,

D. P. MACLACHLAN, Secretary.

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QUEENS.

(No Report.)

RESTIGOUCHE.

(No Report.)

ST. JOHN.

We planned a good year's work, but failed in the carrying out.

First—Oct. 15th, 1893, two mass meetings, addressed by Hon. B. F. Jacobs; afternoon in St. Andrews (Presbyterian); evening, in the Centenary (Methodist) churches. Both churches packed, and the meetings a grand success.

Second—A course of six lectures for winter months. First, "Practical Thoughts Gathered at the Two Conventions, International and Provincial," the others to be on the lesson of the following month. The two first very slimly attended; balance abandoned for want of interest.

Nov. 23rd—Two mass thanksgiving meetings for Sunday School children in city, south and west. Collections given to W. C. T. U.'s to clothe children for Sunday School.

Plans were laid to encourage temperance in our Sunday Schools, but finding the W. C. T. U. were working on that line we rendered them what aid we could.

For the summer we purposed holding a few meetings in parishes, but failing to secure speakers it collapsed. Our county has not yet been visited owing to pressure of work on Field Secretary's hands, but hope to do so soon.

Mr. Malcolm supplemented the above by saying that their work was not organized in this county as well as it should be. Hoped to have the Field Secretary with us next month. Had nothing outside the county organization.

SUNBURY.

This county, although smaller than some, is not so easily worked, because of its wide separation, with barren lands, of the occupied river section from that of the western end. The complete statistical report is in the hands of your Secretary. A few of the schools show an encouraging increase; but, on the other hand,

we regret that some schools have ceased to exist. This is even in places where we would least have expected it. From this separation of the parts of the county and other causes I had become discouraged about county association work. But kindly rebuked by Mr. Parsons, and encouraged by Mr. Lucas, we had a convention in September, which in deep interest was the best our county ever had. We acknowledge our obligation to the committee for the help of the Field Secretary, and we think if you can send him systematically through the parishes of our county at such seasons as seem best for our field, it would result in great good to our work. Our recent convention gave us an upward tendency, and we hope for better work in the future.

THOS. L. ALEXANDER, President.

Fredericton Junction.

VICTORIA.

Mr. President and Fellow Workers,— I have much pleasure in submitting a report of the good work carried on in our county by those who have the interest of Sunday School work and the salvation of souls at heart.

In looking over the field I find two parishes organized, namely, Perth and Andover. During the part of the year one convention was held in the latter parish, and two in the former, and also our County Convention, which was held in the village of Arthurette, parish of Gordon. It was a great success. Each session was overflowing; some who were anxious to hear had to go and hearken at the open windows. All workers who attend these great conventions, though discouraged in the work, go away filled with zeal and love for it.

For this success we have to thank you and your co-workers for giving us such a large share of Field Secretary Lucas' time. His wise counsel and work in general are, in a great measure, very helpful to us. A visit of the Field Secretary is prized.

We, as Sunday School workers, admire the way the work is planned throughout the Province. Ten Sunday Schools have been added to our number since last Provincial Convention, and we trust five more will be added this year. At meeting of County Executive it was suggested that the county officers communicate and meet with Sunday School workers in unorganized parishes,

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and try and get them organized, if possible, to thorough work — school to school and house to house visitation both by officer and teacher, each having a well-studied lesson and a thorough knowledge of the work going on throughout the Province, yes, entire Canada and United States. Will we lack interest with such a preparation? No, but a blessing to each school and home we visit. We have made quite a few visits through the different parishes, and an item worthy of note is the carrying of the Bible to Sunday School instead of only taking the Quarterly. Both go. You can see adult scholars reading and studying it on the road or way to Sunday School and in the homes. More adults, that is, fathers and young men, attend our teaching services than in former years. We are glad to see the young men who stay outside the door are taking courage and coming into school, leaving wonted pleasures behind for the study of God's Word, like the noble Bereans searching the Scriptures for themselves. With rapid progression in such good work we cannot do better than exclaim — behold, the harvest is great, but thorough workers are few! Pray that workers will be raised to carry on this grand and glorious work of winning souls for Jesus. The organ of the Sunday School Association is very helpful, if only more Sunday School workers would take it.

Yours, in the work,

WILLIAM S. LOW.

WESTMORLAND.

(No Report.)

YORK.

Rev. A. Lucas reported that the Secretary, Mrs. Dr. Sharp, through bereavement, was not present. But the work is in a better condition than ever before. There is almost everything to be thankful for in the progress in this county.

“Sing Them over Again to Me” was then sung.

LIFE OF CHRIST.

NORMAL LESSON BY DR. HURLBUT.

Dr. Hurlbut said :

Mr. President and Fellow Workers :

Every Sunday School teacher and Bible Student should make himself acquainted with the general outlines of the life of Jesus Christ, to which we owe the most of any life that was ever lived. It is the life that accomplished more for mankind in general, and with which each one of us has the most intimate connection. It is a life of interest to all of us. The first study should be the study of the life of Christ, not a theological or a metaphysical life of Christ — I say it with all reverence. I do not believe in our present mental condition, it is a possible thing for us to have a comprehension of the divine human nature of Christ. A large part of what has been taught is chaff. It is to the life and work of Christ among men to which I would invite you. It is desirable to get an idea of the order of the events of His life. There are about two hundred events in it. Others would make about one hundred and fifty. You might reduce them to one hundred. Suppose we say there are two hundred. Of one hundred and fifty of these the order has been fixed by all scholars. Of three-fourths we know pretty nearly when they took place. Of twenty-five of the remaining events we know fairly well, although not absolutely certain. And there are twenty-five more concerning which we are in absolute uncertainty, and can have very little more than a guess. The most of these are unimportant. As to what time the seventy were sent out; when occurred that conversation with Mary and Martha, when Christ spoke of Mary as having chosen the good part which should not be taken away from her. And yet, after all, even these have been fixed upon by the best judgment of scholars with a tolerable degree of correctness. It will be impossible to give you more than an outline. I propose to present the principal periods, with some of the chief events, belonging to each. It was a short life — only thirty-three years long. Nearly all of it was spent in retirement, only three years spent in public. He wrote no book.

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He left no written memorials, and yet it was a life that will be dear to the end of time. It is divided into seven periods. [Here Dr. Hurlbut began on the blackboard with drawing a line which separated the first period. See the end of this lesson.] The Doctor then resumed and said: This is not a lecture. It is a normal class. In a lecture I do all the talking, but in a class you will be expected to take your share. I want you all to *answer*. The **FIRST** is the longest of all. It includes nine-tenths of the life of Christ. It ends at the baptism. It is the period of preparation. The **SECOND** we know very little about. It is the first year of the ministry. It is put in the background. It is the year of obscurity. The **THIRD**, the year of popularity, we have the most detailed account of this. This is the time to which the largest portion of His teachings belong. It was when he gathered His disciples. It began with suddenness, and ended with equal suddenness. The **FOURTH** period is the year of opposition. It was the time in which the opposition became settled and fixed — everywhere He met with opposition. The **FIFTH**. This is the week of the passion. Passion means suffering and trial. In that week there is one day whose events are so important and detailed that we give it a separate place. This is the **SIXTH** period, the day of the crucifixion of Jesus Christ. Then the **SEVENTH** period is the forty days after the resurrection. [Here the Doctor asked the Convention to name the periods, which was done].

I. The period of preparation. — This begins with the birth of Christ, and ends with the temptation; for the temptation was a necessary part of His preparation for the ministry. During the most of this time we may say that it was spent in Galilee. We have, of course, the account of the visit to Egypt, and His return to Galilee. Now, we cannot undertake to give to you all the events. I will name four of this period. The flight into Egypt; with that would be associated the visit of the wise men; the visit to the Temple at the age of twelve; and after that come the silent years. For eighteen years we know nothing about Christ's life. [Reviewed here the first period.] One would like to know the surroundings of Christ at this time — what kind of a house He lived in. A Swiss writer has given us a hint. He says that the illustrations that a teacher give show his surroundings. The

illustrations that Christ used were all of plain, homely life. He mentioned the bed, the lamp, the bushel, the measure. But these are about all the household furniture. The house in which He lived had no pictures, no chairs. It is likely that it was a one-storey house. There would be no window in it. An eminent bishop, recently returned from the East, took a very gloomy idea of the evangelization of India and other lands. He said at present they had scarcely any clothes worth mentioning; they lived in hovels, and their food was scarcely worth anything. They worked for eight cents a day. Now, you may raise a nation of goats on that, but not a nation of civilized people. I asked Bishop Thoburn what he thought of Bishop Forster's gloomy forebodings. His reply was, "What wages had the Carpenter of Galilee? He would work for ten cents a day, and the house He lived in was as bare of comfort as any house in the East. Yet out of these surroundings there grew the purest type of man the world has ever seen."

II. The year of obscurity.—Christ was baptized, and then the Spirit drove him into the wilderness. The temptation was the most natural thing possible. He is ready now to begin His ministry. This period began with the first followers, and it ends with the return to Galilee. It extends to about a year, possibly a little more than a year. He gathered about Him His first followers, and during this period, He spent most of His time in Judea. There was a little visit to the north, but there was but one, so far as we know. Another curious fact is: About all that we know about it is given to us by John. We should not know anything about the events except from him, for they are not referred to by the other three Gospels. They left it out because it was a ministry barren of results. I suppose that the reason why He began His ministry in Judea was because it included Jerusalem, the metropolis. He wanted to give them the first opportunity to accept Him. Although His ministry was a seeming failure, yet it was a real success. He was getting fame which would bring Him at once to the attention of the people when He went up to Galilee. We have an account of the first followers in the first chapter of John. Probably there were six of them. There were certainly five. Foremost was Peter, and then James and John, and Philip, and Nathanael. Then came the first

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miracle. That was wrought in Galilee. Why did Christ work miracles? There are four reasons. In the first place they arose from His sympathy. He had Divine power. His heart was always tender to every suffering person, and because of His tender-heartedness He was ready to help men. Yet Christ gave far more important reasons than these. Then the miracles were a bell to call the people to church. They were not for glorification, but they were to attract the people to His spiritual teaching. Teaching was His work. The miracles attracted the attention of the people to His work, and when there was danger of them detracting from His work, He wrought no miracles. Another purpose of the miracles was to show forth His divine power, and so the people were led to say, "No man can do these miracles that Thou doest except God be with Him." Then, again, every miracle was intended to be in some way a picture of salvation. It was natural law in a spiritual way; for when He healed the blind man it was to show him how He could open the eyes of those blinded by sin. And when He cured the leper it was to show how He could remove the worse leprosy of sin, and make people every whit clean; and when He fed the multitudes it was to show how He is the Bread of Life. John interprets us many of these miracles. So they were to be pictures of salvation. Then another event in this period is the first Passover, a Passover which is very important. It is historic. But John is the only one who tells us about those things. He went up to attend the first Passover, and had that wonderful conversation with Nicodemus. The last event of this period is the ministry in Samaria on His way back to Galilee. Here he met with the woman at the well. [Reviewed this period.]

III. *The year of popularity.* — It is John who enables us to fix the length of this period. Belonging to this period we have Christ's rejection at Nazareth. There is something touching about this first place to which He went. He went first to His own city — to Nazareth. What a chance to be the centre of the Saviour's teaching and work. But they rejected Him, and He went down to Capernaum. The last event of this period is the feeding of the five thousand; or, to speak more particularly, the discourse that followed. His ministry culminated there. And again it is John who tells us this. The multitudes were ready

to crown Him king. And the next day he went into a synagogue at Capernaum, and they came to Him and said: "Moses gave us bread to eat in the wilderness; is there anything You can do in that line? The king we want is a king who can give us food and living." And they were ready to make Him king at once. Some people want the same kind of thing now. They did not want spiritual teaching. They went away from Him. All the rest of this period was spent in Galilee, as the other had been spent in Judea. We name four events in this period. First, the miracles at Capernaum, that attracted the attention of the entire people. Next the second Passover. He went up to attend this, and there wrought that miracle at the pool of Bethesda. Then His call of the twelve. He had called some of them before to be followers. Now He calls them to be apostles. And, fourth, His parables by the Sea of Galilee. This is a very prominent figure in this part of His ministry. [Reviewed this period.]

PARABLES AND MIRACLES.

There is a very close relation between the parables and the miracles. A parable is almost always a miracle in word. Is there anything more wonderful in healing a leper than in the growing of a seed? One is just as wonderful as the other. The parable is almost always what may be called a miracle in nature. A parable served to attract attention. Did you never notice, when somebody has begun to tell a story, how intently people have listened? The parable set people to thinking. Christ said the Kingdom of Heaven is like unto a woman making bread. It set people to ask what it meant; and to see that the same laws were ruling in the spiritual as in the natural world.

IV. The year of popularity is followed by *the year of opposition or wandering from place to place, with enemies almost everywhere*. It began with the discourse on the spiritual life in which Christ on the day, after feeding the five thousand, set forth that He was the Bread of Life, and it ended with the event of the anointing by Mary. There was a whole year between these. This was spent in all the provinces of Palestine. There are five districts into which the Holy Land was divided. Samaria is scarcely a province. It had no boundary lines; and, by the way, that brings to my mind the fact never to be forgotten they did

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not have any boundary lines as we have. There were no such lines in that Oriental world. They were settlements. One tribe settled in part among another tribe. A division line between Samaria and Judea was not known. A number of events took place at this time. First, there is the Transfiguration. Then Christ's visit to the Feast of Tabernacles, where he wrought the miracle on the man born blind, and also gave other teaching. Then, third, there is the Raising of Lazarus, to our eyes the most remarkable of all events wrought by Jesus. It suggests to us a great many questions as to where Lazarus was; what recollections he would have after he came back. Dr. Hurlbut referred to Browning's picture of medical experience. It is a picture of Lazarus; but, after all, it is only a curious question. And the last event is the visiting of the land of Perea—the land beyond. He had an interesting trip into that country. [Reviewed this period.]

V. *The week of the Passion.*— It began with that triumphal entry into Jerusalem, and it ends, so far as we are concerned, with the midnight of Thursday and the Last Supper. On Sunday occurred the triumphal entry. On Monday took place the cleansing of the Temple a second time. On Tuesday the last teaching—part of it in the Temple, and part of it on the brow of the Mount of Olives. Nothing is remembered on Wednesday. I think that it was spent in retirement. It was, in a sense, His last day on earth. On Thursday we have the Last Supper, and about midnight occurred the Agony in the garden. I must leave the rest. It is desirable to take up each period and give it in detail. It is desirable to give to each period one solid lesson of forty or forty-five minutes. But I must close at this period. My time is expired.

The following is the blackboard outline that Dr. Hurlbut gave :

DR. HURLBUT'S BLACKBOARD OUTLINE.

I.	II.	III.	IV.	V.	VI.	VII.
30 years of preparation.	Year of Obscurity.	Year of Popularity.	Year of wandering or opposition.	Week of Passion.	Day of Crucifixion.	40 days of the Resurrection.
Birth—Temple.	First Followers. Ret'n to Galilee.	Rej'n Naz'th. Feeds 5,000.	Discourse on the Bread of Life. Anoint'g of Mary.	Triumphal entrance Last Supper.		
Galilee.	Judea.	Galilee.	All Provinces.	Jerusalem.		
Flight to Egypt. Childhood at Nazareth. Visit'g Temple. Silent Years.	First Mirc. First Pass'r. Ministry Judea. " Sam'a.	Mir. Caper'm. 2nd Pass'r. Call'g 12. Par. by the sea.	Transfig'n. Feast of Tab's. Rais'g Laz's. Visit'g Perea.	Tri. entrance. Cleans'g Temple. Last Teaching. Last Supper.		

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Great interest was manifested during the time of teaching this lesson, and the review was most thoroughly done.

The President hoped that they would not be selfish, but would give to others what they received.

REPORT OF THE EXECUTIVE COMMITTEE.

This was read by Mr. S. J. Parsons.

Dear Sisters and Brethren :

If, in each previous annual gathering, we were grateful for God's mercies, more especially does this become us as we gather in this our Decennial Convention, closing the first ten years of our Provincial Association history. We have observed this by placing on our programme the fourth session of our Decennial thanksgiving service, and have asked brethren who were promoters of its inauguration to address us. Meanwhile let all our sessions be marked by humble dependence on the giver of "every good gift and every perfect gift from above."

We take now a backward glance over the year for which you appointed us to work out your wishes. We have done this with such providential guidance as has been accorded us.

EXECUTIVE MEETINGS.

These have been held quarterly, three in the city of St John and one in this city, since we came for this Convention. Besides these regular meetings, three sub-committee meetings have been held as the work required. From quarter to quarter we closely examined the work which had been done on the field, and prayerfully planned for the months before us. All our meetings were characterized by devout earnestness as became us engaged in "the King's business."

With prayerful thought we began last January to prepare for this Convention, and have succeeded in getting the Rev. Jesse Lyman Hurlbut, whom we trust will be a means under God of instruction and edification to us all.

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THE WORK OF THE YEAR,

as it will come before you in several reports and discussions, affords us much pleasure. There has been a steady growth, both in quantity and quality of work done. The efforts put forth immediately after last Convention were again crowned with an increase in the number of "evergreen" schools.

Parish organization and conventions have also made progress. Never before could we report so many as 72 parish conventions held in one year, nor were they ever before of as high a quality in true spiritual life and thorough education on lines of vital interest to God's cause in this Province. As many as possible have been attended by our Field Secretary, and in some instances where he could not attend, the chairman or others have tried to be present. We continue to regard this parish work as of great importance. Some of the best things, both of the Bible and Christian work, are brought home to the assembled people for practice each in their own locality. Many testimonies have reached us of their value to individuals in work for their own church as well as together in association work.

For the more thorough education by our county conventions, we published in the June SUNDAY SCHOOL HELPER a programme of special adaptation to the work. Perhaps because our little paper was so insignificant in appearance some overlooked that programme, but from those counties which used it we received letters of gratitude.

STATISTICS.

Never before, perhaps, have our two secretaries labored so successfully to produce a full, complete statistical report for the Province. This will come before you in detail in our Corresponding Secretary's report, but we would call attention to a few comparisons.

In 1884, the year of our organization, there were 568 Sunday Schools in this Province. In 1887, this Association reported to the International Convention at Chicago 725 schools. In 1890, we reported to the International at Pittsburg 867. To-day we rejoice that our report shows a total of 947 Sunday Schools in our Province. Growth fully equal to this will be shown in other items of the statistical report. Our hearts joyfully sing

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for the "good hand of our God" has been upon pastors and superintendents in their congregations and schools, and upon these also as they united in conventions in behalf of all souls. Testimonies reach us from all parts of the Province that God has owned this convention system in increasing and improving this work. For permission to be workers together with God we say

"The glory shall be Thine alone,
The blessings shall be ours."

OUR FIELD SECRETARY.

The providential guidance given to us a few years ago in the selection of this officer has received even a fuller confirmation this year than before. Many letters from county officers, and resolutions passed by conventions, have come to your committee expressing their high appreciation of the increasing ability and devotion which he manifests among them.

We have asked him to make a report to this Convention, but some of us have learned from his former reports there is no tabulation of those late hours of hard study to keep his mind furnished for the many engagements, nor for the thoughtful framing of many circulars which have this year gone to so many officers. We have counselled him against overwork, but can understand how difficult it is to refuse when work is needed. For his universal acceptance, as he carries every interest of this to everybody, and for his growing fitness, his enlarging influence on young people and their teachers, we thank God. He is imbued with faith in this work and its marvellous possibilities, and is sure you will continue to follow him with earnest prayer and sustenance.

INTERNATIONAL WORK.

It is due that we should express our indebtedness to the International Convention. The visits of Mr. Wm. Reynolds and Mr. B. F. Jacobs have greatly strengthened us, and they are watching with deep interest this auspicious occasion, the close of our first ten years. Its influence brought home by our eleven delegates thirteen months ago, is still enlarging through our Province. Since that convention some of our chief officers have been close students of the best methods in other provinces and states, and hold frequent correspondence on the work.

In last August our Association was ably represented by our Chairman in the International Executive Committee, as it met at Chautauqua. It is a joy to us that the New Brunswick schools have been loyal to the International Sunday School Lesson system. We are sure that Bible study has been greatly promoted thereby. But we cannot look with favor upon the introduction of a separate primary course. We have found no necessity for it among our teachers. We think it will disturb the unity, and therefore strength, of teaching both in schools and conventions. Perhaps the lesson committee may have had complaints and pleadings we do not understand, but we fail to see authority to yield thereto, and hope they may abide by the former uniform lesson.

OUR PUBLISHING INTERESTS.

These consist of two parts. First, the SUNDAY SCHOOL HELPER. For several years we have had this as a four page paper, with the hope that the subscription list would enable us to enlarge it to eight pages. This has never been done.

Recently a liberal offer has been made to us to amalgamate with the *International Evangel*. To many superintendents samples have already been sent, and they have been asked to help to arouse decision at this Convention. Mr. R. L. Gurney, one of the Sunday School workers, who welcomed your delegates to the city of St. Louis, is present, entrusted to present this matter. We believe the *Evangel* will bring special great benefit to our teachers, and at the low rate offered we indulge the hope that many will take it.

Second, our Annual Report will, we believe, be the best ever published by us. We earnestly ask that you consider the advisability of ordering a number of copies before you leave the Convention.

OUR FINANCES

will be brought before you systematically in the Treasurer's report, with suggestions for improving our financial condition. We bespeak your thoughtful consideration, We cannot close this report without expressing our indebtedness to the daily and weekly press of this Province. Reports reaching them of the work in the different parts of this Province, they have readily spread far and wide. We gratefully recognize this as a help to

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the work. Let all our considerations be with earnest prayer that our decisions affecting future work may be to God's glory in the good of this Province.

The President then said: "You have heard the report, what is your pleasure?"

THE FIELD SECRETARY.

Rev. T. F. Fotheringham moved that the report be received, that the recommendations of the committee be considered. Mr. W. J. Parks seconded the above. Motion carried. Rev. T. F. Fotheringham then moved the following recommendation from the Executive Committee. He said that it admitted of no discussion:

I. "That this Association records its high appreciation of the devoted and untiring labors of its Field Secretary, Rev. A. Lucas, re-appoints him to the office, and prays that the Divine blessing may rest upon him, sustain him in his work, and reward him in his own religious experience."

Mr. Lucas, he said, had now been with us for three years. The work has been growing. He has been growing in efficiency; he is growing in ability. We appreciate his labors in the past. He is more indispensable than ever before. We have in him a warm, personal friend. He is becoming dearer and more valuable. He has been received as a special loan from his own church, and we make his appointment a special act of this Convention.

Mr. Martin Lemont seconded the motion. Rev. Neil McKay did not like to give a silent vote. I endorse Mr. Fotheringham's remarks about Mr. Lucas. We are under an obligation to the Methodist Conference for the loan of this brother. I heartily concur in this resolution. Mr. Parsons suggested that the Convention pass the resolution by a standing vote, which was done unanimously.

PRIMARY LESSON.

Rev. T. F. Fotheringham then moved the following recommendation:

II. "This Association learns with regret that the International Lesson Committee proposes to issue an optional primary lesson

in addition to the uniform series. We would earnestly protest against such a course as destructive of the uniformity of teaching in the home and in the Sunday School, and an innovation upon the principle which has hitherto guided the selection of the lesson course. But, should the committee persist in carrying out their purpose, we would recommend that such optional lesson be taken, as far as possible, from the portion selected for the uniform series."

Mr. Fotheringham said: Perhaps this resolution comes with a surprise to many. The matter has not been brought publicly forward until lately; but it has come under the notice of some Sunday School workers that the committee is about to yield to the demand of some who wish a different series of lessons for the use of primary classes. We feel that such a concession would be injurious. The committee is not united in the attempt to introduce a new series. But it is believed that it feels disposed to put down an optional primary lesson series. Wherever that lesson is adopted the children will be studying one lesson and parents and elder members of the family another. There will be one lesson at home and another at school. Where that primary lesson is adopted the children can take no part in the general lesson, and in a large number of schools where this scheme is not adopted there will be unrest on the part of those who wish to adopt it. The optional lesson would be the beginning of an attempt to break up the International Lesson series. We are not willing that the first step should be taken in such direction. Therefore the weight of the influence of this Convention should be given on the side of those who are striving to check this movement. At the same time we feel that, should the friends of this movement succeed, we have added an alternative clause. You may separate that last clause if you will; it will make the motion stronger; it will help us to get something. I beg to move the resolution.

Rev. A. Lucas seconded, but thought it would be better to leave out the last clause.

Dr. Hurlbut said that he was not a member of the International Committee; thought the present agitation began at the International Association some years ago. Instead of leaving the whole matter to the committee the Association voted to instruct

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the committee that, as far as possible, every book in the Bible should be represented in the lessons. Two years ago the committee, in carrying out this, gave a great many hard lessons to teach, and it was at this time that the agitation arose, and some primary teachers wanted to introduce some modern way of teaching. So arose the Bible Union set of lessons, and at the same time this demand from some primary teachers grew. I am not surprised at the instructions given them. I hardly wonder that there should be some restlessness. But at the last Convention the instructions were removed. The committee were authorized to give such lessons as they saw fit, except they were to give the usual number of temperance lessons. But I would even have removed that. Fifteen heads are better than 2,000 on a point of that kind. All need of a separate set of lessons is removed now that we are in the New Testament. Four or five thoughts that I had are embodied in a paper I printed, and had some copies struck off, and have some copies left, if anybody wishes to read them. It is unnecessary to issue a separate set; we do not need it. Only a few primary teachers have joined in making the request, and some of those have not shown much interest in general Sunday School work. Some of those who plead for it are kindergarten teachers. They object to teaching about the death of Christ and the death of John the Baptist. My theory is, that we are to teach lessons that are Christo-centric. I therefore do not believe that the series wanted. I have not found three teachers who want it. I believe it should be repudiated. Nearly all the conventions this fall will pass resolutions similar to this that you are passing this morning. By general consent the last clause was omitted, and the resolution was passed as follows:

That this Association learns with regret that the International Lesson Committee proposes to issue an optional primary lesson in addition to the uniform series. We would earnestly protest against such a course destructive of the uniformity of teaching in the home and in the Sunday School, and an innovation upon the principle which has hitherto guided the selection of the lesson course.

“THE HELPER.”

Rev. T. F. Fotheringham then moved the following resolution:

III. "The offer of the publishers of the *International Evangel* be accepted, and *The Helper* be discontinued as a separate publication, and that the Executive Committee be empowered to complete and carry out the necessary arrangements."

Mr. S. J. Parsons seconded it, and also moved that this be laid on the table for the present. Carried.

After singing "Blest Be the Tie that Binds," the Rev. Geo. Steel pronounced the benediction, and session closed.

THIRD SESSION.

OCTOBER 17TH.

At 2.30 the Rev. G. Q. Gates conducted a praise service. After singing, prayer was offered by Rev. T. Marshall. After singing again the Chairman led in prayer.

At 3 the President being in the chair, the minutes of the morning session were confirmed.

FURTHER CONSIDERATION OF THE RECOMMENDATIONS OF THE EXECUTIVE COMMITTEE.

The President said that he would have to leave in a little while, and would now say good-bye. He would continue as long as possible. Mr. Parsons here took the chair by request. Rev. A. Lucas made some announcements about the C. P. R. certificates of delegates.

"HELPER" AND "EVANGEL."

The Convention then proceeded to consider the resolution laid on the table at the morning session. On motion of the Rev. T. F. Fotheringham, Mr. Gurney, the agent of the *Evangel*, was heard. Mr. Gurney said: There has been a feeling among Sunday School teachers that there should be a Sunday School paper. Our farmers have a paper of their own, but there was nothing along the line of regular Sunday School work. This paper fills a long-felt want. It aims to keep in touch with the Sunday School work, embracing methods of work. It is intended

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to have from three to four pages in each number, of New Brunswick news. William Reynolds, from the executive office, reports from the different states. You will find regular Sunday School news in it. Readers will thus be kept in touch with the entire field, so that all the workers will know what is going on. Other features are invaluable. The paper is going to fill a want in Sunday School work. We propose to give your Province a paper free of cost, and you will get a great deal more than before, because you are kept in touch with the entire field, and you will know everything new that is taking place in Sunday School work. The plan is that your Province secure 500 subscribers. We make an introductory rate of just half, which is fifty cents. After the first 500 subscribers have been secured the extra subscriptions will come back to your Province. After this year we propose to take payment at the rate of fifty cents per year in clubs of ten. In answer to questions Mr. Gurney said that other special features of the paper would be by Marion Lawrance on conducting the school. He will bring in a great many new ideas. Another department for primary teachers will be invaluable. The editor of this department is a most practical and helpful worker. Then there will be a department on normal and field work. Mr. Lucas here called attention to a very special feature for county and field officers. Here are their instructions in this department. Mr. Gurney said: Our endeavor is to make this paper a practical help to all lines of workers. It is not intended to displace the denominational helps. Everything is on the strictly inter-denominational plan. It advocates denominational literature for denominational schools.

Mr. Parsons said he spoke for those who had carried on the finances of *The Helper*. We have long ago made up our minds that we must come in contact with some sort of a publication like this. After giving *The Helper* a fair trial we find it will not pay. We had not the capital to make it pay. We could not make the paper large enough. We had to dispense with many of the advertisements which were a source of revenue. A year ago we were cautious enough to make the Convention responsible for its publication. The paper has been an expense during the past year. The committee were considering what to do when this offer came from St. Louis. The publishers remarked then that

they were running their paper at a loss. They said: "We propose that you amalgamate with us. We will assume all the financial responsibility, so that it will not cost your Convention one cent if you will lend us your influence." After considering the matter fairly, I replied that the offer was a reasonable one. I suggested that the matter should be left to this Convention. The publishers kindly printed 1,000 copies for circulation through this Province. Now it is for you say whether or not you will accept the offer. Bro. Lucas sent more matter than he was accustomed to send for *The Helper*, yet it only filled three pages, as you will see. Will you adopt this plan which the committee unanimously approve of? I have canvassed a little for *The Helper*. It was up-hill work. People said it was too small and too cheap. But the *Evangel* is larger and looks respectable. The contributors to the paper will be William Reynolds, Mrs. Ford, B. F. Jacobs, Marion Lawrance (the only salaried superintendent in the world), Charles Waters, Dr. Duncan and other specialists. The lesson help department is small. It is the field, the general work, and the whole field, that is taken up in this paper. The Executive Committee believe that this offer is a way out of the difficulty. I have subscribed for it ever since I saw it, and am more and more pleased with it, but particularly from the standpoint of the Chairman of the Executive. It is a well-known fact that the wider the circulation of a paper the cheaper can it be published. Let us thoroughly understand this. We must have 500 subscribers, and if we can get it above 500, the publishers offer us one-half of the amount we send in subscriptions.

Rev. W. W. Lodge thought that it would take the place of the denominational papers.

Mr. Parsons replied that he did not think so. The lesson helps are not a specialty. There are only one or two pages out of thirty-two devoted to helps.

Rev. T. Marshall asked how this Convention was going to make any money out of it. Will it be as widely distributed as *The Helper*?

Mr. T. S. Simms said *The Helper* was published at ten cents. We were prepared to lose something on it. Now, if we spent \$100 on this *Evangel* this would distribute 200 copies among the schools. Even then we should be better off than at present.

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Rev. T. Marshall said the *Sunday School Times* had crowded out the *Banner* in some places, and this publication would crowd out some others. Our Sunday School teachers are not able to take many papers.

Mr. Gurney said that it did not compete with the *Times* at all. It takes up a different line of work.

Rev. G. M. Hubly was not altogether clear about the return we are to have.

Rev. Mr. Fisk said: I have read with great care the copy sent to me. "The Ideal Teacher" is a paper that every teacher ought to read. He mentioned some other excellent articles. It will not keep out the *Sunday School Times*, because the paper covers a different line. The *Evangel* is going to spur up the workers and to broaden our minds. He thought that the people might spare something from their tables and give it to the Lord.

Rev. Geo. Steel said that the Association could not go on publishing *The Helper* at a loss. That must cease. There could be no loss in accepting the offer of the publishers of the *Evangel*, and if they did accept it, then they would be furnished with four pages of New Brunswick matter—even more than they now had in *The Helper*. He advocated the amalgamation.

Rev. T. F. Fotheringham thought we might pay \$100 a year to keep up our own paper, but that is impossible. The committee have canvassed for subscriptions only to get disappointment, and have given us their mature judgment in favor of the *Evangel*. We ought to give it a trial. He then read the resolution, and it was carried, three hands being held up against it.

REPORT OF CONVENTION.

Rev. T. F. Fotheringham then read resolution IV.:

IV. That the Executive Committee be instructed to publish a report of the proceedings of this Convention.

This was seconded and carried. Mr. Parsons explained that it was intended to publish a report for 10c. a copy, or 12 copies for \$1.

Treasurer's Statement and Recommendations.

H. A. White, Esq., then read the following :

THE NEW BRUNSWICK SUNDAY SCHOOL ASSOCIATION,

In account with H. A. WHITE, Treasurer.

1893.			
October.	Balance due former Treasurer,.....	\$27	23
	Secretary-Treasurer's bill	44	59
	B. F. Jacob's expenses	40	00
	W. J. Parks for Convention badges.....	3	50
	Paid S. J. Parsons for printer's bill.....	34	21
	“ During year on <i>Helper</i> account.....	279	82
1894.	“ “ “ salary Field Secretary for 13 months	1,191	71
	Paid for expenses of Field Secretary for 13 months	231	39
	Paid joint note of Finance Committee.....	140	00
	“ International Pledge.....	75	00
	Postage account for Secretary and Treas...	21	96
	Printing and supplies for Secretary.....	26	08
	Paid S. J. Parsons for expense account, passed Nov. 1893, but no funds.....	43	96
	Draft to Dr. J. L. Hurlbut	120	00
	George E. Day for printing Treasurer's re- ports, statistical reports, etc., for Con- vention	13	25
	Paid sexton of Baptist church, Fredericton..	3	00
	“ interest on the \$500 note to Oct. 18,'94,	17	50
	Cash on hand.....	392	25
		\$2,705	45

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CONTRA.

1894.	Received from Albert Co.....	\$84 35
	" " Carleton Co.....	253 32
	" " Charlotte Co.....	306 74
	" " Gloucester Co.....	22 99
	" " Kent Co.....	51 74
	" " Kings Co.....	236 29
	" " Northumberland Co.	136 32
	" " Queens Co.....	21 69
	" " Restigouche Co.....	126 51
	" " Sunbury Co.....	7 82
	" " Saint John Co.....	250 00
	" " Victoria Co.....	61 18
	" " Westmorland Co....	71 84
	" " York Co.....	350 76
	Proceeds of \$140 note.....	137 20
	Receipts from <i>Helper</i>	63 50
	Amounts collected outside the Prov-	
	ince	21 00
	Teachers and teaching sold.....	2 20
	Joint note of Finance Committee...	500 00
		<u>\$2,705 45</u>

Liabilities: Note of \$500 bearing interest at 5 per cent.

H. A. WHITE, Treasurer.

Sussex, N. B., Oct. 20, 1894.

Treasurer's Statement of Receipts.

ALBERT COUNTY. — SCHOOLS — Hopewell Hill Baptist, \$3.00; Riverside, 1; Germantown, 4 10; Riverside Union, 1; Hopewell Hill Baptist, 4 65; Hopewell Cape, 2 80; Upper Coverdale F C B, 1; Coverdale Union, 5; Cape Enrage Baptist, 2 81; Alma Methodist, 2; Memel, 2 50; Hopewell Methodist, 4 32; Alma, 2; New Horton, 1 90; Little River, 2; Coverdale Methodist, 5; Elmdale, 3 75. Total..... \$48 83

Conventions and Meetings — Memel, 63c; Honewell and Harvey, \$6 80; Little River, Coverdale, 62c; Rose-dale, 1 42; Baltimore, 45c; Elgin, 2 60; Albert Co., 7 50. Total..... \$20 02

Subscriptions — A W West and Levi Downey, each 50c; S E Stevens, 15c. J H Morey, 10c; S T Stevens, 25c; J S Atkinson, Chas Smith, Miss M E Bacon, G M Peck, each 1; Mrs Jameson, 2; J Wilbur, 5; Mrs Alex Rogers, 1. Total 15 50
Or total from county 84 35

CARLETON COUNTY. — SCHOOLS — Woodstock F C Baptist, \$7.65; South Wakefield, 2 25; Upper Woodstock, 2; Tracey Mills, 1; Grafton Union, 5 50; Bristol Union, 6 05; Upper Knoxford, 1 60; Lindsay Union, 5; Jacksonville Rd Baptist, 1 30; Oak Mountain, 3 75; Beechwood, 2 90; Hartland Rd Baptist, 2 80; Knox-ford F C Baptist, 2; Central Northampton, 2 70; Wakeville, 1 55; Jacksonville Methodist, 5; Florenceville Methodist, 2 68; Weston, 2 15; Wicklow Union, 2 50; South Wakefield Union, 2 30; Woodstock Rd Baptist, 3; Upper Bloomfield, 1; Centreville Baptist, 7; Debec Union, 3 46; McKenzie Corner Methodist, 2 10; Wat-son Settlement, 1 65; Peel Union, 1; Lower Brighton Rd Baptist, 2; East Florenceville; 1; Florenceville Bap-tist, 1 85; Watson Settlement, 1; Lakeville Union, 2 25; Mt Pleasant, Peel, 45c; Hartland, 2 40; Woodstock F C B, 5 60; Woodstock Advent, 3 50; Royalton Rd Baptist, 3; Glassville, 3 50. Total..... 108 44

Conventions and Meetings — Wilmot Parish, 2 23; Good's Corner, 80c; Charleston, 83c; Centreville, 1 67; Avondale, 1 08; Tracey Mills, 93c; Wicklow, 85c; Florenceville, 1 45; Connell, 69c; McKenzie Corner, 3 20; Oak Mountain, 2 21; Debec, 1 90; Wicklow Parish, 5 81; Kent Parish, 1 04; Richmond Parish, 5; Rockland, 1 60; Northampton, 1 75; River Bank, 32c; Peel Station, 49c; Kent Convention, 1 39; Gordons-ville, 90; Wicklow, 2; Peel, 1 64; Brighton, 5; North-ampton, 1 81; Aberdeen, 3 14; Lower Brighton, 57c;

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Pembroke, 75c; Richmond, 3 57; Wicklow Parish, 3; Carleton Co, 20; Kent Parish, 3; Kent Parish, per George Haddow, 3 75; Brighton Parish, 1 76. Total..... \$86 13

Subscriptions— H Hunter, W D Keith, J Hurst, J T Hurley, S B McIsaac, R W Perkins, E Alexander, each 50c; Clara E Good, James Boyer, E B Morton, Sherman Murphy, W A Sherwood, G W Boyer, John Barnett, Mr Shea, A G Lindsay, James Love, William Love, John McIntosh, George Higgins, Dr M C Atkinson, D S. Jones, R W Rickardson, Gordon Boyer, C S S Taylor, Dr Curtis, Geo C Watson, W E Thistle, A B Connell, Dr Kirkpatrick, I S Leighton, jr, W Fisher, Dr. T F Sprague, B B Manzer, Hon Wm Lindsay, G A White, A Henderson, Mrs Trewin, Mrs Chas Connell, Ketchum & Appleby, J C Winslow, W W Hay, Paxton Baird, R B Jones, C McKeen, W R Snow, S R Boyer, Miss Mattie Bell, Mrs B Bulmer, M A McLeod, Rev J Barker, each 1; C L Smith, 1 25; Wm Balmain, 2; H A Connell, 5; I G T Carr, 2; W A Sherwood, 1. Total..... 58 75
Or total for county 253 32

CHARLOTTE COUNTY,—SCHOOLS— St David's Union, \$2.10; Oak Bay Methodist, 2; Meadows, 3; Leonardsville Methodist, 1 15; Beaver Harbor Baptist, 1 45; Lower Townhill Union, 2; Lynnfield Presbyterian, 1 35; Mascarene, 1; Scotch Ridge Presbyterian, 2; Rolling Dam, 4 39; Lynnfield Methodist, 1; Milltown Methodist, 8 40; DeWolfe, 3; Moore's Mills Union, 4 65; Tower Hill, 2; Bocate Presbyterian, 1; Mascarene Baptist, 1; Pomeroy Ridge, 1 59; Pennfield Centre, 1 25; Little Ridgeton, 2 33; St David's Union, 2; Castalia Methodist, 2; St Stephen Presbyterian, 10; Oak Bay Baptist, 1 80; Upper Mills Methodist, 3 15; Whittier's Ridge Methodist, 1 50; Bailie, 1 30. Total..... 68 41

Conventions and Meetings— St Stephen Pl Convention collections, 61 48; Grand Manan Parish, 5 82; Lynnfield, 3 82; St Andrews, 1 26; Grand Manan Convention, 5 85; Woodward's Cove, 1 11; North Head, 1 30; Milltown, 1 22; St Stephen, 3 33; Boca-

bec, 30c; Waweig, 1 30; Little Ridge, 75c; Scotch Ridge, 1 13; Oak Hill, 65c; Baillie, 76c; Oak Bay, 80c; Tower Hill, 70c. Total..... \$91 58

Subscriptions — Celia A McCallum, 25c; Mrs Burbank, 50c; Jessie Graham, Theza Nesbitt, C T McCutcheon, J T Whitlock, Joseph Murchie, E Price, Dr F Blair, C B Christie, A McKenzie, Irving Bros, F E Rose, J Boyd, E B Kierstead, F L Hamm, John F Grant, DeWolfe & Dinsmore, Cameron & McTavish, Mrs Franklin, J O'Brien, M P P, George Johnson, Frank Hibbard, Dr Dick, Hector McKenzie, H P Dewar, John O'Brien, T O'Brien, Alex Taylor, J S Clark, Bertram Moore, Dr Dibble, Geo F Beach, J H Meredith, W A Murchie, each 1; S Webber, W H Clark, N Marks, G W Ganong, G S Wall, W H Stevens, Jas Murchie, Wm Douglas, W S Thompson, Mrs W S Thompson, each 2; F M Murchie, 3; Thomas Acheson, 5; Hattie E Whidden, 5; Mrs Dr Todd, 5; Miss Knight, 5; Miss Mary McWhirty, 5; Mrs J K Laffin, 5; Willie Laffin, 5; Mrs B R DeWolfe, 5; Miss Grace Dienstadt, 5; S H Stephenson, 5; E H Balkam, 10; Mrs R D Ross, 10; J D Chipman, 10; J K Laffin, 10, Total..... 146 75
 Total for county..... 306 74

GLOUCESTER COUNTY.—SCHOOLS—Youghall, \$1.50; Tete-a-gouche, 3; Bathurst Presbyterian, 3 30. Total.. 7 80

Conventions and Meetings — Belledune, 2 20; New Bandon, 2 30; Janeville, 1 09; Gloucester Convention, 3 60. Total..... 9 19

Subscriptions — A M Grant, 4; a friend, per G Had-dow, 2. Total..... 6 00
 Total for county..... 22 99

KENT COUNTY.—SCHOOLS — Jardineville, \$2; Coccagne, 3 30; East Galloway, 2 20; St Andrew's Presbyterian, 6 40; Molus River, 1 72; South Branch, 2; Main River, 2; Richibucto Presbyterian, 2 75; Mortimore, 1 20; Harcourt Presbyterian, 5; West Branch Presbyterian, 1 45. Total..... 30 02

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Conventions and Meetings—Richibucto, 3; Kent Co Convention, 4 72. Total..... \$7 72

Subscriptions—M.s Gordon, Mrs McWilliams, Mrs Dr Olloqui, Miss Ostie, Mr W Forbes, sr, Wm D Carter, Mr H Russ, Wm J Brait, Mrs Olloqui, each 1; a friend, per E B, 5. Total..... 14 00

Total for county..... 51 74

KINGS COUNTY. — SCHOOLS — Collina Baptist, \$2.90; Elmsville Union, 80c; Hillsdale Baptist, 1 50; Havelock Baptist, 4 50; Penobsquis F C Baptist, 6; Mount Middleton Union, 25c; Belleisle Creek Methodist, 2 25; Sussex F C Baptist, 4; Upham Station Union, 1 70; Salem, 1 75; Carter's Point Union, 2 40; Upperton Union, 1; Elmvale, 2; Mechanic Settlement, 5 75; Newtown Union, 4; Hampton Station Methodist, 50c; Lower Millstream F C Baptist, 4 85; Sussex Presbyterian, 5; Havelock Baptist, 2 49; Sussex Rd Episcopal, 2; Apohaqui Union, 4; South Branch Baptist, 2; Jordan Mountain, 85c; Markhamville Presbyterian, 1 50; Summerfield, 1 80; Waterford Union, 2; Upperton Union, 1; Cornhill F C Baptist, 1; Second Springfield Baptist, 2 60; Hillsdale Baptist, 1 65; Chambers' Settlement F C Baptist, 1 60; Bloomfield Union, 3; Annagance Union, 1 55; New Line Road Union, 2 10; Sussex Methodist, 5 80; Salt Springs Union, 2 25; Upham Union, 45c; Mount Middleton, 75c; Salem, 1 65; Belleisle Creek Union, 1 15; East Scotch Settlement Presbyterian, 1; Smith's Creek Methodist, 3; Penobsquis F C Baptist, 5 80; Collina Baptist, 2; Clover Hill Methodist, 3; Belleisle Creek Methodist, 3; Head of Millstream, 2 27; Carsonville Methodist, 2 92; Dutch Valley Union, 3; Centreville, 75c; Hicks Settlement Baptist, 1 18; Sussex Baptist, 5 75; Millstream Methodist, 1 45. Total..... 129 46

Conventions and Meetings—Studholm Parish, 6; Sussex Parish, 4 39; Smith's Creek, 1 60; Hammond Parish, 3; Bloomfield Station, 30c; Midlands, 32c; Norton Parish, 2 73; Havelock, 4 04; Kings Co

58

46 75
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Thanksgiving Service, 5 18; Waterford, 2 09; Springfield, 2 93; Upham, 66c; Ward's Creek, 60c. Total. \$33 84

Subscriptions — Thomas Moore, S L T Wiggins, S L T McKnight, P & F Morton, each 50c; Miss Whitt, 30c; Miss A McAnally, 25c; J W Nobles, 50c; Robbie and John McLeod, 25c; I Gross, 25c; Mrs Murray, 50c; Miss Mary Dunfield, 10c; Miss Allaby, 25c; Mrs McCully, 50c; Miss Ida Allaby, 50c; Richard Walker, 75c; Gideon McLeod, Mrs Thomas Crawford, David Wright, George Davidson, Mrs J J McAfee, H H Robinson, Helen G Thomson, W E S Wetmore, each 1; Mrs J S Trites, 2; Rev A Lucas, 5; H A White (1893), 20; H A White (1894), 20; J S Trites, 5; profits on sales, H A White, 1894, 6 84. Total..... 72 99

Total for county..... 236 29

NORTHUMBERLAND COUNTY. — SCHOOLS — Chatham Methodist, 5; Blackville Presbyterian, 5 27; St Mark's Douglasstown, 6; St Andrew's Presbyterian, 8 60; Newcastle Mission Sunday School, 4; Burnt Church, 2; New Zion, Upper Blackville, 1; Little Branch, 3; St John's Church, Chatham, 6; Lower Nappan, 2 20; Newcastle Methodist, 2 45; Newcastle Presbyterian, 2; Derby, 1 40; Millertown Union, 5 46; Middle District, Nappan, 2; Red Pine Island, 2; Black River Bridge, 2; Nelson, 3 20; Red Bank, 3; Upper Nappan, 3 50; Black Brook Presbyterian, 4 05; Upper Black Brook, 2 75; Tabusintac, 2; Church Point, 1; St Luke's Methodist, 5. Total..... 84 88

Conventions and Meetings — Chatham, 4 18; Millerton, 1 72; Nappan, 83c; Chatham, 2 13; Millerton, 1 08; Chelmsford, 1 13; Littleton, 69c; Protection, 2 28; Whitneyville, 1 23; Hardwick, 2 23; Black River Bridge, 1 89; Lower Nappan, 1 22; Burnt Church, 2 83. Total..... 23 44

Subscriptions — Miss Edith Shiereff, R J Anderson, Mr Bennett, Mr Salter, Simon McLeod, James Johnston, 1 each; John C Miller, 2; James Robertson, 5; Thomas Clarke, 5; James Nicol, 10. Total..... 28 00

Total for county..... 136 32

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QUEENS COUNTY. — SCHOOLS — Wickham F C Baptist, \$2.70; Gagetown Baptist, 1 50; Gagetown Union, 1 25; McDonald,s Corner, 3 22; Inchby F C Baptist, 2; Second Cambridge Baptist, 4 50; Mill Cove Baptist, 2; Upper Gagetown, 52c; Woodville, 2. Total..... \$19 69
Conventions — Queens County, 2. Total..... 21 69

RESTIGOUCHE COUNTY. — SCHOOLS — George Haddow for county..... 110 00

Subscriptions — Mr Harrison, D G Murchie, William Maxwell, J P Mowatt, James Sproul, each 1; John Murchie, 50c; H F McLatchey, 50c; W A Mott, 2; J T Windsor, 5.

Collections — Upper Charlo, 82c; Eel River Station, 2 69. Total for county..... 126 51

SUNBURY COUNTY. — SCHOOLS — Tracey Station F C Baptist, 75c.

Collections — Russagornish, 4 20; Fredericton Junction, 72c.

Convention — Sunbury County, 2 15.

Total from county..... 7 82

ST. JOHN COUNTY. — SCHOOLS — Portland Baptist, \$5; Piscarinc0 Presbyterian, 2 25. Total..... 7 25

Meetings — Collections at Jacob's meetings, 37 00.

Received from St John County, 1 32; received from St John County, per Rev A Lucas, 50 00. Total..... 88 32

Subscriptions — S B Patterson, W S Fisher, S D Scott G H McKay, J McA Hutchings, each 1; J J Bostwick, J Willard Smith, each 2; Hon A G Blair, 3; Mrs J Willard Smith, 5; Governor Boyd, 5; Sir Leonard Tilley, 10; W J Parks, 10; Andrew Malcolm, 20. Total, 62 00

Checks from Treasurer J E Masters..... 92 43

Total from county..... 250 00

VICTORIA COUNTY. — SCHOOLS — Upper Kintore, \$2.05; Aroostook Junction, 66c; Andover Baptist, 1 71; Lower Kincardine, 1; Kilburn, 4; South Tilley, 2 40;

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Lower Kincardine, 2 45; Aroostook Union, 2; Beacons field, 3; Andover Baptist, 1; Lower Kintore, 40c; Three Brooks, 4 35; Forest Glen, \$5. Total..... \$30 02

Conventions and Meetings — Andover, 2; Perth Centre, 90c; Aroostook Junction, 1 20; Andover Convention, 3; Perth Convention, 8; Little River, 62c; Middle Perth 25c; South Tilley, 30c; Arthurette, 40c; Foster Cove, 24c; Blue District, 62c; Dow Flat, 75c; Riley Brook, 90c; Long Island, 40c; Sisson Ridge, 39c; Three Brooks, 1 09. Total..... 21 06

Subscriptions — G H Findlay, 50c; Rev D L Parker, 50c; Mrs J S Hopkins, T H Manzer, H W Beveridge, H C Henderson, each 1; G F Baird, 2 50; W S Love, 1 10; T H Manzer, 1 50. Total..... 10 10
Total for county..... 61 18

WESTMORLAND COUNTY. — SCHOOLS — Forest Glen, \$3.17; Point du Chene, 3; Scotch Settlement Union, 3 67; Knox Church, 3 30; Cape Spear, 1 15; Moncton F C Baptist, 3 90; Westmorland Point, 2 Bristol, 1 60; Berry's Mills, 2; Shediac Union, 1 75; Upper Cape Methodist, 1 27; Moncton, 2 15; Steeves' Settlement Union, 2 28; Petitcodiac Union, 2 56; Point de Bute, 3; Jollicure Methodist, 2 21; Glendale Union, 2 26. Total..... 41 27

Conventions and Meetings. — Salisbury Convention, 2 52; Shediac, 1 40; Westmorland Convention, 2 37; Botsford, 3 93; Stilesville, 33c; Sunny Brac, 32c; Lakeville, 65c; Midgic, 12c; Dorchester, 1 05; Dorchester mass meeting, 1 40; Calhoun's Mills, 62c; Westmorland Parish, 2 83; Botsford Parish, 3 33; Petitcodiac, 48c; Scotch Settlement, 68c; Shediac, 88c; Middle Sackville, 66c. Total..... 23 57

Subscriptions — J L Lamb, Mr. Spence, a friend, Miss Moore, Mrs E P Eastman, Mr Reid, Mr Anderson, each 1; James Gray, Port Elgin, 2. Total..... 7 00
Total for county..... 71 84

YORK COUNTY. — SCHOOLS — Fredericton Methodist, 5; Peniac Union, 1; Nashwaak Baptist, 2; Mill-

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ville Union, 2 25; Lake George Pn, 1 65; York Mills, 3 15; Middle Southampton F C Baptist, 2 60; Tweedside, 3 05; Marysville Baptist, 8; Pokiok Union, 4 35; Temperance Vale Union, 1 60; Harvey Station, 2 50; Lower Southampton Union, 3; Springhill Union, 1 30; New Maryland Pn, 12 20; Gibson Baptist, 5; Upper Queensbury, 1 55; Nackawick Union, 1 57; Campbell Settlement Union, 1; Peniac Methodist, 1 20; Mouth of Keswick F C B, 6; Kingsclear Methodist, 3 06; Canterbury, 2 42; Marysville Methodist, 6 80; Marysville F C B, 2; Kingsclear Methodist, 1; Canterbury 2nd, 1; Lower Prince William Baptist, 2 30; Keswick Ridge Congregational, 2; Peniac Union, 1; Douglas No 2 F C B, 3. Total..... \$94 55

Conventions and Meetings — Douglas, 1 72; Southampton, 6 06; Harvey, 3 88; Canterbury, 2 78; New Maryland, 94c; St Mary's, 5; Prince William, 1 83; Queensbury, 1 10; Keswick, 1 09; Manners Sutton, 1 93; McAdam, 1 75; St Mary's Parish, 5; New Maryland, 1 61; Kingsclear, 1 25; Canterbury, 2 63; Southampton, 5; Queensbury, 2; Prince William and Dumfries, 2; Douglas and Bright, 1 71; Southampton, 2 43; Horton Settlement, 1; Reports sold by H F Dunphy, 80c; Canterbury Parish, 1 14; Upper Queensbury Parish, 2 23. Total..... 57 78

Subscriptions — Mrs Paterson, George Piercey, A W Coburn, J S Scott, Wm Scott, T L Fraser, Mrs J C Sharp, Mrs Spurden, Rev C W Foster, J C Miller, C C Bagnall, Edwin Good, C J Tabor, W O Leary, Hibbard Niles, H B Miller, Thomas Colter, Thomas Hoben, Wm Logan, a friend, per M L, Mrs J C McPherson, C N Goodspeed, D M Saunders, Helena A Wark, Wary M Coburn, C N Scott, M Annie Cox, H M Lattimer, Miss Harvey, Miss Robinson, Mr Brittain, Amelia P Moore, John Wiley, J K Flemming, Ella A Colter, Charles F Baker, Sandford Pond, each 1 (39); a friend, 25c; Miss G Libbey, Ansley Draper, A McN Shaw, R Davis, friend, each 2 (10); Mrs Saunders Patterson, John N Grant, William Wilson, each 3 (9); Lemont & Sons, H Chesnut, J & F McMurray, Mrs

A F Randolph; Mrs George Frazer, Mrs James C Turner, Miss Kinghorn, each 5 (35); Dr Sharp, Marysville, 10; Hon A F Randolph, 25; collections at Fredericton, 65 18; Miss Georgia Libbey, 2; I W Spurden, 5.
 Total.....\$191 18
 Total for County..... 350 76

Outside Contributions — Mary Newton, Calais, \$5; Mary C Barnes, Newton, Mass, 5; Carrie Everitt, Boston, Mass, 5; Charles McLain, Fort Fairfield, 1; Rev G M Campbell, P E I, 5. Total..... 21 00

RECOMMENDATIONS.

While this report is in your hands, it is well that we should, for a little while, discuss our financial interests.

We want you to take a copy of the Treasurer's report home, and make the best use of it in your school and community. You can greatly help this work by so doing, and by ordering copies of the full report and spreading it among your friends.

I presume we all believe that this work is God's work. This, surely, is our reason, as Christians, for being engaged in it. We believe that all who look carefully into this work have come to this conclusion. One important point to be sure of when securing contributions is to have a good cause. Being settled on this point, let us plan with our best business ability to carry it on. Let none see that we act timidly as if we lacked faith in the cause.

Second, we must give fullest information to all people. Then we can appeal to our friends with faith in God, faith in this His cause, and in the people for whose benefit this cause exists in province, county, parish and school districts. We gratefully acknowledge that in 335 schools the superintendents and teachers have encouraged their always willing scholars to collect small sums on the red-figured slips, amounting in all to \$816.14. We have asked some of these how it affects sects for other Christian work. We have never received an adverse reply. One answered: "Before we began to take an interest in Association work we had hard work to buy our quarterlies; now we find it easy to collect for this work, to get picture roll, blackboard and other equip-

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While cheered by such things, we must not lose sight of an opposite fact that, at this date — Oct. 12th — 488 schools have made no response to our appeal by the red-figured slips. In early September we thought that many had overlooked the matter. We therefore sent out a second supply of red-figured slips, and have since had returns from many of them.

I think our friends should know that at some seasons of the year this work would have to cease if the Executive had not placed themselves under financial obligation, and also that we could do more and better work if they would entrust us with more funds. We assure them that we bring to the use of funds the same business care and economy that we use in the management of our own business or that of our churches. Presuming that Christian people are as ready to contribute to the work of our Provincial Association as to any other mission work, if it appeals to them as strongly, we make a few suggestions for your consideration.

1st. A slip might be published containing a list of all schools in the county, the amount each contributed, with a few words of thanks for contribution, or appeal to those which had not contributed. This slip should contain information as to the work which had been done, and the aims before us, all this compressed into small space. This might often be put as a leaflet in letters as well as sent to schools.

2nd. When sending out the next red-figured slips they might be accompanied with endorsation and signature of the county officers.

3rd. Systematic calls on men of business may be made once per year. They will certainly appreciate the fact that some of their fellow business men carefully manage these moneys gratuitously in a committee which meets four times per year. During the past year such calls have been made by our Field Secretary in St. Stephen, Woodstock and Kingston. Very few refused when they learned our aims in the uplifting of our own Province. In the pressure of his other and manifold duties he could not find time for the other and larger places in the towns and cities. If we wish him to do this, we ought to help him in arranging for

time sufficient for it. It seems to me certain that if this work is to be done efficiently, we must plan its financial department as well as the others. This will not do itself any more than the other work. And because of a false shyness which is often allowed when money is asked for religious purposes, there is more danger of this being neglected. While thinking of this, as of the other departments, let us realize that we are working for God as much as when in enthusiastic meetings, and are seeking to glorify Him alone.

H. A. WHITE, Treasurer.

On motion of Rev. F. A. Wightman the report and recommendations were laid on the table.

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"THE FOUR GOSPELS."

A NORMAL LESSON BY DR. HURLBUT.

Before beginning the lesson, the Convention sang "I am Thine, O, Lord."

Dr. Hurlbut then said: We are to talk on the four Gospels for a little time. One subject that the Sunday School teacher ought to understand is the life of Jesus Christ; His work and character. Now, all we know of this subject we get from the four Gospels. We do not have anything added to what we receive from those four books. I have sometimes thought that if I was the apostle Paul I should feel like adding some good story. Paul must have known many things, yet he never tells a single incident; and gives only one sentence that is not in the Gospels. There must have been a reason for this. Books were exceedingly scarce. I do not suppose that Jesus Christ owned a book. He would have needed an express wagon to carry it round. A slip containing a few sentences would be all that many people would possess. But there were multitudes who could repeat the Old Testament by memory. The Gospels were written briefly, because they were to be committed to memory. This fact explains a great many omissions. Matthew and Mark and Luke give the same stories in very much the same language. They leave out a great many of the same things. There is a remarkable current of likeness in them. Before any book was written there was what may be called an oral Gospel. By appointment certain incidents were fixed upon as important to be told, certain important teachings were to be given, and from this oral Gospel Matthew wrote his, Mark wrote his, and Luke his; and John, knowing all about this, gives a statement from an entirely different standpoint. This is a brief statement of the view.

AUTHORS.

Here Dr. Hurlbut began the outline on the blackboard, which is subjoined at the end of this lesson. What was Matthew? A publican! A publican was a tax-gatherer. Taxes were collected different then from now. There is now an assessor to fix the tax, a receiver to whom it is to be paid, and there is a board of arbitrators, there are clerks, there is a certain percentage upon which the tax is based. In Palestine the method was crude. A syndicate was formed at Rome to buy up the taxes, and this would collect the taxes. This syndicate would divide the districts up into smaller districts, and get repaid twice over. The local receiver, or former, would fix the tax at whatever he thought was best. Now, imagine that there was a man in this town who had paid \$50,000 a year for the privilege of collecting the taxes. He would thus get a right to tax everybody and everything. He would be unpopular. So the publicans were a set of men greatly despised. They were called sinners, and most of them were. They were looked upon with contempt and hate and fear. They were gentlemen of wealth, looked upon by the people with respect and fear. And who can tell the astonishment when God calls Matthew to be one of the twelve. The lip would curl with scorn as He went by the others and selected Matthew. Matthew was selected one of the twelve because of his business training; he could write down certain things that but for him might be lost, and lost forever. He heard the sayings of Jesus Christ, and he wrote them out years afterward for the benefit of all the centuries. He was an apostle, rather than a publican.

MARK lived in the city of Jerusalem. Peter speaks of him as his son in the Gospel. Peter went to Mark's mother on that night he was set free from the prison, to Mary, mother of John, whose surname was Mark. He had grown up under Christian environment.

Third, *we have Luke, the physician, the beloved.* He always tells what was the matter with the people up to the measure of the medical knowledge of his time. He was a clear, careful observer. He shows Christ to be the most wonderful man. He travelled with Paul, yet he never obtrudes himself. He never says "Paul said," "and I said," "and says Paul to me." He keeps himself in the background. He has large and liberal con-

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ceptions of Christ. A man of small soul would have given us two different books.

John was a fisherman. What kind of a fisherman was he? He wrote what Coleridge calls the sublimest book that was ever written, passing above the level of clouds and skies. I have tried to imagine that fisherman. He was probably a young man, the youngest of the apostles. The Lord met that young dreamer, and put in his soul a new purpose and thought, and he wrote this marvellous Gospel of John.

Two were with Jesus as personal friends; the others had seen Him. The story of the young man who followed Jesus with a linen cloth is supposed to be Mark. Luke had never seen Jesus, but he was very careful in his statements, and has given to us a book of infinite value as the work of a close observer. [Reviewed with the Convention this part].

TIME.

In the next place we will notice the time when these books were written. Now, we generally put on the title page the date when a book is published. But in these Gospels we are compelled to look into the book for information about the date, yet we cannot tell the precise year.

The date for Matthew is about the year 50, A. D. How do we know? It was written when Christianity was still a Jewish Christianity. It was still under Jewish auspices, and yet when the alliance had not led to a quarrel. He belonged to the Jewish as well as to the Christian element. He always speaks of Jerusalem as the Holy City. He makes a great many quotations from the Old Testament. He has the Jewish idea of the plan of salvation. It is a Jewish book. It is scarcely possible that it could have been written earlier than 35. This would be too early a date. It was probably written about the year 50.

Mark's was prepared about the year 65. It was written before the destruction of Jerusalem. He was at Jerusalem about that time. Paul, writing to Timothy, says: "Take Mark and bring him with thee." And Peter, writing later on, says: "The Church that is at Babylon elected together with you saluteth you, and so doth Marcus, my son." Babylon here may mean Rome. I am rather inclined to think it does. Mark was there about that

time, yet the events are not clear. It was probably written about 65.

Luke was written about 63. Luke wrote his Gospel before he wrote the Book of Acts. For he says: "The former treatise have I written, O Theophilus." What time was the Book of Acts written? It ends very abruptly. It brings us up to two years after Paul's going to Rome. Consequently it must have been written two years earlier than when he came to Rome. He could not have carried it on the shipwreck. Soon after Paul's arrival at Rome, Luke was with him in the prison.

Put down *John* about the year 90. He speaks about the Jews as if they were enemies of Christ. Evidently the man who wrote that would be a Jew. Matthew never speaks of them as enemies; Mark never does; neither does Luke. John's Gospel introduces us to a new world. It might have been written in 85 or 90. [Reviewed Authors and Time].

PLACE.

Here we are dependent upon tradition and partly upon internal evidence.

Matthew was written in Judea or Palestine, probably at Jerusalem.

Mark was probably written at Rome.

Luke was probably written at Rome. He uses the pronoun *we* all through the latter part of the book. "We came to the island of Malta," "We came to Rome." Paul says, "Only Luke is with me" to the last.

It is the uniform testimony that *John's* was written at Ephesus. It is pretty evident that he was there. John wrote this book at the request of the church at Alexandria. They sent a request that he would write down his teachings. One would like to have been present at Alexandria when this precious MS. was brought into the church. It is the greatest book in the world. Listen how it begins: "In the beginning was the Word, and the Word was with God, and the Word was God." I think if you had heard that for the first time you would have said that it was one of the sublimest openings in all literature. [Reviewed Authors, Time and Place].

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STYLE.

The order of the four books is not the precise order of chronology. See Matthew, 1st chap., and Luke 2nd. What are the peculiarities of each Gospel?

Matthew is methodical. It is clearly intended. It has a beginning, a middle, an end. The first chapters are a definite beginning, giving an account of the genealogy of Christ. Then he leaves out all the rest of the history. He gives us the Sermon on the Mount. If you look at it closely each chapter is definitely arranged. He puts all the parables together in one place, all the miracles in another place. It is arranged logically, though not chronologically.

Mark is pictorial. Take the trouble to read any part, and compare it with the other Gospels, and you will see that he always puts in something that makes the account like a picture. He tells us about the *little* boat, the feeding of the 5,000 and making them sit down in companies, or literally flower beds. He tells how Christ looked. He tells about Christ taking the blind man aside and *sighing*. It is a picturesque Gospel. There is a fascination and a glory that no other Gospel possesses.

Luke is narrative. It is written in the narrative, straightforward style. We owe a great deal to Luke. Without him we should not have a life of Christ. The others are sketches. We should not have the first chapters of the beginning of Christianity. Suppose we had not the first chapters of the Book of Acts! I would like to give a talk on the Book of Acts if there were time.

John's style is colloquial. Take any chapter in the book to prove this. See the fourth: "There was a woman of Samaria," "Jesus said," and "she said." So the 9th, where the beggar is healed. Then we have what he said, what Jesus said, what the parents said, and what the people said. It is a "back and forth" style of writing. It characterizes John's Gospel more than any other Gospel. It is an old man telling the story of what took place sixty years before. [Reviewed Authors, Time, Place and Style].

SUBJECTS.

Let us notice the subject. But is not the subject Christ? Yes, of course, it is. But suppose four people come to this town, and

each writes an article. One is a real estate dealer, another is a politician, another is a landscape painter, and the fourth is a poet, and he sees more than the others. They say, "we could never see what he saw." Mr. Gray saw in a country churchyard what nobody else ever saw, and he wrote his "Elegy in a Churchyard." A poet can see what other people never saw. This does not illustrate the four Gospels. But each will tell his own story.

Matthew writes about the discourses of Christ. It is in Matthew that we have the Sermon on the Mount, and the discourse when John the Baptist sent messengers to him. And so you will find all the way through a systematic arrangement of the discourses set forth in this Gospel. It is the brief of Christ's sermons more than any other book. He was a business-like man, listening to the discourses, and he puts down twenty years after the words which Christ spoke. The Gospels are alike, and yet they are different. Here we have the strong, epigrammatic sentences of Christ.

MARK has very little about the discourses. He abbreviates the discourses wherever he can, and gives us the works of Christ — what Christ does. He presents Him as the great Worker, as going on from one work to another. He says nothing about His ascension, except that He was taken up.

LUKE gives to us the life of Christ, and it is the only biography that we possess. It is the only Gospel that begins at His birth, and tells the circumstances of His birth. Matthew tells us nothing about the birth of Christ. John does not say where He was born. It was no part of his aim. He has something else to do. There is a fashion of studying Scripture that I have nothing to do with. Those Gospels are subject to criticism as if they had been written by Philadelphian lawyers. But the writers were just plain, honest, straightforward men, and their writings were not meant to be interpreted by the square in that fashion. Luke leaves out some things. Why he leaves them out we do not know. Luke's is the story of the life of Christ. Dr. Buckley was once asked to buy a life of Christ. He said: "I do not need it. I have an excellent one." The agent asked, "Is it Farrar's or Geikie's?" "No," he said, "it is by Dr. Luke."

John narrates the conversations of Christ, and almost everything

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in the book is put in in relation to the conversations. It is something like "Luther's table talk." It fills the gaps, and tells us just what we want to know. He tells us what Jesus said in His light and easy conversations — what was wormed out of Him when in Judea. It was the voice of the Spirit of the man that spoke when He talked with His bosom friends freely. Wherever you have an incident you have a conversation. This Gospel contains nineteen conversations of Christ. [Reviewed Authors, Place, Time, Style and Subjects].

ASPECTS.

Matthew's conception is of the Messiah of Israel. The Jews were looking for a king. Jesus of Nazareth was the King. It is the book of the generation of Jesus Christ, the Son of David, the hereditary King, if you please. The second chapter asks, "Where is He that was born king of the Jews?" All the way through we have such phrases as the "Kingdom of God," "Kingdom of Heaven." It represents Christ as the King.

Mark presents Christ as the Mighty Worker, the man of divine inspiration, the Son of God, he calls Him in some large sense. I do not suppose that he had a very large idea of Christ's divine sonship. They were dominated by His large personality. John brings us up clear to the full conception of the Deity of Christ. The key word is the word "straightway."

Luke presents Him as the Son of man. In the genealogical table Matthew begins with Abraham, Luke with Adam, and intimates to us the brotherhood of the race. Luke presents the tender sympathy of Jesus Christ.

John presents Christ, condensing all the other ideas, and brings Him before his readers as God manifested in the flesh. He moulds them together, and gives us a new conception, a larger conception, of Christ. "We saw His glory, the glory as of the only begotten of the Father." [Reviewed Authors, Time, Place, Style, Subjects and Aspects].

FOR WHOM.

Matthew's was written for the Jews. He quotes the passages often in literal terms, often not literally. It seems to me that the people had an accurate knowledge of the Scriptures, and a

Jew of that time could tell you where every word was found. There are forty men in New York, and they will tell you where every word is found in the Old Testament. (I was told this by a Jewish Rabbi). When Matthew gives you a quotation he may give it a different application.

Mark wrote for the Romans — that is the fathers' statement. I accept it, but I am not quite sure of it. He wrote for Gentiles in general. The fathers say that he wrote for the Romans. It has the dignity of conquest. The ancients represented Mark as a lion. It was the conquering animal.

Luke wrote for the Greeks, not the people in the land of Greece, but the Greek-speaking people. These had spread everywhere throughout the Roman world. Everybody was bi-lingual. That old Roman world was bi-lingual. All intelligent people spoke Greek. Greek literature and Greek thought were everywhere.

JOHN — What is left for him? He wrote two generations after Christ's ascension. He wrote for the third generation of Christians. A generation had grown up under Christian training and influence. John wrote for those who had been in the light of Christianity, for those who had learned the lessons of divine truth, and he gives the story on a higher plane than the rest, and that is the reason why he differs from the rest, and nobody but a Christian has ever been able to understand this book. A German writer complained of its poverty of thought. He had no eye to see the beauty in it. The loftier our experience and the better we shall be able to understand it. [Reviewed the entire lesson].

BLACKBOARD OUTLINE OF DR. HURLBUT'S LESSON ON THE "FOUR GOSPELS."

AUTHORS.	TIME.	PLACE.	STYLE.	SUBJECT.	ASPECT.	FOR WHOM.
Matthew, Apostle.	50	Judea.	Methodical.	Discourses of Christ.	Messiah of Israel.	Jews.
Mark, Missionary.	65	Rome.	Pictorial.	Works of Christ.	Mighty Worker.	Romans.
Luke, Physician.	63	Rome.	Narrative.	Life of Christ.	Son of Man.	Gentiles.
John, Apostle.	90	Ephesus.	Colloquial.	Conversations of Christ.	God manifest in the flesh.	Christians.

Great interest was manifested in this lesson. All took part in the reviews.

The offering was taken up.

REPORT OF CORRESPONDING SECRETARY.

Miss Lucas then read her report as follows :—

In my absence, one year ago, you appointed me to this office.

I have tried to do my best, having sometimes trespassed on my school duties, and now make my first report to this Convention.

It may not be of much interest to some of you, for it neither tells of meetings held nor of moneys received.

Nevertheless there has been a great deal done. My letters and postcards have often disturbed the peace of mind of some in the distance, but this was only a fair exchange for their long delay in sending in their returns.

I dare say a servant of this Association might have an easier time by living further from the Field Secretary than I do, for everybody in our home is somehow laid under tribute to the Association work.

Last fall our Chairman put a mimeograph into the office. It did not lessen my work, but it enabled much more to be done than would have been attempted without such manifolding process.

By its aid there have been sent out copies of the Executive minutes each quarter to those who were not present at the meetings. In December last a circular was sent to parish and county officers asking more interest on their part to increase the circulation of the *Sunday School Helper*.

When desiring to organize a parish, a circular letter is multiplied and sent to superintendents therein.

Circulars to superintendents, parish officers, county officers, Executive Committee, with red-figured slips, requests for universal prayer for Sunday Schools, articles and paragraphs in thirty-two different papers of this Province in preparation for this Con-

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vention. Altogether there have been an aggregate of 3,000 copies of sixteen circulars mimeographed and sent out during the year.

There is a whisper that if you will furnish the money, the Chairman will further equip the office by adding a good typewriter. I hope you will take this open secret.

In May and June I sent out, at the suggestion of and in the name of the Treasurer, thousands of red-figured slips. Some of these being overlooked, I was called to duplicate some hundreds in September. The response with which these met will be told in the Treasurer's report.

But the heaviest work of the year has been that of statistics. Not all persons have yet attained to promptness in replies, or for Christ's sake doing work of self-denial on time — hence much writing and re-writing.

This work began last May, and has never rested until three days ago. This statistical report passed into the printer's hands. Perhaps some ask, "Why take so much trouble?" I am well aware that in the past work of this Association some few have asked for reasons — why an Association, why this work, why that? For this, then, we are glad to give a reason. I quote in part the words of W. J. Semelwroth, of Missouri: "Figures represent Facts," "Facts are the fingers of God."

"Reliable information is the basis of intelligent action."

The Field Secretary was once asked, "What use do you make of statistics?" and he replied, "What does your great denomination do with its statistics?" "Oh, they are the basis of future action." Exactly what they are to us, with this difference in our favor: Each denomination gathers only its own statistics, but our Association is the only one which gathers statistics of all Sunday School work in the Province, and can show the fields where labor is needed. We think, therefore, that all Christians should be interested in helping to make the only report which shows the condition of the whole field. To know what Christian work needs to be done is to economize time and means with which to do it. We have not found this willingness among *all* Christians. After a few more years they will understand our aims better. But the report is now before you; copies are distributed

so that I need not read.

I would like to call your attention to a few points in that report :

First. Our total of schools. It is marked on the report as 947. Our county officer, by oversight, left out an entire parish report, and that one of our best parishes. In tedious work of this kind, new to me, I overlooked it. We will not tell which parish it is, but will early amend it. The total will be 960 schools. This will increase the other totals. All shall be made correct before we publish it in our Annual Report.

You can take this home and add twelve good schools. You will certainly want copies of the full Report of this Convention, where the statistical report will be corrected.

I repeat what the Executive told you this morning, for it belongs to this report.

In 1884, the year of organization, as a result of the labors of the late John T. Fletcher, from a careful gathering of denominational and other statistics, there were reported 568 Sunday Schools.

In 1887 you reported to the International Convention at Chicago 725 schools.

in 1890 you reported to the International at Pittsburg 867.

To-day we notice that our report shows a total of 960 Sunday Schools in our Province whose condition we know, and which, from time to time, you are encouraging as never before. It makes an increase of 60 per cent. in the ten years — a great cause for thankfulness. I will leave to older members of the Convention to speak of the *responsibility* which lies in this cheering fact. Dr. Hurlbut, in lecturing to the young people of St. John on Monday evening, said: "The church of the twentieth century is before me." Then surely your pastors and teachers who have to do with these 960 Sunday Schools are deciding to-day what sort of a church that twentieth century is going to have. You are cutting it out by the pattern of your efficiency, or your indifference of to-day. It is going to be what you in Sunday Schools to-day are making it.

Second. There is just as much cause for joy in some other features as in the increase in schools. A very large proportion of

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schools then only worked for God a few months of the year. I will cite but one instance. That shall be from the county of York, in whose city we are gladly met. In 1885 York was organized. A statistical report, prepared by Mr. John Weddall, shows that this county had 61 schools, 42 of which were open only from three to nine months of the year. In 1894 York has 103 schools, 49 of which are opened the year, and the others open from six to nine months.

But there are facts of another kind which should have our thoughts as well as those which are pleasing. I leave these to the observation of others in this Convention. Let me express the hope that whosoever lot it may be to make up future reports of the Sunday School work of this Province, the forms, letters, post cards, sent this year may be a slight training towards better business records of many Sunday Schools, and more prompt gathering of information by some parish officers, so that county officers, by promptly sending in their reports, may make the work lighter. To those officers who did their best to help me, and without whose efforts this report would not have been possible, I give my sincere thanks.

PROVINCE OF NEW BRUNSWICK SUNDAY SCHOOL STATISTICS — 1893-4.

COUNTIES.	SCHOOLS.						MEMBERSHIP.				Received into the Church.	Protestant Population.	Percentage of Protestant population in Schools.
	Total in county.	Open all the year.	Teachers' Meet'gs.	House to House Visitation.	Officers and Teachers.	Scholars.	Total.	Average Attendance.					
Restigouche	48	33	1	6	213	1,574	1,787	1,104	27	3,915	45.64		
Gloucester.....	17	11	1	.....	62	463	525	360	3	2,570	20.43	
Northumberland	53	30	4	4	297	2,270	2,567	1,651	31	13,275	19.35		
Kent	36	13	3	1	153	1,032	1,185	774	4	6,710	17.68		
Albert.....	52	24	3	2	406	2,728	3,124	1,997	4	11,280	27.68		
Westmorland.....	77	42	9	3	602	5,058	5,660	3,778	92	24,430	27.26		
St. John	62	51	17	11	859	7,161	8,020	4,898	78	34,586	23.19		
Kings.....	91	50	3	5	474	3,669	4,143	2,547	246	19,980	20.73		
Queens.....	63	13	.....	1	314	2,281	2,595	1,771	145	11,083	23.41	
Sunbury.....	20	5	.....	.....	113	897	1,010	655	172	5,049	20.
Charlotte.....	79	38	9	6	579	4,661	5,240	2,969	34	20,889	22.23		
York	103	49	6	5	675	4,859	5,534	3,593	91	26,809	20.64		
Carleton.....	104	51	8	8	717	4,874	5,591	3,511	241	19,779	27.81		
Victoria.....	32	16	.....	2	169	1,020	1,189	767	258	5,948	21.42	
Madawaska.....	2	.....	.....	.....	10	75	85	65	6	.....	.....
Total	839	426	64	54	5,643	42,622	48,265	.....	.....	.....	.....
Church of England.....	124	.....	.....	.....	627	5,619	6,246	.....	.....	.....	.....
Grand Total.....	963	426	64	54	6,270	48,241	54,511	30,440	1,428	206,303	26.42		

PROVINCE OF NEW BRUNSWICK SUNDAY SCHOOL STATISTICS — 1893-94. (CONTINUED.)

FINANCE.	PARISHES.	ts.
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Grand Total..... 963 | 426 | 64 | 54 | 6,270 | 48,241 | 54,511 | 30,440 | 1,428 | 206,303 | 20.42

PROVINCE OF NEW BRUNSWICK SUNDAY SCHOOL STATISTICS — 1893-94. (CONTINUED.)

COUNTIES.	FINANCE.			PARISHES.				County Presidents.	County Secretary.
	For Provincial Sunday Assocation.	For other Christian Missions.	For Own School.	No. of Parishes.	No. of Cities.	No. of Parishes Organized.	No. of Parish Conventions.		
Restigouche	\$110 00	\$152 72	\$283 85	7	7	.....	.....	George Haddow,
Gloucester	7 80	14 00	119 04	6	.....	.....	.....	Mrs. Henderson,
Northumberland	78 88	138 05	1,279 17	13	.....	3	2	D. F. McLachlan,
Kent	28 57	45 24	225 82	7	.....	4	9	Rev. F. W. Murray,
Albert	48 85	25 87	545 78	3	.....	3	.....	Miss M. F. Fillmore,
Westmorland	36 80	391 34	1,561 99	7	1	5	9	Miss A. V. Reid,	
St. John	107 57	1,148 94	2,602 41	4	1	1	.....	Alex. Watson,
Kings	128 01	118 68	826 11	15	.....	11	.....	Miss Maud Taylor,
Queens	19 69	53 36	259 44	11	.....	.....	.....	George E. White,
Sunbury	75	.....	187 00	7	.....	2	.....	Ernest A. Tracey,
Charlotte	62 46	242 25	1,093 14	15	.....	5	13	Geo. Robinson,
York	84 25	235 23	1,161 92	13	1	12	19	Mrs. I. C. Sharp,	
Carleton	104 09	70 15	1,146 84	11	.....	7	17	S. J. Parsons,
Victoria	20 67	7 88	164 37	6	.....	2	3	Wm. S. Lowe.
Madawaska .....	.....	.....	.....	8	.....	.....	.....	.....
Total .....	.....	.....	11,456 88	.....	.....	.....	.....	.....
Church of England .....	.....	.....	*1,395 36	.....	.....	.....	.....	.....
Grand Total	\$838 39	\$2,663 71	\$12,852 24	125	3	55	72	.....

* This amount represents moneys raised for various purposes.

After singing the doxology, Rev. Kenneth McKay pronounced the benediction.

FOURTH SESSION.

OCTOBER 17TH, 1894.

DECENNIAL THANKSGIVING SERVICE.

At 7.30 the chair was taken by Mr. Parsons. Hymn, "How Firm a Foundation, Ye Saints of the Lord," was sung. Rev. G. M. Hubly led in prayer. After singing again, the Rev. Kenneth McKay, of Houlton, Me., said :

Mr. President, Fellow Sunday School Workers and Christian Friends :

I take it as an act of great kindness on the part of the Executive Committee to have asked me, who am only an honorary member of this Association, to speak on this auspicious occasion. I realize that I occupy this position through the modesty and courtesy of the Chairman of the Executive Committee my beloved Brother Parsons. He, not I, should have told you to-night the story of the birth of this Association. To him belongs the honor, more than to any other man, of having taken the first steps towards the organization of the N. B. S. S. Association "Honor to whom honor is due." But since he has declined the honor and thrust it upon me, I will try to tell the story as briefly as I can.

Ten years ago I was the pastor of the Presbyterian congregation of Richmond, in the county of Carleton, N. B. The Annual

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Convention of the County S. S. Association was appointed to meet in my church at McKenzie Corner in August. Our county had been organized for about seven years. Feeling that as pastors and S. S. workers we had been much benefitted by our Annual Conventions, we discussed in our executive the feasibility of a provincial organization, and at length a circular was issued and addressed to prominent S. S. workers throughout the Province inviting them to meet with us at our coming Convention, assist us in our work, and discuss the practicability of holding, later on, a Provincial Convention. A few responded from St. John, Fredericton and elsewhere. Some of them are with us to-night. Our Convention was a good one, one of the largest and best of the series. The people turned out in large numbers from all parts of the county. Every farmhouse for miles around was thrown open, and the hospitality of a truly hospitable people was severely taxed.

During the sessions of the Convention a meeting was held in a small upper room in the Old Kirk, where all were of one accord in that one place, and after prayer and careful deliberation it was decided to issue a circular calling for a convention of the S. S. workers of the Province to be held in the city of St. John on the 30th day of October, 1884. The call was very generally responded to, and delegates from almost every county came together. A programme was prepared by the committee appointed in that upper room, and those who were present pronounced our first N. B. A. Convention a success. I need not continue the story of future conventions any further, as brethren who know it better than I do, are to follow me.

I may, however, be permitted to say a few more words about that first Convention. By the committee in charge of preparing a programme I was asked to discuss the question, "What do we expect from our Provincial Association?"

My reply was as follows:

1. To improve the schools already in existence.
2. To greatly increase the number of schools.
3. To organize a S. S. Association in every county of the Province.
4. To bring together the Christian workers at our Annual

Conventions on a common platform, and thus increase inter-denominational fellowship, and so greatly advance the cause of Christ in all departments of Christian work.

These four results I predicted as likely to follow. Let this Convention say, if it will, that I then prophesied falsely. Every one of my predictions have been realized.

Will anyone tell me to-night that the schools of ten years ago are not now more efficient on account of the conventions that have been held during these years? Will anyone tell me that the workers who are here present will not do more and better work after listening to the inspiring and encouraging words spoken to us last evening by the Rev. Dr. Hurlbut, and the beautiful normal lessons on the life of Christ and on the four Gospels, with which we have been favored to-day? Surely the efficiency of our schools are increased by such conventions as these.

Has not my second prediction been fulfilled? The report presented by the Executive Committee to-day shows that in the ten years from 1884 to 1894 the number of schools has increased from 568 to 960.

It was not long till my third prediction was fulfilled. Two years later, when the third Annual Convention met in this city, I thus spoke in the introduction to the sermon preached before the Association: "At this, the third Annual Convention of the N. B. S. S. Association, we have great reason to thank God and take courage. Already the Lord hath done great things for us, whereof we are glad. Of our Association so lately formed may we say, in the language of the psalmist, with gratitude to God, 'Thou preparedest room before it, and didst cause it to take deep root, and it filled the land. The hills are covered with the shadow of it, and the boughs thereof are like the cedars of God.'" At that time nine of the fourteen counties were organized; now the whole fourteen have County Associations, leaving only Madawaska with its two Protestant schools.

That my last prediction has been fulfilled no one who has from year to year attended these annual gatherings and witnessed the delightful harmony among brethren of the different denominations, will for a moment gainsay. There has been a strengthening of the bonds that bind us together as God's fellow workers. We

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have learned to esteem each other very highly in love for our work's sake. Too long did the different regiments of the Lord's great army regard each other with apparent suspicion. Too long did the different sections of the Church of Christ seem to say, the one to the other, "stand by, I am holier than thou." Far too much reason has the church given for such flings as that of Gibbon, the historian. "She made such war upon sect that she had no time to make war upon sin." Our work, as an association, has done much to change all this, and to cause the world to look on and say behold, how these brethren love one another. We have helped to answer the prayer of our Lord: "That they all may be one." Apart from the working of this Association one thing, at least, would have been impossible. I refer to the fact that for some years past your honored Field Secretary, a brother beloved by all, has travelled the length and breadth of the Province, and though the accredited minister of one denomination, the pulpits of all the co-operating churches have been open to him. I am old enough to remember the time in this Province of New Brunswick when these things were not so. Well may we say to-day, "What hath God wrought?"

But may I not further say that this Association has already accomplished for the Province far beyond what the most sanguine of its originators even dared to dream of. It has truly become a grand missionary agency. Through its operations schools have been opened up in many of the outlying districts, that have become centres of light and spiritual life, in which souls have been saved and God glorified.

But, dear fellow workers, in this Province of New Brunswick there remaineth yet much land to be possessed. There are yet many districts where the face of the minister of the Gospel is rarely, if ever, seen. Will you not do all you can to plant schools in these? Instead of one indefatigable worker such as you have, there is room for half a dozen. In Aroostook County, Maine, where I have spent the past six years, we have just engaged a S. S. missionary, to be supported by our County Association. My own little church and schools contribute twenty-five dollars towards his support. He has just entered upon his work. There are counties in this Province that might support county missionaries.

Let it be the aim of this Association to carry on this work so well begun, till all needy fields are cultivated, and your home heathen have been given to Christ for his inheritance, and the uttermost part of the Province for his possession.

The Chairman introduced the next speaker as one "who was diligent in business ; fervent in spirit ; serving the Lord."

Mr. T. S. Simms said : The brother who has addressed you said he was thankful for being called upon. We are thankful to hear him. He was one of the inaugurators. I feel rather out of place in being sandwiched in between two ministers. A great deal of my ammunition has been taken away. A good many of the reports have taken up my thoughts. At a little gathering the other evening Dr. Hurlbut spoke of those who say, and those who do, and those who write. Now, a good many people can talk and yet say nothing. I have not very much to say. I want to give my reason for being here. Ten years ago the brethren from Carleton sent down to St. John and asked us to provide for the convention which they had called. I was appointed one of the committee to provide for the delegates. We got a good deal more blame than praise. The next day after my duties were pretty well through I was asked, "Well, will you take any office if we want you?" The nominating committee mentioned me as the President, and they got me into work, and I have continued ever since. The benefit to myself has been greater than to the Association. I have been drawn into contact with earnest Christian men in this work. This has strengthened my own character. I refer not only to the men of our own Province, but also to those from abroad. I have entertained Mr. Reynolds, Mrs. Crafts, and then the other day Mr. Gurney, of the *Evangel*, and in this way have received a great deal of benefit. I want to speak to you on the address of the Executive. Rev. Mr. Fotheringham, Mr. Parsons and myself have been on that committee since its inception. We have met in St. John ; the men living outside the city have come there at a great sacrifice. They have always paid their own expenses. It has been done with an eye single to the glory of God. The funds belonging to this Association have always been wisely and carefully handled. I had intended to speak about some of the results of the work. I will refer to the financial results.

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From the beginning, in '86-'87, the total amount raised — and less than that was expended — was \$208. In '87-'88 the amount raised was \$886. But a large part of this was raised on account of "Teachers and Teaching" by Clay Trumbull. In '88-'89 the amount was \$569. In '89-'90 it was \$940. In '90-'91 it was \$1,639. In '91-'92 it was 1,806. In '92-'93 it was \$1,821, outside of money raised on notes. I will refer to the progress in other directions. I need not say much about Brother Parsons' labors. Everybody knows him. It was he that organized this Association. He has been at the head of it ever since, and I hope he will long continue to be this. I will refer to Bro. Lucas. Those who see him once in a while at the Convention little know the amount of work he is accomplishing. Often he drops into my office, and I know what he is doing. It was brought out in some of the reports. He is doing a great work. We see this from the printed report in the number of schools and in the efficiency of them. There has been a great gain in the past ten years. Then think of the gain through bringing teachers together from every part of the Province. How the gathering must stimulate them! And this helps all along the line. In time to come we hope to make greater progress than in the past. I ask you to lend your aid especially in the finances.

Convention sang "I am Thine, O Lord, I Have Heard Thy Voice."

Mr. Parsons urged that something should be done for the destitute parts of the Province. Here was a grand opportunity for workers from St. John and Fredericton.

Rev. T. F. Fotheringham then spoke. (On the platform he had put the initials of the Associations, which he filled in at the end of the address, viz., N. B. S. S. A).

Mr. President, Fellow Workers and Christian Friends:

I had the honor to respond to the call of the Carleton friends. We met in the belfry of Mr. McKay's Church. I happened to relate this to Brother Gurney, and he said that we had had a lofty origin, and I said that would account for our aspiring character. We are to congratulate each other to-day. The speaker related how a bachelor of many years' standing married. One of his friends congratulated him upon his happy looks. He replied, I cannot help that. "When I think of such a wife as I have I feel

like speaking right out." This is an occasion when we can speak right out. I would like to say we think a great deal of each other. Let us ask what these ten years have done for us. A retrospect ought to give us a prospect, and the future ought to be better than the past.

First. The ten years have been years of successful work. The figures just read testify this. In the lesson for next Sabbath you notice that when they caught the miraculous draught of fishes the disciples were taken with astonishment, and that seemed to be the reason why they did not speak. We have gone forward with very little money, yet look at the results. The work has grown beyond our most sanguine anticipations.

Second. We have had ten years of most delightful Christian fellowship. I have put this second. It might be first. I do not know of any work which could have brought us together in such a pleasant way as this. I have no recollection of a single word being spoken that we can reflect upon. I was a long time on the committee before I knew the religious denomination to which some of the members belonged. It has brought us into delightful relations with each other. But for this Association we never could have had Mrs. Crafts, Mr. Reynolds (whom we have all learned to love as a personal friend), and, last of all, our beloved Dr. Hurlbut. And there has also been the fellowship with Brothers and Sisters from all parts of the Province. What a flow of kindly recognition there is as we meet in our Annual Convention! This Association is doing more than anything else to dissipate prejudice.

Third. We have had ten years of intellectual training. We look at the spiritual work, but we must not overlook the intellectual. People become intellectually stronger by these conventions. We cannot read the Bible without seeing history in a new light. God behind and before, and manifesting Himself in the rise and the fall of the empires. We find also our literary taste cultivated by reading the Bible. The speaker related about some tourists meeting a plain man in the highlands of Scotland who spoke the most perfect and classic English. He was asked what he had read. He replied: Nothing but the Bible. What an immense stimulus to thought and intellectual quickening these conventions have been!

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Fourth. They have been years of moral discipline. We have been able to come down to the bed rock truth. And when we do this for the Scholars we do it for ourselves. Everything has been brought to the correct standard of the Word of God. And, when week by week we have been bringing our thoughts to the Word of God, is not that a moral training? The results are in our own minds a stronger desire to do God's will and to submit ourselves to it.

Fifth. It has been ten years of spiritual improvement. I only speak the sentiments of others when I speak my own. The years have given me a better comprehension of God's word than ever I had before. The Bible has become a more real book. We may not know who wrote the Pentateuch, or who wrote Isaiah, or that anybody wrote the Psalms. But we know it is God's word whatever hand held the pen. The Spirit of God uttered the thoughts. So during the years the spiritual things have become more real. We have been made to feel that religion and common life are one; that there is not a Sunday feeling and life separated from all the rest of the week. We have been made to feel that the Bible underlies our daily life. And has it not made the blessed Lord more a reality to us? And we start afresh with new interest as we read again of the birth in Bethlehem, and the marvellous death on Calvary. We have had spiritual growth in these years. So we look over the ten years and take courage. The Lord has done great things for us whereof we are glad.

Mr. Fotheringham then filled in the initials of the Association as below :

N—oble Service.

B—lessed Fellowship.

S—ystematic Study.

S—oul Culture.

A—ll our brightest anticipations realized, by the grace of God.

Mrs. O. Crockett then sang "The King of Life. My Shepherd Is."

ADDRESS AND APPEAL BY DR. HURLBUT.

Mr. President: The speech that I am now going to give does not count. I enjoy the question drawer, for when you have it you can get in pretty much anything you like. I am here to

represent our provincial work. Everything must be done through some kind of organization, and we have to get the Sunday School in line with the age. In temperance work you have the W. C. T. U. Even if you study you get up a class of Chautauquans. If it is the young people they form themselves into a branch of the Epworth League or Society of Christian Endeavour. Everything now has to be done by means of a definite organization. But an organization does not generate power. It directs power. It enables you to concentrate your energies. So there is a necessity for this Provincial Sunday School Association. This is an inter-denominational work. But some will say: why not have a Presbyterian Association? or a Methodist? or a Baptist? Simply because no one denomination can afford the expense and bring together material sufficient for a good convention. But the best results are attained by bringing together all the denominations. This way gives us the best of each. The Presbyterian does not leave the convention any the less a Presbyterian, nor the Baptist any the less a Baptist. He does not go away saying: "I think I will leave the Presbyterian church and join the Methodist." We love our own churches just as much as before; perhaps a little more than before. But we begin to appreciate our fellow Christians a good deal more. We see that all the knowledge and power and religion are not locked up within the walls of one denomination. We gain some benefit from that. It is best to have an inter-denominational organization. Everywhere this is true, either in state or province. The figures presented here are eloquent as showing the advantages of this organization. I do not question the statement that to-day you work is 30 per cent. more efficient than it was before this work was organized. And you must go on to accomplish more. And now that you have a Provincial Secretary confining himself to the work, and going out into the remote places, the results will be better in the future than to-day. Who would think of giving up your organization and work? Dr. Hurlbut referred to their work in the State of Illinois, with its 103 counties all organized. They have had this for a great many years. No person would dream of doing away with it. The denominations are stronger because of this inter-denominational work. This Association will help to build up your denominational schools. If this Association is to be maintained it must

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be supported. Everything costs money. Dr. Hurlbut here spoke of William Carey and his concern about the people in India. Some one said to him, if you care so much for them why do you not go? He said, "I will go if you will hold the ropes at the other end." We want the Church and the Sunday School to hold the rope and furnish the supplies. I do not know the way in which this money has been raised. I do not know how to go about the work. Perhaps we had better take up the Counties one by one.

COUNTY PERFORMANCES AND PLEDGES.

St. John. Last year it was \$250. The same amount was promised for this year by the President.

Carleton. Last year it promised \$250; it paid within about \$20 of this amount. \$250 was promised for this year.

Charlotte. Last year it subscribed \$200, but when the returns came in they got \$300 instead of \$200. It gave \$100 more than it promised. Mr. Lucas suggested that they put down \$200 for this year,

Kings. Last year \$200 was promised. Mr. White said you may say \$250 for this year.

York. Last year it promised \$175 and paid \$190. Mr. Randolph said put it down \$250.

Restigouche. Last year it subscribed \$100 and paid \$126. Some one said put down \$100, but they always go beyond it.

Northumberland. Promised \$100 but gave \$131. Rev. Mr. McKay said put it down for \$130.

Westmorland. Last year promised \$100 and paid \$70. Mr. Parsons suggested that it should be put down for \$100.

Albert. Last year promised \$100 and raised \$85. Mr. Lucas suggested that it ought to be good for \$100.

Kent. Subscribed \$100 and gave \$55. Mr. Mundle said put it down \$75.

Victoria. Subscribed \$50 and raised \$49. It was put down for \$50.

Gloucester. Subscribed \$27 and raised \$23. Mrs. Ferguson thought it might raise \$25.

Queens. Promised \$75 and gave \$50.

Sunbury. Subscribed \$25. The President promised the same amount for this year.

Dr. Hurlbut then said gather up the payments that nothing be lost. Some may wish to contribute something for themselves. We will give them an opportunity to make such promises.

Mr. Parsons here said that some business men had contributed liberally when asked. One lumberman had given \$25, and he had showed this to another man, and he said I guess that I can do as much, and he filled in a card for the same amount. Both felt better for it.

Here some slips were distributed and later on were collected. It was then found that the pledges from

Counties amounted to.....	\$1,880 00
And from personal subscriptions to ...	262 55
Total.....	\$2,142 55

QUESTION BOX.

Dr. Hurlbut then proceeded to answer questions.

Ques. 1. Do you consider Christ was born in poverty? If so, give authority.

Ans. I think it is pretty evident that Jesus belonged to the common class of society. Now the distinction between the rich and the poor is much more marked. He belonged to the common people. All His illustrations come from that grade of life. The offering that was made for Him was the offering of the poor people. All the incidents point to the fact that He belonged to the poor.

Ques. 2. How can we best secure the co-operation of the parents in our Sunday School work?

Ans. It is very desirable to have the co-operation of the home. This is by far more important than the Sunday School. The Sunday School does not get hold of the child till he is four or five years old. The home has a great influence; the home has an authority which the Sunday School does not possess. Now, how can we secure that influence? I think that the Ministers might call constant attention to the Sunday School in their preaching and visiting. Every teacher should visit the home and call upon the family, not necessarily for the purpose of seeing the children, but to talk with the parents. If the school takes interest in the home, the home will take interest in the school. If it is duly urged upon the home it will be accomplished.

Ques. 3. What can we do with a pupil who cannot be led, coaxed or driven, and seems to be utterly beyond the control even of the Pastor?

Ans. A pretty hard case when he won't mind the Minister. In the first place the teacher needs to be patient. The first requisite is an infinite patience. Always be gentle. Never scold. Always be cheerful. Keep on working and you may find after all that you are impressing the scholar to a degree that you did not dream of. You cannot always tell from the way the scholar acts how much good you are doing. Dr. Hurlbut here related about being superintendent at one time, and a teacher requested him to take one unruly boy out of her class—(now I have found that the best teacher of a boy is a woman, and the best teacher of a girl is a man). He went to the class and told the boy that he was going to promote him. He seemed to be greatly hurt, and gave his teacher an *et tu brute* look and said, "can't I stay in your class; won't you please let me stay?" Now that boy really loved his teacher. And she said I saw something that I never knew before, that that boy really loved me; she said I felt ashamed when his mother told me how much he loved me. You cannot always tell all the impression you are making. If you are earnest and patient, and stick at it, you must be having an influence over the scholars.

Ques. 4. How can I keep my zeal from waning?

Ans. Do not stay to consider whether you have any zeal or not. Do not worry about it. Keep at the work.

Ques. 5. In reckoning time what is meant by the letters A. U. C.?

Ans. They mean the year from the founding of the city of Rome. (*Anno Urbis Conditae.*)

Ques. 6. What are the stars on the map of New Brunswick for? (This question referred to a large map hanging over the platform.)

Ans. The large stars mean an organized County. The small stars mean an organized Parish. And that plan is adopted all over the States.

Ques. 7. If we do not have quarterlies in our Sunday Schools should we not have responsive readings?

Ans. I suppose so. We ought never to read the lesson. I like to have the first reading between myself and the class. I do not want the Superintendent to take off the cream by reading it and making brief remarks. There should be a lesson read, but not the Sunday School lesson. I would have some portion of Scripture read that bears upon the lesson, perhaps one of the home readings.

Ques. 8. What is your idea of the best method of conducting a teachers' class as a preparation for teaching? Would you give an exposition of the lesson yourself, or seek to draw out the teachers, and simply ask questions and answer any needed ones?

Ans. The latter method is better than the former. In the management of a teachers' class it is wise never to have a formal exposition of the lesson. One thing needs to be remembered: the lesson helps are putting aids in the way of teachers that they could never obtain before. He referred to his mother using Dr. Clarke's Commentary, which she had bought from her hard earned money as a seamstress. But now for fifty cents a year you can get even a better help than that. For \$1.25 a year you can get Peloubet's Notes or Illustrative Notes. The teacher can study alone. You can have a very good class by changing the leader each evening. Let every teacher lead the class in turn. Assign to one teacher the geography of the lesson, to another the history, to another the persons, to another the doctrines, and to another the practical lessons. You will get a great deal more out of it this way than by any one giving an exposition.

Ques. 9. Allowing all that Dr. Hurlbut said this afternoon about the characteristics, time, etc., of each of the authors of the Gospels, how does he explain inspiration?

Ans. With regard to that it is not incumbent upon me to explain inspiration. Some things I cannot explain. I cannot explain the Doctrine of the Atonement. I believe in the Doctrine of the Sovereignty of God and the freedom of the will; but I cannot draw a hard and fast line between them. It does not make any difference who wrote the book, the hand that guided the pen is a Divine one. God used men who were well informed; He took men who were acquainted with the life of Christ. It was delivered unto us by those who heard it; the writer does not

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claim to have been an eye witness. I believe in the absolute inspiration of the Scriptures.

Ques. 10. Please name the five Provinces of Palestine?

Ans. I would make this distinction: there was no distinct line between Samaria in the middle, and the rest. It was a settlement, just the same as there may be a French settlement in one of these provinces. The Samaritans then were a people settled in the political Province of Judea. There then were Judea, Galilee, Samaria, and Perea; the one on the north had no particular name in the time of Christ, hence it is called Philip's Tetrarchy. It should be called Bashan.

Ques. 11. What literature would you recommend for Sunday School libraries?

Ans. The Sunday School library has a mission. Some people do not need it. There are places where it is not much needed; in other places it is much needed. The books are not only read by the children, they are read by the parents and elder people. First and last I would say the library must be interesting. It may be as sound as *Calvin's Institutes*—but it must be interesting. Second, it should be in good literary style; it should be well written so as to be an education in good English. Third, it should have a distinctly religious purpose. I would rule out a love story. I would not have all my books stories.

Ques. 12. I would like to know how to interest the older people of our congregation, fathers and mothers, in the Sunday School, so as to get them to attend the school and to have them realize that they belong to the Sunday School?

Ans. All of them cannot come. Make your place very profitable. Get a good teacher for those pupils; invite them personally to attend. Organize a home department—a home class in the Sunday School.

Ques. 13. What relation had the first miracle to salvation?

Ans. Some one had said I wish that the Lord had not wrought that miracle; I wish that it had not been put down in the Bible. I take it that this miracle was to exercise our brain and our thought. I think it was to be a kind of opening picture of what Christ was going to do. He took the water jars and gave to them a new life and power. In the Gospel provision has been

made more abundant. It is better the further we go. "Thou hast kept the best to the last."

Ques. 14 Would you allow an unconverted person to teach?

Ans. Yes. But I do not think that a person can teach a class properly and well unless he has seen and knows Christ; who has not looked Christ in the face for himself. No one can tell another about Christ who has not felt Him in his heart. He must possess the Life within. It may be necessary for a day or so to give some person charge who is not a Christian; it may be necessary to put a responsible moral person in charge who is not a Christian. I would try and find a Christian first. I remember a colored man with one arm, who had saved \$900. I asked him how he had got that saved. He said, I have to work according to my affliction. Always get the best material that you can. Work according to your means.

There was a very large audience present. Great excitement prevailed while the questions were being read. After singing "Jesus Keep Me Near the Cross," the Rev. T. Marshall pronounced the benediction.

FIFTH SESSION.

FREDERICTON, October 18th, 1894.

At 9.30 the Rev. Willard McDonald took the chair and conducted the devotions. After singing, prayer was offered by Mr. McDonald, and he also read Matt. 11 chap. from the 25th v. Prayer was then offered by Revds. A. Lucas, D. Fisk, Geo. Steel and J. M. Austin.

At 10 Mr. Parsons took the chair. Rev. G. Lawson read the minutes of the third and fourth sessions.

UNFINISHED BUSINESS.

Rev. A. Lucas moved that the Treasurer's statements be handed to the Finance and Audit Committee. Carried.

The recommendations of the Treasurer were next considered.

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After some discussion it was, on motion of Mr. R. D. Smith, decided that the recommendations be adopted, and that they be referred to the Executive Committee.

On motion of W. A. White, seconded by Rev. T. Marshall, the report of the Corresponding Secretary was adopted and handed to the Executive Committee. In making the motion Mr. White spoke of the efficiency of the Corresponding Secretary. Carried.

REPORT OF NOMINATING COMMITTEE.

Miss Lucas brought in the following report :

- Rev. Neil McKay, Chatham.....President
- Miss C. S. Lucas, Sussex.....Corresponding Secretary
- Rev. A. Lucas, Sussex.....Field Secretary
- Rev. Geo. Lawson, Hammond Vale.....Recording Secretary
- H. A. White, Sussex.....Treasurer

Central Executive.

- S. J. Parsons, Chairman.....Woodstock
- Rev. G. O. Gates.....St. John
- W. J. Parks.....do.
- Rev. T. F. Fotheringham.....do.
- T. S. Simms.....do.
- Rev. Geo. Bruce.....do.
- Rev. T. Marshall.....do.
- R. W. McCarty.....do.
- J. W. Spurden.....Fredericton
- Martin Lemont.....do.

Vice-Presidents.

- Albert.....Miss M. E. Bacon, Hopewell Hill
- Carleton.....Geo. M. Hovey, Woodstock
- Charlotte.....J. K. Laffin, St. Stephen
- Gloucester.....Mrs. J. Ferguson, Bathurst Village
- Kent.....Andrew Dun, Harcourt
- Kings.....Rev. A. M. Hubly, Sussex
- Madawaska.....Dr. Main, Edmunston
- Northumberland.....Rev. Geo. Steel, Chatham
- Queens.....Geo. White, Narrows
- Restigouche.....Geo. Haddow, Dalhousie
- St. John.....Andrew Malcolm, St. John
- Sunbury.....T. L. Alexander, Fredericton Junction

Victoria T. Herbert Manzer, Aroostook Junction
 Westmorland James Frier, Shediac
 York Geo. C. Hatt, Fredericton

On motion it was decided to take up the report item by item.

Rev. T. Marshall explained that the Methodist Conference hesitated about the Field Secretary being allowed to undertake this work. This arose, not because of any opposition to the work, but because of the difficulty of sparing such a useful Minister as Mr. Lucas. Mr. Parsons spoke about the advantage of having such a man. Thought that it was a great benefit to all the churches.

Mr. Malcolm suggested the name of T. S. Simms instead of his own as vice-president for St. John. The report was adopted exactly as it came from the committee. Mr. Lucas was re-appointed by a rising vote.

PRESIDENT-ELECT.

Messrs. M. Lemont and W. J. Parks escorted the Rev. N. McKay to the platform. Mr. Parsons said to the President-elect: I welcome you as a co-worker, and promise you that the other officers of this Association will be loyal to obey orders and do any work. It is the finest body of Christian workers to be found anywhere. I believe that the Lord has skimmed the church and put the cream into Sunday School work.

The President said:

Retiring President and Christian Workers:

I am more than surprised—I am amazed—at the action of the conference this morning. If I had been in my place I should have had a dozen objections. The gravest objection is that I am in the evening of life, and my work is nearly done. I am afraid that I shall not be able to discharge the ordinary duties that belong to this office; but under the sun of heaven I do not know any position that I would rather fill than the position of President of this Association. It is not necessary that Bro. Parsons should remind us that God has put the cream of the church into Sunday School work. It is a thing that we might expect to find. If I were to go to the pastor of a Presbyterian church and say, point me out the best man in your church, or to the pastor of a Methodist or Baptist church with the

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same request, I think in nine cases out of ten it would be some one in the Sunday School. Circumstances must be very strongly against any man who poses as an earnest Christian if he withholds his hand from Sunday School work. There are other positions open, but there are no other kinds of work that can employ such a variety of talent as the Sunday School. We are building up the church of the twentieth century. I am an enthusiastic patriot. I was born under the maples of Canada. I am in sympathy with good men in every section of the world. I am in sympathy with men in every land. At the same time I have a desire to see my own native land in a prosperous condition. I am anxious about the people who shall live in the valley of the Miramichi and on the banks of the St. John and the far-stretching plains of Carleton county and other sections of this country. When you and I shall have passed to our reward we must cherish the hope that the people who shall be after us shall be a people who shall praise the Lord. We can inflict no greater injury on the generation following than to withhold from it a thorough training in the truth of the Lord Jesus Christ. I stand here as a Presbyterian, but I find that it is the truths which we hold in common which unite us; such as the love of one Saviour, the acceptance of God manifest in the flesh. Let us circulate the Scriptures, and whatever changes may pass over the political aspects of our country, if our young people are trained in the knowledge of these things, they will be a prosperous and a rich people. I do not wish to occupy the attention of the Convention by any crude remarks. I will give the best ability and effort that God shall enable me to do. If anything more than another would impress me with the greatness of this position it is the ability of those who have preceded me in this office.

Convention then sang "Guide Me, Oh, Thou Great Jehovah."

CONFERENCE ON METHODS.

Dr. Hurlbut conducted this. He said the difference between a conference and a speech was that he stood to give the latter while he sat and talked with others when he was conducting the former. He found that they had three topics before them. To the first he would give twenty minutes.

I. NORMAL CLASSES.

Every Sunday School worker as he enters upon his work realizes his need of a more thorough preparation for it. It is not necessary to emphasize why a Sunday School teacher should make preparation for his work. If a man undertakes to make a pair of shoes he needs to know how to do it. A lady undertaking to make a dress needs to know how to do that. You do not put leather into the hands of a good, pious man and tell him to go to work with the shoes. He must have a training for it, and it is particularly important in these days, when people are being trained for special work, that Sunday School teachers should be prepared for theirs. Every department of life has its specialists. So we must have a normal class in this age for Sunday School workers. The Sunday School must keep up with the times. Here is a boy, for instance, who goes to a thoroughly trained teacher on the week days, and if on Sunday we send him to a teacher who knows nothing about the method of teaching, it will be to the injury of the boy and the Sunday School work. The teacher must have some degree of training. He cannot get it in the Sunday School. The shortness of the time that you have the children in your hands shows the necessity of training. Now, if you had them for four or five hours you could undo any evil arising from want of method; but when the Sunday School teacher

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wastes his half hour the week is lost. He cannot have another opportunity to utilize for a whole week. I believe that our teaching half-hour ought to be kept sacred to the teacher and his class. The Secretary ought not to come there ; the Librarian ought not, and the Superintendent ought to keep away from the class. Dr. Hurlbut related how a minister, who had preceded him, came one day into the Sunday School and succeeded in visiting every family through the Sunday School classes. But he spoiled the lesson in every class. He ought to have been locked up. The teacher and his class must be left alone. Then the Sunday School teacher needs skill, because there is no strong arm of authority back of him, as in the day school. Consequently the Sunday School pupils come unprepared, and hence arises the need of greater skill in the teachers. Just because the pupil sometimes knows nothing about the lesson the teacher needs to be better prepared. He must come with energy, and waken up the sluggish scholar. Some teachers may get discouraged, but do not give up your work unless you have selected some one else to do it better. The work has got to be done. You may not be the very best worker, but you may be the best that can be obtained. Wherein does the teacher need training? I pass by the matter of personal character and spiritual life. There are just two things, and then you know all the rest. *One is the Bible.* In order to make an ideal Sunday School teacher you need to know your Bible from beginning to end. You do not need to know the genealogy of the patriarchs. Here Dr. Hurlbut related an anecdote, showing how it was possible to hear the Bible repeated yet know nothing about it. An old man said that he thought that the patriarchs must have had bad memories when they could not remember their own sons. When asked how he made that out, he said: "Does it not say 'Abraham *forgot* Isaac, and Isaac *forgot* Jacob.'" The teacher needs to know the Bible, so that he can look up the events. Suppose I were to name twenty facts and you were asked to put them in their chronological order. Suppose I put down twenty persons in the Bible and asked you to tell something about them. You cannot teach unless you have an idea of the time in which the events occurred. So of the land ; you should have an idea of it, of its principal towns. It is not necessary to know all the details ; it is not

necessary to know where all the small places are that are spoken about in the Bible. But we should understand something about the temple and the synagogue, because these things are so generally referred to. We should have a general idea of the Bible doctrines. It is not necessary to have a philosophical idea. You may not understand just exactly what constitutes the Trinity. Those are matters for scholars, and they do not know as much about them as they think they do. The teacher should know the fundamental truths of theology.

In the next place he should know the work of teaching ; how it is carried on. These are well arranged things, not difficult to learn. Then we have first the book, and second the work. He must know something about the theory of teaching. There is a need of a definite course of instruction, and that we call a normal class. There are half-a-dozen different systems provided ; perhaps the Chautauquan has been used by a larger number of persons than any other. If you were taken through a normal course you would get enough help to make the Bible a new book as long as you live. There should be a normal class in the first place composed of those who are already teaching. Why should not the teachers of this good city of Fredericton have a normal class, and take up a regular course of study, say with a change of teachers every night, if it is not possible to get anybody to take charge of it? But besides that there should be a class for pupils. We must have an eye to the future. I notice that the farmers in the Western States are saying, "we must have seed for next year." We must have seed for the next generation. We must have named teachers ready to take their posts. Select the best and brightest scholars between the ages of sixteen, eighteen or twenty years. It is hard to give up one or two of your best scholars. Do not say "I cannot give them up ;" give them up cheerfully and heartily. Let every Sunday School have a regular normal class. I would have the regular class lesson taught for five minutes, and after a rapid review I would take up the normal lesson for twenty minutes. I know of a hundred schools that have such classes, then pass them into a teacher's class to be assigned unto work.

Mr. T. S. Simms said : Two weeks ago I asked a teacher to

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take such a class, and he replied "I cannot leave my boys between fifteen and sixteen years of age."

Dr. Hurlbut said: It is more important that he should teach teachers than boys.

Rev. A. Lucas said: I am not aware that we have one such class throughout this Province. We have circulated your Revised Normal Outline Lessons; and they have been very valuable, and there are individual members studying these.

Mr. Parsons: What are the practical difficulties?

Dr. Hurlbut said: One difficulty is found in the teacher; another is the difficulty of finding an hour suitable for all; another is that they do not know each other. You have got to have somebody who is able to teach, but the more people that you can get to take part in this work the better. Sometimes it is better to assign topics to each.

Mr. Lucas mentioned Mr. Creed and Dr. Inch as being suitable to undertake this work for Fredericton.

Mr. Parsons asked Dr. Hurlbut if he had any objection to them publishing a few of these lessons?

Dr. Hurlbut said: You are at liberty to use them. I never worry about becoming known. I get known enough. He remembered three rules formed by E. E. Hall, never to do any work unless he did it well; never to work after three o'clock in the afternoon, and never to have the slightest concern whether he was known to anybody. He certainly agreed with the last.

II. HOME CLASSES.

Dr. Hurlbut said: Briefly, there has arisen of late a demand for an entire new department of Sunday School work. There are a great many people who could be interested, but cannot attend the Sunday School. They must stay at home. There are invalids who are shut in, commercials who are away from home, and others. They say, "I cannot attend." Hitherto there has been no means of identifying them with the Sunday School, but the home department just suits them. Put it in charge of some lady, and then send and obtain the necessary literature. There is a membership card. The person agrees to become a student of the Bible, and to take half an hour on the Sabbath either to study the lesson or some other part of the Bible. He is fur-

nished with literature by the Sunday School to which he belongs. He gets the *Quarterly*, and he is also furnished with an envelope to take up his offering. He marks his own attendance. Then the report is collected by the teacher who has charge of this class. This does not decrease the number of the scholars in the school, but sometimes it increases it, for some of those scholars find after a time that they can attend and thus become scholars. When anything is going on they are remembered. You may have a dozen classes of this kind and a general supervisor of them. By this department the number of the people who are engaged in the study of the Bible is increased, the Sunday School is enlarged in its usefulness. Some members of the school may live in California, and they send in their reports quarterly, and they are recorded in the Sunday School report by the superintendent. How about mixed or union schools? They can get whatever they need from Dr. W. A. Duncan, Syracuse, New York. He will send you a complete outfit of literature, and give you all the information you need.

Mr. Parsons asked if it would be good for this Association to take up this work.

Dr. Hurlbut recommended it.

Mr. Lucas said that it had not been touched at all. Not a single school had taken it up. He suggested the appointment of a committee of three to look into this matter.

Mr. Parsons asked if there would not be a great danger of sliding into the home department all the year round.

Dr. Hurlbut — It keeps up the interest of the school among the people. Where the fathers and mothers pursue the study it helps the children. The home department increases the strength of the school. I would recommend the appointment of a superintendent of this work.

III. HOUSE-TO-HOUSE VISITATION.

Dr. Hurlbut said : You know something about this.

Rev. Mr. Lucas said : It is a kind of missionary department.

Dr. Hurlbut said : * In many instances the relation between the teacher and the scholar is the relation between the conductor and the passengers on a car. He goes and collects the tickets and they get on and off. Now there are Sunday School teachers

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who have no other relation to their class. There are others to whom their classes are a living entity. Dr. Hurlbut related about a lady in Kansas who was a teacher of young men. She could not visit them at their businesses, and they had no homes. So she invited them all to her home once a week; and the only rule she had was that they should leave at ten. She gave them very light refreshment, so that it might not appear as if she wanted to bribe them in this way. They spent a pleasant evening in this way. This bound them together. But most of you teachers can go round to the houses of your pupils, and thus get acquainted with the families — with the fathers and the mothers. I believe in the visitation of the homes of the scholars; it is desirable to see the scholar at home. One school in Pennsylvania sets the month of October apart for visitation. It is expected that every teacher visits all the homes of his scholars in that month. You may be sure that it does not end there. The teachers are expected to report that they have visited all the homes of their scholars. My wife had a class of girls — some of them were domestics, and some of good social position — and she invited them to the house, and entertained them. They took supper together. They met on terms of perfect equality, and the next Sunday they wanted to talk to each other, whereas previous to that they had scarcely exchanged words. That was the beginning of a very pleasant intercourse. If you cannot visit them at their houses, let them visit you at your house.

Mr. Lucas asked if they were to visit those who were nobody's people?

Dr. Hurlbut said: Yes; the way to get scholars is to go and seek them; they ought to be looked up; go and visit them at their homes. If they are remembered and noticed they think a great deal of those things. Sometimes they hunger for friendships. When a girl, living in a large city, without friends, was reminded what a number of things she had, she said, "It aint *things* but *folks* I want." You have your social things. We must go and search them and bring them in. They may find the church a strange place to them. And there is a sense in which we must compel them to come in, then deal with them in a pleasant manner.

Mr. Lucas said that not more than thirty per cent. of the people were in the Sunday Schools.

Mr. Parsons asked: Would you advise that a committee should be appointed to look them up?

Dr. Hurlbut said: Yes, but not in an official manner; go in an informal way. It is better to go because you feel like it, than to make the impression upon them that you have been appointed to this work.

Mr. Lucas here announced that all kinds of questions could be asked early in the afternoon; and also that the trustees of the day schools had agreed to close half an hour earlier, so that the teachers might be present at the afternoon conference on primary work.

Mr. Lemont urged all to register.

After singing, "Praise God from whom all blessings flow," the Rev. Geo. Steel pronounced the benediction.

SIXTH SESSION.

FREDERICTON, October 18th, 1894.

At 2.30 the Rev. J. Barker took the chair and conducted devotional exercises. After singing "Sowing in the morning, sowing seeds of kindness," Mr. Barker read Luke, 6 chapter, verses 15 to 21. The Revs. J. M. Austin, J. Barker and K. McKay led in prayer.

At 3, President McKay took the chair. Rev. Geo. Lawson read the minutes of the fifth session, which were confirmed.

TIME AND PLACE OF NEXT CONVENTION.

After some discussion, Mr. Parsons moved that the location be left to the Executive Committee. Seconded by Mr. Malcolm. Carried.

Rev. A. Lucas moved that the time be left with the Executive Committee. Seconded by Mr. H. A. White.

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Mr. Parsons objected that the time should not be left with the Executive Committee. He moved that the Annual Convention be held the third Tuesday in October.

Mr. Lucas withdrew his motion, with the seconder's consent, and seconded this, which was carried.

PRIMARY WORK.

Rev. A. Lucas said: I will take but a few minutes. I will just give a statement why this should be put on the programme. In my work through the entire Province I have felt there is a very great need of improved primary class work. Outside of a few cities we are yet too low down in our ideas of this work. There is a good deal of talk of this kind: "Oh, they are only little ones; any one can teach them." Wherever that condition of mind prevails a good deal of wrong must certainly be done the children. If the foundations are loosely laid with wrong principles, then all will be wrong. The intermediate department will suffer because the course below was insufficiently done. The churches make little or no provision for the primary class. They are put away in the basement, while the other departments are upstairs in a beautifully lighted room. I went to one school. There was no blackboard; not a picture on the wall, nor a lesson leaf. No literature or cards. The teacher read something out of a magazine. Some of the children sat with their thumbs in their mouths. Their pastor was an eloquent teacher, with a considerable reputation. I fear this is not an isolated case. During the past year there has been circulated through our County Conventions some first-class primary leaflets issued by the Primary Union Publication Committee to help to keep primary teachers up to the line. There is a charge of fifty cents per year, which gives three copies of that bulletin to any one, and the privilege of writing any question to the president and having an answer. I have indulged the hope that the conference which Dr. Hurlbut is going to give us might result in the formation of a union in connection with the Provincial Association for Primary Work. We might have, perhaps, one of those useful lady teachers, who might become the honorary secretary of this union. A circular letter might go out in some portion of the year in the interest of this work. In the *Evangel* there might be given one blackboard

primary lesson ; and possibly it might be that one session could be given in our County Conventions to primary work. How this came about is : two lady primary teachers, one in Chatham and one in Sussex, have spoken of their desire to do better work. It was intended that these and others should draw up a circular on primary work ; but one of them was called away to another Province, and this was the reason why that was not done. Hence up to the present no plans further have been made.

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CONFERENCE WITH PRIMARY TEACHERS.

BY DR. HURLBUT.

I am not a primary teacher. I do not consider myself an authority on primary work, but I have given a good deal of attention to Sunday School work, and therefore I know something about primary work. Yet I accept this invitation to hold a conference on primary work. One thing I have always noticed, that primary teachers are the most enthusiastic of any class. They take the most trouble and do the most work. They do not think it too much trouble to get to the Convention. They are more interested than any other department of workers. The primary class teaching draws out the sympathy, and interest, and affection more than any other class of work. Children at that age are more affectionate, and they do not try to hide it from the teacher; and affection inspires affection. No department of work gives so much promise as that of the primary class teacher; no teacher has such an opportunity as she possesses.

In the first place the primary teacher gets the first chance — the unsoiled page is put into her hand. She gets the first opportunity to write on that and to make an impression. With grown people there are barriers in the way of receiving impressions. Suppose a man at forty-five years is taken. You, perhaps, have to convince him first of all that the gospel is divine. You have to overcome sins, and habits, and evil associations, and all that has to be broken down. It is a hard thing to reach such a man. It is so hard that a great many people believe it is impossible. Dr. Hurlbut related how he had preached to one man for three years yet he was not a Christian. He was going to leave, so he thought he would speak to him. The man said, "To change the habit and

custom of a lifetime is no easy matter. I am sorry that I did not change when I was a young man." Let me say that he did become a Christian afterward, and for five or six years lived a useful life, and passed away in great peace of mind. Now the primary teacher has none of those difficulties. There is no writing of sin to be rubbed out, no bad companionships to be broken up. There are no past habits, no unbeliefs, none of the ten thousand influences that stand in the way of an adult. The child's heart is open, and responsive, and ready. How easy it is to attract a child to God! A child believes everything you tell it. The primary teacher has but to speak and he is believed, and so has great advantages in this respect. The primary teacher is the first received into the heart, and the one who is held the longest. That which is taught to the child is that which is held by the man. That which a child learns clings to him the longest. I remember the streets of the village where I was born, and how they looked. I could tell the name of every person in the street. I knew every tree. It all comes back to my memory. But I do not remember the names of the persons to whom I was introduced last month; and I presume that if I should meet any of you two years from now I should not remember you when I saw you. When I was a child I was taught a good many pieces of poetry. I can repeat them to this day. The beliefs of childhood cling to us and remain. How many times have you noticed a man who has grown up in a Christian home, come back, after years of wandering, to Christ?

The primary teaching, more than any other, is important. At that time of life impressions become permanent. I saw a brick taken from the ruins of Babylon that had the imprint of a dog's foot on it; yet for 2500 years, and probably more, that brick had been buried; that imprint was made upon it when it was plastic, and the teaching that is given to a child will cling to it as long as memory lasts. That type of Christianity which results from child training is the best and noblest. We do not want people to serve the devil for twenty-five years, and then come to Christ. We want them from early childhood to be brought up to the ways of God. When I was a little boy my father was an old man. He was fond of music. We had a parlor organ. He hired a teacher when he was about fifty years of age. He worked hard; he took

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a world of trouble, but there were two or three boys who learned long before he did. He never excelled in music, though he worked hard. There is an application of this: A child can learn that which is important, when a grown person may find it very difficult to do so. We learn more in the first seven years of life than all the rest of life put together. And that is the time when the primary teacher has the scholar in hand. So you see how surpassingly important is the primary teacher's work. She has the best opportunity of anybody in the entire range of Sunday School workers.

Dr. Hurlbut here asked: How many primary teachers are there present? Twenty-four stood up. He said: A good proportion of this Convention: and they will take more trouble to get to a Convention than anybody else. He suggested that there should be one day set apart for them next year. The primary teacher has to furnish all the knowledge, and so she feels the need of aid in methods and materials. Other teachers can get some help from their classes; she has to furnish everything. This is a sort of introduction.

There are certain things you can depend upon in a little girl: *In the first place there is intense curiosity.* She wants to know if your story is true. Every eye is fixed upon you. You can utilize this in primary teaching. A little child is very restless; it is important to keep it still; do not try to do so by telling it to be quiet; utilize that element, and give the hands something to do. I would give them some simple calisthenics. There is an exercise something like this, "Stand up and bless the Lord." Then I would have them stand up. Again, "Let us lift up our hands with our voices," and so forth. I would take up a series of texts like these, calling attention to hands, and feet, and eyes, and let them exercise them at the same time. Let them then have motion exercises and songs. There are two more elements, *the element of imagination is one of them.* There is no time in life when the imagination is so valuable as in a little child. It is better to trust to the imagination to supply what is needed than to make a drawing that does not correctly represent what you want. Dr. Hurlbut explained what he meant, by Abraham and Lot. He would not draw these men, but would draw a line:



Let the first two dots represent Abraham and Lot, and the other one at the end of the line the tent of Lot, and the next the town. The children's imagination would supply all the rest. This was a good method of teaching about the twelve apostles. He would not draw twelve outlines of men, which might set the children a laughing, but would make dots, thus: | | | | . Or I would have twelve blocks of wood.

Never make a picture to represent Jesus Christ, even if you are a good artist. Never put the face of Christ on a blackboard. I would put a cross, thus + to represent Christ. The other apostles might be represented | | + | | on either side of Christ. The slightest hint will enable a teacher to show what is intended.

The next thing is most precious of all. *Children are most affectionate.* They love their teachers; they are not slow to manifest their affection, and out of love to the teacher she can obtain a good deal from them.

How many children would you have in a class? That depends upon circumstances. If you have a separate room you can afford to have a larger number. Some teachers might have a hundred, but such a teacher should have an assistant to help to seat them. There are two methods of managing a primary class. The one gives one teacher for all the body of little children, but one assistant will be needed. Another plan divides them into small classes, and has a primary conductor instead of a teacher. I do not know which is the better way. It depends upon circumstances. It is easier to find one teacher to take charge of ninety-six scholars than sixteen to take charge of the same number. If I find the right kind of teacher I would like her to do the best that she can. If she preferred not to go into the main room I would like her to do her own way. There is a tendency to put primary scholars by themselves. Sometimes, by keeping the little ones out of the main room, you will have a larger number of young men in the school; and by singing hymns, sometimes mainly for the children, the young men and youths are made to feel uncomfortable. Such songs as "I love little children." The young man is not quite sure whether he is a young man, or, rather, he is quite sure he is a young man; but he is not sure what others think about him. Some say let the

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Sunday School be composed of children of nine years old and upwards.

Rev. A. Lucas asked: Where you cannot have a separate room, would you curtain off?

It is better to keep them by themselves. You cannot do singing unless you have a separate room. You can have what we call a "whisper song," and you can have some motion exercises.

Rev. A. Lucas asked: What could be done where you have neither curtain nor separate room?

Dr. Hurlbut replied I do not know.

Rev. A. Lucas asked: Do you think the superintendent ought to provide for the primary department?

It might be good once in a while to recognize the primary department in the main building and say, "we will have a little exercise by the primary department." Let them sing something, or let them give a responsive reading. And yet that must not be done too often. You must keep in mind that young fellow by the door, and yet the primary class should be recognized.

Rev. A. E. Lepage asked at what age should children come in and go out of the primary department?

They should come in as early as they are old enough to go to school. You cannot say what age the limit at the lower end should be; but when they read the second reader they should leave the primary department.

Mr. Parsons said: Some children are a great age, and yet cannot read.

Dr. Hurlbut said: You cannot regulate it entirely by age or education.

Rev. A. Lucas had thirty-two in a class recently, and five or six took the time of all the rest. What would you do in that case?

If we could have a kindergarten teacher that could be met by teaching at some other time besides Sundays, and they could study other lessons, but it takes an exceedingly skilful teacher. If the little bits of children are put with some older than themselves they pick up a good many things. I would have at least one good church hymn every Sunday. I would have it taught them until they knew it by heart. They ought to learn four hymns a year.

I mean by good hymns those which have stood the test of one hundred years ; such hymns as those by Isaac Watts and Charles Wesley ; and I would select a few of the best of them — see that the children know them by heart. You could enlarge this best by degrees.

Rev. A. Lucas asked if the superintendent is not likely sometimes to forget that he is the servant of the school ?

Yes, he is. That should not be.

Is it wise to have pictures of Christ at all ?

I do not see any harm in them. But I objected to drawing pictures of Christ. The New Testament does not give us a hint of the appearance of Christ or the Apostle Paul. I do not object to the picture cards, such are used in some schools. I saw one Sunday School that made an admirable use of them. They kept them from month to month ; they pasted them on the wall and varnished them all over, and they made a frieze all over the room.

What about rewards and prizes ?

Reward cards can be obtained by a regular attendance, and by all. I do not altogether favor prizes. I favor rewards but not prizes ; but I would not be too rigid.

Is it essential to be a singer for a primary teacher ?

Somebody must sing. If there is no room there can be no singing. It is a great addition to be able to sing, and if the primary class has a room to itself some one must lead in singing. I believe in the plan of setting a good many people to work. I would have a precentor, and an organist, and some ushers. I would have a number of officials. I would have a lot at work.

Would you advise teaching about the crucifixion to young children ?

I would not go into detail. I would not dwell very much upon the picture of the crucifixion. Pictures of the crucifixion were not introduced until late in the Christian centuries. I would not have a painted window of the crucifixion in the church. I would have the cross, but not a painted window. I would not pass the crucifixion by in teaching ; I do not believe in that ; you cannot teach the resurrection without the crucifixion. I would not horrify their feelings ; but you could tell about the death of Christ, and how he died.

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What proportion of thirty minutes would you put on the lesson?

Twenty minutes on the lesson. For some I would take a little longer than to others. I would always have some general teaching. I would give the time before and not after the lesson.

Would you include the Ten Commandments, and the Beatitudes, and the 1st and the 23rd Psalms, and the Lord's Prayer?

Yes, and possibly some other things. I would not teach any church catechism to the primary class.

Should the primary class share in the general review?

It would be a good plan if they were prepared for it.

Are the uniform lessons adapted for primary teaching?

Nine out of ten are well adapted for this kind of teaching.

Do you approve of having the children follow in prayer?

Yes, once in a while, but not regularly.

QUESTION BOX.

(Continued from page 90.)

Ques. 15. At the normal class recommended for teachers should the time be taken up in the study of the next Sunday's lesson, or along some other line?

Ans. A normal class is one thing, a reserve class another thing. If practicable I would have a reserve class, to be composed of teachers who would take a class when needed. I would have them study the lesson a week ahead. It is a teachers' class. The normal students should not be called upon to supply as teachers until they have gone through the course. They should be kept in the class until the course is finished.

Ques. 16. Do you advise that one Sunday in the year be set aside by each church for a sermon to children and one to parents about Sunday School matters?

Ans. I would not set aside a Sunday session. It is a good plan to have sermons occasionally to children. I have not preached preliminary sermons to children. There is always a large attendance of children. Some pastors always have something for children in their sermons. It is not always wise to tell them where it is. Make the whole sermon so that it does not require a college graduate to understand it. Come down to the level of common people. The pastor ought to preach once a year to children, and on behalf of the Sunday School.

Ques. 17. Would you have each church use its own denominational leaflets and Sunday School helps, or adopt the International helps?

Ans. There are no International helps. Each church provides its own treatment for its own schools. Each church should use its own denominational literature.

Ques. 18. If an unconverted person is the only one, or the superintendent think he is the sharpest at hand, is he justified in giving the class to an unconverted teacher?

Ans. It may be a matter of necessity. I would go far and hunt pretty thoroughly to find a Christian, or some person who has a profession of Christianity.

The offerings were taken up here.

Ques. 19. Can a member of the church teach a class on Sunday, and then on Tuesday attend a whist party?

Ans. I do not know whether he can. I leave all judgment to the Lord; but I am of opinion that anyone profoundly addicted to whist and other similar games is not going to be profoundly addicted to Sunday School work.

Ques. 20. Should a superintendent teach a class?

Ans. I think not, unless it be a very small Sunday School. He will have enough to do to take care of the school.

Ques. 21. How can a teacher get her scholars to ask and answer questions when they are disinclined to do so?

Ans. First, I would try to get them to answer before getting them to ask. I would look over next Sunday's lesson, and would prepare the questions for each scholar requiring some thought, and would give a question to each. I would write it down. When you come to ask that question do not say, "John, what was that question?" but remember and put it down. See that you know the question; the first time he will probably forget, but afterwards he will remember.

Ques. 22. Of what benefit is the Sunday School to unbelievers?

Ans. Not many unbelievers will go, and if they do go and listen they may become believers.

Ques. 23. What do you think of having a woman for the superintendent of a Sunday School?

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Ans. Put the best man in, whether that man is a woman or not.

Ques. 24. Were the Wise Men and the shepherds the same persons?

Ans. It is evident they were not. The shepherds were in the fields — the Wise Men came from afar.

Ques. 25. Did John write his Gospel before or after the Revelation?

Ans. I do not know. The opinion was formerly that the Revelation was the last. The Revelation was probably written ten or fifteen years before the Gospel.

Ques. 26. A Baptist lady wants you to explain about the Methodist church having a children's day?

Ans. The Secretary of the Board of Education of the Methodist church [in the United States] suggested the plan of a collection for the assistance of education in the church, and the collection extended to the Sunday Schools. It is now pretty generally recognized. It is a pity that it was not started by the Sunday School Union.

Ques. 27. What method would you adopt to get members of the school to bring Bibles?

Ans. In the first place let the superintendent talk about it. Let each resolve to bring one. Let the pastor announce it in the congregation. Let the superintendent ask how many have brought them. Count them Sunday after Sunday.

Ques. 28. Explain, please, how you reconcile the statements that the writers of the Gospels depended on their memories for their narratives with the other assumption that they wrote as the Holy Ghost guided them?

Ans. I do not know that it is necessary to reconcile these statements. Christ chose two men who were present, and the other two had been brought into close contact. No one of them claimed that he was writing things of which he knew nothing before he commenced to write. Inspiration does not mean that the Lord took a blank man and wrote, say, the Sermon on the Mount or anything else on his mind. You will find repetitions in the same book. Christ repeated his discourses as it was necessary to do so.

Ques. 29. Can you tell the best way to manage a class of frivolous girls?

Ans. I do not know much about girls; but I am inclined to believe that a good teacher for them would be a thoughtful, kind-hearted gentleman. I think he should be serious and studious, but gentle. And let him give them something to think about, and something to do. Put before them a spiritual and earnest purpose. You will find the results later.

Ques. 30. Is the Sunday devoted to review lesson a profitable one; and how is it best conducted?

Ans. The review lesson will be profitable only so far as it is taught profitably and carefully. You must work up to it; and the first read all the golden texts — take them Sunday by Sunday. If you keep the review in mind all through the quarter, it will be profitable. Perhaps you might select twelve teachers, and let them tell one thing in one minute. One good thing from each of the twelve lessons. Of course let them know what they are going to be called upon for.

Ques. 31. Are we to think of our Saviour, when upon earth, as having been conscious of his divinity, from boyhood up? Or, are we rather to conceive of him as having undergone a process of spiritual development — gradually advancing from a more or less vague conception of His real character and mission upon earth, to a clear and unmistakable consciousness of His divinity? If we accept the former view, how can we regard Him as a pattern for us, and “tempted in all points like unto us?” Apply this to the temptations in the wilderness.

Ans. To thoroughly discuss this requires more time than we have. Dr. Hurlbut paid a very high tribute to the sermons of Fred. Robertson, of Brighton. They had done for him an immense amount of good. They had helped him more than any man of the 19th century. Christ is man like ourselves, and He rose from the consciousness of the human to the divine. When He was a baby He was like any other baby. He laid in His mother's arm the same. He grew in wisdom and in stature. His was a thoroughly normal childhood. It is said He grew in spirit and in favor with God and man. But if He had been the wonderful being in His childhood that some say He was, they

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would not have said when He grew up, "Is not this the carpenter's son?" They would have said He talked like a God when He was a child. When He came and sat in the temple everything waked Him to a full realization of what He was and who He was. But it fully broke in upon Him at the hour of His baptism, and then He did what everybody must have done at that time. He did not say, "Look at me; I am the long-expected Messiah." No. He went off to be alone, to meditate and commune with God, to get harmonized with his environment, to think out those tremendous lessons that had come to Him. This lasted for forty days. It was not planned. He did not say, "Moses fasted forty, and Elijah fasted forty days, and I will fast forty days." He simply thought nothing about it. The fasting was natural after the revelation of those mighty truths. The temptations were natural; they are just what would follow; they came in a natural order, as they would under similar circumstances come to anybody else.

The President said that some had reminded him that there was not the same deep spiritual power in their singing and prayers as at St. Stephen last year. In every other way it had been the best Convention this Province ever had.

Benediction was pronounced by Rev. Kenneth McKay.

SEVENTH SESSION.

FREDERICTON, October 18th, 1894.

At 7.30 the President took the chair. After singing "Rock of Ages Cleft for Me," he read part of Ephesians 6. Then prayer was offered by Revs. A. M. Hubly, Geo. B. Payson, Geo. Steel, and Mr. H. A. White, and by Revs. W. W. Lodge and Kenneth McKay.

Rev. Geo. Lawson then read the minutes of the Sixth Session, which were adopted.

The President then said:

Christian Friends :

I find on the programme that the *new* President is expected to speak. It would be more appropriate to say the *old* President. I have no inclination to make a speech to-night. Yet I would not make a speech because I have not much to say. My heart is very full of this work—a work which becomes dearer as the years go by, and the gathering shadows of evening warn me that my time is very short. I have no wish to thrust the summons aside, but I wish that I had been born fifty years later when I think of the change that is coming over this Province in a much shorter time than fifty years. It is only by careful reflection that the progress can be fully understood. We were talking about primary work this afternoon. How many knew about such terms even twenty-five years ago? Scarcely any of us. Such a service as we had here this afternoon helps to bridge over the difficulty of keeping our elder scholars in the school. The necessity is to elevate our teachers and the government of our schools. We have a magnificent system of common schools, and our school laws are generally administered with fairness; and when our boys and girls of thirteen years of age are placed under the care of competent teachers in the week-day schools, there is a need that our Sunday Schools should not lag behind. And sometimes a Sunday School teacher cannot teach. He may be a good man, but he does not know anything more about teaching than the Great Mogul. The boys are disgusted with the contrast, and they leave Sunday School. Such a session as we had this afternoon with the wise counsels of our esteemed brother from abroad goes a long way to hasten the time when the Sunday School teacher will be placed alongside of the day school teacher. I want to tell you this: In the year '48—a good while ago—I was a little boy in Pictou Academy. It was the first time I had been away from home. I went to the Sunday School. I became afterwards a teacher, through Mrs. Gordon, who still lives. I will frankly confess the secret, I was ill-equipped for the work of teaching. I can look back to that early time, when impressions of a deep and lasting nature were made upon me. We have improved on those things. I have no doubt but those who will recall their recollections in the first quarter of the next century will recall equally great advancement. I have it in my thought that

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I would like to go on for an hour, but there are others waiting who can do you more good than my remarks.

TEMPERANCE.

Rev. A. M. Hubly reported from the Committee on Resolutions. He moved the following : —

Whereas, This Association do recognize the traffic in alcoholic drink to be one of the great enemies of all moral and religious development in human life and the progress of Christian civilization ; and

Whereas, The said traffic is all of evil, and a dreadful and powerful auxiliary to all institutions for the propagation of vice and the increase of criminality and pauperism ; and

Whereas, We believe that no evil can be regulated or controlled without compromising with said evil ; therefore be it

Resolved, That this Association record its unanimous adherence to the principles of total abstinence for the individual, and for the masses, the total prohibition and abolition of the liquor traffic.

Rev. A. Lucas seconded the above. Carried.

UNIVERSAL PRAYER FOR SUNDAY SCHOOLS.

Rev. A. Lucas moved the resolution respecting universal prayer for Sunday Schools.

Whereas, "The London Sunday School Union" has for years sent out calls for an annual season of universal prayer for Sunday Schools ; and

Whereas, This Association believes faithful, earnest prayer to Almighty God to be the foundation of all successful Christian work, and that united effort is an essential element of success in all matters of religion ; therefore be it

Resolved, That this Association commends to the prayerful sympathy and co-operation of all Christian people this annual call of the "London Sunday School Union," and do urge a strict observance of the days appointed by all churches and Sunday Schools ; and that all pastors, superintendents and teachers will endeavor to carry out the desideratum of the promoters of this season of universal prayer to the glory of the Great Head of the Church.

Sunday and Monday, the 21st and 22nd instants, were recommended for this purpose.

Mr. Lucas, in moving the resolution, said that the "London Sunday School Union" had issued the call for universal prayer. We believe that the revival of the Sunday School work is in part in answer to prayer. The executive committee have sent out a large number of circulars to pastors and superintendents directing attention to this.

Rev. A. M. Hubly seconded the above. Carried.

MISCELLANEOUS RESOLUTIONS.

Rev. A. M. Hubly then moved the following resolutions, which were seconded and carried. The resolution respecting Dr. Hurlbut was carried by a rising vote.

1. That the thanks of this Convention be tendered to the officers and trustees of this church for their courtesy in allowing us the use of their handsome and commodious building ;
2. To the local committee, for their thoughtful consideration of the convenience and comfort of delegates, and their most complete and business-like arrangements ;
3. To Dr. Hurlbut, for his inspiring addresses, both in St. John and Fredericton, and his most instructive and stimulating normal lessons ;
4. To the Christian public, who have welcomed us to their homes, and have made us feel that the tie that binds us to them in fellowship is indeed a blessed one ;
5. To the press, for its full and correct account of our proceedings ;
6. To the railways and steamboat companies, for their liberal reduction of fares ; and
7. To the committee in charge of floral decorations, for the beautiful display of plants and flowers which has graced the platform during the meetings.

The President tendered the vote of thanks to Dr. Hurlbut, who said :

I am deeply conscious of the warmth and cordiality of this resolution. I did not need it to be certain of the regard and interest of the members of this Convention. I like to be amongst

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Sunday School people who are eager for the light. I am glad to have had the privilege of being here. We shall all of us go home greatly quickened and helped. Lord Bacon said he learned much from books and more from things, and still more from scholars. I have learned a good deal from the questions which have come to me; they are suggestive of what people are thinking about; the question drawer is exceedingly precious. I have delightful memories of your Convention and Province, and it shall be a delight if I shall have the opportunity of meeting you again.

Mrs. John Black sang a solo, "Calvary."

QUESTION BOX.

(Continued from page 113.)

Ques. 32. What did Jesus mean when He said, "Wist ye not that I must be about my Father's business?"

Ans. In the first place, the word business is not in the original, and there has always been a conflict about the word to be supplied. The margin puts in the word "house," "Wist ye not that I must be about my Father's house or business;" or it may be, wist ye not that I must be about my Father's things. The only fact we get out of that is that He recognizes Himself as God's Son, God's Child. I do not think that that warrants us in the conclusion that at that time He understood the fulness of the divine nature was His. At that time He was a boy, thoughtful and of deeply spiritual insight — a boy who read the Scriptures with a spiritual understanding of them, but not fully conscious of His Divine Sonship.

Ques. 33. Who should bear the running expenses of the Sunday School — the church or the school?

Ans. I think the church should bear them. That is what ought to be and not what is. In point of fact the Sunday School pays its way in most places. The teachers ought to be exempt. It is like preachers paying their own salaries. The scholars give the cents, and the teachers their ten cents. I believe that in the ideal Sunday School of the future the church will set apart a sum for the expenses of the school just as it estimates for other running expenses. We ought to work towards that consummation.

Ques. 34. Can you throw any light on the personage of Melchisedec, Heb. 5 and 6?

Ans. I once heard of a minister who preached nine sermons on Melchisedec, and concluded by saying, My brethren, we do not know anything about Melchisedec, and it don't make any difference. I understand the Bible not to say he had neither father nor mother, but that we do not know anything about them. He was priest and king in one. He stands alone, and Paul takes him as an example of Christ. You must not undertake to take too much out of that illustration or type. You must not understand that he was some mysterious being. We have nothing about his ancestry, and being a king and a priest, Paul takes him as a type of Christ.

Ques. 35. You spoke of having a small number in a class — would that apply to elder scholars?

Ans. It does not apply to elder scholars. My friend Dr. Schauffler grades teachers as we grade steam engines. Here is a teacher that can teach six boys or seven, and cannot manage any more. It takes a pretty good teacher to take ten boys, but to question and discipline does not enter into the calculation of elder scholars. You can have a larger class, of course, if they are older. If you have to teach all your classes in one place this will, in part, decide the size of your classes; but if you have separate rooms you may have classes as large as you like.

Ques. 36. In Genesis, chap. 3, v. 24, where it reads, And he drove out the man; and he placed at the east of the Garden of Eden cherubims and a *flaming sword* which turned every way to keep the way of the tree of life — what does it mean? Is it to be taken literally?

Ans. I do not know. I have not studied that subject. It is a long time ago. We do not know how much is parable and how much is literal, and yet some people might give a more satisfactory answer than I can do.

Ques. 37. Would you teach very little children that they are dreadful sinners?

Ans. No, I would not. Some of them are. I do not think that I would talk to them much about sinners. If I were to talk to adults I would tell them that their great sin is a rejection of Christ. I would urge them to submit to Christ.

Ques. 38. Can you recommend a hymn book for a country Sunday School?

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Ans. I cannot recommend one, but this suggestion I would make: Music should be entertaining; it should be educating. We should teach the children to look up. If you can sing a jingle off at the first time you may be sure that it does not amount to much. Look up and not down in music.

Ques. 39. What prophet was it that foretold that Christ should become a Nazarene?

Ans. Some think that this was a way of gathering up all those predictions that speak of Christ's humiliation and putting them into one. Some think there is a reference to the Hebrew word for Nazareth, which means a branch, and then Matthew's idea would be that he would be a branch or germ, that he who was the germ came from the city called germ. The fulfilment is of something you would not expect. He takes little things and shows how these are a fulfilment of prophecy, and that Jesus is the mighty King of Israel.

Ques. 40. How long should the superintendent review the school?

Ans. Five to seven minutes, as I said before.

Ques. 41. Please tell me if it is right to read common newspapers on the Sabbath day between the services?

Ans. I do not know whether it is right or wrong, and no man has a right to judge anybody else. I do not want to read newspapers on Sundays. I want to have one day different from other days that will not bring me into conflict with the world's politics and business. I am glad to get into a higher plain. It is not a good thing to spend time on the newspapers, but I would not say it is a sin.

Ques. 42. (1) A primary teacher wishes to have the kindergarten method explained. (2) Would you use object lessons in primary work where there is not a separate room?

Ans. (1) It would take up too much time. (2) I think I would. I would bring an object to the class. I would have a little blackboard. We remember better what we see than what we hear. Give the little ones something to see.

Ques. 43. Is it right to do evil that good may come?

Ans. No, it is not.

Ques. 44. When we cannot keep our school open through

the winter in the country, could we call it evergreen if we kept it in the home?

Ans. Yes, I should say so. I do not know much about it. I should say if it was announced in the community that it would be closed in the church but kept in the house every Sunday, that it might be called an evergreen school.

Ques. 45. What was Paul's thorn in the flesh?

Ans. I do not know.

Ques. 46. Why is the birth of Christ said to have been A. D. 4?

Ans. Well, it is a great misfortune that we should have to put B. C. 4. When Jesus was born, that the greatest event in the world's history had happened no one dreamed. It was not thought that the date of that babe would be the date of the world's history. Four hundred years passed before they began to date from that event. By and by, when the Roman emperors became Christians, it became customary to date from the birth of Christ. When this occurred people were not so well informed as they are now. The birth of Christ was put four years too late. It was put at 749 instead of 753 from the founding of Rome. That made a mistake of four years. All the years have been wrongly dated. This is the year 1898 and not 1894. But the taxes come due just the same as if the years were properly dated, and, therefore, we go along with it.

Ques. 47. Should a pastor teach in the Sabbath School? Would it not be better to leave it for others on the principle that it is better to get ten men to work than to do the work of ten men?

Ans. That question answers itself. The pastor is a pastor. He is not a teacher nor a superintendent. Some think the pastors are to run everything. He is to be the admiral of the ship, but the captain takes charge of the ship even though the admiral be on board. So the superintendent should be the captain, the pastor should be the admiral. He should not take a class. He is the pastor of the whole school, and not the pastor or teacher of any particular being in it.

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Rev. A. Lucas read a letter from Rev. Geo. M. Campbell expressing his grief at not being able to be present, and praying that great blessings might result from the Convention.

Rev. A. M. Hubly moved that Convention acknowledge receipt of letter, and assure Mr. Campbell of its sincere regard.

FIELD SECRETARY'S REPORT.

Rev. A. Lucas said :

Mr. President,— It would have been a pleasure to speak on this subject, but I will speak only a short time because you are waiting for a further address from Dr. Hurlbut. I stand amid very peculiar associations and feelings. As we come to the close of the first ten years of this Association's history. I shall never forget the organization at St. John. It is written on my soul, and the years have been making a deeper impression upon me till they have literally possessed soul and body. They have not affected anybody else the same as myself. I remember John Fletcher's form—as earnest a man as ever lived. He helped me to look into Sunday School work. That first Convention will never die out from memory while memory lasts. I have been at other Conventions before I was called into this work. I remember coming out of my study and talking to my wife about the limited Sunday School work that I had been able to do. I said: "I would love to give my whole life to Sunday School work, but I never expect." Only three days after came a request from the Convention to take this office. I trembled when the request came to me. The request could not be acceded to in less than six months. I thought that I would wait. We worked and prayed about the matter before we talked with anybody else. The conviction grew upon me until I felt as if I dare not draw back from it. There were moments of intense prayerfulness, yet the path was as clear as it could be, and now nearly four years are past. I have had repeated confirmation of the fact that the way was of God. I sometimes feel as if I had found my life's work. The Providence that brought me into this work may show me some other work. When we talk to young people we do not have as large an audience as this, yet we have just as interesting

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an audience. They are intensely interested about the work to which God has called us. The teachers are intensely interested about their work. They are beginning higher than some of us. They are seeing the importance of their work as never before. Sometimes, when I used to be leaving my study and going to the pulpit, I felt my inadequate preparation for preaching from the text that I had chosen. After all the light and help that I have got from County Conventions and from these Annual Conventions and from study I feel my inadequacy for this work; yet I rejoice to yield my whole being to it. I will give you a summary of the work done. I have attended 400 services or meetings. These have consisted of sermons on the Lord's Day, and addresses on the week evenings, and lessons taught and lessons reviewed, of mass meetings, of parish conventions of two sessions, of county conventions, making an aggregate of 400 meetings during the year. The correspondence has been the heaviest of any year since I was called into this work. A year ago I promised you I would not do so much as in the previous years, but I had no idea that it had aggregated so much until recently. I acknowledge the kind, careful counsels of the Chairman of the Executive, Bro. Parsons. He has endeavored to keep me within my strength. Yet no one knows how difficult it is to see the work and leave it undone. I feel the work to be an exceedingly important one. It draws me out before I am aware of it. Even now, since I came here, letters have reached me of a sad nature, calling me to do something for some neglected places. Officers of parishes have some new developments that need attention. Perhaps the last Convention was not just what they hoped for. Perhaps some school is already getting ready its shroud for the winter. These meetings have been attended by 22,378 people. I have travelled 9,495 miles. The financial results have been larger than ever before, and the personal subscriptions have been more readily given. These have aggregated a larger amount than ever before. There are volumes to say about this. Mr. Lucas referred to standing in the streets of St. Louis when 40,000 scholars marched past. Mr. Jacobs lifted up his hat and said, "The twentieth century is coming to meet us." So when Dr. Hurlbut this afternoon was holding the conference of primary teachers they were preparing to make the twentieth

century better than this. Those children who came in from the day schools are types of hundreds of children all through the land. Sometimes, when a school is closed for the winter, it is put to vote, but not one child holds up its hand in favor of it. All hands go up for the school to be kept open. And so for the young people of this Province we look forward with overflowing gratitude to God. We present ourselves afresh to this work and say, "Here am I. What wilt Thou have me to do!" How I wish we could have brought about a primary union of teachers! We will try during the next quarter! And just a word about the spirituality of this work. I was glad in heart when I heard a testimony from one brother. He said, "I looked into this work and saw nothing that would injure the church." The speaker invited all ministers and others to look into the work. He wanted everything to be helpful to their work. This year has brought answers to prayers more than any year. I have attended a few denominational meetings. Their endorsement has been of the very heartiest kind. This has been in answer to prayer. I have sought to bring pastor and superintendent more frequently together. Let me thank you one and all for the heartiness with which you responded to the calls for help yesterday evening. Let us pray for a richer baptism, that this may be the best year in the history of our work. Let us keep our Heavenly Father in our midst. I am sure that you, citizens of Fredericton, and you who have come from the different counties, wish that the spirit of God may rest very richly upon this work, and in the smallest of small places the greatest joy of one's heart is that God meets us. Delegates, who are here from Westmorland and Albert counties, you can confirm all that I have said about the blessedness and importance of this work. Not more than thirty per cent. of the Protestant population of the Province are in the Sunday Schools. You are to-day deciding what the church of the twentieth century will be. The subject is endless as the Word of God. It is deep as human needs. I do rejoice in having seen so much good done by this Association. We have only touched the hem of the garment of His work. Although there has been an increase of sixty per cent. in ten years, yet while only thirty per cent. are in the Sunday School, there is room to possess very much land yet.

Convention sang "Sing 'Them Over Again to Me."

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REPORT OF AUDIT COMMITTEE.

Mr. J. W. Spurdon reported as follows :

The President and Members of the New Brunswick, Sunday School Association :

Your Finance and Audit Committee begs to report that they have examined the accounts of the Treasurer, H. A. White, Esq., and find them all correct.

Your Committee, in closing, begs to call your attention to the large amount of gratuitous work performed by the Treasurer, and recommend a standing vote of thanks to Mr. White.

Yours faithfully,

J. W. SPURDON,
ANDREW MALCOLM,

Finance and Audit Committee.

Fredericton, 18th Oct., 1894.

Convention passed a vote of thanks to the Treasurer, all rising.

Martin Lemont, Esq., reported that 207 persons had registered ; 25 were pastors, 32 superintendents, and 6 assistant superintendents. The local committee tendered thanks for the cheerful way in which the people had responded to their calls to provide homes.

“SPIRITUAL POWER IN THE SUNDAY
SCHOOL.”

Dr. Hurlbut said :

Mr. President, — I will relieve the minds of this audience. I do not intend to make a long speech ; I have not a long speech in me at the present time. I knew a minister who, when he closed up at the end of half an hour, said that he had fifteen minute's preach left in him. I am to speak on “Spiritual power in the Sunday School.” A little personal reminiscence may help you. Before I was a superintendent I was asked by Dr. Vincent to prepare an address on “The Aims of a Superintendent.” I commenced and said the aims of a superintendent should be the same as a school. It was easy to see what he should be, and what he should aim at. I drew up a list of nine things. I delivered my speech. It was not enthusiastically received. It did not warm and kindle as much as I thought it ought to have done. I found that I had assumed too much of the critical spirit. A little while after that I was made superintendent. I then picked up the notes of my speech, and I looked at them and said “nine things ;” well, let us see if they are all necessary. No. 1 — we will let that go. No. 2 is good. Nos. 3 and 4, I said, well, if you do No. 3, No. 4 is not needed. I finally reduced it down to three things. I said I am going to bring to pass three results. If I do this I shall feel that I can accomplish my work.

FIRST. *The first thing and the last, and yet not the most important, is to make your school a place of much joy. Make it a glad, happy place, where everybody will love to be ; where the officers will enjoy work ; where the teachers will delight in teaching ; where they will go away saying “What a good time we had in school to-day.” I should like to have a Sunday School that*

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every boy would delight in, so that he might say, "I wish that we could have a Sunday School every day in the week." I would get it out of the cellar ; out of the depths of the grave. I would have the sexton open the windows once in six months. I would have plenty of good pictures on the wall. I know a Sunday School in Buffalo that has been wont to make a present of a handsome picture every year for the last twenty years. They all have to do with the life of Christ. I would make the room bright, and have a good deal of singing. I would have a Christmas tree. It would do good.

SECOND, *and far more important: Make the school a place of thorough and efficient teaching of the Word of God.* If I were to take a motto for the Sunday School it would be "Teach the Word," "Feed my Lambs." We feed sheep as well as lambs. My idea is that the Sunday School is for the efficient teaching of the Bible. This is needed more than ever. We need well trained teachers. The school needs a superintendent who is himself to be what he expects others to be. He may say, "I wish everybody would come ready to repeat the 19th Psalm." How can he get them ready? By doing it himself. If I am superintendent I must repeat it myself. He goes to Sunday School three quarters of an hour before time. He is the first one there. He calls every scholar by name. He does not say "Go," he always says "Come." He leads the school. He masters the lessons.

THIRD. This is the greatest of all—higher than either of the others. The Sunday School is not to learn about the history of Judea as such, for that is not more valuable than the history of any other country. *The Sunday School is to bring out great spiritual truths.* It is important that the atmosphere shall be thoroughly electric with spiritual influence. Every scholar ought to feel that there is something he cannot resist. In order to accomplish this there are three things to do. *One I have already hinted at. It is to have a spiritual aim.* Let the superintendent keep in mind that the greatest aim of the Sunday School is the aim for spiritual power. It is a great thing to have a right aim. Hitch your wagon to a star and you rise higher because of your aim.

The second means whereby this may be accomplished, that is by having spiritual people to work in the Sunday School. A spiritual aim first to do the work, and then spiritual workers. I remember

Mr. Depew, in an address on the methods of signalling on railways, saying, after he had described his methods, "But remember, that you may have the best system in the world, but in the last analysis you come to a man. It is not the system, it is the man who works the system that you must depend upon." This is true of Sunday School work as of railways. One man will take a farm and fail, and another will take the same farm and grow rich. Four dry goods merchants in succession failed where Massey's have made their fortunes. So it is more in the man than in anything else.

Almost everything depends upon the one who is to do the work. To bring about spiritual results, you must have spiritual power. Edison has invented the phonograph. How would it do for Mr. Jacobs to teach the lesson through the phonograph? And instead of us going on as before, and having teachers, let us just have one teacher for all our schools. We should have in each school, then, the phonograph and a big fog-horn. Perhaps you might recognize Mr. Jacobs' voice. Now, you never would be likely to hear anybody saying, as the result of such teaching, "What must I do to be saved?" The truth must be incarnated in the individual if it is to have any power. A living man must deal with living men. The teacher teaches more by what he is than by what he says. The relation between the teacher and the scholar is a most intimate one. The teacher cannot live in an atmosphere of frivolity and teach earnestness of purpose to the scholars. If you would have your Sunday School succeed it must be manned and womaned by spiritual men and women. They must be people of earnest Christian light, who have seen the vision and known what it is to be saved.

In the third place, there must be spiritual methods and spiritual work. I once heard in the city of London a sermon on "A Journey to Jerusalem." It is good to teach Bible geography, but I would not stop there. I would teach the Bible history, but I would teach it from a spiritual point of view. I believe that we ought to teach about the Tabernacle, and priests, and prophets, and all those facts, but underneath these things there must be a spiritual thought: for the Bible is brim full of spiritual thought. It is differentiated in this because it was written from a spiritual standpoint. If the history of England is really written it shall be

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written by some one with a prophetic insight. We must seek for spiritual results through spiritual methods. We ought to aim to bring our scholars directly to Jesus Christ. We may not talk to them about this in every lesson. Ralph Wells was asked how to bring the children to Christ. He replied: "By not saying come to Jesus in every lesson." I believe once in a while in having a Sunday School prayer meeting, not long prayers and severe exhortations, but a prayer meeting that shall be alert and short. Young people do not like things too long. Earnest prayers and short testimonies, and a good many of them, I would have. The most remarkable prayer meeting I remember was when B. Faye Mills came to the city. He met all the teachers of the city on Saturday night. On Sunday, for half an hour before the school, they met. A prayer meeting was held. Every teacher offered a short prayer before that meeting closed. When the scholars came all the teachers were out in prayer for them. When the school was opened Mr. Mills called attention to the fact that all the teachers were out praying for their scholars. A brief exhortation was given, and then we had a season of quiet conversation with the scholars, and then at the close one teacher rose up and gave a report, saying something like this: "I have eight boys in my class, four of them are already Christians, three have to-day promised to become Christians, one is absent." Another teacher would report: "I have ten in my class, seven are Christians, three have promised to become Christians." There was a quiet, solemn calm. At the close a brief service was held. I believe in an occasional Sunday School prayer meeting. I would have a prayer meeting say once a month, but I would not let anybody know when it was coming.

The Sunday School is a great spiritual power. I have the figures of the church to which I belong — 119,000 scholars were reported by the pastors as having been converted in one year. I do not doubt that other churches have been just as successful. Souls are being converted, and the Sunday School is bringing people into living relation with Jesus Christ. We are about to part. A few moments and the Decennial Convention will have faded away into the past. It will have an influence that will continue. Some time ago a man was coming into the church just as the people were leaving. He asked if it was all *done*. A boy said,

"It is all *said*, but it is not all *done*." This convention is over, but not done. Let us go to our homes, and carry with us its influence to our work. Let us be more faithful in the years to come. "See that thou make them after the pattern showed thee in the Mount." I have thought of these words a great many times. Moses was forty days with God in the closest communion and fellowship. He caught a vision of the plan of the house of God. It was an hour of inspiration. He saw the goodly plans as he had never seen them before. After the mountain-top experience he went to the plain, but the command was "See that thou make it after the pattern showed thee in the Mount." The vision faded. He no longer saw it, except in memory. He carried it back into the plane to carry it out and to live it out. There are hours like that all along our lives. Sometimes they come when we are by ourselves; when we enter into the very holy of holies. Such visions come at seasons of revival. Sometimes they come as we listen to someone preaching. They come to us in seasons like this. We have met here as it were on the mountain top, and in these hours of joy and exaltation there arise before us pictures of what we can be and do. We go back from this place to the plain. We are to go into the desert; into the plain where we shall find discouragements. Let us keep before us the pattern shown while up here. Let us keep up to this vision. Once in a while we shall get discouraged, but let us keep before us these ideals. Let us bear with us in our thoughts and work out in our lives the pattern shown to us at this goodly place. I pray God that we who have met together may carry out the blessed influence of these joyous and memorable hours.

The offering was taken up.

The church was crowded throughout the service, and all appeared to be deeply interested.

Convention then sang "God Be With You Till We Meet Again."

Dr. Hurlbut pronounced the benediction.

LIST O

Alexander,
Allan, M
Anderson,
Austin, I
Attridge,
Attridge,
Akerley,
Atherton,

Barker, M
Barker, M
Bancroft,
Baird, W
Binning,
Boone, D
Bacon, M
Brown, N
Barker, R
Baird, M
Brecken,
Brown, M
Barker, C
Blaney, F
Bent, W.
Brittain, I
Bradley,
Bolter, J.
Baker, Ch
Baker, M
Burt, Mrs
Baxter, M

Curry, Mr
Clark, Mr
Creed, Jes
Corbett, M
Colter, Mi
Cruikshan
Carvell, M
Chipman,
Colter, M

LIST OF DELEGATES AND VISITORS WHO REGISTERED AT
CONVENTION AT FREDERICTON, OCT. 16th-18th.

NAME.	SCHOOL.	OFFICE.	P. O. ADDRESS.
Alexander, T. L.	F. C. B.	Teacher.	F'ton Junc. Sunbury.
Allan, Miss Mamie.	Methodist.	Teacher.	Woodstock.
Anderson, Miss Mary.	Baptist.	Teacher.	Penobsquis.
Austin, Rev. J. M.	Congregational.	Pastor.	Sheffield.
Attridge, Richard.	Union.	Supt.	Doaktown, North'd.
Attridge, Mrs. R.	Union.	Teacher.	Doaktown, North'd.
Akerley, Mrs. M.	Methodist.	Teacher.	Fredericton.
Atherton, Amelia.	F. C. B.	Teacher.	Fredericton.
Barker, Miss E.	Presbyterian.	Teacher.	Richmond, Carleton.
Barker, Miss Mary.	Congregational.	Teacher.	Sheffield.
Bancroft, Mrs. S.	Ref. Baptist.	Supt.	Woodstock.
Baird, W. T.	Union.	Teacher.	Grafton, Carleton.
Binning, Mrs. Alex.	St. David's Presb.	Teacher.	St. John.
Boone, Dow S.	F. C. B.	Teacher.	F'ton Junc.
Bacon, Mary E.	Baptist.	Supt.	Rosevale, Albert.
Brown, N. R.	Ref. Baptist.	Supt.	L'r Brighton, Carl't'n.
Barker, Rev. J.	Presbyterian.	Pastor.	Debec.
Baird, Mary A.	Presbyterian.	Teacher.	Chipman, Queens.
Brecken, Rev. Dr.	Methodist.	Pastor.	Fredericton.
Brown, Mr. I.	Ref. Baptist.	Teacher.	Temple, York.
Barker, Chas.	Baptist.	Supt.	Fairville.
Blaney, Henry.	Union.	Supt.	Maple Ridge, York.
Bent, W. T.	Methodist.	Teacher.	Woodstock.
Brittain, Horace.	Baptist.	Teacher.	Fredericton.
Bradley, W. A.	Baptist.	Supt.	Gibson.
Bolter, J. A.	Baptist.	Teacher.	Fredericton.
Baker, Chas. F.	Baptist.	Supt.	Randolph, St. John.
Baker, Mrs. C. F.	Baptist.	Teacher.	Randolph, St. John.
Burt, Mrs.	Baptist.	Teacher.	Fredericton.
Baxter, Maggie.	Methodist.	Scholar.	Fredericton.
Curry, Mrs. David.	Baptist.	Teacher.	Tobique River, Vict.
Clark, Mrs. W. G.	Baptist.	Teacher.	Fredericton.
Creed, Jessie S.	Baptist.	Teacher.	Fredericton.
Corbett, Mrs. H.	Methodist.	Teacher.	Woodstock.
Colter, Miss Ella.	F. C. B.	Teacher.	Mouth Keswick, Y'k
Cruikshank, Miss M.	St. David's Presb.	Teacher.	St. John.
Carvell, Mrs. Fred.	Methodist.	Teacher.	Fredericton.
Chipman, A. H.	Brussels St. Bap.	.....	St. John.
Colter, Mrs. Alex.	Union.	Asst. Supt.	Mouth Keswick, Y'k

LIST OF DELEGATES AND VISITORS — *Continued.*

NAME.	SCHOOL.	OFFICE.	P. O. ADDRESS.
Colter, Helen.....	Union.	Scholar.	Mouth Keswick, Y'k
Coburn, A. W.....	Presbyterian.	Supt.	Harvey, York.
Creed, Herbert C.....	Baptist.	Teacher.	Fredericton.
Coy, Rev. J. N.....	Baptist.	Pastor.	Woodstock.
Clark, Ella B.....	Baptist.	Teacher.	Fredericton.
Crockett, Mrs. O. S....	Presbyterian.	Teacher.	Fredericton.
Crewdson, Wm. J.....	Methodist.	Scholar.	Fredericton.
Davis, W. J.....	F. C. B.	Supt.	Waterville, Carleton.
Davis, Mrs. W. J.....	F. C. B.	Teacher.	Waterville, Carleton.
Dunphy, Mrs. H. F.....	F. C. B.	Teacher.	Mouth Keswick, Y'k
Draper, Miss.....	Presbyterian.	Teacher.	Dalhousie.
Day, W. T.....	Methodist.	Teacher.	Marysville.
Davenport, W.....	Methodist.	Teacher.	Marysville.
Dunn, Andrew.....	Presbyterian.	Supt.	Harcourt, Kent.
Day, F. M.....	Methodist.	Teacher.	Marysville.
Dayton, Susie K.....	Methodist.	Teacher.	Fredericton.
Estey, Miss Ethel.....	Ref. Baptist,	Scholar.	Woodstock.
Estabrooks, Maggie W..	Main. St. Bap.	Teacher.	St. John.
Estey, Miss Alice.....	Germain St. Bap.	Teacher.	St. John.
Estey, Miss Lizzie.....	Baptist.	Scholar.	Kingsclear, York.
Estabrooks, Mary.....	Baptist.	Scholar.	Fredericton.
Earle, Mrs. J. T.....	Baptist.	Teacher.	Millville, York.
Everett, T. Isabel.....	Presbyterian.	Teacher.	Fredericton.
Ervine, M. A.....	Baptist.	Teacher.	Fredericton.
Ervine, L. C.....	Baptist.	Teacher.	Fredericton.
Ferguson, Mrs. John...	Presbyterian.	Supt.	Bathurst.
Fotheringham, Rev. T. F.	St. John's Presb.	Pastor.	St. John.
Forest, James H.....	Presbyterian.	County Pres.	Woodstock.
Fenwick, Mrs. Jas. A...	Methodist.	Teacher.	Berwick, Kings.
Fisk, Rev. D.....	Presbyterian.	Pastor.	Florenceville.
Graham, Mrs. Thos.....	Presbyterian.	Teacher.	St. John.
Gerard, Mrs. Will.....	Germain St. Bap.	Teacher.	St. John.
Gates, Rev. G. O.....	Germain St. Bap.	Pastor.	St. John.
Goodspeed, Z.....	Baptist.	Supt.	Peniac, York.
Goodspeed, Alice N....	Union.	Supt.	Peniac, York.
Graham, Thos.....	Presbyterian.	Supt.	St. John.
Good, Edwin.....	Baptist.	Supt.	Marysville.
Guiney, R. L.....	Agt. Int. Evangel	.....	St. Louis, Mo.
Goodspeed, Hattie.....	Baptist.	Scholar.	Nashwaak, York.
Goodspeed, B. E.....	Baptist.	Teacher.	Nashwaak, York.
Goodspeed, C. N.....	Ref. Baptist.	Secretary.	Peniac, York.
Guion, Miss M. E. H...	Baptist.	Scholar.	Fredericton.
Gayton, Mrs. S. R.....	Baptist.	Scholar.	Grafton, Carleton.
Gill, Mrs. J. G.....	Methodist.	Teacher.	Fredericton.
Guion, Jennie.....	Baptist.	Scholar.	Fredericton.
George, Miss Mamie P...	Methodist.	Scholar.	St. Mary
Hurlbut, Rev. J. L.....	Editor and Sec'y.	.....	New York.

Hovey,
Hovey,
Howard
Hubly,
Hubly,
Hubly,
Hubly,
Humph
Hale, M
Hale, M
Horr, M
Hopper,
Hayes,
Howie,

Innis, M
Inch, Ja

Johnston
Johnston
Jones, S
Johnson,
Jordan,
Jarvis, V

Kilburn,
Kilburn,

Lotimer,
Lucas, R
Lucas, M
Loggie, M
Lepage,
Lepage,
Lowe, V
Lawson,
Letson, M
Lemont,
Libby, M
Lottimer,
Lodge, F
Logan, J
Logan, E
Lotimer,

Manzer,
Marshall,
Musgrove
Malcolm,
Murray,
Morton,
Mundle,
Morell, M

LIST OF DELEGATES AND VISITORS — *Continued.*

NAME.	SCHOOL.	OFFICE.	P. O. ADDRESS.
Hovey, G. W.	Presbyterian.	Supt.	Woodstock.
Hovey, Grace W.	Presbyterian.	Scholar.	Woodstock.
Howard, Ella.	Baptist.	Teacher.	Keswick, York.
Hubly, Rev. A. M.	Ref. Episcopal.	Pastor.	Sussex.
Hubly, Miss Grace.	Ref. Episcopal.	Teacher.	Sussex.
Hubly, Miss Lillie.	Ref. Episcopal.	Scholar.	Sussex.
Humphrey, Mrs. J. A. ...	Methodist.	Teacher.	Sussex.
Hale, Mrs. F. H.	Union.	Teacher.	Grafton, Carleton.
Hale, Miss Ivy.	Union.	Scholar.	Grafton, Carleton.
Horr, Miss Gilbert.	Brussels St. Bap.	Teacher.	St. John.
Hopper, L. A.	2d Bap. & D. Creek	Supt.	Canterbury Station.
Hayes, Rev. T.	Methodist.	Supt.	St. John.
Howie, Rev. Isaac.	Methodist.	Pastor.	Gibson.
Innis, Mrs. D.	Presbyterian.	Teacher.	Tobique River.
Inch, James R.	Methodist.	Teacher.	Fredericton.
Johnston, Mrs. B. R. ...	F. C. B.	Scholar.	Woodstock.
Johnston, Winifred.	Presbyterian.	Scholar.	Fredericton.
Jones, Seth.	F. C. B.	Teacher.	Sussex.
Johnson, Miss Laura.	Methodist.	Teacher.	Nashwassis, York.
Jordan, Ella M.	Methodist.	Teacher.	Sunnyside, St. John.
Jarvis, Viola.	Episcopal.	Scholar.	Fredericton.
Kilburn, Miss Minnie. ...	Methodist.	Teacher.	Kingsclear, York.
Kilburn, Matilda M.	Methodist.	Teacher.	Fredericton.
Lotimer, A.	Methodist.	Teacher.	Fredericton.
Lucas, Rev. A. ....	.....	Field Sec'y.	Sussex.
Lucas, Miss. ....	.....	Cor. Sec'y.	Sussex.
Loggie, Miss Clara.	St. Andr's Presb.	.....	Chatham.
Lepage, Rev. A. E.	Methodist.	Pastor.	Kingsclear, York.
Lepage, Mrs. A. E.	Methodist.	Teacher.	Kingsclear, York.
Lowe, W. S.	Presbyterian.	County Sec'y	Kincardine, Victoria.
Lawson, Rev. G. A.	Baptist.	Pastor.	Hammond, Kings.
Letson, Miss Mary.	Presbyterian.	Teacher.	Chatham.
Lemont, Martin.	Methodist.	Teacher.	Fredericton.
Libby, Miss G.	Methodist.	Teacher.	Marysville.
Lottimer, H. M.	Methodist.	Teacher.	Fredericton.
Lodge, Rev. W. W.	Methodist.	Pastor.	Marysville.
Logan, Jennie T.	Methodist.	Teacher.	Fredericton.
Logan, Bessie F.	Methodist.	Teacher.	Fredericton.
Lotimer, Ethel A.	Methodist.	Teacher.	Fredericton.
Manzer, T. H.	Union.	County Pres.	Aroostook Junc.
Marshall, Rev. Thos. ...	Queen Sq. Meth.	Pastor.	St. John.
Musgrove, L. C.	F. C. B.	Sec'y-Treas.	Lower Millstream.
Malcolm, Andrew.	St. David's Presb.	Supt.	St. John.
Murray, Walter.	Methodist.	Scholar.	Belleisle Cr'k, Kings.
Morton, Miss Ida.	F. C. B.	Teacher.	Penobsquis, Kings.
Mundle, Alex.	Presbyterian.	Supt.	Kingston, Kent.
Morell, Mrs. L. A.	Union.	Supt.	Peel, Carleton.

LIST OF DELEGATES AND VISITORS — *Continued.*

NAME.	SCHOOL.	OFFICE.	P. O. ADDRESS.
McKay, Rev. N.	St. John's Presb.	Pastor.	Chatham.
McLeod, Mrs. M. A.	St. John's Presb.	Teacher.	St. John.
McKay, Annie C. G.	Presbyterian.	Teacher.	Fredericton.
McLaughlin, Morley	Centenary Meth.	.....	St. John.
McKay, Rev. Kenneth	Presbyterian.	Pastor.	Houlton, Maine.
McPherson, Mrs. J. C.	Baptist.	Teacher.	Marysville.
McAlary, W. J.	Main St. Baptist.	.....	St. John.
McIntosh, M. T.	Presbyterian.	Teacher.	Fredericton.
McNally, Miss Fannie	Baptist.	Scholar.	Penobsquis, Kings.
McNally, Miss Mamie	Baptist.	Scholar.	So. Branch, Kings.
McAuley, Mrs. J. P.	F. C. B.	Teacher.	L'r Millstream, Kings
McLaughlan, Miss Laura	Methodist.	Teacher.	St. John.
McLeod, W. G.	F. C. B.	Supt.	Apohaqui, Kings.
McLeod, Mrs. W. G.	F. C. B.	Teacher.	Apohaqui, Kings.
McIndry, Miss M. E.	Methodist.	Teacher.	Woodstock.
McLeod, Mary A.	Presbyterian.	Teacher.	Florenceville.
McNalley, Miss Carrie	Baptist.	Scholar.	Fredericton.
McNalley, Helen	Methodist.	Teacher.	Fredericton.
McDonald, Rev. W.	Presbyterian.	Pastor.	Fredericton.
Northrup, Jesse	Methodist.	Supt.	Belleisle Creek.
Northrup, Mrs. Jesse	Methodist.	Teacher.	Belleisle Creek.
Ollique, Mrs. R. A.	Presbyterian.	Teacher.	Kingston, Kent.
Parsons, S. J.	Advent.	Ch'm'n Exec	Woodstock.
Parks, W. J.	St. John's Presb.	Supt.	St. John.
Parks, Mrs. W. J.	St. John's Presb.	Teacher.	St. John.
Pattison, Mrs. W.	Exm'th St. Meth.	Teacher.	St. John.
Pankhurst, Miss	St. John's Presb.	Teacher.	St. John.
Pugsley, Miss Gussie	F. C. B.	Teacher.	Penobsquis, Kings.
Pritchard, John W.	Baptist.	Supt.	McKenzie Cor. C't'n
Paterson, Mrs. S.	Baptist.	Teacher.	Fredericton.
Porter, Mrs. T. H.	Baptist.	Teacher.	Fredericton.
Perley, Charlotte H.	Methodist.	Teacher.	Fredericton.
Payson, Geo. B.	Methodist.	Pastor.	Fredericton.
Payne, E. M. . . . .	.....	.....	.....
Robinson, Lizzie	Presbyterian.	Teacher.	Sussex.
Robertson, Ida M.	Presbyterian.	Teacher.	Sussex.
Richards, Mrs. D. M.	Baptist.	Scholar.	Nashwaak Vil., York
Randolph, Mrs. A. F.	Baptist.	Teacher.	Fredericton.
Rowley, S. E.	Methodist.	Teacher.	Marysville.
Steel, Rev. Geo.	Methodist.	Pastor.	Chatham.
Sharp, Mrs. I. C.	Methodist.	Teacher.	Marysville.
Simms, T. S.	Germain St. Bap.	Supt.	St. John.
Simms, Mrs. T. S.	Germain St. Bap.	Teacher.	St. John.
Saunders, Rev. E. M.	Baptist.	Pastor.	Fredericton.
Smith, Mrs.	Union.	.....	Petitcodiac.
Smith, Mrs. Willard	Queen Sq. Meth.	Teacher.	St. John.
Smith, R. Duncan	Queen Sq. Meth.	Supt.	St. John.

Shaw, S.
Shaw, M.
Slipp, H.
Shea, M.
Simms, M.
Sutherland
Sampson
Stockton
Spurdon,
Smith, M.
Stewart,
Smith, C.
Saunders
Sharp, M.
Smith, E.
Smith, M.
Sampson,

Tracy, E.
Tracy, M.
Trafton, M.
Turner, F.
Thompson
Thorne, M.
Tapley, F.
Tippett, I.
Tweedale,

Vanwart,
Vince, M.
Vanwart, I.

Wright, M.
Wright, M.
Wass, Rev.
Wass, Mrs.
White, H.
White, Mr.
Wetmore,
White, Ge.
White, Mi.
Wightman,
Wanamake
Whittaker,
Wasson, C.
Wasson, M.
Woods, Mr.
Whitman,
Weddall, J.
Wheeler, M.
Williams, F.

LIST OF DELEGATES AND VISITORS — *Concluded.*

NAME.	SCHOOL.	OFFICE.	P. O. ADDRESS.
Shaw, S. Haydn	Ref. Baptist.	Supt.	Hartland, Carleton.
Shaw, Mrs. S. H.	Ref. Baptist.	Teacher.	Hartland, Carleton.
Slipp, Hanington	Union.	Scholar.	Woodville, Queens.
Shea, Mrs. J. A.	Union.	Supt.	Grafton, Queens.
Simms, Mrs. J.	Methodist.	Teacher.	Cent. Kingsclear.
Sutherland, Rev. J.	Presbyterian.	Pastor.	Sussex.
Sampson, Albrighton ...	Methodist.	Scholar.	Fredericton.
Stockton, Miss Elsie ...	Methodist.	Scholar.	St. John.
Spurdon, J. W.	Baptist.	Supt.	Fredericton.
Smith, Miss Sarah	Methodist.	Teacher.	Coverdale, Albert.
Stewart, T.	Presbyterian.	Scholar.	Fredericton.
Smith, Chas.	Methodist.	Supt.	Coverdale, Albert.
Saunders, Mrs. S. S. ...	Baptist.	Teacher.	Woodstock.
Sharp, Mrs. H.	Main St. Baptist.	Teacher.	St. John.
Smith, E. A. C.	Union.	Scholar.	Petitcodiac.
Smith, Mrs. J. C.	Union.	Teacher.	Petitcodiac.
Sampson, Chas. A.	Methodist.	Secretary.	Fredericton.
Tracy, E. A.	F. C. B.	Asst. Supt.	Fredericton Junc.
Tracy, Mrs. I.	F. C. B.	Scholar.	Fredericton Junc.
Trafton, Mrs. A. H.	Ref. Baptist.	Teacher.	Woodstock.
Turner, Rev. C. W.	Baptist.	Pastor.	Burt's Corner, York.
Thompson, Miss Helen..	Presbyterian.	Supt.	Rothsay.
Thorne, Miss Ella	Methodist.	Teacher.	Fredericton.
Tapley, F. L.	Methodist.	Teacher.	Marysville.
Tippet, Rev Wm.	Methodist.	Pastor.	Fredericton.
Tweedale, Annie L.	Methodist.	Teacher.	Fredericton.
Vanwart, I. S.	F. C. B.	Supt.	Hampstead, Queens.
Vince, Miss L.	F. C. B.	Scholar.	Woodstock.
Vanwart, I.	F. C. B.	Asst. Supt.	Hampstead.
Wright, Miss V. C.	St. Andr's Presb.	Teacher.	Chatham.
Wright, Mrs. J. E.	Baptist.	Supt.	Hillandale, Victoria.
Wass, Rev. W.	Methodist.	Pastor.	Welsford.
Wass, Mrs. W.	Methodist.	Teacher.	Welsford.
White, H. A.	Presbyterian.	Supt.	Sussex.
White, Mrs. H. A.	Presbyterian.	Scholar.	Sussex.
Wetmore, W. E. S.	Union.	Supt.	Bloomfield Sta.
White, Geo. E.	Methodist.	Scholar.	Narrows, Queens.
White, Miss Minnie ...	Methodist.	Scholar.	Narrows, Queens.
Wightman, Rev. F. A. ...	Methodist.	Pastor.	St. John.
Wanamake, Mrs. S. H. ...	F. C. B.	Teacher.	Apohaqui, Kings.
Whittaker, W. C.	Presbyterian.	Teacher.	St. John.
Wasson, C. H.	F. C. B.	.....	Hampstead, Queens.
Wasson, Mrs. C. H.	F. C. B.	.....	Hampstead, Queens.
Woods, Mrs. A. C.	Methodist.	Teacher.	Chatham.
Whitman, Rev. M. B. ...	Baptist.	Pastor.	Up. Queensbury.
Weddall, John J.	Methodist.	Asst. Supt.	Fredericton.
Wheeler, Miss Maude ...	Baptist.	Teacher.	Fredericton.
Williams, Rev. R.	Presbyterian.	Pastor.	Prince Wm., York.

APPENDIX.

LIST OF COUNTY OFFICERS.

- Albert* — W. A. West, Hopewell Hill, President; Miss M. F. Fillmore, Waterside, Secretary.
- Carleton* — James Forest, McKenzie Corner, President; S. J. Parsons, Woodstock, Secretary.
- Charlotte* — W. Smithson Robinson, Milltown, President; Geo. Robinson, Milltown, Secretary.
- Gloucester* — Rev. A. F. Thompson, Bathurst Village, President; Mrs. Henderson, Bathurst Village, Secretary.
- Kent* — Andrew Dunn, Harcourt, President; Rev. F. W. Murray, Bass River, Secretary.
- Kings* — W. L. Thorne, Butternut Ridge, President; Miss Maud Taylor, Sussex, Secretary.
- Northumberland* — Miss Edith Shirreff, Chatham, President; D. P. McLachlan, Chatham, Secretary.
- Queens* — D. Patterson, Jenkins, President; Geo. E. White, Narrows, Secretary.
- Restigouche* — Miss M. G. McNeil, Oak Point, Bonaventure Co., Que., President; Geo. Haddow, Dalhousie, Secretary.
- St. John* — Andrew Malcolm, St. John, President; Alex. Watson, St. John, Secretary.
- Sunbury* — T. L. Alexander, Fredericton Junction, President; E. A. Tracy, Tracy Station, Secretary.
- Victoria* — T. H. Manzer, Aroostook Junction, President; Wm. S. Lowe, Lower Kincardine, Secretary.
- Westmorland* — John G. Lamb, Port Elgin, President; Miss A. V. Reid, Dorchester, Secretary.
- York* — Martin Lemont, Fredericton, President; Mrs. H. J. M. Sharpe, Marysville, Secretary.

Address

Answers
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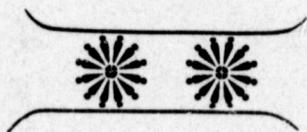
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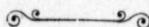


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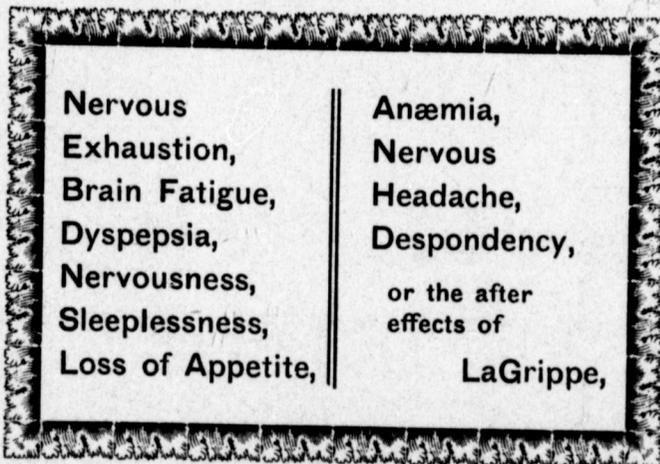
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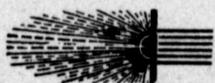
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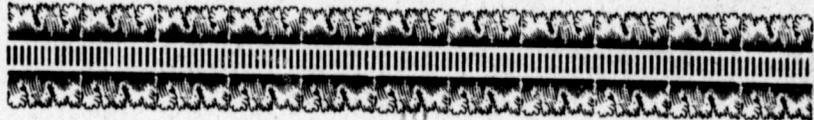
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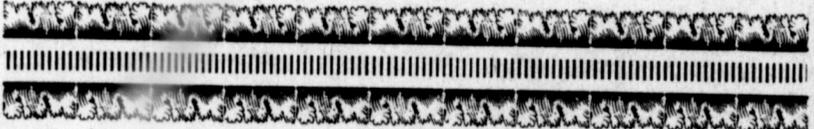
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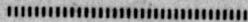
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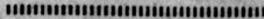
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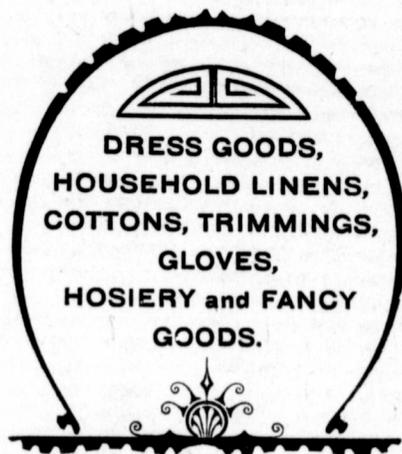


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